

Christian Advocate

NEW ORLEANS

Vol. 76—No. 1. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3901.

ROBERT H. HARPER, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 2, 1930.

CHAS. O. CHALMERS, Manager.

NEW YEAR'S RESOLUTIONS

By Bishop W. A. Candler

The resolutions on the first day of the new year arise from regrets concerning one's imperfections and shortcomings during the old year.

The best of men feel most keenly their sins against God, and the worst feel the need of better living when the passing of the year brings to remembrance their evil deeds. Hence, both the good and the bad are disposed to make resolutions at the beginning of the new year which pledge them to renewed efforts for the attainment of goodness.

But such resolutions are proverbially brittle, they are broken easily—not infrequently before the end of the day upon which they are made.

What shall we think and say of vows so solemnly made and so soon broken?

Dr. Samuel Johnson said that "all unnecessary vows are folly because they suppose a prescience of the future, which has not been given us." But his saying itself seems folly. What is an unnecessary vow? Certainly not any of the vows in which we pledge ourselves to be better men and women. Concerning vows of that kind, the Hebrew psalmist sang joyfully, "Thy vows are upon me, O God; I will render praises unto thee" (Psalms, lvi, 12).

A greater man than Dr. Samuel Johnson, Solomon the King, teaches us that it is better that we should not vow at all than that we should break our vows (Ecclesiastes, v, 5). No man knew better than did Solomon the truth of this saying; for his soul was wounded and his life blemished by his broken vows to God. A pledge to God when infringed pierces character with a wound that, even when healed, leaves a disfiguring scar which abides through all after years.

On the other hand there are vows which are better broken than kept. Jephthah's rash vows should not have been made, and when made should have been broken (Judges, xi, 29-40).

Herod's wicked promise to Salome, followed by the beheading of John the Baptist, the greatest of all the prophets and preachers, ought to have been repudiated by the corrupt and cowardly king.

If any of us have vowed persistent animosity against any human being during the year 1929, we should not carry it over into the new year. Let us start 1930 with the effacement of all such sinful vows of unforgiving hate. Let them give place to resolutions of forgiveness of past wrongs and forgetfulness of by-gone offenses.

With profound and sincere penitence let us resolve to abandon all the sins which have beset us and overcome us during the year which is now gone forever. The time past of our lives should suffice us to have

wrought the works of godlessness (I Peter, iv, 3); forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus (Philippians, iii, 13 and 14). Herein we may discover the secret of keeping our New Year's resolutions.

It is idle to make resolutions covering this or that fault or sin. Our resolutions should be all inclusive, comprehending in one vow—the vow to serve God—all things which are contrary to the divine will. Character is a wholeness of purpose, including the aspiration for all goodness, and not an ethical mosaic made by piecing together bright bits of virtue mechanically arranged.

An autographic passage in one of the Epistles of St. Paul sets forth this truth most clearly. Writing to the Romans, he said, "That which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now, it is no more I that do it, but the sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find there a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind and bringing me into captivity to the law which is in my members. O, wretched man that I am! Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans, vii, 15-25, and viii, 1-4).

Where, in all the writings of seers and saints, can be found such an account of the soul's tragical struggle against evil and a more joyful presentation of its assured triumph in the conflict through the

life-giving power of the Spirit of life in Christ Jesus?

To this law of life in Christ Jesus must the soul submit in order to find deliverance from sin's body of death.

Our New Year's resolutions, that vow the purpose to abandon a few specific wrongs, propose a too fragmentary type of life to avail anything. They fail when the ethical fragments, which we have stuck together with tears of regret, fall apart for lack of enduring adhesiveness. In their very nature they are too fragile to withstand any strain of temptation. Hence, they are foredoomed to be broken; and with their humiliating breaking they fill our hearts with deeper discouragement and more painful regrets.

It is well to make an all inclusive resolution at the opening of the new year,—a resolution to forego all evil and embrace all good. For the keeping of that kind of a resolution we can depend upon the enabling grace of Christ Jesus our Lord; but we cannot enjoy such saving grace, for the fulfillment of partial purposes of good, however, seriously framed and solemnly resolved.

In the new year we should seek new life, not merely fragile and fragmentary resolutions for imperfect reformations.

Our helpless souls need, above all things else, regeneration,—the new birth for the new year. And nothing is more certainly assured than the fulfillment of aspirations for new life in Christ, our Redeemer; for it was he who said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matthew, v, 6).

We may hunger and thirst after wealth, and never secure it. Most people fail to become opulent; and even when earthly goods are obtained, they prove to be unsatisfying and uncertain for "riches certainly make themselves wings," and fly away (Proverbs, xxiii, 5). Their plumage begins to grow as soon as they begin to exist, and no man can surely confine them in a cage for permanent possession and use.

If we covet honor and fame, our quest is even more uncertain and more unsatisfying. One may drink draughts of human adulation that common millions might imbibe, and then die of thirst, because then there is no more to drink.

But seeking God and his righteousness, we cannot fail nor be disappointed by that which we obtain. No helpless hands were ever stretched toward heaven that divine hands were not extended to reach them and lift them to the supernal heights of the heavenlies, where the God and Father of our Lord Jesus Christ blesses us with all spiritual blessings (Ephesians, i, 3).

(Continued on Page 5)

New Orleans Christian Advocate

Office, No. 512 Canal Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917. Authorized Oct. 24, 1918.

TERMS:

Subscription Rates: One year \$1.00, six months \$1.00. To superannuates and widows of preachers \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and "faded" manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-receipt of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE SALARY QUESTION—PLUS

By Rev. James H. Feltus

"How much do they pay?" . . . "He won't stand for demotion." . . . "Bishop, you are reducing this man's salary. He was promised a raise." . . . "This man simply must be promoted."

These and kindred expressions are constantly heard at our annual gatherings, in and out of the cabinet. Seldom do we hear such expressions as, "This is the man for the place. He will not complain because of the salary." . . . "Bishop, this man puts service and sacrifice first. He will go anywhere you may send him cheerily. He still believes God and loves men." . . . "Yes, they asked for him there, but his brother pastor, a man of equal ability and greater need, should be given that place."

What is the meaning of all this? The answer is easy, but it hurts like pain to write it. "Our appointments and pastors have been, are being, largely commercialized. Deep-seated conviction and daring consecration have nearly disappeared. 'The Call of the Wild,' . . . 'The Flesh Pots,' . . . Conference standing, promotion, fear of demotion, desire for salary and place. . . these things have about usurped the place of our high calling in Christ Jesus our Lord. The dollar mark adorns (?) our ministry. Self and self-interest are more apparent than Christ and 'OTHERS.' 'Here am I, send me,' has taken on a new meaning."

Nor is this sorry situation, condition, found chiefly among men of larger families and greater need. On the contrary, it is greatly in evidence among the "boys" of our Conference, even unmarried "boys." The itch for place produces more scratching than the seven-year variety. I have personally known an unmarried youngster, already receiving twice the salary of older men of equal ability, to give more trouble and evidence more solicitude about his appointment than a dozen circuit riders. And we talk salary and place at Conference decidedly more than consecration, devotion, love and service.

Our Churches Are Doing As Well As Our Preachers

I hereby register the conviction that no pastor who devotes himself "wholly to God and his work," . . . "diligently instructs the children in every place," . . . "visits from house to house," . . . "acts in all things not according to his own will, but as a son in the gospel," . . . "visiting the sick," . . . "reading, meditation, and prayer," . . . will hesitate to go where he is sent, or go hungry or friendless after having been sent.

What Has Caused This State of Affairs?

Nor is this question so easily answered. The "honor" conferred on the "money-getter," the emphasis made by our bishops, our colleges, the attitude of our laymen (we want a four-thousand-dollar man; we are now paying three thousand to a fifteen-hundred-dollar man) and the very air we breathe seems surcharged with dollars and cents. Yet some of us are paid less than we deserve, some more, some do a work beyond all price.

When a young man begins his ministry in a charge where there is more money than folks, there is danger—grave danger. His efforts are likely to sour. His love for souls is likely to become lukewarm. The wine of triple strength which Jesus gave him, first his imagination, gave him a holy passion and a divine ambition, loses its power. His personal experience becomes an ash-colored memory. The chaff of death-damp enters his soul. He may remain clean according to modern standards, but another man has been "spoiled in the making." "Samson awoke out of his sleep, and said, I will go out as at other times before, and shake myself; and wist not that the Lord was departed from him."

The Remedy?

Recently, at Meridian, Mississippi, I had the pleasure of hearing that really great preacher-pastor, Doctor George Truett of Dallas, Texas. A master of simple English, free from cant or effort at preaching, not a mark of the world visible in his dress or manner, he left me thinking of Jesus Christ and lost men. At the close of an evening service I turned to my good friend of the Baptist pastorate, Dr. Carver, and said, "I have not heard such preaching in twenty-five years." His reply was significant. "I don't guess you have, for the simple reason that none of us are doing such preaching these days." To say that Doctor Truett is a man of exceptional ability, is but to state a fact without answering a question. It is not his ability that stands out. It is his evident love for God and men. He has not lost his passion for souls. Place and honor and salary and reputation have not shorn him of his strength. The Lord has not departed from him.

So when I declare that it seems no longer a question of fitness for the place, opportunity for reaching men for God, carrying His message to the masses, but PLACE, I am declaring what many men do not hesitate to say privately with emphasis. The writer seriously doubts the wisdom of sending any really young man to a charge small in membership and large in financial resources. It takes a mighty strong man to stand such a strain.

Again, the Remedy?

Resin the fire within. Hear again the divine call to the work of the ministry. Forget the matter of place and honor and worldly preference. Stop not short of a real heart-hunger for the souls of men. Let this reconsecration begin with our bishops and end not till revival fires are burning all along the line. It will probably take both prayer and fasting to regain our spiritual vision. "Remember, therefore, from whence thou art fallen, and repent, and do the first works." If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Corinth, Mississippi.

THE FINANCES OF THE CHURCH

The cost of operating the Methodist Episcopal Church, South, is about forty million dollars a year. More than thirty millions of this large sum are spent on the local activities of the various congregations; not more than eight or nine million dollars go for outside benevolent causes, such as missions, education, hospitals, superannuates, and the like.

It is important to keep clearly in mind the avenues through which these millions reach the benevolent causes which they support. There is a general impression that the assessments, the so-called "Conference collections," are the mainstay of our benevolent work, but as a matter of fact these assessments do not, and were never intended to support more than half of such activity.

No cause of the Church for which assessments are levied could carry on its present work if it depended wholly on these assessments. In every department of our work, our program has de-

veloped far beyond the assessment. Had this not been the case our confectional work would have been at a practical standstill for the past fifteen or twenty years, since few considerable increases have been made in the assessments.

The Sunday School Board has its Sunday School Day offerings and also receives 65% of the fourth Sunday missionary collections. The educational interests engage in constant campaigns in the various Conferences. The Hospital Board has its Golden Cross campaign for extra funds, as well as special appeals for various hospitals. The Board of Church Extension has large endowment funds and seeks annuity gifts. The superannuate cause receives large sums from the Publishing House in addition to the endowment fund derived from the late campaign. The Epworth League Board receives thousands annually from its Anniversary Day appeal. The Board of Lay Activities also makes special appeals.

The Special Missionary Appeal

The General Conference of 1926 provided for a special appeal for missions during January and February. Unlike the work of other Boards, missions is almost wholly confectional, hence the missionary appeal must be to the whole Church. This does not mean that missions has been given a special privilege not accorded to other causes. The only difference is in the nature of missionary work.

While missions makes a special appeal once a year for support above the assessment, special appeals are being made in all the Conferences for local colleges, hospitals, and other institutions. Let it be remembered that the rapidly increasing Conference assessments are mostly for these other causes. By such special appeals our educational interests, for example, raise over three times as much money every year as the total budget of the general section of the Board of Missions.

Thus it is seen that the January-February missionary appeal gives to missions only the same right that is always exercised by other causes of the Church, but because missions is mostly confectional while educational, hospitals, and similar interests are mostly local, the scope of the appeals vary accordingly.

What Has Been Done

Since the season for the annual missionary cultivation movement is now at hand it is in order to study the plan and determine just what it has accomplished. Even the casual observer is aware that it has met in a wonderful way the most serious missionary crisis we ever faced and has virtually saved the missionary work of our Church. Specifically, it has at least the following great achievements to its credit.

First, it has enabled the Board of Missions to lift a debt of \$1,600,000. This really means that it saved our missions in a dreadful crisis. The Board today does not owe a dollar of bank indebtedness. The relatively small debt—less than fifty per cent of the value—on its headquarters building is being paid by the building itself. Few great mission boards are in so favorable a condition.

Second, it balanced our budget and stopped all deficits. Previously we could not pay our operating expenses and had deficits of hundreds of thousands of dollars annually, plunging the Board deeper and deeper into debt. Our budget is now stable. We have not had a deficit since the January-February plan was adopted.

Third, it has filled up in large measure our depleted missionary ranks. We had not previously been able to send out any new missionaries, and our forces were being thinned by retirements, deaths and withdrawals. At that rate we would have had no missionaries left in a few years. The new plan has already enabled us to send out about three dozen new workers.

Fourth, it has saved the results of the Centenary, most of which would otherwise have been swept away. For example, the Centenary gave us four new foreign mission fields, and the new plan has enabled us to make our work permanent in

all of them. But for this plan Methodism would doubtless have been forced to abandon them.

Fifth, it has restored the spirit and morale of our missionaries on the field. This is fundamental. The missionaries had seen their evangelists dismissed, their work disbanded, their force reduced, their appropriations cut, their advances stopped. They were sick at heart and discouraged—an attitude fatal to missionary success. But the wonderful response of the Church to the January-February appeal has thrilled them and they are eager to push on.

Sixth, it has educated the Church in missions and revived in large degree the missionary spirit. It has distributed nearly half a million missionary books to our people at a cost of one-third or one-fourth of book store prices. It has promoted thousands upon thousands of schools of missions. Some of our greatest churches are now paying more to missions than they pay to their pastors—something new in our economy. It has revived missionary preaching. It will eventually give us a missionary-minded Church.

Has It Hurt Other Causes?

In accomplishing these results for missions, has the January-February plan worked to the hurt of any other cause? It has not. On the contrary, during the period of its operation all the other causes have experienced great and increasing success.

Since this plan was adopted the salaries of preachers have increased a million and a half dollars, our property was improved by an expenditure of ten millions, local incidental expenses increased one million.

We have paid five million a year for education during the same time. We raised several million for the superannuates. We spent for our Sunday school work half a million a year more than the total cost of all our missionary work at home and abroad.

The payments on our assessments have increased also—nearly a hundred thousand dollars a year more has been realized from this source. In short, while missions has received an increase of about \$700,000 a year from its special appeal, other causes have increased four million a year during the same period. The missionary plan could not have injured any other cause for the simple reason that no other cause has been injured.

In this connection it is perhaps advisable to call attention to one feature of our present financial situation which, if not corrected, may become a serious defect. While all Church causes have received better financial support during the quadrennium, there has been a slight decrease in the collections on the general assessments. This has been caused by the abnormal pressure of Conference and district assessments.

During the quadrennium the general assessments have, of course, remained stationary. Conference and district assessments, however, have constantly increased. During the period these local assessments have increased half a million dollars, and the payments thereon have increased nearly a third of a million dollars.

Now all assessments go down to the churches together, and the people pay on the total. The increase at one point has disarranged the percentage of distribution, raising that of the Conference and lowering that of the general claims. This is the sole and sufficient explanation of the slight shrinkage in payments on the general assessments.

It is important to remember that there has been no decrease in the amount paid by the Church on its assessments. There has been an increase. There has been a decrease only in the portion turned over to the general causes.

In Conclusion

Aside from the disproportion in the general and local assessments, the finances of our Church seem to be in excellent shape, and there is no cause for the concern that is sometimes voiced by the timid or alarmed.

This is especially true of missions, our chief

connectional enterprise. The outstanding event of the quadrennium is the remarkable success of the cultivation and free-will offering plan evolved by the last General Conference. This plan has stabilized, developed, and saved Methodist missions without in any sense interfering with any other great cause of the Church. In this situation the part of wisdom surely lies in continuing and making permanent a plan which has been so signally successful, and when the next General Conference surveys the situation and faces the alternative to this plan it will doubtless set the seal of approval upon it. And the clear duty and privilege of all our people at the present time is to render again the most complete and sympathetic co-operation in the cultivation movement.

SAFETY SIGNALS

By Rev. S. J. Davies

The elimination of the brute and savage from human nature has been, and still is the greatest problem, from a social viewpoint, that confronts the race. Even among nations that are most highly civilized these disorderly and inhumane elements are continually asserting their unwelcome presence. Crimes of the most unnatural and shocking nature, of almost daily occurrence, are the causes of good and wise men wondering if there is not in our present social system a reversion to barbarism. It seems there is a considerable number among us who do not wish to be civilized. These are in a chronic state of rebellion against the laws of the State, and against the factors which tend to restrain evil and maintain justice, and right conduct, according to the generally accepted standards of men in social and civil relation to one another. The cause is not far to seek, nor hard to find.

A vicious and unrestrained propaganda is being conducted apparently by men who have no regard for American institutions and for the means used to restrain crime is being palmed off on our people by sensational writers in our daily press. Sowing the wind, we are reaping the whirlwind of this unrestrained teaching. All sin is lawlessness, and we have a civil war going on daily, between the lawless and the officers pledged to keep and enforce the penalties of the law. When one is so far gone, so sold to sin, retribution will inevitably overtake him. We must live and let live, or perish. There is no escaping this dilemma, as long as we attempt to exist in social, civil, or maintain any mode of life worth the living. The only hope for peace, national or international, lies in the teaching of Him who said: "My peace I give unto you." His hand of power is the only force laid upon the hearts of men that subdues the brute and exalts the spirit.

Romanism is forever on guard, forever alert, forever uses all available means to forward its rule over the minds and hearts of men. The advocates and agents of this hoary hierarchy are found in the offices of our leading newspapers and apparently neglect no opportunity to impress the public with every favorable report of this Church. Scarcely a prison riot or any disaster occurs, but that a priest plays the hero, or at least is so reported. The fellows are always handy to play their part. Since its long array of cardinals, archbishops, bishops, priests, brotherhoods and sisterhoods, have no interest in heaven or in earth not connected with the Church, we need not be at all astonished at their loyalty thereto and faithfulness to its tenets and polity. And its teachings apparently cover all the wide range of human faith, and human credulity. No camp meeting preacher can sound a note of a more orthodox, Evangelical gospel than one of the Jesuit missionaries when he chooses so to do. And these mission preachers are either dissembling, or at least in variance with some of the age-long doctrines of the Roman See, by denying some of its lofty claims, of alone holding the keys of Christ's Kingdom in the earth. If we hear and read aright,

Protestants can be saved, Protestant marriages are now valid, and the Pope has no claims on Americans except spiritual claims. Well, if this wonderful Church just keeps on growing in the grace and knowledge of real Christianity, and will translate the splendid prayers of its mass into language the people can understand, many will rejoice. It teaches and believes everything we Methodists believe and teach concerning salvation, and a great deal more besides, and the more besides puzzles us somewhat.

MISSISSIPPI PASTOR AND THE BENEVOLENCES

The attitude of the pastor in charge toward the benevolence claims will have much to do with the success of the local Church in meeting its financial obligations. If the pastor is half-hearted in his devotion to the world program of Jesus Christ and adopts an apologetic tone in presenting the general benevolences, no great results need be expected from the laity of such a church.

It is refreshing to find throughout the Church men who are more concerned about the success of the world program of the Methodist Church than in receiving their salaries in full. The following instances were reported during the recent session of the Mississippi Conference at Meridian:

Rev. J. A. Smith, pastor of the Main Street Methodist Church in Hattiesburg, reported to the Conference that he had refused \$1,000 of his salary because of the deficit in his church on the benevolence claims for the year.

Rev. M. M. Black, pastor at Poplarville, was handed a check for \$400 on his salary as he was preparing to leave for the Annual Conference. Since there was a deficit in the benevolence claims in his Church, Brother Black returned the check to the Treasurer of the Board of Stewards and asked that this \$400 be used on a pro rata basis in the payment of the benevolences as well as his salary.

Rev. I. H. Sells was pastor of the Louise and Holly Bluff Charge during the past year. For a time it seemed that the raising of the benevolences was an impossible task, since the Holly Bluff section for many miles was nothing less than an inland sea from the overflow of the Mississippi River from the first of April to the first of July.

Despite this desperate situation, Brother Sells reported everything paid in full at the Annual Conference. It is significant that the district lay leader of the Vicksburg District, Mr. S. W. Sharbrough, is a member of the Holly Bluff Church. The achievement of this one hundred per cent goal was due to the development of the spiritual life of the membership of the church, together with an every-member canvass in the early part of the year covering the benevolences.

The example of the Louise and Holly Bluff Charge is worthy of commendation. There was first an every-member canvass of the membership in behalf of church attendance, and this was followed by an every-member canvass in favor of Sunday school attendance. Having secured an awakened interest among the members in behalf of the program of the Church, these two canvasses were followed by a third in which the benevolence claims were pledged for the year.

We believe that the spirit of devotion and sacrifice represented by these three instances is the spirit that is needed throughout our Church today.—Methodist Layman for December.

There are three large Japanese communities in Sonoma County, California, with a population of about 800. This has recently been formed into a circuit and is now counted as one of the five pastoral charges of the Japanese district of the California Oriental Mission, through which Mission the Southern Methodist Church carries on work among the Japanese and the Korean people of California.

... ..

1947-48. Administrative and International
Training Center. Will speak at Dis-
 tinct University Institute at the
 International Conference

100

The following information is being furnished to you for your information only. It is not intended to be used for any other purpose. The information is being furnished to you for your information only. It is not intended to be used for any other purpose. The information is being furnished to you for your information only. It is not intended to be used for any other purpose.

The following information is being furnished to you for your information and guidance. It is based on the information received from the source and is not intended to be used for any other purpose. The information is being furnished to you in confidence and should be handled accordingly.

[illegible]

1. The first of these is the fact that the United States has a large and growing population of Negroes. This population is not only large, but it is also growing rapidly. In 1900, there were about 10 million Negroes in the United States. By 1950, this number had increased to about 15 million. And by 1960, it was estimated to be about 17 million. This rapid increase in the Negro population has led to a number of social and economic problems. One of the most serious of these is the problem of housing. Negroes are often crowded into slums and ghettos, where they live in poor and unsanitary conditions. This has led to a high rate of disease and crime. Another problem is the problem of employment. Negroes are often discriminated against in the job market, and they are often paid less than white workers for the same work. This has led to a high rate of unemployment and poverty. These are just a few of the problems that the Negro population in the United States faces. It is clear that these problems are serious and that they need to be solved. One way to solve these problems is by providing better housing and employment opportunities for Negroes. Another way is by providing better education and training for Negroes. These are just a few of the ways that we can help the Negro population in the United States. It is our duty as a nation to do this, and we must do it now.

[illegible]

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

3. Handwritten notes

MISSIONARY INSTITUTE - TORONTO DISTRICT

The Missionary Institute of the South Sea
Islands, located in Suva, Fiji, was founded in 1876.
Every pastor has a large family and many
children. The missionaries are of various
nationalities and are of various ages.

... ..

NOTICE

to the Sisters and Members of the Churches in
the Methodist District, Mississippi Conference

[illegible]

F. J. O'NEIL, P. E.

F. J. O'NEIL, P. E.

100-125 - 7-22-15

مجلسه ۱۰۰

THE PRESENT CRISIS IN MISSIONS

(Extracts from address of welcome by Josephus Daniels to the General Missionary Council of the Southern Methodist Church in Raleigh, Tuesday night, December 10).

You meet at a crisis in the life of China, at a time of stress and change in India, and in a period when there is now no unexplored land in all the world. In the early days in China, when Bishop Lambuth and others trekked untried roads in the Orient, obstacles of transportation as well as of suspicion had to be overcome. Today all lands are physically open, but the obstacles to Christian missionaries have not been removed. They are different and more difficult to surmount. When missionaries first scaled mountains to carry the light of the gospel to Greenland's icy mountains and other remote places, when they were received at all, the people to whom they ministered believed they came as representatives of a country truly Christian in life as well as in spirit. They were attracted by a belief that a Christian nation would practice the Golden Rule and in all its official and unofficial actions would be dominated by the spirit of Jesus Christ. When, however, Americans were appraised by what we call heathen nations at what they are, and the people to whom we sent missionaries found that the American practice was far removed from the life incarnated in the Christ, the missionary in the heart of an oriental country found the door to usefulness blocked by knowledge of American greed and American selfishness that had percolated into the interior. They could not differentiate between the consecration of genuine Christians and the acts of representatives of a nation called Christian.

* * *

The Church faces an entire change in its missionary policy in most countries. Formerly the missionary preachers and doctors were Americans. The day has come when the main reliance for the propagation of the truth is the native Christian preachers and physicians. The glory of the Church is that it has trained natives capable of carrying on, and who, in many lands are doing so with wisdom and success. This change, which will be accelerated as time goes on, will make less demand for American workers on the foreign field, but the time is distant before the friendly guidance and liberal help of Christians in America can be withdrawn. It is an easier task to send home-grown missionaries and direct the work by agents sent out than to tactfully extend the sort of counsel and guidance to the native preachers upon whom the future Christian leadership must chiefly depend. Herein is a task calling for the highest statesmanship and consecration of the Church at home and the leadership in the field. The civil wars and outside troubles in China, the unrest and threatening situation in India, increase the difficulties that face the native Christians and call for a sympathy and a support that should be promptly and generously extended.

* * *

Does the Church at home truly believe in its missionary efforts? Always there have been those who have lacked the vision expressed in the call, "Come over into Macedonia and help us." The smallness of contributions for the foreign work in comparison to the sums spent on the home fields is proof that only a portion of the Church membership wholeheartedly believes in the missionary movement. Our Church, last year, raised over forty-one million dollars. Of that large sum it gave only two and one-half millions to foreign missions. Indeed, it may be said that in this, as in nearly every great cause, it is the consecrated and zealous few whose faith and liberality have made possible all that has been achieved.

It is not well to measure the call of duty by the visible returns. The lump is often leavened without observation. Gospel truth is the leaven. It is the duty of the Christian Church to furnish

leaven. It is for God to give the increase. Christianity must sow the seed of the gospel, having faith that the seed, though unseen, will spring up and bear fruit, though the sower may never see the reaping.

Many years ago, when I was quite a young man, I asked General Greely, who had gone "Farthest North" and made sacrifice for polar discovery, whether what he had discovered justified the costly and perilous adventure. I had no sooner asked the question than I wished it could be recalled. The great man put me partially at ease in his reply.

"That question," he said, "was asked me by a member of Parliament shortly after I had returned from the expedition. My answer to him is my answer to your question. It was: 'If the time ever comes when members of our race are not ready to do something never before undertaken in the line of adventure and discovery, then that very day the race will retrograde.'"

It was a magnificent answer, worthy of an explorer who jeopardized his life on a great venture.

May I paraphrase it and say: "Whenever the Church of Jesus Christ, comfortable at home and contented, is dead to the command of Jesus Christ, 'Go ye into all the world and preach the gospel,' that very day the Christian Church will retrograde." The command is "Go" or "Send." It cannot be disregarded without denial of the high duty which rests upon all Christians who cannot be happy while this duty is unperformed. What is a church? The best definition is Ruskin's: "For there is a true church wherever one hand meets another helpfully, and that is the only holy or Mother Church which ever was or ever will be." And it matters not whether the hand is that in the next block or in the remotest island of the sea. When Byrd soared over the North and South Poles all men became neighbors. To love them, and to minister to them, is God's supreme command to His Church.

WHAT SHOULD A GOOD CITIZEN DO?

Evangeline Booth, the Salvation Army leader, says:

"Drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world.

"How can you escape the obligation to fight liquor and its friends? The disloyal element are fighting, planning and conspiring to control the government in the interest of bootleggers.

"Your place is in the battle-line."

A BIT OF METHODIST HISTORY

On Oct. 2, the Methodists of the Gallatin Dist., Tenn. Conf., met at old Bethel Church, near Cotton-town, and held a service in commemoration of the first Methodist Annual Conference held in middle Tennessee, and the first held west of the Cumberland Mountains. The Conference was held on Oct. 2, 1802, and was presided over by Bishop Francis Asbury. Prof. G. W. Dyer, Dr. Charles D. Bulla, and Rev. John R. Stewart, presiding elder of the Gallatin District, were the speakers.

Bishop Holland N. McTyele, in his "History of Methodism," says: "When the Western Conference met at Strother's near Gallatin, Tenn., Oct. 2, 1802, Asbury was present, but too feeble to preach. He says: 'I was able to ordain by employing Brother McKendree to examine those who were presented and to station the preachers.'"

Two men were admitted on trial, Jessio Walker, and James Gwin.

The bishop being very infirm, and suffering from long rides on horseback, was accompanied

on his return through East Tennessee by McKendree.

I was converted and joined the Church at Old Bethel. It was there that I first attended Sunday school and that I first heard the great songs of our Methodism.

I am the only living preacher of this old, historic church. So you see I am in "The Apostolic Succession."

The good folks of Franklin have very graciously received us back for the seventh year. The outlook for a prosperous year is very bright.

J. A. McCORMACK.

CONCERNING GENERAL CONFERENCE

Dear Editor: The Committee on Location and Arrangements for the next General Conference, which will meet at Dallas, Texas, May, 1930, desires to report that through the Chairman of Transportation, Rev. J. W. Johnson, application has been made for reduced rates and favorably acted upon by the railroads. A rate of one and one-half fare for the round trip on the certificate plan has been secured, provided one hundred and fifty tickets are sold. This favorable action has been secured in ample time for the railroads to inform their various representatives throughout their respective territories.

The plan is that the lay delegates, and such clerical delegates as desire to use the certificate plan, purchase from the ticket agents in their respective home towns a full fare ticket to Dallas, securing from the agent at the time of purchasing the ticket a certificate duly filled in, which will be validated at the General Conference Transportation office at Dallas, and will entitle the holder to a rate of one-half fare returning home.

There is no doubt but that the full quota of one hundred and fifty tickets will be purchased. And it is important that all lay delegates save the General Conference on their railroad transportation by purchasing their tickets according to directions contained herein.

The selling dates will amply take care of the needs of all who will attend the Conference. These dates will be published later.

Respectfully submitted,

FORNEY HUTCHINSON, Chairman.

J. W. JOHNSON, Secretary.

NEW YEAR'S RESOLUTIONS

(Continued from First Page)

Let us not limp into the new year on the frail and fragile reeds of new resolutions, —reeds upon which we cannot lean for the support of moral life, but which will quickly break and pierce our hands with painful wounds. But rather let us seek the Lord while he may be found, and enter the new year joyously and confidently "walking in newness of life" (Romans, vi, 4).

The great resolution for one to make at the outset of the new year is, "To resolve henceforth to be God's child and to walk in his ways by his helpful grace."

"And now my soul, another year—

Of thy short life is past;

I can not long continue here

And this may be my last.

"Awake my soul, with utmost care

Thy true condition learn:

What are thy hopes? How sure? How fair?

What is thy great concern?

"Behold, another year begins!

Set out afresh for heaven;

Seek pardon for thy former sins,

In Christ so freely given.

"Devoutly yield thyself to God.

And on his grace depend;

With zeal pursue the heavenly road.

Nor doubt a happy end."

FROM THE FEDERAL COUNCIL OF CHURCHES

Latest Word on the China Famine

On the conflicting views concerning the famine situation in China a fresh ray of light fell in a cablegram to the International Missionary Council, New York, from the National Christian Council of China, Shanghai, under date of November 25. The cablegram carries the following up-to-the-minute information:

"National Christian Council of China is convinced famine conditions are severe and supports the reply of China International Famine Relief Commission to the American Red Cross, especially in the matter of relief needs. We urge an appeal for additional funds and recommend that China International Famine Relief Commission administer, conditioned on their immediate use for winter and spring, and have so informed them."

The National Christian Council of China, from whose office the message comes, is the co-operative agency of practically the entire Christian movement in China.

A briefer cablegram of similar import has also been received from Rt. Rev. Logan H. Roots, Episcopal Bishop in Hankow.

A full interpretation of the statement of the China International Famine Relief Commission, referred to in the cablegram from China printed above, appears in the November mid-monthly issue of the Survey, from the pen of Professor John Stewart Burgess, of Yenching University. This article emphasizes the continuance of the drought, the appalling suffering, the practicability of administering relief efficiently in spite of chaotic conditions, and the probability that American help would stimulate the Chinese to greater activity in their own behalf.

Churchmen Study Marriage and the Family

Anyone who thinks the churches are not alert meeting the new issues connected with home life and the relations of the sexes should have been in Buffalo, N. Y., November 21-24. His misgivings would have been relieved. For four days a city-wide conference on Marriage and the Home claimed the hearty co-operation of the churches of all communions and brought to them the expertness and insight of some of the wisest leaders in this field.

Three long conferences of pastors discussed their part in safeguarding marriage. A great women's luncheon, attended by 800 and addressed by Mrs. Robert E. Speer, Mrs. Anna Garlin Spencer and Miss Mary Anderson of the Women's Bureau of the Federal Government, considered "Sex Relations in Marriage" and "Married Women Who Work Outside the Home." At a men's luncheon "The Father and His Boy" and "The Relation of Men to the New Freedom of Women" were the themes. The largest hall in Buffalo was filled with an impressive audience to hear Dr. S. Parkes Cadman on "Religion—A Power for Better Homes." Joint meetings for men and women were addressed by Newell Edson, M. D., and Professor E. R. Groves of the University of North Carolina. The young people of the city also participated, especially through a dinner addressed by Professor Groves and President Albert W. Beaver of Colgate-Rochester Divinity School.

On Sunday morning many pastors discussed with their congregations some of the themes of the conference, and on Sunday afternoon a second great mass meeting was addressed by Mrs. Ruth Bryan Owen, a member of Congress, on "The Place of Women in Public Life."

The conference closed with an all-pastors conference on Monday, at which findings and follow-up were presented and discussed. Altogether, the conference was notable for its magnitude, for the deep interest aroused and for the scientific approach to the discussions.

This almost epoch-making conference was held under the joint auspices of the Buffalo Council of Churches and the Committee on Marriage and

Home of the Federal Council of Churches, with the full co-operation of the American Social Hygiene Association.

Ancient Moslem University Adjusts Itself to New Influences

The visitors to Cairo, who never fail to see El Azhar, the famous citadel of Mohammedan orthodoxy, reputed to be the oldest university in the world, can no longer be told that its curriculum has not changed during its existence of nearly a thousand years.

During all the centuries the curriculum of this Moslem seat of learning has been based entirely on the Koran. At last, a change has come. The revival of intellectual life in the Moslem world, due in large measure to the influence of Christian education from the West—as effectively represented, for example, in the American University at Cairo—has made itself felt even in the rigid El Azhar. To the traditional courses in Arabic and Moslem law and theology, courses in modern languages and science are now being added.

Congregational-Christians Uniting

The first concrete procedure in merging the Congregational and the Christian denominations, in accordance with the decision arrived at by their respective governing bodies, occurred on November 26, when the first meeting of "The Executive Committee of the General Council of the Congregational and Christian Churches" was held in New York.

The new Executive Committee of the joint body elected Dr. Clarence H. Wilson, a Congregationalist of Yonkers, as the Chairman, and then proceeded to work patiently at the details of the process of completing the merger.

A plan for combining the church papers of the two bodies—"The Congregationalist" and "The Herald of Gospel Liberty"—has been formulated and already approved by the Congregational Publishing Society. The plan is to come before the Christian Publishing Association for its approval on December 9.

Week of Prayer, January 5-11

In accordance with a custom running back many decades, the first full week in January is to be observed as Universal Week of Prayer. The British section of the Evangelical Alliance has prepared the topics, which are adopted in other English-speaking countries in order to secure the largest possible unity of spirit and of thought.

In the United States, the call for the observance of the week comes from the Federal Council's Commission on Evangelism, which urges that this period be made a time of spiritual preparation for the coming nineteen-hundredth Anniversary of Pentecost. The message says in part:

"As a preliminary to this baptism of power, it is recorded, 'They all continue with one accord in prayer and supplication.' It is to this fact, which was the one essential to the glorious equipment which gave the Church its power, that the Week of Prayer at the opening of the new year calls attention. The machinery of the Church would seem to be adequate. Its methods and plans are multiplied on every side, but the greater the machinery the greater is the need for power, and this must come not in mass movements, but by the surrender of the individual soul waiting before God."

The topics for the successive days are as follows:

Monday—Thanksgiving and Confession.

Tuesday—The Church Universal.

Wednesday—International Friendship and Cooperation.

Thursday—Foreign Missions.

Friday—Family, School and University Life.

Saturday—Home Missions.

Prefers Teaching to Bishopric

Rev. Dr. Howard Chandler Robbins, who was lately elected Bishop-Coadjutor of the Diocese of Southern Ohio, and on whom strong pressure was

brought to bear to accept the election, has finally declined it. On November 19, he announced that in spite of his deep appreciation of the honor, he felt he should remain at his present post of teaching pastoral theology in the General Theological Seminary, New York.

Dressmakers and Free Speech

A rather unique incident in the struggle of the dressmakers of New York to organize to better their conditions drew first-page attention in the press. After the police had arrested representatives of the International Ladies' Garment Workers Union and some sympathetic students from Union Theological Seminary for distributing pamphlets and notices of a meeting of the union, to be held in the Central Y. W. C. A., on November 13, the gathering had as one of its speakers Miss Charlotte Tuttle, daughter of the United States District Attorney of New York. Miss Tuttle is a Vassar student whose sympathies with women in industry were aroused by experiences last summer when she herself worked in a factory. She accepted the invitation to tell the meeting of her conviction of the need for the American principle of collective bargaining. When the meeting opened, District Attorney Tuttle was among those present and sat in a front row. "I had a long-standing engagement for this evening," he said before the meeting, "but I am getting off long enough to hear my daughter and be on hand in case anyone attempts to interfere with the right of free speech."

GREENWOOD DISTRICT MINISTERIAL ASSOCIATION

The Greenwood District Ministerial Association (this is the new name adopted instead of Sunflower Ministerial Association) met in Sunflower, December 10. Only two pastors of the district were absent. The election of officers for the year resulted in the election of "Mr." W. S. Shipman, of Inverness, president; and Shed Hill Caffey, of Belfoni, secretary.

The association accepted the invitation of Itta Bena to hold the January meeting there on January 8, in conjunction with the District Missionary Institute.

H. P. Lewis, J. C. Wasson, and S. E. Ashmore were appointed a program committee to prepare a program for the February meeting.

The sermon of the day was preached by Rev. J. F. Youngberg of Schlater. He brought a very inspiring message, "The Larger Life in Christ."

At the noon hour the members of the association were carried to the various homes of Sunflower for dinner. Upon return to the church, in the afternoon, each group of preachers insisted that they were surely assigned to the home where the best dinner was served and the most cordial hospitality abounded.

At the opening of the afternoon session, Rev. H. P. Lewis, who is a charter member of the association, gave a history of the association. This was very interesting, especially to the new men in the district. The Greenwood District Association claims the distinction of being the first association of its kind in the North Mississippi Conference, and possibly in the connection.

A committee on by-laws, composed of Rev. J. J. Brooks, Rev. J. C. Wasson and Rev. S. H. Caffey, brought before the association a new compilation of by-laws which was adopted after having been amended in some sections. These by-laws are being sent to the Advocate for publication.

Rev. R. H. B. Gladney was present and brought before the association the plans for the District Standard Training School to be held at various points in the District, April 6 to 11.

After an inspiring address by the new president, the association adjourned to meet in Itta Bena, January 8.

SHED HILL CAFFEY,
Secretary.

The Home Circle

A TOWN WITHOUT JESUS

Would you like to live in a town where Jesus, our wonderful Saviour, is not known? Children in our great and large country cannot even think what kind of a town such a town would be.

A man who likes to write things for children to read relates a very pretty story which tells us some of the things that would be missing in such a town.

Little Hettie, this story tells us, had a model village and she never tired of setting it up.

"What kind of a town is that, Hettie?" asked her father.

"Oh, a Christian town," answered Hettie quickly. Hettie did not want any other town and would not want to live in any other town. But her father said:

"Suppose we make it a heathen town. What must we take out of it?"

"The church," said Hettie, taking it to one side.

"Is that all?"

"I suppose so."

"No indeed," her father said. "The public school must go. Take the public library out also."

"Anything else?" Hettie asked, sadly.

"Isn't that a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Hettie very soberly.

"Yes, and that Orphans' Home at the other end of town."

"Why, father," Hettie exclaimed, "then there's not one good thing left! I would not live in such a town for anything."

Nor would any of us. For beside all this, a town that didn't have Jesus Christ in it would miss many other beautiful things. No one could tell how many lovely things would be lacking if Jesus Christ did not abide in the town by his people.

There wouldn't be any Sunday school, for example. We would never hear little children singing, and it is very doubtful whether anybody else would sing. They wouldn't have the kind of happiness that makes people sing. A great many of the prettiest hymns ever written were written about Christ and because people loved Christ. Oh, there are thousands and thousands of such hymns and children sing them all around the earth.

And there would not be any Christmas trees. There would not be any Christmas before Christ was born into the world. He was a little baby and he was born in a manger where cattle stayed at night to give them shelter and to make them safe. But a bright star was shining in the sky and very bright light shone on everything for a little while. And the angels sang a beautiful song. If Christ had not come, there would be no singing, even at Christmas.

So we see what a difference Christ makes in the world. People are kind to one another and love one another because of it, and that is the very greatest thing of all.—Hill Craig, in the Christian Evangelist.

THE BAG OF POTATOES

When Rosalie came down to breakfast that morning, there was a big bag of potatoes on the kitchen floor.

"Dear me," said Rosalie's mother. "I am sure I don't know how I'm going to get those potatoes out into the storeroom, for they are so heavy that I can't lift them!"

"But daddy can carry them," suggested Rosalie. Her mother shook her head.

"No," she replied, "your father was called away this morning on important business, and will be gone a couple of days. He went before you were up. Well, I'll have to try and manage some way

or other, for they are right in the way here."

Then Mrs. Barrie went upstairs to make the beds.

Rosalie looked at those potatoes thoughtfully. She wished she could lift them, but that was out of the question. She went out into the storeroom and there she saw a big bushel basket.

Rosalie suddenly got an idea. She hurried back to the kitchen and got an empty basin. Next she untied the bag and filled the basin with potatoes. It held ten. Then she started trips back and forth between the bag and the basket. Many times she smiled to herself to think how pleased her mother would be to find them all where they belonged, when she came down stairs.

There were times when Rosalie's arms ached, for it took a good many trips before the bag was empty, but such a thing as stopping never occurred to her.

When every potato was in place, she folded the empty bag up neatly and put it on a bench in the storeroom, and with her own little broom and dustpan, swept up any litter which moving the potatoes had made, for Rosalie, you see, had learned to pick up after herself, and not to leave that for some one else to do.

She had just finished her self-appointed task when her mother came down, and Rosalie waited to see what she would say.

"Well, I do declare," exclaimed Mrs. Barrie; "what has become of those potatoes?"

Rosalie burst out laughing, took her by the hand, and led her out to the storeroom.

"There they are," she pointed out, "and I brought them myself in the gray basin!"

"It must have taken a great many trips," said her mother admiringly.

"It did," beamed Rosalie, "but I didn't mind because I was helping you."

"That's splendid," approved her mother, and it shows us how much we can do when we are satisfied to do a little at a time and to work right away at it until the task is finished."

"And then," nodded Rosalie wisely; "it's fun to think about it."

"That's right, too," said Mrs. Barrie. "Anything finished up well is a pleasure."

And Rosalie went out to play, very happy indeed!—Emma Gary Wallace, in The Evangelical Messenger.

A TRUE STORY OF A COMMON CAT

By Edward E. Whiting

As the cold winds begin to blow and there is a hint of heavy snows in the air, and as we sit closer at home and feel grateful for comfort and security, my mind goes back some few years to a high hilltop in Berkshire county, and a yellow cat, roaming the dark woods at night and living as cats may in the wild country. This is the story of "Tommy." It is a true story; there is something of tragedy in it, much of drama, a deal of mystery. It has a happy ending.

Back thirty years ago my parents bought an old farm in the town of Otis, but some five miles from the village. A remote, isolated, beautiful place, the house perched on the hill, about 1800 feet above sea level. Standing on the front piazza one looked across a rolling expanse of low hills, and on the horizon stretched a purplish haze of mountains melting into the sky. Behind the house the slope rose another 50 feet, to a bare, bleak, stone-cropped summit whence the watcher saw a great sweep of horizon, with Mt. Tom, Greylock, Monadnock and, on clear days, the Catskills in the distance. Woods of maple, beech, oak, birch and pine, with some ash and other trees swept like a benediction along the slopes of our farm.

When we took over this great old place there went with it, along with farm tools, horses, Jersey cows, and other farm necessities, two cats—"Tommy" and "Beauty." If ever there was a married couple, here was one! They were devoted. When Beauty had her little family of yellow kittens to care for, Tom provided her with wild food. The house gave her milk and odds and ends, but

It was Tommy's delight to bring her field mice, and we could see him come across the mowing with a mouse in his mouth. Now, let's keep clear of moralizing at this point on the hurting proclivities of cats. I have no quarrel with them. I may write something about this some day, but not here. I love birds, and all living things; but I will not judge the cat, or other animals who are as the Lord made them. Just as the fact let it be said that Tommy brought Beauty field mice, not birds.

But that is not the story. The hired farmer who had charge of the place owned several dogs. It is not easy to mix dogs and cats, unless they have been brought up together. Here is another of nature's ways with which I shall not quarrel. The facts in this case were that Beauty, after some months, disappeared. We always supposed one of the farmer's dogs killed her, and we mourned her. Tommy remained a short time after Beauty went, and then disappeared. We felt sure he had also fallen a victim to the dogs, and we mourned again—and even more, for Tommy was a most engaging cat, firm-fleshed, sleek, responsive, soft-furred—not like a city tomcat, but a bit of wild life consenting to human companionship.

We did not forget Tommy, and often spoke of him as of a friend lost. Time passed, and with it the farmer's reign. On a spring day he packed his household goods on wagons, prepared to depart with his family on the morrow.

On the day he packed his wagons, Tommy reappeared. He sat perched on one of the highest rafters in the great old red barn, safely out of reach of dogs or men. There the old fellow sat, leaning his head over and watching the goings and comings of those beneath. We called him, tried to tempt him with a saucer of cream; but he moved not. Night came, and on the high rafter slept, or watched, Tommy.

The next day the farmer, his family and his dogs departed. The caravan had not gone a quarter of a mile down the road when Tommy came trotting and chirruping to the west door of the house. He rubbed, purred and joyous against our legs, arched his fine yellow back, nosed into once-familiar corners of the kitchen, and then settled down, crouching, to a saucer of cream, his tail gently swaying at the end, lapping contentedly the renewal of things as they had been.

Where had he been? All through the last half of the summer before, through the winter—and they have old-fashioned winters in the Berkshire hills—through the melting spring, Tommy must have ranged the fields and woods, living maybe in deserted, tumbled-down barns or sheds, perhaps in caves or other natural shelters. Tommy for those long months had gone wild. He had skipped back some thousands of years to the time when his kind were self-sufficient wanderers of the woods.

But, and here is the point of the whole story, while he had gone wild in his way of living, the ties of civilization had stuck. The claim of human companionship had stayed with him. Else, how was it that he made his reappearance on the very day that the farmer's loaded wagons stood in the yard?

I feel sure about Tommy. He liked us; and though circumstances told him he must make his living elsewhere or perish before hostile forces, he kept his eye on home. Like some wandering exile, he crept close in the dark hours, and peeked in the lighted windows. The thought of warm firesides, of stroking hands, of saucers of food by the kitchen stove, the memory of a pleasant couch or chair in the living room, a thought of his favorite spot in the spring sunshine on the south steps—these lived with him.

Tommy had faith in us, in the future, in homes and friendship. So he watched and waited, patiently, unspooled. He came back.

Tommy lived his span of life, a good cat, loyal to his friends, faithful to the demands of cat nature. He has gone to the place for good cats; and he is not forgotten. For no good cat ever is forgotten.—Our Dumb Animals.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. B. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE FIRST GREAT TASK OF THE YEAR

In beginning the new year, the loyal pastor who proposes to carry out the program of the Church will give himself earnestly to the task of making the special campaign for Missionary Maintenance a success in the church for which he is responsible.

The results achieved through this special campaign for several years past, both in providing for the maintenance of the work and in blessing those who have given of their means, have amply demonstrated the wisdom of the campaign. What seemed a staggering debt of our Board of Missions a few years ago has been so largely reduced that the building purchased in Nashville will take care of the balance, while the work goes on.

Along with this practical result comes the even greater advantage of the missionary instruction and inspiration given to the churches the early part of the year. To provide for the maintenance of the work is absolutely essential. But from your own standpoint it is absolutely and eternally essential that you be missionary-minded, that you have the mind and the spirit of your Lord—his love for men and his yearning for lost souls.

The training of our people to make generous free-will offerings is another fine feature of the special campaign for Missionary Maintenance. Who knows but that the time will come when we can dispense entirely with assessments, quotas, etc., and depend altogether upon the free-will offerings of our people for the means sufficient to carry on all the work of the Church.

By all means, let every pastor in our territory get to work at once upon the special campaign in his own church, securing a good attendance of his leaders at the missionary institute for his section, and, following that, by laying careful plans to secure in full an amount proportionate to the ability of his people. The result in each church will largely depend upon the pastor. His hand will write the figures in the report of the church to the next Conference.

PREPARING THE WAY FOR A SUCCESSOR

We are indebted to Rev. C. C. Wier, of Winnfield, La., for a clipping from The Natchitoches Enterprise, in which we find a worthy example of the spirit and the manner in which a Methodist pastor should prepare the way for his successor on the charge. The clipping is an article written by Rev. H. N. Brown, when leaving Natchitoches for his new charge at West Monroe. After availing himself of the local press to express his appreciation of the hearty co-operation of the leaders and other members of the church and of many courtesies to himself and family from the community, he writes of his successor as follows:

"If our friends in Natchitoches wish to show any further appreciation of us, they can do so by giving Rev. N. E. Joyner, the new pastor, their most enthusiastic and whole-hearted co-operation in the work of the Methodist Church. Brother Joyner is a man of outstanding ability and unusual consecration, and is thoroughly familiar with the program of the Church, and untiring in his effort to do the whole work of a Christian minister. I can endorse him without reserve, and hope to see the church in his hands go forward to a high degree of service to the Christian forces of Natchitoches."

We cannot too highly commend this example of the spirit and the manner in which a Methodist pastor should prepare the way for his successor on the charge. Sometimes by faint praise and even by silence, sometimes by murmurings, and sometimes by downright complaint, the retiring pastor can make it hard for his successor.

Again, the retiring pastor can sometimes complicate matters by an evident desire to retain an undue hold upon the affections of the congregation, and sometimes by venturing to advise in the affairs of the church he formerly served. Brother Brown indicates in his letter that he will not do this—that he will leave his successor a clear field. Brotherly courtesy and the good of the Church demand that when a pastor leaves a church he should leave it.

The foregoing is written not in the belief that many of our pastors seek to interfere in the affairs of their former charges, but in the thought that sometimes a pastor, in his affectionate regard for friends with whom he has labored and in the natural interest that he continues to feel in the affairs of the congregation he formerly served, may inadvertently hinder the work of his successor.

PERSONAL AND OTHER NOTES

We appreciate subscriptions secured recently by Mrs. Watt H. Royal of Jackson, La.

We are grateful to Rev. J. S. Henley for a good list of subscriptions from the Hodge (La.) Charge.

Dr. G. F. Winfield, president of Whitworth College, has been elected president of the Kiwanis Club of Brookhaven, Miss., for 1930.

The Anti-Saloon League of America will open its Twenty-fourth National Convention in Detroit on Jan. 15, and continue through Jan. 19.

Millsaps College defeated the Earle Independents of Earle, Ark., at basket-ball on Dec. 20, the score being 37 against 35 in favor of Millsaps.

Rev. S. A. Seegers called at the Advocate office one day last week. He and Mrs. Seegers

were spending Christmas with relatives in the city.

Four professors of Southern Methodist University attended the meeting of the Modern Languages Association at Cleveland, Ohio, December 29-January 1.

On the Sunday preceding Christmas the Epworth League at Marks, Miss., gave a special program at the evening hour. Rev. A. Y. Brown is the pastor.

Bishop Darlington will preach at First Church, Shreveport, on the morning of the second Sunday in January, and on the evening of that day will preach in First Church, Monroe, La.

We recently received 11 six months' subscriptions from Rev. George L. Williams, of Lamar, Miss., that were sent as a Christmas present from the pastor to the persons named.

Shreveport District led the Louisiana Conference in the amount of Sunday School Day offerings during 1929 with \$282.96. The New Orleans District was a close second, with \$274.24.

The choir of the Methodist Church at Grenada, Miss., under the direction of Mrs. E. G. Mohler, gave a Christmas cantata, "His Natal Day," in the church auditorium on the evening of Sunday, Dec. 22.

Grace Church, Jackson, Miss., enjoyed special Christmas music on the morning of Dec. 22. In the evening a Christmas pageant, "Christmas Then and Now," was given by the Epworth League.

Because so many of the congregation were not able to hear it the first time, the Christmas cantata, "The Morn of Glory," was repeated by the large choir of First Methodist Church, Shreveport, on last Sunday evening.

The journals of the Mississippi and the North Mississippi Conferences were received at the Advocate office on Friday of last week. Both are in fine form and reflect credit upon the editors and also upon the printers.

Much is made in some quarters over the fact that Pope Pius XI ended nearly sixty years of self-imprisonment of the popes in the Vatican and entered Italian territory on Dec. 20 to celebrate mass at St. John Lateran.

Rev. J. O. Kim, Sunday school worker for our Church in Korea, is to have a motorcycle for his work—the gift of the Sunday schools of First Church, Shreveport, and of Park Place, Greensboro, N. C., each school giving \$216.75.

In sending his new address, Rev. H. W. Jordan, pastor of Gordon Avenue Church, Monroe, La., writes: "We have been graciously received in our new field and are moving along in a fine way. Have had accessions to the Church every Sunday since Conference."

On Sunday evening, Dec. 22, the fine choir of Crawford Street Church, Vicksburg, instead of the usual cantata, gave a group of anthems, duets and solos expressive of the Christmas spirit. Mrs. R. W. Boulton is choir director and Mr. Albert Frank the organist.

The congregation of Millsaps Memorial Church, Jackson, Miss., had hoped to hold their Christmas services in their new house of worship, but the completion of the building being delayed for at least two weeks, the services were held in their present place of worship.

The editor and Mrs. Harper enjoyed a call from Dr. A. M. Serex on Friday evening of last week while he was in the city for the holidays with relatives of Mrs. Serex. He reported the congregations growing at New Iberia, and the outlook for the year encouraging.

Rev. W. R. Lott and the congregation of our church at West Point, Miss., are planning a revival meeting to begin on Feb. 16 and close on March 2. Dr. H. F. Brooks, our pastor at Stark-

ville, Miss., will do the preaching, and Mr. William F. Munday will lead the singing.

Rev. and Mrs. K. W. Dodson, of Arcadia, La., announce the marriage of their daughter, Ruth, to Mr. William P. Hardeman on Dec. 25, 1929, at Arcadia. Mr. and Mrs. Hardeman will be at home after Jan. 10 at Benton, La., where Mr. Hardeman is the junior member of the law firm of Wallace & Hardeman.

A New Year reception was given at the parsonage of Galloway Memorial Church, Jackson, Miss., on Jan. 1. The pastor, Dr. L. L. Cowen, and Mrs. Cowen had as joint hosts and hostesses Dr. and Mrs. J. T. Leggett, Mr. and Mrs. A. L. Gilmore, Miss Sarah J. Kee, the boards of stewards and trustees and their wives.

During the week preceeding Christmas, at the meeting of the workers' council of Capitol Street Sunday school, Jackson, Miss., Mr. Lucien Reed was presented with a beautiful wrist watch as a token of love and esteem from his fellow-workers and as a recognition of six years of unbroken Sunday school attendance. This is a remarkable record.

Announcement has recently been made by President W. P. Few, of Duke University, that the new plant of the university, consisting of a large group of stone buildings of Gothic design, will be occupied next September. The new university plant has been under construction for nearly three years, work having been started early in January, 1927.

The editor and Mrs. Harper had members of their families as guests during the holidays—Mrs. J. D. Harper of Baton Rouge, La., Mr. John Skipwith and Mrs. C. C. Herndon of Shreveport, La., Dr. and Mrs. L. O. Clark and Mrs. Anne S. Biossat of Lafayette, La., Mr. Robert Harper, student in the University of Alabama, and his friend, Mr. Edward Riley of Shenectady, N. Y.

On Sunday, Dec. 22, the Sunday school of South Side Church, Corinth, Miss., gave Brother B. F. Hammond a fine Bible. Concerning the work at South Side, Brother J. F. Milne writes: "South Side is on the ascending scale spiritually, and we are expecting great things this year. Our pastor is a very spiritual man and is leading his flock in 'green pastures and beside the still waters.'"

We received a greatly appreciated Christmas present from the Coffeeville charge, North Mississippi, as will be seen from the following note from Rev. Wm. L. Robinson, pastor: "For your Christmas present from the Coffeeville charge we are sending you a list of 20 subscribers to the New Orleans Christian Advocate. We hope to send more later." Many thanks and good wishes for the New Year.

Rev. W. L. Broome, pastor at Okmulgee, Okla., writes: "I am enclosing my check for renewal subscription to your paper. I have read the New Orleans Advocate since I was a small boy on the farm in Mississippi. I do not want to be without it. The people have given us a great reception here in Okmulgee. The outlook is bright for a great year. This is really a great church and we are very happy."

The resignation of Dr. Horace Calvin Day, assistant professor of biology at Howard College, a Baptists institution at Birmingham, Ala., was recently requested and accepted by Dr. John C. Dawkins, president, because of remarks the instructor made regarding the Bible during chapel exercises. According to the daily press, the references to the Bible were made during Mr. Day's address, the subject of which was "Be Skeptical." His home is in Wisconsin.

Bishop Davis Sessums, Episcopal Bishop of Louisiana, died suddenly at his home in New Orleans on Tuesday afternoon of last week. Bishop Gailor of Tennessee and Bishop Bratton of Mississippi officiated at the impressive funeral from Christ Church Cathedral. Bishop Sessums was born July 7, 1858, in Houston, Texas. He was ed-

ucated at the University of the South, Sewanee, Tenn. He married Alice Galleher, daughter of Bishop Galleher. He had been Bishop of Louisiana for many years. He was a great and good man, held in high esteem by persons of all creeds.

Dr. J. R. Countiss, president of Grenada College, addressed the Young Men's Business Club of Grenada in a recent meeting.

Mr. Eugene Countiss, a student in Tulane University, New Orleans, spent the Christmas holidays with his parents, Dr. and Mrs. J. R. Countiss, of Grenada, Miss.

The Whitworth Glee Club presented the Christmas pageant, "The Song and the Star," in the Methodist Church, Brookhaven, Miss., on the Sunday evening preceeding Christmas.

Rev. Jeff Cunningham, son of Rev. and Mrs. E. H. Cunningham, filled the pulpit of the Presbyterian Church in Grenada, Miss., on last Sunday both morning and evening services. He is a student in Emory University.

The Grenada Sentinel of Dec. 27 says: "Mrs. J. H. Holder, who has been at the bedside of her husband in Memphis almost constantly since his

a superannuate of the North Mississippi Conference.

The recent meeting of the district stewards, pastors and lay leaders of the Monroe District, with Rev. Elmer C. Gunn, the presiding elder, in the chair and Mr. S. M. Collins serving as secretary, was well attended and a fine spirit was manifested. In addition to the fixing of the assessments for the various charges, the following goals for the district were unanimously adopted: Fifteen Hundred Members during 1930, One Hundred Per Cent on all Benevolences, A Revival in Every Church, Two or More Standard Training Schools, \$3,800 for Mission Special, Close Co-operation Among the Pastors, 625 Subscriptions to the N. O. Christian Advocate, To Lead the Districts in Reports to the Next Conference. Special emphasis was laid upon the membership goal.

The twenty-seventh anniversary of the organization of Grace Church, Jackson, Miss., was observed with appropriate program on Sunday, Dec. 1. The charter members of the church gave interesting reminiscences of the establishment of the church. The Sunday school was organized in 1901 and the first service in the old Rankin Street Church was held on Dec. 14. In April, 1924, the first service was held in the new church on Winter Street and the name of the church was changed to Grace. Rev. F. L. Applewhite was the pastor. The following have served as pastors: J. M. Lewis, W. W. Graves, W. L. Hightower, R. P. Fikes, T. M. Bradley, L. L. Roberts, J. C. Duke, W. H. Lane, F. L. Applewhite, I. H. Sells, W. A. Terry and the present pastor, B. M. Hunt.

The clerical and lay delegates from the Mississippi Conference to the General Conference have named their committee members as follows: Committee on Episcopacy—Dr. J. L. Decell, J. C. Wood. Revivals—Rev. W. A. Hays, M. M. Satterfield. Education—Rev. T. J. O'Neil, W. T. Denman. Missions—Rev. J. T. Leggett, W. A. Holloway. Itinerancy—Rev. H. A. Gatlin, Thos. L. Bailey. Publishing Interests—Dr. J. L. Decell, W. A. Holloway. Conference Claims and Boundaries—Rev. W. A. Hays, J. C. Wood. Sunday Schools—Rev. B. L. Sutherland, W. T. Denman. Church Relations and Bible—Rev. J. T. Leggett, M. M. Satterfield. Church Extension—Rev. T. J. O'Neil, H. H. Hinton. Temperance and Social Service—Rev. H. A. Gatlin, Thos. L. Bailey. Lay Activities—Rev. B. L. Sutherland, H. H. Hinton. Epworth Leagues—Rev. B. L. Sutherland, H. H. Hinton.

Dr. Frank L. Wells, of First Church, Baton Rouge, La., writes: "One of the most creditable programs of sacred music rendered in our city during the time that I have been pastor here is 'The Messiah,' which is presented annually under the direction of Dr. H. W. Stopher, who is at the head of the department of music of our Louisiana State University. From the point of view of artistic rendition, as well as from the point of view of its religious value, I have commended it to the members of the church I serve and suggested that they take advantage of it. . . . I take pleasure in commending it to you as something of unusual merit." Dr. Stopher is a Methodist. The editor was pastor at Natchitoches when Dr. Stopher arrived to take a place in the department of music of the State Normal. One of the first things that he did, upon arriving, was to see the pastor and arrange for the transfer of his membership to the local Methodist church.

The need of home mission work in certain sections of our country, even among people who have been born and reared in the United States, may be seen from the following statement made by the Rev. J. C. Rousseaux, home missionary worker among the French people of southeastern Louisiana: "I have given out to these people a number of Bibles furnished me for the flooded section by the American Bible Society and also some portions of the Scriptures. But such literature is of very little use yet in this section as very few of these people can even sign their names."

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, TREASURER
GENERAL WORK, BOARD OF MISSIONS
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

illness, was at home for Christmas. . . . Continued favorable reports from Mr. Holder bring much joy to the friends who have been so anxious about his condition."

The M. E. Church, South, was represented by Bishop Collins Denny in the Bible House in New York City on December 4 at the eleventh annual meeting of the Advisory Council of the American Bible Society, a group consisting of persons officially designated by the denominations which endorse and support the American Bible Society. Representatives of 24 denominations attended this recent meeting of the Advisory Council, spending an entire day in reviewing the activities of the Society during 1929 and in examining the budget of \$1,340,090, proposed for 1930.

In renewing his subscription, Rev. Ben P. Jacob, Raymondville, Texas, writes of his appreciation of the Advocate, and we are grateful for his kind expressions. We would especially stress the following: "Tell the preachers to write about their charges. Tell about revivals, prayer meetings, special activities, and all new developments." We hope the brethren will do so. Brother Jacob says that he is giving special study to the Sunday school lessons and that he has the opportunity of teaching a class nearly every Sunday. He is

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY LEE

Whereas, it has pleased God in his wisdom to take from our midst our friend and co-worker, Mrs. MARY LEE, thereby causing deep grief among her friends; therefore, be it

Resolved, by the Woman's Bible Class, That our class has lost a faithful member.

To her brother we extend our sympathy in his bereavement.

Be it further resolved, That a copy of these resolutions be spread on our minutes, one sent her brother, one to the New Orleans Christian Advocate, and one to the Collins Commercial.

MRS. J. D. TERRELL.

MRS. H. S. ARRINGTON.

Collins, Miss.

FRED G. WHITAKER was called to his home on high the 20th of November, 1929, at the King's Daughters' Hospital at Greenville, Miss. A limb from a falling tree struck him on the head; he was rushed to the hospital; he lived 19 hours, but never regained consciousness. On the 21st of November his body was laid to rest in Wesley Chapel Cemetery. His pastor, Rev. E. D. Simpson, paid a touching tribute to his character. Many were saddened at his going, bringing beautiful flowers, and many flowers came from quite a distance. He loved the church, and contributed of his means to its upkeep. He took the vows of the Methodist Church in his childhood, and ever after walked in her ways. He was a loving and dutiful son. How he will be missed! The broken-hearted parents, with the sisters and brothers, have the deepest sympathy of all. We will miss his cheerful voice and bright smile. God knew best, and took him to rest. The twilight will gather softly around his silent home; the birds will croon a sadder lay, and a sigh will be wafted on every breeze o'er his grave. The haven is reached, the barque has crossed over and touched the shore, and there will be sorrow no more.

MRS. L. J. ABEL.

Bovina, Miss.

D. H. BUCK

Whereas God, in his infinite wisdom and love, has seen fit to call from the Church militant to the Church triumphant Brother D. H. Buck, on Nov. 2, 1929, who for many years was a member of the board of stewards of the M. E. Church, South, at Chester, Miss., and who at the time of his death and for many years before was an honored and loved Sunday school superintendent, who endeavored to live the Christian life, walking daily in the footsteps of our Lord, and who was known as a man who feared God and loved his church and Sunday school; and whereas the Church has lost a very able and devoted Christian leader, the pastor a true friend, the Sunday school a most faithful and valiant worker, and

his family a loving father; therefore, be it

Resolved, That the Chester Church and Sunday school express our sorrow and extend our sympathy to the bereaved family, and that a copy of these resolutions be sent his family, a copy placed on the minutes of the Sunday school, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: J. B. Burns, pastor; Mrs. J. B. Burns, Miss Mary Ella Roberts, Miss Lois Hill, Miss Mavis Moss, Committee of the Sunday school.

PROHIBITION'S CHRISTMAS GIFTS

Statement by Dr. McBride.

"Prohibition has been the biggest Santa Claus the United States of America has ever known," said F. Scott McBride, National Superintendent, Anti-Saloon League of America. "Not only has it, in the phrase of Herbert Hoover, 'put dollars and cents into the pockets of every man, woman and child,' but it has provided count-

less thousands of new homes, millions of automobiles, nearly doubled the amount of our life insurance, multiplied our savings deposits, and transformed pauperism into plenty and hopelessness into ambition.

"No other one policy ever adopted by the American people has been productive of so much good as the policy of National Prohibition. It has abolished slums, enabled charity organizations to transfer their activities from rescue to reconstruction work, has made our pauperism ratio the lowest in the history, cut the death rate, and made possible higher levels of living for the mass of American people.

"The frenzied assaults made upon prohibition by the disguised spokesmen for the liquor interests, many of whom are motivated largely by visions of recapturing the enormous profits once reaped by the traffic, will not blind any thoughtful citizens to the fact that, as American economists unanimously agree, our current prosperity and prohibition are linked together.

"I wonder if there might be any American economist who fails to appreciate that the constructive work now being done by President Hoover

Cuticura Soap

restores the normal action of the pores by its wonderfully effective cleansing and purifying qualities.

Fifty Years of Service

Soap 25c. Ointment 25c. and 50c.

to turn the threatened panic into prosperity would have been an impossible task were 177,000 saloons draining the vitality out of the Nation's economic life.

"The United States of America will have a merry holiday season because comfort and plenty are more widely diffused today because of the salutary effect of the very general observance of the Eighteenth Amendment, despite its violation by a small group who set their own appetites above the common wealfare."

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

8 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red and gold edges; 16 colored maps of Bible lands

LARGE, CLEAR PRINT

This is a handsome book and is sold at a very reasonable price.

Price, \$4.00, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA

WITHOUT BAZAARS? YES!

When Beverly Hills, a suburb of Chicago, fifteen miles from the Loop, neighborhood church was considered. This was an outgrowth of a Sunday school conducted in one of the suburban railway stations and of a series of evening meetings at different homes. At a meeting called in May, 1893, it was found that eight denominations were represented. A church was organized: St. Paul's Union Church was born. Since that day, almost thirty-six years ago, it has carried on the proper work of a Christian church. Services began in the railway station, later were held in a tent, then in a real church 40 feet by 25 feet, built at a cost of \$1200. The church building has grown with the growth of the church, and is today a beautiful stone building fitted into the landscape of the surrounding homes.

The question of whether or not churches can make ends meet, carrying on an extensive missionary program, without the usual suppers, bazaars, etc., has been answered by this church. More than twenty years ago these people resolved not "to make the Father's house a house of merchandise." One day each year was set aside for an every-member canvass. This was done with much trepidation, just as we find today that many churches are afraid that it will not be a success, either spiritually or financially. Since that time no money has been raised in any other way. No organization in the church is allowed to raise money in the name of the church, except by free-will offerings. Many social meetings are held, suppers or whatever else should be held for the welfare of the social life of the church and community. Only the cost of such entertainment is ever taken. The one woman's organization—the Woman's League—made 1300 garments last year for charity organizations. Materials were cut and sent in, in most cases.

Since this decision, the missionary giving of the church has been raised from a few dollars a year to \$10,328, as it was in 1928. Of this amount the Bible school gave \$900. The church supports eight missionaries at home and abroad.

It can rightly say that the "sun never sets on the work of St. Paul's Union Church."

The budget is around \$26,000 a year. The goal is to make the budget 50-50 for local work and benevolence. Many of the three hundred and sixty-five subscribers make their pledges on that basis. Each year the goal is nearer. Beside the missionaries supported by many local organizations are aided in their work in Chicago.

These other things are vital to the success of a church. Keep the credit of the church as sound as you would your own personal financial standing. Not long ago a representative for heating plant equipment said that he never went after church business and did not like it to come to him, because churches expected so much and were such slow pay. He had one bill over three years old. One church like that reflects upon the standing of all churches. End your year with all debts paid. Throw away your old sys-

tem of feeding a community a dollar dinner for fifty cents, soliciting the difference from the faithful minority. Bazaars where one has to buy useless, at least unnecessary, things, cause a feeling that does not reflect the best good for the church. Give once a year a pledge to be paid weekly through the Duplex Envelope System. With a prayer for guidance in the new venture, time, strength, and money spent in the old way will be saved for the success which will crown your efforts under the new system and plan.

Whatever the program of a church may be, unless it makes more glorious

its spiritual life, it is defeating its purpose. The goal before this church is the advancement of Christ's kingdom in the salvation of souls, the development of Christian character, the welfare of the community, and the spread of the gospel through all the Church Business.

It is said that John G. Paton had a profit of \$70,000 coming to him in royalties on his biography. He gave it all to the missionary society and said, "Pass on the bread of life to my brethren in the South Seas."—Anonymous.

OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Linens, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices. MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

It is impossible to give my little girl a box of candy. She immediately runs around the household and shares it with everybody. This spirit of sharing is the spirit of Christmas.—Anonymous.

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

Winnsboro Blue Granite

"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful, and inscriptions on it the most legible.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite that you may see its beauty. When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

Winnsboro Granite Corporation, Rion, S. C.



to study the Bible and fail to learn of His true nature.

It may be you failed to have many at Sunday school on account of rain or snow. Give your missionary program the following Sunday and send your offering to help forward the work of the Sunday school in the very needy places. Begin to visit the absentees; see that the church building is comfortable. A cold church keeps many people at home. Arrange everything so there will be no excuse for staying from church. This is no small service.

If you contemplate holding a training school or want a training class let me know early so your needs may be met. Remember, it is difficult to secure instructors for the courses you may want. Think of it, only two persons are approved to teach the adult specialization courses. We should have many teachers for these courses.

It is our purpose to hold institutes for superintendents. Write me if you are interested; if you do not write, I know you are lacking in interest. Let us get together and discuss our plans and solve our problems. "An optimist is one who sees an opportunity in every difficulty; a pessimist is one who sees a difficulty in every opportunity." How do things look to you? if you have a hard problem you are complimented in that you are called to solve it. Begin, continue, never give up, stay by it until it is solved. Take time to pray until you are aware of the presence of the Spirit. When you get in touch with the Spirit, please pray for me.

FINDINGS OF THE GENERAL MISSIONARY COUNCIL

The General Missionary Council which met on Dec. 10-12 at Raleigh, N. C., adopted the following report of its Findings Committee:

At the last session of the Missionary Council the Committee on Findings brought in its report, which begins with this sentence: "It is our profound conviction that our greatest need is spiritual." This we want to repeat with all the emphasis of which we are capable. For we believe, in the language of a year ago, that "nothing can take the place of genuine Christian experience as the power for all religious activity and liberality." If the foregoing is correct, and we believe it is, the greatest need of our Church is a genuine, sweeping revival of grace which will bring the entire Church to her knees in penitence and consecration, and this revival should embrace the entire Church from pulpit to pew. We rejoice in the progress of our missionary work during the present quadrennium. The Board of Missions

has come from under a staggering debt and is now on a cash basis, for which we rejoice, and do rejoice.

The educational feature of our missionary work is very necessary. The great mountain of difficulty before us is missionary ignorance and indifference on the part of too large a number of our people. We have blasted away at this mountain during the present quadrennium with our plan of getting missionary information to our people. We trust the last year of the quadrennium will serve still further to reduce this mountain of difficulty and hasten the day when it shall be removed and cast into the midst of the sea.

We believe that the Missionary Council has served not only the purposes of a conference, but it has been a spiritual force which has quickened the faith and strengthened the purposes of the missionary leaders of the Church and has sent out life-giving streams to the entire connection.

Again and again during this Council we have heard of the opportunities for great advances that are literally and eloquently calling us in all our mission fields. God is at work in these fields, and we should be vitally interested in what he is doing.

As members of this Missionary Council, we set ourselves to the task before us, and call upon our bishops, presiding elders, pastors and membership as a whole, to prayerfully give their hands and hearts during January and February to the whole of the maintenance program. Our people have the money, and we can and should secure \$1,000,000 during 1930 to help answer the call of God through our Church.

There are two items which we must emphasize as being of supreme importance, namely, full collection on all benevolences, and a free-will offering from every church for Missionary Maintenance. If this could be realized in the life of the Church, it would enable the Board of Missions to send out into needy fields scores of our prepared young people who are waiting to go. The fields are ripe, the workers wait, God is calling. What shall our answer be?

Since the question of law observance and law enforcement is to the fore in the thinking and living of the Christian citizens of this country, we record our approval of every effort from whatever source to correct the lawless conditions which are all too prevalent in our country. We also urge our people to do all in their power to uphold the hands of those in authority, and to maintain respect for all laws of the land, both by precept and example.

U. V. W. DARLINGTON,
Chairman.

MORE ABOUT THE MOVING POSITION

Dear Dr. Harper: Enclosed is a clipping from the Methodist Advocate representing the Holston, Memphis, and Tennessee Conferences, edited by Rev. W. A. Swift. The clipping follows:

Cost of Moving

"To make a rough guess, we would estimate the combined cost of moving

of preachers of these three Conferences at \$15,000. This would support no doubt 1000 native preachers in foreign fields for a whole year to preach Christ to those who have never heard of him as a Savior of the world.

"Why not be more charitable, bear with and pray for each other, and stop this unnecessary expense, and raise more money for missions?"

I felt perhaps since the question was up, this clipping would be read with interest. The question is before us, and it will never be settled until it is settled right.

J. A. WELLS.

DUKE UNIVERSITY.

To celebrate the fifth anniversary of the signing of the indenture creating the Duke endowment of \$40,000,000, a benefaction of the late James B. Duke, which expanded Trinity College into Duke University, alumni of 43 local associations were planning to observe Dec. 11 as Duke Day, according to R. Thigpen, the University's alumni secretary.

Definite arrangements were all concluded for banquet celebrations in 15 cities in North Carolina and Virginia and in New York City and Washington, D. C., and Secretary Thigpen in co-operation with presidents of local chapters arranged for officers of the administration and faculty of the University to appear on speaking programs at the various gatherings.

Following are cities where banquets were planned and speakers who represented the University:

Winston-Salem, President W. P. Few; Gastonia, Dr. Clement Vollmer; Greensboro, Dr. F. S. Hiamkan; Greenville, Prof. H. E. Spence; New York City, Dr. W. H. Wannamaker; Washington, D. C., Dr. William MacDougall; Richmond, Va., Dr. W. K. Boyd; Charlotte, Dr. F. C. Brown; Albermarle, Herbert J. Herring; Norfolk, Dr. W. H. Glasson; Monroe, Dr. R. N. Wilson; Goldsboro, Dr. W. I. Cranford; Raleigh, Judge T. D. Bryson, and Weldon, Dr. P. N. Garber.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument With Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, in both the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary

Piles Diseases of RECTUM AND COLON
Successfully treated without surgical operation. A painless injection; scientific method. WRITE FOR BOOKLET.
DR. J. F. HILBURN, Specialist
305 Wallace Bldg., Little Rock, Ark.

forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I do not favor any forward movement. My song is "Hold the fort!" forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go!"

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved, I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work.—The Lutheran Pioneer.

NEW ORLEANS THE SECOND PORT

Franco-Spanish New Orleans became an American city in 1803. In 1929 it is our second largest port of foreign commerce, second only to New York, handling three times as much tonnage as Boston. From this gateway to Latin America 3000 ships leave yearly for every continent on the globe.

Shipping, however, is only one of New Orleans' industries. It has one of the world's chief cotton exchanges, the greatest sugar refinery and the largest mahogany plant in the world, huge rice mills and oil refineries. In all, New Orleans has 1200 industries making 850 different products.

In the South's largest cities the up-trend of commerce is easy to view. In many smaller localities even larger industrial expansions may be found. In every Southern State, today, industries are taking firm root to support new and larger growths for American production and world trade.

The South offers sound securities favored by a major scale of business development. This Southern investment banking organization is intimately acquainted with Southern values. Selected municipal, railroad, utility and industrial securities will be suggested upon request.—Caldwell & Caldwell.

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

It is a Reliable General Invigorating Tonic.

Malaria Chills and Fever Dengue

CHURCH HEATING
Moncrief
 Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
 ATLANTA GEORGIA

WHEN IT LOOKS DARK to any



weak, nervous or ailing woman, Dr. Pierce's Favorite Prescription comes to her aid. Women in every walk of life today say Dr. Pierce's Favorite Prescription is a reliable medicine. It is made from roots and herbs, sold by druggists, in both fluid and tablets.

One woman who used it said: "My health was very poor when I was advised to take Dr. Pierce's Favorite Prescription. I was suffering at intervals with all the symptoms of woman's weakness. The 'Prescription' relieved me of headaches and pain in my side, and by continuing to take it I became healthy, strong and well. All that I could say in praise of the 'Favorite Prescription' is not too much."—Mrs. A. J. Anderson, 511 Scott St., Alexandria, La.

Send 10c for trial pkg. tablets to Dr. Pierce's Invalids Hotel, Buffalo, N. Y. and write for free medical advice.

Stubborn Coughs Ended by Recipe, Mixed at Home

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up a stubborn, lingering cough. It takes but a moment to prepare and costs little, but it gives real relief even for those dreaded coughs that follow severe cold epidemics. From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe and heal the inflamed throat membrane with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of distressing coughs, chest colds, and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

GALL STONE SUFFERERS

Out of gratitude for relief, after years of awful suffering from Gas Spells, Colic Attacks, Indigestion, Pain in Pit of Stomach, Soreness in Right Side—G-A-L-S-T-O-N-E-S, I will tell anyone who sends a self-addressed, stamped envelope how to obtain the same help at home. I have nothing to sell. Address Mrs. Rose Mollenbrey, Dept. 36, Box 81, Turner's Falls, Mass.

666

Is a Prescription for

Colds, Grippe, Flu, Dengue
 Bilious Fever and Malaria

It is the most speedy remedy known

B BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St. New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round

Buena Vista, at Buena Vista, preaching Jan. 5, a.m.; Q. C., afternoon.
 Calhoun City, preaching and Q. C., Jan. 5, p.m.

Verona, at Verona, preaching, Jan. 7, a.m.; Q. C., afternoon.

Algoma, at Algoma, preaching, Jan. 8, a.m.; Q. C., afternoon.

Houlka, at Concord, preaching, Jan. 9, a.m.; Q. C., afternoon.

Woodland, at Woodland, preaching, Jan. 10, a.m.; Q. C., afternoon.

Fupelo, preaching, Jan. 12, a.m.; Q. C., afternoon.

Monticello, preaching, Jan. 12, p.m.; Q. C., Jan. 16, p.m.

Toccopola, at Toccopola, preaching, 16, a.m.; Q. C., afternoon.

Salem and Friendship, at Hurricane, preaching, Jan. 17, a.m.; Q. C., afternoon.

Fultou, at Fulton, preaching, Jan. 19, a.m.; Q. C., afternoon.

Vardaman, at Vardaman, preaching, Jan. 21, a.m.; Q. C., afternoon.

Derma, at Big Creek, preaching, Jan. 22, a.m.; Q. C., afternoon.

Pittshoro, at Pittshoro, preaching, Jan. 23, a.m.; Q. C., afternoon.

Randolph, at Washington, preaching, Jan. 24, a.m.; Q. C., afternoon.

Mathiston and Maben, at Maben, Jan. 16, a.m.; Q. C., afternoon.

preaching, Jan. 26, p.m.; Q. C., afternoon.

Eupora, at Eupora, preaching, Jan. 26, p.m.; Q. C., Jan. 27, a.m.

Bellefontaine, at Walthall, preaching, Jan. 28, a.m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—First Round

Kosciusko ct., at Williamsville, preaching and Q. C., Jan. 5, a.m.

Columbus, Central Church, preaching and Q. C., Jan. 8, p.m.

Starkville, preaching Jan. 5, p.m.; Q. C., Jan. 10, p.m.

Weir and McCool, at McCool, preaching and Q. C., Jan. 11, a.m.

Macon ct., at X-Prairie, preaching and Q. C., Jan. 12, a.m.

Crawford and Mayhew, at C., preaching and Q. C., Jan. 12, p.m.

Columbus, First Church, preaching and Q. C., Jan. 15, p.m.

High Point ct., at Louisville, preaching and Q. C., Jan. 18, a.m.

Ethel ct., at Ethel, preaching and Q. C., Jan. 19, a.m.

Macon station, preaching and Q. C., Jan. 22, p.m.

Cedar Bluff ct., at C. B., preaching and Q. C., Jan. 25, a.m.

Sturgis ct., at Sturgis, preaching and Q. C., Jan. 26, a.m.

Brooksville, preaching and Q. C., Jan. 26, p.m.

Mashulaville ct., at Mt. Hebron, preaching and Q. C., Feb. 2, a.m.

W. N. DUNCAN, P. E.

Greenwood Dist.—First Round

Indianola, Jan. 5, 11 a.m. and 2:30 p.m.

Moorhead, Jan. 5, night.

Sunflower, at Sunflower, Jan. 12, 11 a.m. and 2:30 p.m.

Webb and Sumner, at Wehh, Jan. 12, night.

Greenwood, First Church, Jan. 19, 11 a.m.

Ita Bena, Jan. 19, night.

Belzoni, Jan. 26, 11 a.m. and 2:30 p.m.

Luverness, Jan. 26, night.

Greetings, brethren: glad to be with you again. We had a great year in the Greenwood District last year and good Annual Conference. Now let's all get down to a good, hard pull for a greater year in the work of our Lord.

L. P. WASSON, P. E.

Greenville Dist.—First Round

Duncan and Alligator, at Duncan, Jan. 5, a.m.

Shelby, Jan. 5, p.m.

Gunnison and Deeson, at G., Jan. 12, a.m.

Rosedale and Benoit, at R., Jan. 12, p.m.

Lake Cormorant and Walls, at L. C., Jan. 19, a.m.

Tunica, Jan. 19, p.m.

Leland, Jan. 26, p.m.

Shaw, Jan. 26, a.m.

Merigold and Sherard, at Merigold, Feb. 2, a.m.

Dubbs and Evansville, at D., Feb. 2, p.m.

L. M. LIPSCOMB, P. E.

Grenada Dist.—First Round

Poplar Creek, at Shiloh, Jan. 2.

Ebenezer, at Ebenezer, Jan. 4, 5.

District Missionary Institute at Grenada, Jan. 10.

Sallis, at Sallis, Jan. 12.

Pickens and Goodman, at Pickens, Jan. 19.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—First Round

Arkahutla Circuit, at Strayhorn, Jan. 3, 11 a.m.

Cockrum Circuit, at Hebron, Jan. 5, at 11 a.m.

Shuford Circuit, at Eureka, Jan. 9, 11 a.m.

Horn Lake, at Horn Lake, Jan. 12, 11 a.m.

Red Banks Circuit, at Red Banks, Jan. 16, 11 a.m.

Mt. Pleasant Circuit, at Mt. Pleasant, Jan. 19, 11 a.m.

Pleasant Hill Circuit, at Pleasant Hill, Jan. 23, 11 a.m.

Tyro Circuit, at Free Springs, Jan. 26, 11 a.m.

J. M. BRADLEY, P. E.

Let us remember that unto all men charity is due; give what we ask; and pity while we blame.—Endicott.

Your Child's Whooping Cough

can be relieved with the time tested old remedy—Roche's Embrocation. Just rub it on chest—it breaks congestion and loosens the phlegm that causes such distress. In use more than 100 years.

Sold by All Druggists or
E. FOGGERA & CO., Inc., New York
 W. Edwards & Sons, London, Eng., Proprietors



The Purgative for Colds With Constipation and Biliousness



Relieves the congestion, reduces complications, and hastens recovery.

.... Resolve to Read More Good Books.

A Membership in

The Mail Box Library

[The New Circulating Library]

.... Will Reduce Your Reading Costs During the Year

A LIBRARY consisting of over 1600 titles covering almost the entire field of religious thought has been created, with new titles being added periodically. Members have the privilege of reading just as many books as they desire during the life of their membership according to the rules and regulations, at a very nominal cost. This is without a doubt the most liberal plan ever offered.

\$5.50
 is the cost of a single subscription.
 (ONE BOOK AT A TIME)

A double subscription permits the withdrawal of two books at a time, thus insuring continuous reading.

\$7.50
 is the cost of double subscription
 (TWO BOOKS AT A TIME)

JOIN TODAY — DON'T DELAY

SEND YOUR SUBSCRIPTION TO

MAIL BOX LIBRARY

CIRCULATING LIBRARY OF THE

Methodist Publishing House

LAMAR & WHITMORE, Agts. Dallas Texas

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Summit, at Summit, Jan. 5, 11 a.m. and 2 p.m.
 Centenary, Jan. 5, 7:30 p.m.
 Osyka, at Osyka, Jan. 12, 11 a.m. and 2 p.m.
 Magnolia, Jan. 12, 7 p.m.; Feb. 5, 7 p.m.
 Scotland, at Bethesda, Jan. 18-19, 11 a.m.
 Meadville, at Bude, Jan. 19, 3 p.m. and 7 p.m.
 Gallman, at Bethesda, Jan. 26, 11 a.m. and 1:30 p.m.
 Hazlehurst, Jan. 26, 4 p.m. and 7:30 p.m.
 Monticello, at Pleasant Grove, Feb. 2, 11 a.m. and 2 p.m.

NO "PEP," SLUGGISH

Constipation Troubles Relieved By Help of Thedford's Black-Draught, Says Tennessee Coal Miner.

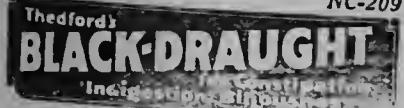
Tracy City, Tenn.—"My work makes it necessary for me to use a medicine which will give quick relief from constipation and indigestion," says Mr. Lee Nunley, a well-known coal miner of this place. "For forty years or more," he says, "I have taken Black-Draught for these troubles, and have always found it reliable. At times, I suffer from bad spells of indigestion, following constipation."

"Many years ago, a friend told me to try Black-Draught, as it was a vegetable remedy and would not harm my body, so that is how I came to use it. I make a tea of it, and take a sip of it after meals. I soon begin to feel better when I start this treatment."

"My work is very confining, and my color gets bad and I get sluggish. I lose my 'pep' and don't feel like going. After I take a course of Black-Draught I feel fine again."

Manufacture of Thedford's Black-Draught began nearly 100 years ago, and many people tell of having taken it all their lives when in need of a laxative or cathartic. Refuse imitations and substitutes. Get the yellow package bearing the name "Thedford's."

NC-209



IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD

SORE THROAT

ALL THE WAY DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT 35c and 60c. Hospital Size \$1.00 ALL DRUGGISTS



RED EYES Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c. **DICKEY DRUG CO., BRISTOL, VA.**

Foxworth, at Sandy Hook, Feb. 9, 11 a.m. and 2 p.m.
 Tylertown, at Tylertown, Feb. 9, 7 p.m.; Feb. 10, 10 a.m.
 J. L. DECELL, P. E.

Hattiesburg Dist.—First Round

Magee, at Magee, Jan. 5, 11 a.m. and 2 p.m.
 Taylorsville and Mize, at Taylorsville, Jan. 5, 7:30 p.m.; Jan. 6, 10 a.m.
 Eucutta, at Eucutta, Jan. 12, 11 a.m. and 2 p.m.
 Hattiesburg, Main Street, Jan. 13, 7:30 p.m.
 Prentiss, at Bassfield, Jan. 19, 11 a.m. and 2 p.m.
 Hattiesburg, Court Street, Jan. 21, 7:30 p.m.
 Collins, at Collins, Jan. 26, 11 a.m. and 2 p.m.
 Mt. Olive, at Mt. Olive, Jan. 26, 7:30 p.m.
 Williamsburg, at Williamsburg, Jan. 29, 11 a.m. and 2 p.m.
 Silver Creek, at Silver Creek, Feb. 2, 11 a.m. and 2 p.m.
 Sumrall, Feb. 2, 7:30 p.m.
 Heidelberg, at Heidelberg, Feb. 5, 7:30 p.m.; Feb. 6, 10 a.m.
 W. A. HAYS, P. E.

Jackson Dist.—First Round

Benton, at Benton, Jan. 5, 11 a.m. and 1:30 p.m.
 Jackson, at Millsaps Memorial, Jan. 5, 7 p.m.; Jan. 15, 7 p.m.
 Mendenhall and D'Lo, at Mendenhall, Jan. 12, 11 a.m. and 2 p.m.
 Florence, at Star, Jan. 12, 7 p.m.; Jan. 13, 10 a.m.
 Yazoo City, Jan. 19, 11 a.m. and 4 p.m.
 Yazoo circuit, at Lintonia, Jan. 19, 2 p.m. and 7 p.m.
 Terry, at Byram, Jan. 26, 11 a.m. and 2 p.m.
 Madison, at Madison, Jan. 26, 7 p.m.; Jan. 27, 10 a.m.
 Camden and Sharon, at Camden, Feb. 2, 11 a.m. and 2 p.m.
 Canton, Feb. 2, 7 p.m.; Feb. 3, 7 p.m.
 Fannin, at Fannin, Feb. 9, 11 a.m. and 2 p.m.
 Harrisville, at Harrisville, Feb. 12, 11 a.m. and 2 p.m.
 J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Quitman, Jan. 5, 11 a.m.
 Meridian, Seventh Avenue, Jan. 5, 7 p.m.
 Meridian, Poplar Springs, Jan. 8, 7 p.m.
 DeKalb, Jan. 12, 11 a.m.
 Dateville, Jan. 12, 3:30 p.m.
 Cleveland, Jan. 18, 11 a.m.; Jan. 19, 11 a.m.
 Porterville, Jan. 26, 11 a.m.
 The Missionary Institute will be held in Central Church, Meridian, beginning at 9:30 a.m., Jan. 16.
 Bishop Darlington will be the principal speaker.

T. J. O'NEIL, P. E.

Newton Dist.—First Round

Chunky, at Chunky, Jan. 5, 11 a.m.; 2 p.m.
 Lake, at Lawrence, Jan. 5, 7 p.m.; Jan. 9, 2:30 p.m.
 Philadelphia Circuit, at Sandtown, Jan. 11, 11 a.m.; 1:30 p.m.
 Philadelphia Sta., Jan. 12, 11 a.m.; Jan. 13, 9 a.m.
 Burnside, at Burnside, Jan. 12, 2:30 p.m.; 7 p.m.
 Newton, Jan. 14, 7 p.m.
 Montrose, at Montrose, Jan. 15, 2:30 p.m.
 Union, at Union, Jan. 19, 11 a.m.; 1:30 p.m.
 Decatur and Hickory, at Decatur, Jan. 19, 3:30 p.m.; 7 p.m.
 Trenton, at Independence, Jan. 25, 11 a.m.; Jan. 26, 11 a.m.
 Forest and Morton, at Morton, Jan. 26, 3 p.m.; 7 p.m.
 First Church, Laurel, Jan. 31, 7 p.m.
 Laurel, Kingston, Feb. 2, 11 a.m.; 2:30 p.m.
 West Laurel, Feb. 2, 7 p.m.
 H. A. GATLIN, P. E.

Seashore Dist.—First Round

Mentorum, at Pine Grove, Jan. 4, 5, 11 a.m.
 Wiggins, Jan. 5, 7:30 p.m.
 Columbia, Jan. 12, 11 a.m.
 Lumberton, Jan. 12, 7:30 p.m.
 Ocean Springs and N. Biloxi, at O. S., Jan. 19, 11 a.m.
 Handsboro and Nugent, at Handsboro, Jan. 19, 7:30 p.m.
 Carriere, at Carriere, Jan. 26, 11 a.m.
 Poplarville, Jan. 26, 7:30 p.m.
 Coalville, at Coalville, Feb. 2, 11 a.m.
 Biloxi, Feb. 2, 7:30 p.m.
 Brooklyn and Bond, at Brooklyn, Feb. 9, 11 a.m.
 Gulfport, Second Church, Feb. 9, 7:30 p.m.
 Gulfport, First Church, Q. C. Wed., Jan. 15, 7:30 p.m.
 Wesley Memorial, Thursday, Feb. 13, 7:30 p.m.
 Long Beach, Q. C., Feb. 12, 7:30 p.m.
 Missionary Institute at Main Street Church, Biloxi, Tuesday, Jan. 7. Let every charge be well represented at this Institute.

J. L. SELLS, P. E.

Vicksburg Dist.—First Round

Silver City, at Midnight, Jan. 5, 11 a.m. and 3 p.m.
 Louise and Holly Bluff, at Holly Bluff, Jan. 5, 7 p.m.; Jan. 6, 9 a.m.
 Nebo, at Nebo, Jan. 8, 11 a.m. and 1:30 p.m.
 Rosetta and Mt. Vernon, at Union, Jan. 12, 3:30 p.m.
 Oak Ridge, at Oak Ridge, Jan. 19, 11 a.m. and 3 p.m.
 Mayersville, at Mayersville, Jan. 22, 11 a.m. and 1:30 p.m.

Hermanville, at Hermanville, Jan. 26, 11 a.m. and 3 p.m.
 Utica, at Utica, Jan. 26, 7 p.m.; Jan. 27, 10 a.m.
 Gloster and Liberty, at Woodland, Feb. 2, 3 p.m.; at Liberty, 11 a.m.
 District Sunday School Council, Crawford St. Church, Vicksburg, Dec. 5, 10 a.m.

L. E. ALFORD, P. E.



THE PERRY PICTURES

ONE CENT SIZE 3x3 1/2. For 50 or more.
 TWO CENT SIZE 5 1/2 x 8. For 25 or more.
 Send 50 cents for 25 on The Life of Christ or 25 Art Subjects or 25 for Children, 5 1/2 x 8. Or 50 for Children, 3 x 5 1/2.

LET your children make companions of world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
 Send 15 cents for Catalogue of 1800 Illustrations
 The Perry Pictures Box 308, Malden, Mass.



PARKER'S HAIR BALSAM

Removes Dandruff Stops Hair Falling
 Restores Color and
 Beauty to Gray and Faded Hair
 60c. and \$1.00 at Druggists.
 Hiseox Chem. Wks. Patchogue, N. Y.

Phone, MAin 2838

Rose McCaffrey
 SUPERIOR MULTIGRAPHING
 310-311 Masonic Temple



Needless Pain!

Some folks take pain for granted.

They let a cold "run its course."

They wait for their headaches to "wear off."

If suffering from neuralgia or from neuritis, they rely on feeling better in the morning.

Meantime, they suffer unnecessary pain. Unnecessary, because there is an antidote. Bayer Aspirin always offers immediate relief from various aches and pains we once had to endure. If pain persists, consult your doctor as to its cause.

Save yourself a lot of pain and discomfort through the many uses of Bayer Aspirin. Protect yourself by buying the genuine. Bayer is safe. Always the same. All drugstores.

BAYER ASPIRIN

Aspirin is the trade mark of Bayer Manufacture of Monaceticacidester of Salicylicacid

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria District—First Round
In the heart of Louisiana

Alexandria, Dec. 29, a.m.
 Pineville, Dec. 29, p.m.
 Elizabeth, Jan. 5, a.m.
 Lecompte, Jan. 5, p.m.
 Melder, Jan. 12, a.m.
 Glenmora, Jan. 12, p.m.
 Colfax, at Montgomery, Jan. 19, a.m.
 Natchitoches, Jan. 19, p.m.
 Marks, Jan. 26, a.m.
 Bunkie, Jan. 26, p.m.
 Lott, Feb. 2, a.m.
 Melville, Feb. 2, p.m.
 Alexandria, Feb. 3, Q. C.
 Lecompte, Feb. 4, Q. C.
 Boyce, Feb. 5, Q. C.
 Opelousas, Feb. 9, a.m.
 Eunice, Feb. 9, p.m.
 Pineville, Feb. 12, Q. C.
 Oakdale, Feb. 16, a.m.
 Oberlin, Feb. 16, p.m.
 Pleasant Hill, Feb. 23, a.m.
 Montrose, Feb. 23, p.m.
 Holloway, March 2.

District Missionary Institute at First Church, Alexandria, on Monday, Jan. 6, 1930. Be on hand.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—First Round

DeRidder, Jan. 5, a.m.
 Merryville, Jan. 5, p.m.
 Many and Zwolle, at Zwolle, Jan. 12, a.m., p.m.
 Leesville, Jan. 19, a.m., p.m.
 New Iberia, Jan. 26, a.m.
 Lafayette, Jan. 26, p.m.
 Gueydan, at Gueydan, Feb. 2, a.m.
 Lake Arthur, Feb. 2, p.m.
 Acadia ct., at Church Point, Feb. 9, p.m.
 Crowley, Feb. 9, p.m.
 Indian Bayou, Feb. 16, a.m.
 Rayne, Feb. 16, p.m.
 Hornbeck ct., at Hornbeck, Feb. 23, a.m., p.m.
 Sulphur and Vinton, at Vinton, Mar. 2, a.m.
 Lake Charles, Mar. 2, p.m.
 Cameron and Pine Grove, at Pine Grove, Mar. 9, a.m.
 Abbeville, Mar. 16, a.m., p.m.

J. W. LEE, P. E.

Ruston Dist.—First Round.

Bernice, at Bernice, Dec. 22, 11 a.m.; Q. C., 2:30 p.m.
 Dubach, at Dubach, preaching Dec. 22, 7:30 p.m.; Q. C., Jan. 15, 3 p.m.
 Homer, Dec. 29, 11 a.m.; Q. C., 2 p.m.
 Jonesboro, Dec. 29, p.m.; Q. C., Jan. 22 p.m.
 Eros, at Eros, Jan. 5, preaching 11 a.m.; Q. C., 2 p.m.

EXCESS ACID SICKNESS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

Choudrant, at Choudrant, Jan. 5, following night service.
 Lapine, at Lapine, Jan. 12; preaching 11 a.m.; Q. C., 2 p.m.
 Hodge, at Hodge, Jan. 12, following night service.

Clay, at Clay, Jan. 19, 2 p.m.
 Farmerville, Jan. 19, following, night service.

Simsboro, at Antioch, Jan. 26, preaching, 11 a.m.; Q. C., 2 p.m.

Haynesville, Jan. 26, preaching, 7:30 p.m.; Q. C., Jan. 27, 12 m.

Gibbsland, at Gibbsland, Feb. 2, 11 a.m.; Q. C., 2:30 p.m.

Arcadia, at Arcadia, Feb. 2, following night service.

Bienville, at Bienville, Feb. 9, preaching, 11 a.m.; Q. C., 2:30 p.m.

Calhoun, at Calhoun, Feb. 9, following night service.

Marion, at Bird's Chapel, Feb. 16, preaching, 11 a.m.; Q. C., 2:30 p.m.

Athens, at Wesley Chapel, Feb. 16, p.m.

R. M. BROWN, P. E.

Minden Dist.—First Round

Sibley, at Sibley, Dec. 22, a.m.; Q. C., 2:30 p.m.

Cotton Valley, Dec. 22, p.m.
 Minden, Dec. 29, a.m.

Haughton and Doyline, at D., Dec. 29; Q. C., 3 p.m.

Minden ct., at Pine Grove, Jan. 5, a.m.; Q. C., 2 p.m.

Springhill, Jan. 5, p.m.
 Sicily Island, at S. I., Jan. 12 a.m.; Q. C., 2 p.m.

Jonesville, at Jonesville, Jan. 12, p.m.
 Ferriday, Jan. 13, 7 p.m.

Standard, at Standard, Jan. 19, a.m.; Q. C., 2 p.m.

Rochelle, Jan. 19, p.m.
 Selma, at Selma, Jan. 26, a.m.; Q. C., 2 p.m.

Winnfield, Jan. 26, p.m.
 Jena, at Jena, Feb. 2, a.m.; Q. C., 2 p.m.

Trout and Goodpine, at Trout, Feb. 2, p.m.

Ringgold, at Ringgold, Feb. 9, a.m.; Q. C., 2 p.m.

Hall Summit, at H. S., Feb. 9, p.m.
 Campt, at Campt, Feb. 16, a.m.; Q. C., 2 p.m.

Coushatta, Feb. 16, p.m.
 Plain Dealing, Feb. 23, a.m.; Q. C., 2 p.m.

Every official is urged to be present at the first quarterly conference. Business of importance demands your presence. Two Missionary Institutes will be held by Rev. J. G. Snelling, Conference Missionary Secretary, viz., Minden, Jan. 9, at 10 a.m.; Winnfield, Jan. 10, 10:30 a.m.

All pastors, charge and church lay leaders, officers of the Woman's Missionary Societies, officers of the Epworth Leagues, and chairmen of the Missionary and Stewardship Committees are expected to attend these meetings. Go to the one most convenient.

W. R. HARVELL, P. E.

Baton Rouge Dist.—First Round

Clinton, at C., Jan. 5, 11 a.m. and 3 p.m.
 Istouma, Jan. 5, 7:30 p.m.

First Church, B. R., Jan. 6, 7:45 p.m.
 Keener Memorial, Jan. 8, 7:30 p.m.

Kentwood and Taupahoa, at Kentwood, Jan. 12, 11 a.m.

District Missionary Institutes, First Church, B. R., Jan. 14, 10 a.m.; Amite, Jan. 15, 10 a.m.

Hammond, Jan. 15, 7:30 p.m.
 St. Francisville, at St. F., Jan. 18-19, 11 a.m.

Jackson, at Jackson, Jan. 19, 3 p.m. and 7 p.m.

Pine Grove, at Montpelier, Jan. 22, 11 a.m. and 2 p.m.

Baker, at Baker, Jan. 25, 26, 11 a.m.
 Gonzales, at Meadow Chapel, Jan. 26, 3 p.m.

Walker, at Walker, Jan. 29, 11 a.m. and 2 p.m.

Natlbauy, at N., Feb. 2, 11 a.m., 3 p.m.
 Plaquemine and Donaldsonville, at P., Feb. 9, 11 a.m.

Zachary and Slaughter, at S., Feb. 9, 7 p.m.
 Denham Springs and Live Oak, at L., Feb. 15, 16, 11 a.m.

Springfield, at S., Feb. 16, 3 p.m. and 7 p.m.
 L. W. CAIN, P. E.

Monroe Dist.—First Round

Oak Ridge, at Oak Ridge, Jan. 5, 11 a.m.

Gilbert, at Gilbert, Jan. 5, 4 p.m.
 Winnsboro, Jan. 12, 11 a.m.

Mangham, Jan. 12, 7:30 p.m.
 Columbia, at Columbia, Jan. 19, 11 a.m.

Fairbanks, at Fairbanks, Jan. 19, 7:30 p.m.

Tallulah, Jan. 26, 11 a.m.
 Rayville, Jan. 26, 7:30 p.m.

Waterproof, at Waterproof, Feb. 2, 11 a.m.

Wisner, at Wisner, Feb. 2, 7:30 p.m.
 Bonita, Feb. 9, 11 a.m.

Sterlington, Feb. 9, 4 p.m.
 Mer Rouge, Feb. 16, 11 a.m.

West Monroe, Feb. 16, 7:30 p.m.
 Oak Grove, Feb. 23, 11 a.m.

Epss, Feb. 23, 4 p.m.
 Gordon Avenue, Mar. 2, 11 a.m.

Monroe, First Church, Mar. 2, 7:30 p.m.

Bastrop, Mar. 9, 11 a.m.

ELMER C. GUNN, P. E.

New Orleans Dist.—First Round

Slidell, Jan. 5, a.m.
 Covington, Jan. 5, p.m.

First Church, Jan. 12 a.m.; Jan. 8.
 Epworth, Jan. 12, p.m.; Jan. 24.

Patterson, at Berwick, Jan. 19, a.m.
 Morgan City, Jan. 19, p.m.

Parker Memorial, Jan. 26, a.m.; Jan. 6.
 Algiers, Jan. 26, p.m.; Jan. 29.

St. Martinville, Feb. 2, a.m.
 Franklin, Feb. 2, p.m.; Feb. 3, p.m.

Felicity, Feb. 9, a.m.; Feb. 12.
 St. Mark's, Feb. 9, p.m.

Delta ct. and Gallier Street, at Reserve, Feb. 16, a.m.

Rayne Memorial, Feb. 23, a.m.; Feb. 4.

Pastors will please give special attention to the answering of questions 6, through 10. This will require some attention before the holding of the quarterly conference. Particular stress will be laid upon the appointment of the Christian literature committee. Select persons who will help in securing the allotment of subscribers to the New Orleans Advocate.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round
Preaching Dates

Belcher and Gilliam, at Belcher, Jan. 5, a.m.

Noel Memorial, Jan. 5, p.m.
 Ida and Hosston, at Hosston, Jan. 12, a.m.

Mangum Memorial, Jan. 12, p.m.
 Grand Cane ct., at Stonewall, Jan. 19, a.m.

Park Avenue, Jan. 19, p.m.
 Logansport, at L., Jan. 26, a.m.

Greenwood and Bethany, at Greenwood, Feb. 2, a.m.

First Church, Shreveport, Feb. 2, p.m.
 Mansfield, Feb. 9, a.m.

Oil City, at O. C., Feb. 16, a.m.
 Mooringsport, Feb. 16, p.m.

Vivian, Feb. 23, a.m.

Quarterly Conference Dates

Claiborne, Jan. 6, 7:30 p.m.
 Bossier City, Jan. 8, 7:30 p.m.

Ida and Hosston, at H., Jan. 14, 2 p.m.
 Cedar Grove, Jan. 15, 7:30 p.m.

Grand Cane ct., at Stonewall, Jan. 19, 2 p.m.

Noel Memorial, Jan. 20, 7:30 p.m.
 Logansport ct., at L., Jan. 26, 2 p.m.

Mangum Memorial, Jan. 27, 7:30 p.m.
 Greenwood and Bethany, at G., Feb. 2, 2 p.m.

Park Avenue, Feb. 3, 7:30 p.m.
 Mansfield, Feb. 9, 2 p.m.

First Church, Shreveport, Feb. 10, 7:30 p.m.

Oil City, at Oil City, Feb. 16, 2 p.m.
 Mooringsport, Feb. 19, 7:30 p.m.

Vivian, Feb. 23, 2 p.m.

The District Missionary Institute will be held at First Church, Shreveport, on Monday, Jan. 13, beginning at 10 o'clock a.m. All pastors are requested to be present, with representatives from each church. Rev. J. G. Snelling, Conference Missionary Secretary, and a special representative from the General Board of Missions are expected to be present.

H. T. CARLEY, P. E.

French OPERA COFFEE AND CHICORY

AMERICAN COFFEE CO. INC.
NEW ORLEANS

MANSFIELD PRESENTS AN IDEAL SNOW SCENE

Saturday morning, when we lifted the window shades, the landscape was white for the King's birthday, and it continued snowing all day.

Today, the Sabbath before Christmas, we have feasted our eyes upon the lovely snow decoration nine and a half inches deep. Selrom do we get to enjoy anything like this. After twenty-four years, my husband and I return to the Mansfield pastorate for the second time.

Many old friends and new ones have given us a royal welcome.

Many improvements have taken place, but the cultured, fine spirit of the people remind us of former days. We enter upon our year's work with prospects bright and hopeful.

MRS. H. W. RICKEY.

The Week of Prayer

January 5 to 12, 1930

All the Churches and all followers of Christ are called to unite in a "Universal Week of Prayer" at the beginning of the new year.

The people of the Church, and of every Church, are a busy people in a busy world. It is no easy task for them to lead themselves and their homes in the participation of these spiritual programs without guidance of some kind. Perhaps the best guidance is that of devotional books, which the publishing house is so vigorously and discriminately publishing.

So, as the people of the Church give thought to prayer and the Holy Spirit, we suggest some books that will enrich the devotional life of all who use them:

TALKING WITH GOD. A Manual of Prayer for Many Occasions. Edited by Alfred Franklin Smith. Here in simplicity, brevity, and beauty of worship, one hundred and twenty-six of the clergy of the United States and Canada, together with a selected group of leaders of young people, give devotional guidance through a wide variety of prayers. "Talking with God" is available in two beautiful bindings—cloth, 50 cents each; \$4.80 a dozen. Morocco, \$1 each, \$10 a dozen. Other well-known and widely read Devotional Books:

IN THE SCHOOL OF PRAYER. By Costen J. Harrell. \$1.

WALKING WITH GOD. By Costen J. Harrell. \$1.

THE LIFE IN THE SPIRIT. By Bruce S. Wright. \$1.25.

SPIRITUAL ADVERTISING. By Bertha Conde. \$1.

JESUS OUR IDEAL. By W. P. Whaley. \$1.

THE SPIRITUAL LIFE. By Fitzgerald Sale. Parser. 50 cents.

Then for Pentecost, a book especially for preachers but richly devotional for all who enjoy reading sermons, is **SERMONS OF POWER.** Pentecostal Series. This book contains splendid studies in the abiding values of Pentecost, by Bishop E. D. Moulton, Dr. Merton S. Rice, Dr. James I. Vance, Bishop Thomas F. Gailor, and five other notable preachers. The price is \$1.50.

These books may be obtained from the **METHODIST PUBLISHING HOUSE** (Cokesbury Press)

LAMAR & WHITMORE, Agents
 Nashville, Tenn.; Richmond, Va.; Dallas, Tex.; San Francisco, Calif.

"The South's Largest Bookstore"

Christian Advocate

NEW ORLEANS

Vol. 76—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3902.

ROBERT H. HARPER, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 9, 1930.

CHAS. O. CHALMERS, Manager.

THE FLOOD LEAVES ITS RECORD IN MESOPOTAMIA

While some of our modern writers are saying that we cannot put our finger on any event recorded in the account of the Exodus, etc., and say, "This is fact," and while some are making Moses and others myths, it is interesting to read and ponder the following from the January issue of the Geographic, written by M. E. L. Malowan, under the title, "New Light On Ancient Ur:"

An Astounding Discovery Made in a Bank of Clay

"During the course of last season's campaign came the most astounding and least spectacular discovery ever made at Ur. The discovery itself was made in the ancient cemetery, the site that has yielded the most magnificent and oldest treasures, containing burials laid down as far back as 3500 B. C.

"The cemetery itself lies in a very ancient rubbish heap that has accumulated at the foot of one of the highest mounds in the city. This rubbish heap was obviously older than the cemetery, for it had to be completed before the graves could be dug into, and one would suppose that its character had to be forgotten before the inhabitants could consent to bury their royalty and distinguished men within it. It therefore became all the more interesting to see what lay underneath that rubbish heap.

"The trial pits furnished astounding evidence and yet, as it was laid bare, it was presented in as simple and unobtrusive a form as could be imagined. There was no glitter of gold or royal grave—merely a clean, water-laid bank of clay eight feet deep, and beneath it again the remains of the most primitive civilization of Ur.

"This ruined civilization consisted of relics that have always been regarded as the most primitive type of Mesopotamian implements—painted pottery, clay sickles, flints, terra cottas, and obsidian chips, with a sprinkling of metals—the products of a primitive people entirely distinct in their characteristics from the later Sumerian occupants of the country. And all this had been obliterated by that clean, uniform stratum of water-laid clay, the result of a single deposit and not of a series.

Was This the Great Flood of Genesis?

"The meaning of the stratum became instantly obvious. Our clean bank of clay was the deposit of a great flood that had wiped out the primitive civilizations beneath it.

"The casual observer might argue that such a find was only to be expected in a country whose two great rivers flooded annually, and that our clay bank merely indicated an ancient local flood. True, it was an ancient and a local flood in a sense, but there is every reason to believe that it was something very much more than this: that

A LIMITED EPISCOPACY

If one of the memorials going to the General Conference—the one asking that the term of office of a bishop be fixed at four years—should receive the favorable attention of the quadrennial body and be enacted into law, we would have a limited episcopacy indeed. It would be limited in other ways than in the tenure of office.

It would be limited in the ability of some of the men elected to the office. For it would be hard to secure strong men for the office when they would have to sever all their connections, leave great pastorates and other responsible positions and face an uncertainty at the end of four years.

It would be limited in its effectiveness, in its service to the Church. To limit the term to four years and to secure in some cases men unfitted for the work, or to allow able men too brief a time to find themselves in their responsible position, would operate to limit the influence and the value of the episcopacy.

Further, it would be limited in the fact that the Church would be deprived of a conservative element such as we should expect to find in the episcopacy. This is written without any intention of reflecting upon those who sincerely desire certain changes which they believe will be for the good of the Church. Let us have any change that will be for the good of the Church, and let us have every opportunity for working such changes when advisable. But let us not deprive ourselves of the conservative element we should expect to find in men who have a life tenure of office. We do not assume that a man will necessarily be conservative because he is a bishop, but we do believe that a man elected for life and removed from the uncertainties of a four-year term will be more likely to develop a wholesome conservatism.

We admit that under a four-year term we could not expect any limit to politics in the Church. If we hear of political activity at intervals now, we could expect the Church under the proposed system to be seething with political activity in the Conferences and in the General Conference, with all the bishops to be re-elected or not at the end of every four years, and with new bishops to be elected.

If dissatisfaction is to be found at times with a bishop, would it not be better to deal with the man and not with the institution? If objection be made that a bishop is hard to reach and that the process is slow, could not provision be made for the bishops themselves, in the interim of the General Conference, to deal with any case that might be necessary, just as a pastor may be dealt with in the interim of the Annual Conference? We think so.

It was the great Biblical Flood related in the Book of Genesis, a flood that afterward came to be regarded not as a local but as a world flood."

HARD WORK THE REMEDY

Hard work is the remedy, at least a remedy, that might be prescribed for some of the ills of the Church.

Restlessness would hardly trouble men who are busily engaged in doing the work to which they have professed to give their lives and in which they should find their highest happiness.

Discouragement under difficulties ought to give way to a holy zeal for the Master's work. The Elijah who lay under the juniper tree was quite different from the Elijah who confronted the priests of Baal and Ashtaroah on Carmel's top. Some years ago we heard the lamented Bishop Ward say that "the Alps are just as high as their highest peak." Then he counseled his hearers not to measure themselves by their weakest moments, but to judge themselves by the best that they had known. It is well to have a high opinion of what you can do through hard work and by the help of God. Barren fields may be converted into fields that smile, as it were, with plenty. And by and by the reapers may come again, rejoicing, bringing their precious sheaves with them.

Place-seeking surely has nothing in common with soul-seeking. The one is material and temporal, the other is infinite and eternal. It is evident that true men, even though it may appear at times that other men are honored above their deserving and for a kind of success that may be found wanting in the balance of God, should go without murmuring to any field of service, for in every field of service there are many, many precious souls that need the gospel of the loving Savior.

We are convinced that, in actual hours of work, some pastors are giving too little time to their charges. This is also true of some of the stewards and other leaders in the Church. They are not giving the time they should give to the work they have agreed to do.

It is to be hoped that the year just ushered in may mark, for one thing, a harder and more consecrated work for the Master within the bounds of our own Church.

LET US DO THE WORK REQUIRED

We do not care especially for the word, "program," used in connection with the work of the Church. And we care less for the phrase, "program of Christ." It seems that we should have some better mode of expression. But we know what a brother means if he complains that some pastor "will not put on the program of the Church." In plain English, he will not do all the work the Church requires of him.

He may be a good man and we cannot tell why he fails in some of the tasks of the Church, rather, why he will not undertake some of the tasks of the Church. We would

(Continued on Page 8)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

SAFETY SIGNALS

By Rev. S. J. Davies

The spirit of adventure is the spirit of discovery. Nothing ventured nothing won may well pass into a proverb. When directed toward a worthy purpose, to add to the sum of human welfare, to alleviate suffering, to extend knowledge by sailing through the air or over uncharted seas, or to spend days and nights over crucibles, retorts, and microscopes in a laboratory, surely this urge of adventure is commendable. Seeking the truth of matter, mind, or spirit, in the manifold fields of nature is as worthy an adventure as ever moved the heart of a Magellan or Columbus. Herschel, was it not, after long application and labor in astronomical calculation, turned his telescope to the resultant field of space, when, lo! a new planet swam in view. What joy of discovery must have thrilled his soul, as he fully knew that truth met truth from earth to the heavens and was resplendent in the world new to human vision. Worthy indeed is the man who by cunning invention adds to our comfort and makes life and living easier, far worthier is he who increases our sum of knowledge of that vast field wherein the soul of man may find beauty, joy and wisdom eternal. Dare not speak lightly or frivolously of the adventures of our pioneer ministers, or that of our missionaries in heathen lands, now so distracted and torn by ghastly and inhuman wars, or so ignorant and superstitious by false views of Christianity. They were and are loyal adventurers, true crusaders. Men and women, too, who dare and do more for their Captain and King than ever a Godfrey or the Richard of a lion heart. These early preachers and missionaries had an obsession for souls, an overmastering motive prompted by the Holy Spirit to win men to Christ, which neither, time, distance, nor weariness could daunt or defeat. Do we follow in their train?

My friend, the good, old Doctor, entered upon the great adventure into the boundless land, not long since. A short while before his going, he invited me into his office for an examination, as to my physical status, whether good or bad. I underwent the usual procedure, blood test, heart, lung, and kidney test, etc. Then over an hour more or less of delightful conversation, an exchange of thoughts concerning worthy subjects, chiefly religion, for he was a spiritually-minded man. We had known one another from our youth on through the years. He was a man of more than ordinary talent, an acknowledged leader in his profession, genial friend, loyal and true to the best things of life. Under the sere and yellow winter grasses that manly form which enshrined the morning, living, thinking, loving, feeling, part of his being, lies dissolving, dust to dust, ashes to ashes. But my friend was more than this, more than body, he had longings and passions for high and holy thoughts and purposes. He had unseen ties that bound him to his home and all the sweet interests of his own, and a larger circle of friends, and an interesting interest in the church and community welfare. There was something, in fact many things in him and about him larger than the visible, the

man whose body we saw. The immortal in man thus reveals itself. Eternal purpose predicates eternal life. Oh, little sparrow of the field, fledgling raven of the forest, teach our doubting hearts the great Christ's lesson! More value than many of these. As the Christmas tide flows in joy and gladness in our hearts and homes, and urges to deeds and thoughts which link us in mercy and kindness to Him whose natal day brings all this, let us rejoice, aye rejoice again, for he has brought life and immortality to light.

This is the message of hope I would bring in renewed assurance to all my friends who read "Safety Signals."

JUST THIS OTHER WORD

Rev. F. L. Applewhite

With characteristic thoroughness, Rev. J. L. Decell, presiding elder of the Brookhaven District, has gone into the records for twenty-five years back, and has demonstrated that I was justified in the article, published Dec. 12, in my use of terms. He has shown satisfactorily that "moving preachers frequently" and "wholesale readjustment of pastors" as well as "periodical scrambling and unscrambling of preachers and works," has been the fashion with us for some time. I believe that I spoke of this as a "Methodist custom" in the very first paragraph, which should have made any such inference as Brother Decell feared entirely out of the question. But I am much obliged to him for bringing the facts to light.

From my standpoint, it would have been more gratifying if my brother had shown that there has been an improvement in recent years in this matter of moves. Instead, he reveals that almost every year there is an abnormal number of moves and that occasionally an avalanche sweeps the Conference even yet. Of course, I am aware that ours is constitutionally an itinerant system. But too frequent moves are symptomatic, too, whether in the case of an individual preacher or of an entire Conference. This leads me to say that the primary issue is not so much the number of moves as the causes which lie back of so many of these moves. If these causes are natural, if they normally inhere in our system, then let us make the best of it. If they are not, let us give these causes the appropriate treatment. In my other article, I attempted to deal with that phase of the matter. Now I presume to give without elaboration a few statements of opinions which will conclude my part of the discussion of the question which I have raised.

1st. The time is past when the best interests of the Methodist Church can be served by frequent change of pastors. The developments of the past twenty-five years, yes, of the past ten years, have made a longer term of pastoral service imperative.

2nd. Frequent changes of pastorates is detrimental to the personal development as well as to the pastoral effectiveness of the majority of preachers.

3d. The attitude of preachers and people should be so changed in regard to this matter that moving preachers would no longer be regarded as a matter-of-course incident in the lives of preacher folk, but as a regrettable necessity in cases where a sufficient term has been given a preacher to do his task, or where, after a thorough trial it is evident that only a move can relieve the congregation and the pastor of embarrassment.

4th. The rank and file of preachers should conclude that it is as desirable for us to stay at the post of duty for a sufficient length of time as for pastors of large churches, presiding elders, and bishops. Bishops now hold on a quadrennium, generally the P. E.'s do the same, and the larger churches of our Methodism recognize no time limit when they get an acceptable pastor.

I say, let the influences which have brought about this change at the top filter down to the

lowest stratum of our itinerant organization. In the days of Asbury and even later we were indeed an itinerant system. All shared alike from bishop on down. There was a salary limit and a time limit, the same for all. But times have changed. We can only hope for as fair and equitable adjustments as are possible under present conditions.

And now, there is and has been no desire on my part to make an argument out of this question. I have been moved to make a few remarks in the spirit of good-will to all, about a situation which, in my opinion, needs remedying. I am in almost entire agreement with Brother Decell in the praise he heaps upon the presiding elders of our Conference. He makes an exception of one elder that I do not make. They are all fine men and they are my dear friends. But they are not the "problem" I am suggesting for a solution. "Thoughts on permanence" are indeed needed as the editor so aptly suggests; not a radical change in any particular which is essential in the polity of our great church.

EDUCATION AND THE MINISTRY

By Rev. James M. Lewis

Is it necessary for a preacher to get a college education in order to succeed in the ministry? I used to think so, and I still think that a minister can do a far more efficient work in the kingdom if he has a college education than one who has not.

Now, in the first place, we would like to know what is meant by the word "success?" If it means what most of the laymen of our church think it does, and what a great many preachers think it does, then a college education is not necessary. To them, that preacher who can tickle the risibility of the masses, who is the most popular with the young people, who is kind, gentle and tactful, chaste and clean, though he may not be very spiritual, and will condone or wink at "card parties and the modern dance," even if he has never seen the inside of a college wall, or barely passed out of his Freshman year, is a great success and he is in great demand, and because of his popularity for the above reasons, the powers that be, will with one sweep of their powerful hands, brush aside all other virtues, et cetera, and place him above his fellows and give him the "Cream of the Land." Is that success?

I was told by my mother when I was a boy that she wanted her boys educated and if any of them were going into the ministry they would succeed far better if they would get a college education. I didn't have any better sense than to believe her, and I have never regretted the years I spent in college, and the years I have spent in study since my college days. I know that I would never have done as well as I have had I not received this training, but the impression that I received was that it was absolutely necessary to get a college education in order to succeed in the ministry. I have heard it every year since I have been a member of the annual Conference that preachers must be educated, and our great church has been steadily raising the standards all along and I have been in accord with it all, but I have been pondering lately on this subject. So I go back to the journals and begin to study the records. The records that are made year by year, through good years and bad years, taken as a whole, tell the story.

The records show that our trained, educated preachers make it a habit of bringing up everything in full at Conference, not that they do it every year, but it is a habit with them. The records show that there are some who haven't a college education, but a wonderful "native ability," who make it a habit of bringing up everything in full. The records also show that there is a great ingathering of souls into the kingdom by these same preachers; that they always leave their charges better organized than they found them. Now the question comes up in my mind again, "What is success in the ministry?" Is it

receiving the biggest salary, serving the largest churches, receiving the greatest plaudits from the world? I unhesitatingly state, it is not. If that is what you call success, then Isaiah, Daniel, Amos, and in fact all the old prophets were signal failures. The apostles of the New Testament were miserable failures. Martin Luther and John Wesley were more than failures. Most of the great preachers of the past were unpopular except with the common people—the common people always heard them gladly.

I heard a man speaking just the other day on the ministry; he mentioned some of the qualifications a minister should have. I shall give them in the reverse order in which he gave them, as I want to put first things first.

1st. Spirituality. Above everything else a minister should be spiritual; he should have that holy fire burning in his soul all the time; every message he brings to his people should be surcharged with the warm fervor of his holy life. He should avoid preaching on historical themes as much as possible and preach warm spiritual sermons—the people are hungry for spiritual food.

2nd. He should be chaste in his conversations with his people—never indulge in dirty talk and smutty yarns; never indulge in jokes that would belittle himself or his fellow minister. Be chaste in and out of the pulpit. Be clean in his habits. I notice that while our laymen want to be let alone in so far as their unclean habits are concerned, they want their preachers to be clean and above reproach.

3rd. Be kind, gentle and tactful. One has to go back to the 13th chapter of 1 Corinthians and meditate for hours over that chapter on his knees to know how to be kind and gentle under certain circumstances, yet it can be done; kindness and gentleness are important elements in the make-up of bishops, elders and pastors. I have known some bishops who were very unkind and ugly towards some good preachers. Be tactful; well, just what is being tactful? I think it is nothing more nor less than good common sense. In a recent issue of the Nashville Advocate is a mighty good article on that subject. Yet what might be "tactful" to some people is very "untactful" to others. If a preacher will be just "natural" in the pulpit as well as out of it, he will be tactful a plenty. No one preacher is going to win everybody in the community by his naturalness or tactfulness. It never has been done and it will never be done. Through my tactfulness I have been able to win scores to the church and kingdom, whereas through my same naturalness or, as some would say, untactfulness, I have repelled others, and the same thing is true of all other ministers of the gospel.

4th. Educated. A minister should be thoroughly educated. He not only should be trained in the literary schools, but he should be well trained in the great program of world evangelism his particular Church has adopted. He should be so well trained in his own denominational work that he will fall in line with that work and carry it out. Too many are trying to carry it out in their own feeble way to the hurt of the Church at large.

O my young brethren in the ministry, do not let worldly ambition sap your spiritual ardor. There is no harm in having a desire to want to "rise" in your Conference, provided you do not let that desire become a ruling passion in your life. It has spelled the ruin of many a great evangelistic pastor. We need more evangelical pastors and less ambitious preachers. We need more pastors who are willing to live on "bread and water" if need be and preach the truth as it is in Christ Jesus, and less "preaching to itching ears."

Yes, it is necessary for a preacher to be educated in order really to succeed.

Louise, Miss.

THE TENTH BIRTHDAY

By Rev. Leon W. Sloane, Superintendent Louisiana Anti-Saloon League.

I. Retrospection

It is probable you don't remember just how you felt on your tenth birthday, but as you look back through the years, you do in a general way remember the arrival of the annual occasion when you could proudly announce to the family and friends that you were a year older, "nine years old, going on ten," or "ten years old, going on eleven," and doubtless you felt yourself a year bigger, as well as a year older. That recurrent birthday was a happy day, as a rule. But as you look back upon it now you realize how weak and frail you then were, as compared with the strength and experience which maturer years have brought.

II. Introspection

Ten years ago, this coming January 16, the Eighteenth Amendment was born into the Constitutional family, and each year this youngster has felt himself grow stronger as he grew older. Unfortunately he has many enemies who seek to impair his health and to impede his growth, but always he is feeling himself better able to cope with the difficulties in the way of his progress, especially so since the older members of the governmental family have come to recognize in him one who will doubtless reflect credit upon the whole family.

Having been well born, and, with an inherent sense of his right to exist and thrive, he is determined to live the very best life possible, and he is therefore planning to make much ado over his approaching tenth anniversary.

III. Prospection

This anniversary celebration is going to culminate on January 16, 1930, in the city of Detroit, Michigan, in a great convention to be held under the auspices of the Anti-Saloon League of America.

It is also in the plan of celebration to ask all the churches in the United States, which have bells or chimes, to ring those bells and chimes for a period of ten minutes, on January 16, from 12 o'clock noon to 12:10 p. m. And, it would be a grand thing if all the whistles, steam, electric, and air whistles would also blow a continuous blast—a shout of joy—over the birthday of the Prohibition Amendment. All government owned and controlled ships and institutions will most likely co-operate in this celebration. Such a demonstration would, no doubt, help to put fear into the hearts of the lawless elements of society, and, at the same time, it would bring added joy to those hearts which beat in unison with the spirit of our great Constitution.

There will be a great program of flag-waving, patriotic singing, much speaking, mental and physical feasting, and a general recounting of achievements of this young member of the family of Constitutional government. And, let there be much praying over the land for God's blessings upon our officers, from the President on down to the sheriff, constable, and policeman; and, from the Commissioner of Prohibition on down to the administrator, judge, agent, and prosecuting attorney—that they may each and all have the courage to discharge their duties. And also pray for all our people that they may practice the principles of good citizenship, by observing the laws themselves, and, in every way possible, encouraging others to obey them.

The coming of Prohibition has been the signal and has furnished the incentive for the greatest moral, financial and social development this or any other nation has ever seen. Ten years of Prohibition have brought to the United States and to the world ten great blessings, viz: the open saloon banished forever, the era of more and better homes, the enormous increase in savings accounts, greater wealth generally, less of poverty, less of vice and crime, happier wives and children, bet-

ter health, fewer drunkards, and better moral, social, and spiritual conditions.

Let the people everywhere pause, at least a few minutes, at noon on January 16 and give thanks to Almighty God for the blessings of Prohibition, and let bells ring, and whistles blow, and the flag wave over a saloonless nation.

THE GREATEST OPPORTUNITY OF THE YEAR

By J. W. Moore, D. D., Pastor, First Church, Charlottesville, Va.

To many pastors the January-February season has become the happiest and most fruitful of the entire year. To a few it may still be a bugbear and a burden. Happily this latter class is rapidly diminishing as our ministry grows in experience and effectiveness. Very much depends on the preacher as to whether these months will be a period of feasting or fasting.

Opportunity or Duty

The members are going to approach this season in the same attitude of mind in which the preacher approaches it. Dr. Fosdick has recently written an article pointing out the dangers of the conversations which a man holds with himself. If you, my brother pastor, say to yourself in the privacy of your study, "Well, here is a disagreeable job I have to get off of my hands, laid on me by that unwise General Conference of my church, that simply lay awake at night to find burdens for the galled shoulders of preachers," you will have a dismal two months of it. You may not say this to your people. What you say to yourself is what really influences your people. Your attitude will out-weigh your words. What you say to yourself is what really sounds from the house-top. Far better is it to enter on this season, glad that you have another opportunity of serving your people and your Lord.

How It May Be Presented

1. Our Methodist church was born in a university and has always stood for culture of a high order. In the Southland we have taken the lead educationally. We serve our people, not only in colleges and universities, but we, also, have courses in Sunday school work and in missions. The book that we are now about to study brings us into contact with those nations that are now prominently in the eyes of the world. We get the benefit of the study of a man of culture, who has had abundant opportunity to know the subject which he writes, and is, also, the master of a literary expression. We owe it to ourselves to enroll.

2. Our lives need broadening and we are permitted by these studies to enter into fellowship with other peoples and sympathetically appreciate their problems. Great sympathies create great characters whilst narrow sympathies are the mark of small souls.

3. By these study classes we can honor the Christ and better fit ourselves for his service. By loyally and joyfully following out the plans of our church we can honor Him who said, "Go ye into all the world and preach the gospel to every creature."

A Suggested Plan

Of course each pastor will be free to use his own plan. What will work at one place will not work at another. But be sure to have a plan.

1. Call your missionary committee together and talk over your conditions and opportunities. This committee should be composed of the strongest men you can get to act. Interest your men and use them. You can depend on the co-operation of the women.

2. Have at least two classes, one composed of the adults and the other of the young people. After a lesson period let both classes meet together and listen to an inspirational address. It is sometimes well to invite a former pastor for

one of these addresses. The small cost will be more than made up by the increased offering.

3. Have the young people prepare a missionary play to be presented at the close of your study period. This will serve to maintain their interest until the instruction period ends.

4. If you can command a stereopticon or a moving picture machine be sure to use these for an evening after the study period is over.

The Offering

Be sure to take the offering. There is no need of loading your gun unless you are going to shoot. It is foolish to take a running start, unless you are going to make the jump.

1. Preach a red-hot sermon on missions and then take the offering. Have each man, woman, and child, who subscribes place on the envelope his or her name. After the sermon call your committee together and at once see the absentees. Set a goal for each church and let the absentees know how much you are lacking. Do not send young people to make this canvass, but those of maturer years.

2. Do not be afraid to ask for money for the Master. Dr. Hutchinson affirms that it is the duty of the shepherd of the flock to shear his sheep, as well as feed them. There may be a few of the fold that are rather "handy with their heads" but no true shepherd will allow such to keep him from looking after their welfare. Make your canvass thorough, as the law of the Church demands thoroughness.

3. Keep sweet. Thank your people for what they have done. Learn the value of a smile. Having put over a good job, then turn to the next thing and work for it as if it were the only task assigned you.

POETICAL THOUGHTS

By Mrs. George S. Brown

Exalt ye the Lord our God and worship at His footstool for He is holy. Psalms, 9; 5.

Martha or Mary?

"I can not choose, I should have liked so much
To sit at Jesus' feet, to feel the touch
Of His kind, gentle hand upon my head
While drinking in the gracious words He said.

And yet—to serve Him! O, divine employ!
To minister and give the Master joy!
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat.

Worship or service—which? Ah, that is best
To which He calls me, be it toil or rest—
To labor for Him in life's busy stir,
Or seek His feet, a silent worshipper."

The great majority, in reading the Scripture where Jesus seemed to reprove Martha because she asked Him to make her sister help her serve, while Mary sat all absorbed in the words of our Savior, sympathize with Martha and say some one had to get the meal ready and perhaps she was just as anxious to sit and listen to Jesus as was Mary. Our Savior did not say that the work was unnecessary, but implied that He would only be with them a little while and Mary had chosen the better part of listening to His words while Martha was careful about many things. Often when we have a guest we bustle about so in preparation and spend so much time in the kitchen that we detract from the pleasure of the occasion and make the guest feel that he or she is a burden. A guest would enjoy far more some simple meal and our company and the thought that she had not been any trouble. Perhaps that was so with Martha, and Mary realizing that in absorbing what the Master had to say she would be better fitted for every task.

It always falls to some of the household, generally to one member, to stay in the background and to have the burden of the work. She may be

just as eager to be in front where the laughter and song and conversation abound and it is a trial to stay away. Some one must be in the front to entertain. Both are necessary and sometimes we wish we possessed a dual personality or that we were born twins so we could be in both places at once. It remains a solemn fact that we can only be in one place at a time and whichever be our task, we should assume it cheerfully, feeling that we are serving in whatever sphere God placed us.

It is indeed a privilege to go to the house of God, to attend all the great lectures and to take part in all of the work of the Church, and some are perfectly fitted for such things. The work must go on at home for those who are out in other fields and this is apparently the most difficult, for we get no glory there, but let us remember that we are serving and it is just as sweet to serve Jesus as to listen to His words, for if we do our tasks faithfully and cheerfully we are assuredly serving Him. On the other hand let us not forget to worship and let us not be so busy about our tasks that we forget to pray, for service and worship go hand in hand and if we will only remember to first pray and then plan our work, we can often make them dove-tail. In this day, when there is so much work to be done, we need divine help and guidance for we can not combine our work and service alone. It should be our daily prayer to serve as faithfully as Martha, and to worship as did Mary.

THE VALUE OF MISSIONARY CULTIVATION TO THE LOCAL CHURCH

By Rev. F. S. Love, Pastor, Edenton Street Church, Raleigh, N. C.

As we come to the close of the quadrennium more and more we are asking, what is the value of the cultivation period and the free-will offering in the missionary program of the Church? Has it merit beyond an emergency measure? Has it hurt or helped the local church? It is a study in the value of a purpose, and our answer must be in the revealed reaction of the local church.

The cultivation period purposes to bring to the local church, and to the individual, the statement of our missionary achievement as a church, the program of work and the end in view for immediate accomplishment. It is an effort to familiarize the whole Church with what we are doing, to fulfill the command in the great commission. In the alert church, and the church willing to make effective the will of the General Conference, the cultivation period faced the congregation in sermon, in study book, in the distribution of special literature, and in special and personal contact with the opportunity and responsibility of missions. Any church that is denied this program is a poorer church, in that it has missed visioning fields white unto harvest, has not been called to special prayer, nor made the sacrifices that make the man and the Church really Christian.

It is not an accident that the church doing this work is a live church. It is the law of the Kingdom, and it is fulfilling the one purpose of the Church in the world. There is never a sense of assurance until the program of the Church is harmonized with the program of the Master. Only when the Church adjusts itself to that program and feels the benediction of the Most High, will there be the measure of enthusiasm that makes a great church, whether its membership be small or large.

Are We Too Narrow?

During the last decade there has been a tendency on the part of the Church to emphasize local needs to the exclusion of the far reaches of the Kingdom. Beautiful and expensive buildings have arisen all over the land, but there has not been a proportionate increase in the winning of souls to fellowship with Jesus. When we have said all that can justify, and there is much, this investment in the home land, we cannot forget

there is in it a measure of selfishness that is deadening.

It is a true statement that the greatness of a man, or a church, is measured by the way he relates himself to great issues. Some fail to recognize an issue at all. Some see it, but, appalled by that which is involved, do nothing about it. There are others who see and comprehend and dare with faith in self and in God to accept the challenge and direct the outcome of that issue. With such an issue is the Church of the living God faced to-day. A world is in the re-making. Missions is the effort of the Church to rightly relate itself to this issue. The most effective and influential ambassadors of any nation are the missionaries who carry to all parts of the world assurances of sympathy and brotherhood that break down all barriers of nation and race and class, the Church alone seeks to vitalize this idea of brotherhood. It is not surprising then that the Church visioning this sort of a program, that is conscious of its opportunity, is one that is aglow with life and the consciousness of power.

When a church is ready to daringly accept the challenge that is offered in the opportunities of to-day it will draw to its fellowship men of great power and great wealth, men who are held only by the big things of church or state. We could ask for no finer illustration than that which happened during the Centenary. The only failure in the Centenary is that which we are seeking to overcome in the January-February cultivation period of each year. When the Church had before it a great objective, and one with which all the Church was familiar, not only was the raising of money easy, but there was such a harvest of souls as had not been seen at another time in this generation. There came a time, however, when a great motive was not before the mind of the Church and the obligations of the Centenary became a curse and we lost our power with men.

This cultivation combines everything necessary for a rounded church program. There is first the period of instruction naturally resulting in inspiration and enthusiasm, and these are conserved in that each one is asked to make an investment. Any part of this program is a failure without all of it. Any part of it with the whole program has for each church the promise of an increasing vitality and power.

A brief review of the program will show the causes for the most wholesome results. This program consists not only of the missionary sermon, vital as that is, but the Church is invited to meet in groups where the facts, the purposes and the results of the missionary program are studied in detail. Where this method fails to touch the individual member there is prepared special literature to be put in the hands of every member of the Church through the missionary committees in the local congregation. Then there is a plan to carry this appeal direct to the individual by the individual. This ever widening circle thus embraces the whole membership and brings it to a point wherein it will only be satisfied with a distinct participation in the great work of world evangelization. I can hardly think of a church that will not respond and will not grow under this cultivation program if it is honestly and effectively presented.

Cultivation Without Collection

There is an oft repeated criticism of the cultivation program that we must not ignore, and the only answer is to honestly face the criticism. Men have said again and again, "Let us have the cultivation, that is good, but be sure to separate it from a collection." There is the feeling that we are teaching our people that all cultivation and even prayer are made that we may the more easily raise a collection. We are forgetting that the offering is as much a part of spiritual cultivation as the review and estimating the facts that come in from the field.

There are two things we need to keep in mind. First, if there was no collection there would be no time given to this cultivation program. Only the most daring and adventurous preacher and the

one with the most Christlike vision would dare ask that two months of the year be given to a study of the missionary program. It would fail for lack of an understanding motive. Second, there is no point to a cultivation program rich in factual, intellectual and inspirational values that issues in nothing. There is no reason to seek a man's conversion if there is to be no consecration of himself to the thing to which he is converted. Every high impulse and every great emotion, if conserved, must express itself in corresponding action. There would be lost to the Church and the individual the sustaining character of the cultivation if the individual was not led to express himself in some sacrificial way. Out of it some will give their lives, others will give their money, but all must give something if there is to be point to the program.

Through this cultivation the Church is coming to be missionary. It is presenting the larger possibilities in the Master's service and there is a quickening of the pulse as we see what can be done and what there is to do in this service. All along the line there is a renewed interest. Not only is the local church participating in an enthusiastic way in missionary activity, but every interest of the Church is quickened. All collections are easier and evangelism comes to be the most natural interest locally.

The danger and all the criticism spring out of doing this work imperfectly. If a collection is asked for upon the strength of partial cultivation there is sure to arise the cry, "The Church has become a collecting agency." If it is done less than enthusiastically the Church will not take it seriously and will do less about it. After a rather careful observation, I am sure nothing more beneficial was ever asked of the local church. To discontinue it would be a most serious mistake.

MISSIONARY INSTITUTE AT WEST POINT, MISS.

We are glad that we are to have the Missionary Institute again at West Point, for it means much to us from a standpoint of inspiration and information. Since the date of the Institute and the Columbus District Ministers' Association come at the same time, Jan. 14, we will postpone the program of the Ministers' Association until the February meeting and give all the time on that day to missionary cultivation. The Methodist people of West Point give all the preachers, the laymen, and the women a hearty welcome and urge that you come and bring some one with you. Lunch will be served at the church for all. Let us try to have the best attended Institute we have ever had in this District.

W. R. LOTT,
Pastor at West Point.

GROUP MEETINGS FOR MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE.

Brother W. D. Hawkins, our Conference Missionary Secretary, has very kindly offered his services to our District, January 18-24, and we have planned the following itinerary:

- January 18. All day Cleveland Charge. Pastor to arrange place.
- January 19. Morning to DeKalb.
- January 19. Evening at Central Church, Meridian.
- January 20. All day at Porterville, Scooba charge, Lauderdale charge, Bethel and Toomsaba, co-operating.
- January 20. Evening at Scooba.
- January 21. Daleville, all day. DeKalb, the Meridian churches, and Coker's Chapel and Pleasant Hill co-operating.
- January 22. Enterprise, all day. Pachuta charge, Quitman and Oak Grove of Vinville charge co-operating.
- January 23. Matherville, all day. Shubuta and DeSoto charges co-operating.



Men's Bible Class, Second Methodist Church, New Orleans. Mr. G. E. Weatherby, teacher; Mr. Preston Miller, president. Organized in October with 14 members, enrollment now doubled.

January 23. Evening at Shubuta.
January 24. Bucatunna, all day. Waynesboro station and Waynesboro circuit co-operating.
January 24. Evening at Waynesboro.
Let us make these meetings as profitable as possible.

T. J. O'NEIL, P. E.

TO THE MINISTERS OF THE ABERDEEN DISTRICT.

Inasmuch as the District Missionary Institute will be held at Nettleton on January 15, our president has authorized the secretary to announce that the January meeting of the Methodist Ministers' Association of the Aberdeen District will be postponed until February, and that we will have the same program for February that has been announced for January. Therefore, be sure to preserve your copy of the program which has been previously announced in the Advocate.

R. T. HOLLINGSWORTH, Secretary.

ABERDEEN DISTRICT MISSIONARY INSTITUTE

The Rev. E. Nash Broyles, presiding elder of the Aberdeen District, North Mississippi Conference, has called a missionary institute to be held in the Methodist Church in Nettleton, Miss., January 15, beginning at 10 a.m.

This, by the Discipline, is made the duty of the presiding elder, and it is to be attended by both preachers and laymen. A large attendance is expected and a great day for the cause. Beside the preachers in charge, there will probably be one or more representatives from every church in the district.

Dr. D. L. Mumpower, formerly a missionary to Africa, will be present to make the principal address, and Rev. R. G. Moore, Conference Missionary Secretary, will represent the General Board of Missions in matters of detail concerning the study book, cultivation period, and every-member canvass, extending through the months of January and February.

SARDIS DISTRICT ASSOCIATION

By Rev. W. C. Beasley, Secretary

The Sardis District Association met with Rev. C. T. Floyd at Sardis, December 17. After some timely suggestions made by the president, Rev. R. G. Lord, the following brethren were introduced as new members of the Association and as newly-assigned pastors to the district: Rev. J. M. Bradley, P. E.; Rev. W. W. Hartsfield, pastor at Como; Rev. W. D. Bennett, pastor at Crenshaw and Sledge; Rev. W. C. Galceran, pastor at Senatobia, and Rev. W. C. Beasley, pastor at Coldwater.

The election of officers resulted in the election

of Rev. W. W. Hartsfield as president and W. C. Beasley as secretary-treasurer.

The sermon of the occasion was preached by Rev. W. W. Hartsfield and was timely, helpful, and deeply thoughtful.

The program of the day consisted mainly of round-table discussion, being led by Brother Bradley and others.

The Association adjourned, to meet with Brother Benson at Longtown, Jan. 14, 1930.

Program for Jan. '4, '30:

1. Sermon by Rev. W. D. Bennett.
2. Topic: "How to Effectively Organize the Local Church." Leader, R. G. Lord.
3. Topic: "The Problem of Pastoral Visiting." Leaders, C. T. Floyd and A. L. Davenport.

PROFESSOR MOEHLMAN ANSWERS POPE'S CLAIMS

In reply to the claims of the Pope, on December 9, 1929, in regard to the growth of Roman Catholicism, THE CATHOLIC PROTESTANT MIND by Conrad H. Moehlman, published recently by Harper & Brothers, proves that the progress of Roman Catholicism in the United States has not been excessive.

Roman Catholicism is not winning the religious race in the United States, Dr. Moehlman asserts, pointing out that the ratio of Roman Catholic population to the total United States population has been declining since 1906. Were this rate of retardation to prove continuous, Roman Catholicism would be extinct in the United States in A. D. 4689.

In view of the fact that in only thirteen states is the Roman Catholic population more than twenty per cent of the total, Professor Moehlman believes that the religious question had little influence in last year's election. More than half the voters, he says, were not affiliated with religious organizations.

A WAY TO FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

The Layman Company is a non-profit, inter-denominational, Christian agency which puts its resources at the service of all the churches.

When you write please mention The New Orleans Christian Advocate and give your denomination.

THE LAYMAN COMPANY,
730 Rush St., Chicago.

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP HOLDS GOODWILL CONGRESS IN NASHVILLE

By Charles Stelzle

Opening with a mass meeting of college students which numbered nearly 3,000, the Goodwill Congress of the World Alliance for International Friendship through the churches held a three days' conference in Nashville, Tenn., with Armistice Day as the center of this annual event. The address by Dr. Fred B. Smith, Moderator of the National Council of Congregational Churches of the United States and Chairman of the Executive Committee of the World Alliance, on "Youth and the New Internationalism," and a message by Major-General John F. O'Ryan, constituted the program.

"We are in the midst of the greatest revolution which has ever occurred in the history of the world," was the basis of Dr. Smith's discussion. "The New Internationalism" was the keynote of the entire Congress, to which nearly fifty speakers addressed themselves. "This new Internationalism proposes to alter all the records of history and supplement for the years which are yet to be, conciliatory, arbitral and judicial methods of adjusting controversies, and to abolish forever the doctrine of war," said Dr. Smith.

The college students' meeting itself took on the atmosphere of an old-fashioned evangelistic campaign, and Dr. Smith made one of the most masterful appeals of his career to the thousands of college men and women in the great auditorium of the War Memorial Building, which is dedicated to the young people of the future.

The message by Major-General O'Ryan continued thus: "Never in the history of mankind has there occurred such a waste of life, wealth, happiness and property as during the great war. Civilized people have been driven to develop a substitute for war. Obviously that substitute is organized justice, to be effective in controlling the passions of people and the relations among countries. We should use our stable influence to hold extremists in check, both the militarists and the pacifists. We cannot safely wipe out our military and naval force and rely wholly upon International Goodwill in the present state of development of organized world justice. On the other hand, unnecessary armament is not only a menace to peace but it constitutes a drag upon progress in further developing the machinery of peace. The one way to insure a peaceful world is for the world to prepare seriously for peace. One of the ways to insure war is to prepare fully for war."

Dr. William P. Merrill, President of the World Alliance, in his annual report to the Congress said, "There are four encouraging indications in the struggle for peace and goodwill just now; the growing sense of the evil and folly of war, the significance of the Pact of Paris for the renunciation of war, the growing efficiency of the means for pacific settlement of international differences, and the rising tide of religious feeling."

"Churches are more and more coming to feel that it is one of the chief functions of the religious forces everywhere to be leaders in the cause of peace and goodwill. A tide of religious feeling is sweeping along which bids fair to carry the cause of peace far on its way."

Dr. Henry A. Atkinson, General Secretary, pointed out that the World Alliance for International Friendship is organized in thirty-nine countries throughout the world, in each of which there is a Council made up of representative men and women drawn from the churches, schools and allied bodies. The worldwide work of the Alliance is carried on through these National Councils under the direction of an International Committee with a membership of some 150. The President of the International Committee is the Most Rev. Lord Davidson of Lambeth, formerly Archbishop of Canterbury. There are sixteen vice presidents and a Secretariat headed by the Right Hon. Sir

Willoughby H. Dickinson, with offices in New York, London, Paris and Berlin. Dr. Atkinson is the General Secretary of the World organization.

Dr. Atkinson reported that two weeks ago a great mass meeting was held in Westminster Hall in London, under the chairmanship of the Bishop of Chichester, and addresses were delivered by a half-dozen men among the most distinguished in the British Empire. At this meeting the following resolution was adopted:

"We earnestly appeal to the respective authorities of all the Christian communities to declare in unmistakable terms that they will not countenance nor give aid in any way in any war with regard to which the government of their country has refused a bona fide offer to submit the dispute to arbitration."

This resolution was unanimously agreed to and was made the basis of a campaign among the churches of Great Britain. The Councils in the other countries proposed to take action no less vigorous, Dr. Atkinson stated.

While the more technical questions dealing with the Briand-Kellogg Pact, the reduction of armament, the World Court, and the League of Nations, were discussed by experts in their various fields, one of the most interesting of the sessions was that devoted to "Enduring Peace Through the Co-operation of the Races," when addresses were made by Abdullah Yusuf Ali of India, Paul C. Meng of the Chinese Christian Association of the United States, and Dr. Willis J. King of Gammon Theological Seminary, of Atlanta, Ga., an Indian, a Chinese and a Negro.

The Committee on Message and Recommendations, of which Dr. W. Russell Bowie, Rector of Grace Church, New York City, was the chairman, presented a report which reviewed the "epoch-making declaration put forth jointly by the President of the United States and the Prime Minister of Great Britain," urging "the authorities of all religious fellowships in thought and in act to be governed by the pledges in behalf of our nation in this treaty renouncing war."

The Committee deplored "any tendency toward militarism in education as inculcating the belief that international questions are to be settled by war in the future as in the past," and it particularly opposed "all military training in public schools, high schools and compulsory military training in colleges and universities other than strictly military institutions," and called upon the trustees and patrons of such institutions to resist the pressure for such training. They urged that "courses in the causes of war and the methods of international co-operation toward peace be studied."

The recommendations also referred to the recognition of the statesmanship of Mr. Elihu Root in his proposal for the solution of the deadlock which has existed concerning the entry of the United States into the World Court; recognized that the Japanese people continue to express resentment over the humiliation which they feel to have been inflicted by the exclusion section of the Immigration Law of 1924, and deplored the long delay of our country in squarely facing the issue; called the attention of all men and women throughout the world who love peace to the far-reaching and constructive work of the League of Nations; referred to the Shearer investigation by the United States Senate, "which has made it abundantly evident that a large part of that influence in our country which fosters international ill-will and suspicion proceeds from selfish and sinister interests;" and expressed belief "that the maintenance of peace and its safeguard against any possible future danger, depends most of all not upon the acts and policies of particular governments, but upon the deeper power of the opinion and sentiment of the majorities of the plain people of the world;" that the "strongest influence on behalf of world peace must be exerted through effective methods of popular education and information;" and appealed for "the co-operation of all faithful men and women in promoting the program of the

World Alliance and other similar organizations for bringing the subject of world peace to the attention of community gatherings everywhere."

THE CORINTH DISTRICT—A BRIEF REVIEW

By Rev. James H. Felts, P. E.

Having reported to our Conference Lay Leader, Mr. J. G. Houston, that the increase in payments on the benevolences would be at least twenty per cent, there is a slight disappointment, as shown by final reports given in the Minutes. Our actual increase was slightly more than eighteen per cent. This neither represents the ability nor the willingness of this district. There is not the slightest doubt but that we will make a better report another year.

The presiding elder's salary was the same as last year despite the report in the Minutes. There was a slight decrease in assessments for pastors, but a corresponding increase in the amount actually paid. (The increase was \$569.) The amount paid the presiding elder should have been reported a bit differently in several cases. However, that is of minor importance. What he gets and what is actually reported is often far apart. This is probably true of most "country elders." It is certainly true of this one.

Something less than one thousand dollars has been spent on the district parsonage. It is one of the most comfortable parsonages in the Conference.

Of greater importance is the increase in membership. This, too, is a bit disappointing. The actual increase was only 568. The increase in local preachers was three. The elder reported on the Conference floor approximately 600 conversions. The final reports show only 519. However, it must be remembered that many of the converts were unwise enough to join other churches. Unwise did I say? The wise convert goes where conviction and usefulness stand out most prominent. Let it go at that. Seventeen more babies were baptized than last year. It is not apparent whether this means that more babies were born than last year, or more people were carrying out the plain teaching of Holy Writ. It is interesting to note that in the face of an increase of one congregation and one church building there was reported a decreased value of \$3,700. It is encouraging to note a reduction of indebtedness to the amount of \$16,600. The last year of my predecessor, Rev. E. H. Cunningham, easily one of the most popular men who ever served this district, was a church building year. This accounts largely for the decrease in total report of approximately fifty thousand dollars.

This year has a really good "outlook." The unmistakable signs of increased activity are here. The first round was completed before Christmas. Despite the early conferences the increased financial report as compared to last year was \$216.42 for the whole district. In more than one charge all friction has disappeared and a wholesome enthusiasm is found.

There are pastors in this district who are doing an amount of pastoral work all but amazing. And it is telling for good. They are using their feet and dependable horses because of the all but impossible roads for autos. Why should this not be true? One steward on the Chalybeate charge spent three days walking to collect quaterage. And he got it. He has nothing on the pastor in the matter of diligent endeavor. There is much more that might be said. Out of respect for the printer, to say nothing about the editor and the readers, we call it a day.

Corinth, Miss.

The Home Circle

MY LITTLE TEMPER

I have a naughty little temper
That dwells inside of me,
And long as it remains there
I'm as good as I can be.
I do not know exactly
Just where it makes its nest,
But I am only happy
When it has gone to rest.

But, oh, it makes me very naughty
When it gets out of place.
It flames up like a fire
And shows up in my face.
And I shall watch my temper
And keep it in control,
So I'll be very certain
To save my little soul.

—The Silent Advocate.

"SEAMAN WARD"

By Mary Turner

With due appreciation of all that is good and noble, a great deal has been said and written about "self-made men." The majority of us enjoy reading the biography of some one who has risen from perhaps obscurity and adversity in youth to prominence and leadership in mature years. There are numerous boys in our country to-day who aspire to great things in life. Though of course they do not all expect to be famous, as presidents, or even governors.

There are boys, both large and small, who like to work as well as play. Boys who go to school, not because it is compulsory, but because they desire an education, and wish to be an honor to the community in which they live.

One among a great many such boys it is a joy to know is Seaman Ward. To begin with, he was born a twin. When he and his twin sister were nearly six years old they had school in mind. They made big plans about their walk to the schoolhouse, and they must have a nice lunch in their baskets every day.

Then the little girl took sick and died. A short while later the father followed his little daughter to the grave, and Seaman and his mother and a brother in his teens were left sad and lonely.

The mother was left with nothing except a small amount of insurance, with which she purchased a cottage home, then went to work, for they must have a living.

Seaman entered school, but as his mother was obliged to be at her place of employment by seven o'clock in the morning she would arise early and get the breakfast, then leave the little boy to arise and get ready for school alone, as his brother was also working. But Seaman looked after himself, and during the whole session of nine months' school he never once had a tardy mark. He often told his mother that when he got older she would not have to work.

When he grew larger he went to the golf links after school hours and caddied for the players. Sometimes he had quite a bit of change for lunch money at the cafeteria, which had been installed in the school building. Then one day when there was set aside a Sunday for the State orphanage, Seaman had a silver dollar in his pocket. He said he was saving it for orphanage day. His mother told him it would not be necessary to give all of it but when he returned from church on that day his pocket was empty—he had given all he had. But as he had earned it himself, his mother smiled and said, "I'm glad my boy is learning to be a cheerful giver."

When he was eight years old he was in the habit of taking two cows to stake out to graze, for a lady who sold milk. She was a widow, but in rather good circumstances. Seaman would take the cows out as he went to school in the morning and bring them in late in the evening.

One morning it was drizzling rain, and his mother told him he had better leave the animals alone for that day as he was suffering from a sore throat and a cold. He replied that he did not like the lady to go out in the rain with the cows.

Then his mother remarked: "I think this neighbor ought to pay you for looking after her cows so faithfully." But he answered, "No, I could not think of charging her for my work because she is a widow."

He went on and started out to the usual place where he drove stakes in the ground to tie the ends of ropes by which the cows were pastured. As the ground was muddy and the cows quite gentle and easily handled, he decided to try to ride one of them. He rode quite a distance on the back of one of the animals; the cow slipped in going down a knoll and fell to her knees. Seaman fell forward and struck one of the cow's horns, which cut quite a deep gash just under one of his eyes. He was carried to a doctor, who found it necessary to take several stitches in the gaping wound. The doctor said that if the horn had gone a little deeper it might have blinded his eye.

While the physician was sewing up his wound, he told bystanders, "It was all my fault; mother said it was best not to go for the cows to-day."

Fortunately it happened on Friday, and by the following Monday Seaman was back in his class at school. He soon recovered from his accident.

Seaman is now happily looking forward to the time when he can join the boy scouts, which will be his next birthday. He keeps on the alert for something to do to help his mother and himself, but finds time for athletics and is quite a baseball fan. He has several pets which he has provided for himself. Those he is most fond of are a number of bantam chickens. We feel sure we will hear of his many good things when he becomes older.

JACK'S COURAGE

Crash! Bang!

Jack's heart nearly stopped beating, and his eyes grew wide with horror; there was mother's best vase on the floor broken into hundreds of pieces.

"People shouldn't put vases on little tables just where a fellow couldn't help bumping into them," murmured Jack. Still, he had been told not to go into the drawing room in his heavy boots, and he began to feel rather queer. "Oh, well, they'll think it was the cat," he said to himself, and off he went.

Everyone had started supper when Jack came in again, and he slipped quietly to his place.

"Where's Puss?" he asked.

"Oh, she's in disgrace," answered Margaret; "we've shut her up in the cellar. She knocked over mother's new vase."

"No one seems to know anything about it, so we thought Puss must have done it," said mother.

"Oh," said Jack, and nothing more was said about the vase.

Jack took out his lesson books, but somehow he could not study. What was it that new teacher had said, something about courage; oh, yes; he remembered. "Courage consists not only in bearing a lion or facing a mad bull, but in the quiet performance of unpleasant duties or the cheerful acceptance of deserved censure."

"Acceptance of deserved censure." Yes, that meant taking the blame on yourself; he remembered that.

"Miaow, miaow," came faintly from the cellar, and that settled Jack.

He cleared his throat and began manfully, "I say, mother."

"Yes, Jack," answered mother, softly.

Why would that queer feeling come in a fellow's throat!

"I—I knocked the vase over."

"I'm so glad you told me, son," she smiled back at him. "I don't mind so much about the vase,

but I'd hate to think my boy wasn't truthful. Wouldn't you like to let Puss in?"

"My, won't I work hard for father in the garden this summer and buy her a new vase," thought Jack, as he went to the door and called Puss.—Lillian Ladyman in Jewels.

IN SEARCH OF A MOTHER

In a great forest there once lived a little acorn. He had a nice oak tree mother and had many good times. When the little breezes would come through the forest they rocked Little Acorn to sleep. Then when he did not want to go to sleep he would play "hide and go seek" with his brother acorns and sister leaves.

But alas, all good times must come to an end! One day the air grew cold and North Wind came puffing through the forest.

Oh! It was a terrible moment when Little Acorn felt himself being whirled through the air to the ground. He was carried far, far away from Mother Oak and he felt frightened and lonely.

He lay still to think of a plan and finally he said: "I believe I will go in search of a new mother, for there is no hope of ever getting back to Mother Oak. I would like to have that pine tree for my mother. I will ask her."

"Mistress Pine Tree, oh Mistress Pine Tree! Won't you please be my mother? North Wind blew me from Mother Oak, and now I am in search of another mother, for I can never get back to her."

Kind Mistress Pine Tree smiled sadly and shook her head. "I am afraid I cannot," she said, "for I am the mother only of needles and cones. I am very, very sorry."

So Little Acorn turned to a woodrose blooming nearby. Won't you be my mother?" he said.

"No, I cannot," said the rose, "for I am the mother only of roses, leaves and thorns."

So Little Acorn found himself asking the birch tree, the maple tree, and the butternut tree; but they were all mothers of something else instead of acorns.

Night found Little Acorn still in search of a mother, but, being very, very tired, he nestled deep down among some leaves and soon forgot his troubles.

But! On awakening he discovered something—something which filled him with joy. He felt strong, loving arms about him. He had found a mother—Mother Earth.—Dorothy E. Stevens, in The Continent.

FOR FUN

Made to Order

Diner: "I'd like some chicken croquettes."

Waiter: "Yes, sir. Do you prefer those made out of pork or the ones made from hash?"—U. of S. Calif. Wampus.

That Was Hard Luck

Girl: "What did you do with your car, Bill? I never see you driving it around any more."

Boy: "I know it, Betty. You see I had to turn it in as first payment on a history book."—U. of S. Calif. Wampus.

Accounted For

Father: "How is it you never remember what you have learned at school during the day? Tommy Bangs always knows what the teacher has said and can tell his father when he gets home."

Son: "Yes, but he lives a lot nearer school."—Die Lustige Kiste.

Jones was relating his narrow escape from drowning to some friends.

"As I went down for the third time," he said, "all the past events of my life flashed before my eyes."

"Is that so?" asked one of his listeners. "Well, did you see yourself borrowing that five you've owed me for six months?"—Exchange.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHED COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to this New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and this lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

LET US DO THE WORK REQUIRED

(Continued from First Page)

not condemn him, without knowing the reason for it, but we would like to see him brought to a keener sense of responsibility toward all the work of the Church to whose ministry he has been set apart.

And we would like to see a larger number of our people more loyal to the work of the Church. It is natural to think, at this time and in this connection, of the campaign for Missionary Maintenance. But we think also of other important things that must be done through the year.

We fail to find any warrant for pastor and people to pick and choose what part of the work they will do and what part they will not do.

It is true there are many things to be done and we may sometimes think that the "program of the Church" is complex and difficult. But if each task is taken up at the proper time, there will be found time enough to do all the things required. And it is amazing, sometimes, how much can be done when men loyally try.

MR. A. M. SCHMIDT DEAD

We are grieved to report the death of Mr. A. M. Schmidt—"Brother Schmidt"—as we were accustomed to call him. He was sixty-nine years of age at the time of his death early on the morning of the last day of the old year. Some time ago we reported that he was quite ill. He recovered sufficiently to come to the Advocate building and to attempt to do his work one night, but he found that the effort was too much for him, and he never undertook to leave his home again.

Mr. Schmidt was early identified with the printing business. When a young man he learned the trade while employed by The Price Current. From that publication he entered the composing-room of the Daily Picayune and worked there for thirty years. In 1914, when the Times-Democrat and the Daily Picayune merged, Mr. Schmidt left the service and worked in various printing establishments in the city until he became identified with the New Orleans Christian Advocate, and he was employed by this paper until the time of his death. It is safe to say that he knew the names of pastors and charges in Louisiana and

Mississippi as well as anyone in our territory. He was also quite familiar with all the work in our territory because of his long service at our linotype machine. He seemed to take a real interest in the work that passed through his hands and he was indeed thoroughly identified with the work of the Advocate.

He was a good and kindly man, "a gentleman of the old school," a fact observed not only in his habitual frock coat in which he was always seen except when actually at work at the machine, but also in his dignified bearing, his uniformly correct deportment and his high principles. We of the Advocate force are grieved at his passing.

He was buried from the home of his daughters, in New Orleans, on New Year's day, the editor of the Advocate officiating and the Masons and the Druids taking part with their regular ritual. He is survived by three daughters, Miss Aurelia Schmidt, Miss Dorothea Schmidt, and Mrs. H. Baskin, of Portage, Washington.

PERSONAL AND OTHER NOTES

Dr. A. M. Serex, pastor at New Iberia, La., called at the Advocate office on Friday of last week.

Mrs. J. F. Mars of Meridian, Miss., in renewing, writes of her appreciation of the Advocate. We thank her.

Rev. A. J. Martin, new pastor at Greensburg, La., preached on the morning of December 29 on the subject, "After Christmas, What?"

Brother L. P. Bailey of Coldwater, Miss., in renewing, writes: "Have been taking the Advocate since 1891 and do not want to miss an issue of it."

Rev. F. N. Sweeney, superannuate of Franklin, La., continues to be an active friend of the Advocate. On December 30 he sent us five renewals.

"The Shepherd Boy's Vision" was the title of a beautiful pageant presented during the holidays by the Sunday school of the Griffith Memorial Church, Jackson, Miss.

"The Manger King," a Christmas cantata, was enjoyed by a large congregation in our church at Crowley, La., on the evening of December 29. Mrs. J. A. Finley was the director.

Charles P. Taft, Cincinnati publisher and philanthropist, died at his home on December 31. He was a brother of William Howard Taft, ex-president of the United States.

Dr. Paul F. Wipperman, sup't of Touros Infirmary, New Orleans, died on Thursday of last week. He was a native of Missouri and a son of a Methodist preacher, Rev. F. H. Wipperman.

A White Christmas service was held at the Second Methodist Church, New Orleans, on the evening of December 29. The generous gifts were presented to the Memorial Home in this city.

Rev. A. C. Lawton, Alto, La., sends us six subscriptions to the Advocate and assures us that he expects to increase the number to twenty. We appreciate his efforts and wish him success.

Rev. and Mrs. B. L. Sutherland of Meridian, Miss., spent a part of the holiday season with Dr. and Mrs. J. A. Smith of Brookhaven, Miss., and with Dr. and Mrs. J. L. Decell of the same city.

On the evening of December 29 a "student night" service was held in the Presbyterian Church at Crystal Springs, Miss. The fine program was in charge of Rev. J. Early Gray, pastor of the Methodist Church.

Mrs. Margaret Baker, who went to her heavenly reward from her home near Crowley, La., on November 9, 1929, had read the Advocate from childhood. She had herself been a subscriber for fifty years. She died in her eighty-third year.

Professor Ross Moore of the history department of Millsaps College, Jackson, Miss., attended the recent meetings of both the Mississippi Valley Historical Association and the American Histori-

cal Association at the University of North Carolina.

Rev. Don E. Dulany has made a fine start at Morgan City, La., by sending us seven subscriptions to the Advocate. But we are informed that he has in other respects made a fine start in this important charge and that the outlook for the year is good.

Rev. and Mrs. William C. Childress of Homer, La., announce the marriage of their daughter, Ellen Claire, to Mr. Charles Wilson Waller on Wednesday, December 25, at Homer. Mr. and Mrs. Waller will be at home at 2145 Capers Avenue, Nashville, Tenn.

The Galloway Memorial parsonage at Jackson, Miss., was thrown open on Tuesday night, December 31, for a "watch night" party in which the senior Epworth League entertained. A consecration service began at 11:30 and closed at fifteen minutes after midnight.

Rev. J. D. Nesom, new pastor at Oakdale, La., writes: "We have been royally received at Oakdale and the folks have been doing everything to make us comfortable and happy." The editor once served at Oakdale and he is not surprised to hear of their kindness toward their pastor.

The first copies of the Annual of the Louisiana Conference to come from the press reached the Advocate office on December 31, exactly five weeks after the adjournment of the Louisiana Conference in Lafayette. The parcels of the Annual are being sent out to the various pastors and others.

"A Friend" at Houghton, La., writes: "For the past two years Rev. E. W. Day has served as pastor of the Houghton-Doyline Charge and it was with a great deal of regret that we, the members of the Houghton Church, learned that Brother Day had been sent to another charge by the Conference."

Rev. J. H. Felts, presiding elder of the Corinth District, has tried the experiment of holding the first quarterly conferences of several charges at the same time and place and has found that the plan is a good one. He writes: "Conferences held to date have greatly encouraged me in every particular."

In sending a subscription, Rev. R. P. Neblett, our pastor at Kosciusko, Miss., writes: "Rev. George Tucker of Memphis, one of the general evangelists of our Church, is to begin a community revival, with services in the courthouse, January 12. The meeting will be in progress two or three weeks."

Some days ago a check-up by the daily press showed that fifty-one violent deaths had been reported over the United States in the Christmas season. Later reports may have shown an increase in the number. Surely the caption, "Tragedy Stalks as Nation Celebrates Annual Holy Event," was not exaggerated.

A press dispatch of January 4 says that Col. M. L. Swinehart, oriental representative of the Gideons, sailed from Kobe, Japan, to place Bibles in every hotel from Yokohama to Suez. He purposes to make Kipling's characterization of "somewhere east of Suez where the best is like the worst" less noticeable to the traveling public.

Starkville Church, North Mississippi Conference, issued a very beautiful Christmas bulletin for Sunday, December 22. From it we learn that a Christmas cantata was rendered by the choir at the evening hour, under the direction of Dr. H. W. Moody, with Mrs. H. W. Stephens at the organ. At the morning hour the pastor, Dr. H. F. Brooks, preached on "Emanuel."

We pass on to our readers the following sentiment, written by Grace Noll Crowell, and carried in the New Year greetings of Rev. K. W. Dodson, pastor at Arcadia, La.:

I asked the New Year, "What am I to do
The whole year through?"
The answer came,
"Be True."

Methodism in New Orleans is greatly honored in the election of Rev. H. L. Johns, pastor of Carrollton Avenue Methodist Church, as president during 1930 of the New Orleans Ministerial Union, an organization composed of Protestant ministers of the city, chiefly of the Baptist, Christian, Methodist and Presbyterian churches, with several from the Episcopal and Evangelical churches.

Rev. W. L. Doss, Jr., presiding elder, informs us that the missionary institutes held last week in the New Orleans District, one at First Church, New Orleans, and the other in our church at Morgan City, La., were well attended by pastors and leaders. Rev. J. G. Sneiling, Louisiana Conference Secretary of Missions, and Dr. Elmer T. Clark, of the Board of Missions, spoke at these institutes.

Mr. Laigh C. Parker, a son of the late Dr. James A. Parker, of the Louisiana Conference, died in New Orleans on last Saturday morning. He was 49 years of age. He had lived in New Orleans for eight years. The body was taken on Sunday to Jackson, La., for burial. His wife, who was Mattie Norsworthy of Jackson, La., had preceded him in death. He is survived by a number of sons and daughters.

By air mail we received the following note from Rev. J. M. Boykin, dated December 30: "Mrs. Boykin and I had the pleasure of spending the Christmas holidays with our children here in this beautiful little city of Murfreesboro, Tenn., and to say that we have enjoyed it is putting it mildly. We hope all our friends have had a merry Christmas and that the New Year has in store many blessings."

Through Dr. W. L. Duren, the pastor, we learn that Rev. Henry A. Rickey was ordained a deacon in St. Mark Church, Atlanta, by Bishop Candler on December 29, following a sermon preached by the Bishop in that church. Brother Rickey was elected a local deacon at the recent session of the Louisiana Conference, but on account of being at Yale pursuing his work toward a Ph.D. degree, he could not be present at the session of the Conference.

The fourth quarterly conference of the Epworth Church, Oklahoma City, memorialized the West Oklahoma Conference to memorialize the General Conference to make Paragraph 116, page 68, question 6 of the Discipline to read as follows: "Who is elected steward for the superannuate claimants interests in co-operation with the Joint Board of Finance and the General Board of Finance?" If such action should be passed, 8000 stewards throughout the Church would be named to co-operate with the Board of Finance.

The Crowley Daily Signal of December 31 carried the following from Opelousas, La., "The Rev. J. F. Foster, pastor of the Methodist Church of Bunkie, La., made the chief address at the annual St. John supper held at the local Masonic home Friday evening, December 27. The Rev. Mr. Foster, acclaimed one of the most eloquent speakers of the surrounding country, talked to the members and guests at the lodge on Masonry. W. D. Haas, Jr., also of Bunkie, made a brief talk." Mr. Haas is a lay leader in the Alexandria District.

Acting upon the request of the Federal Council of Churches, Rev. W. D. Kleinschmidt, pastor of Mangum Memorial Church, Shreveport, La., is leading his congregation in the observance of the Universal Week of Prayer. On last Sunday the pastor preached on the subjects, "The Prayer That Has Power," and "Secret Prayer." Monday evening Dr. Goodrich preached, Tuesday evening Rev. J. M. Alford, and Wednesday evening Dean R. E. Smith. This (Thursday) evening Dr. Cleanth Brooks is preaching; tomorrow evening Dr. H. T. Carley, the presiding elder, will preach, on Saturday evening, Rev. R. T. Ware.

Mrs. Sarah Pitts Sawyer McKnight died in New Orleans early on Christmas morning. She was in her eighty-fifth year. Mrs. McKnight was a native of Bridgeport, Mass., and she came of a distin-

guished family. She was a sister of Dr. John T. Sawyer, superannuate, who formerly served districts and leading appointments of the Louisiana Conference and who was for many years secretary of the Conference. A son of Mrs. McKnight, Mr. T. L. McKnight, is a leading member of Parker Memorial Methodist Church of this city, having served there as superintendent of the Sunday school and in other places of responsibility.

Rev. L. W. Cain, presiding elder, and the pastors and laymen of the Baton Rouge District are concerned that the district shall pay out this year in full on the Conference collections, as will be seen from the following resolution: "Be it resolved by the undersigned preachers and laymen of the Baton Rouge District, Louisiana Conference, Methodist Episcopal Church, South, assembled in Amite, Thursday, December 12, 1929, that we pledge ourselves to work diligently at the task of raising one-fourth of our benevolent claims each quarter and report the same at each quarterly conference." The resolution was signed by nine pastors and five laymen present.

SOME STARTLING FIGURES

In the Nashville Christian Advocate, of recent date, page two, Dr. Todd gives some rather startling figures. These figures were taken from Conference Journal. They show that in a certain district of said Conference, with 25 charges, only

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER

GENERAL WORK, BOARD OF MISSIONS.

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

nine reported anything on the Superannuate Endowment Fund, and the nine charges reporting only paid a total of \$283. Of the 16 charges failing to report all but one had quota balances past due. When I saw these figures I immediately examined our own Conference Journal to see if we had a district making that kind of showing. I was glad to find that we had done much better than this. However, the figures in our own minutes do not give us much ground for shouting. A study of table four of our Conference minutes shows that our seven districts paid a total of \$8,674.00 as follows: Aberdeen, \$829.00; Columbus, \$861.00; Corinth, \$863.00; Greenville, \$1,355.00; Greenwood, \$2,333; Grenada, \$1,435.00; Sardis, \$998.00. These figures show that we paid only a little more than 50 per cent of what we paid the previous year. We are sorry to see that decrease, and do not find any consolation in the fact that the whole Church decreased about as we did. In fact our payments were a little above the average for the whole Church. There were 50 charges in our Conference

last year that failed to report on this worthy fund. The number by districts is as follows: Aberdeen, 8; Columbus, 9; Corinth, 10; Greenville, 8; Greenwood, 7; Grenada, 5; Sardis, 2. This does not include, of course, the charges that had already paid out on their quotas.

Only 12 charges in our Conference have paid their five-year quotas in full. They are as follows: Amory, Tupelo, Columbus—First, Starkville, Corinth—First, Ripley, Beizoni, Carrollton, Drew, Greenwood—First, Greenwood—Price Memorial, Duncan, and Alligator. The Sherard church on the Gunnison Charge and the Swiftown church on the Swiftown Charge have paid out. There may be a few other individual churches that have paid out; if so, I would be glad to know about it. Drew is the only charge in North Mississippi enjoying the distinction of over-paying its quota. They had a quota of \$2,725.00 and the record shows that they have paid \$3,110.00. We are glad to report that a number of charges have arranged to pay out this year or in one or two more payments. We will say more about this later on. Brethren, if your charge has made such arrangement, please report to me at once. Please remember that March, April and May have been allotted to this cause. But why wait until then to make some plans for a good showing this year? Did you take the Christmas offering? If so, Dr. Todd is anxious to receive your remittance. I am a busy pastor and have but little time to give to this great cause, but if I can assist in any way, call on me.

A. T. McILWAIN, Conference Director.

NOTICE TO OUR SUBSCRIBERS!

By special arrangement with the author, we are now in position to furnish our subscribers with a copy of Dr. W. L. Duren's

BIOGRAPHY OF FRANCIS ASBURY

270 Pages, Bound in Cloth, for only \$1.50, under the following conditions:

Send us \$3.50 and receive a copy of the book by mail and a year's subscription to the New Orleans Christian Advocate.

Any of our subscribers can secure this book, which sells for \$3 at book stores, for \$1.50 simply by adding \$1.50 to the subscription price when renewing.

Any subscriber who paid his subscription since the 30th of October, 1929 (the date of convening of the North Mississippi Conference), can secure a copy of "Francis Asbury" by sending us a post office or express money order for \$1.50, or for \$1.50 in stamps of 1 or 2-cent denomination. (If check is sent, add 10 cents.)

"Francis Asbury is the most distinguished man that the Methodist Church in America has ever produced, and the most important preacher that our country has ever seen." He was the first Bishop, and it is said that "he wore himself out in the service of God." "Probably no man of the pioneer days has a more distinct claim to the grateful homage of the American people than Francis Asbury."

If you are not acquainted with the life and labors of Francis Asbury, pioneer of Methodism, your education has been sadly neglected. Here is offered an opportunity to secure a copy of one of the most interesting books dealing with the founding of Methodism in America, at half price.

Rev. W. L. Duren, the author, is well known in Mississippi and Louisiana. He is now serving as pastor of St. Mark Methodist Church at Atlanta, Ga.

Send orders to New Orleans Christian Advocate, No. 512 Camp street, New Orleans, La.

TO WHOM IT MAY CONCERN

I wish to take this opportunity of announcing that I have dedicated my life to the Master and His work, and that I want to enter the evangelistic field to do piano and children's work. The size of church, tent, or party is of no consequence to me.

References may be had from: Rev. T. O. Prewitt, my pastor, Fondren Heights, Jackson, Miss. Rev. O. H. Scott, Conference Evangelist, Canton, Miss. Rev. J. T. Leggett, Presiding Elder, Jackson, Miss.

Those desiring my services address correspondence to me as follows: (Miss) Charlie Porter, Fondren Heights, Jackson, Miss.

Obituaries

[Faded handwritten text, likely a list of names and dates for obituaries.]

[Faded handwritten text, likely a list of names and dates for obituaries.]

[Faded handwritten text, likely a list of names and dates for obituaries.]

[Faded handwritten text, likely a list of names and dates for obituaries.]

[Faded printed text, likely the main body of obituary notices.]

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

PLASTIC LEATHER BINDING

3 1/2 by 5 1/2 INCHES

10,000 PRONOUNCING EDITION

Beautifully bound with overlapping cover and redar gold edges, 14 colored maps of Bible lands

LARGE, CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price, \$4.00, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Woman's Missionary Society

All Communications for This Department Should Be Addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

DURING THE NEW YEAR

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto. Do you but hold fast to His dear hand, and He will lead you safely through all things; and, when you cannot stand, He will bear you in His arms. Do not look forward to what may happen tomorrow. Our Father will either shield you from suffering, or He will give you strength to bear it.—Fraudes De Sales.

SURPRISES AT EACH MEETING

One society after using the regular programs prepared by its own board, introduces a "surprise" at each meeting. At the beginning of the year when the officers are elected a Sur-

prise Chairman for each meeting is appointed. This gives ample time for preparation. One time a grab bag appeared. Objects from different countries were wrapped in small parcels and each woman was allowed to take one from the bag. On opening it she was asked to tell what it was, from what country it came and how it was used. If the objects have recently been studied about in the programs this is easy and interesting but if not, a short description of the object may be written and attached to it, to be read by the holder.

A portrait gallery is another pleasant surprise. Picture frames and cardboard with the names of missionaries written inside or on the back may be handed about and the holder asked to tell all she knows of the person. Or the missionary and her work may be described on the frame and the holder asked to name her. Missionary puzzles may be played by piling photographs of missionaries on the table, their names forming another jumbled pile. Each member is asked to match as many names and pictures as possible. Photographs of mission institutions, hospitals, schools, etc., may be used in the same way.

A song of some foreign country well and sympathetically rendered is an effective surprise.

A display of the flags of foreign lands and an explanation of their origin and meaning may form a unique feature.

To those interested in such a plan there is no end to the variety of surprises to be offered.—Missionary Review.

A MISSIONARY STORY CONTEST

An afternoon's entertainment that delighted a large summer conference audience might well be adapted to a church, zone meeting or district conference program.

Around a realistic campfire, made by concealing electric light globes covered with red tissue paper in a pile of sticks and small logs, were placed eight (as many as you need) low benches or chairs. A lovely background of green trees transformed the platform into a beautiful forest scene.

While soft music was being played, a leader dressed in white stepped into the foreground and announced that a band of story tellers was about to visit the scene and that each member of the band would tell her favorite story. At the conclusion of the program, paper would be distributed and the audience could vote first, second, and third choices as to the stories which they most enjoyed.

Then entered the band of story tellers! Two were members of the Juniors; several young girls; two were older women and the others young matrons. Each had been assigned a number and without introduction, one by one, they arose from their seats by the fire and transported the audience to lands far and near.

A similar program might be worked

out in costume, each story teller being dressed in the costume of the country about which she is telling. A Mission Study book might be given in the same way, each chapter or subject woven into a story, for many of our books read like romance. The reports of the year might be given in a similar manner at the Harvest Day meeting. There are many adaptations which will suggest themselves to one interested in program building.—Adapted from an Exchange, H. B. T.

ZONE MEETING AT GIBSLAND

Zone No. 5 of Ruston District, met in session here Friday afternoon, Dec. 13, with Mrs. Selma Pitman, of Athens, leader of Zone No. 1 and one of the outstanding zone leaders of this district, as chairman of the meeting.

After the opening hymn, Rev. H. B. Hysell read a part of the 9th chapter of John. He gave a very interesting and helpful talk on, "The Limitation of Opportunity" taking as a basis for his theme, John 9:4. After this Rev. K. W. Dodson of Arcadia led in prayer. Mrs. H. B. Hysell, in her usual sweet-spirited way, sang: "It Pays to Serve Jesus," which touched the hearts of her hearers.

Mrs. C. V. Pipes, of Arcadia, gave an interesting account of the life of Maria Davies Wightman, for whom Wightman Chapel at Scarritt is named. Mrs. Pipes, in a forceful way told of the deep spiritual influence of this pioneer of women's work. Mrs. Wordman, of Arcadia impressed her hearers as she gave a life sketch of Miss Althea Jones, Secretary of Children's Work. She spoke of the 1930 year-book being dedicated to her memory. Mrs. Woodman gave the following quotation which was found in Miss Jones' personal note-book:

"I do not ask that I shall stand Among the wise, the worthy, or the great.

I only ask that safely, hand in hand A child and I may enter at Thy gate."

The Song of the Road, a Christmas story, by Marguerite E. Sangster, was told by Mrs. W. S. Row, of Gibsland in a manner that brought tears to the eyes of her hearers. It was a beautiful story of Mary and Joseph on their way to Bethlehem. Mary, ever stopping on the way to do little deeds of kindness, believed that there was a nice room, with the conveniences of the age, awaiting her there, only to find upon arriving that there was "no room for her at the inn." The climax was the old old story of the birth of Christ—which is ever new. Rev. W. F. Henderson, Jr., of Athens charge, spoke on "Making Christmas Christian." Mrs. W. F. Henderson then gave an outline of the work of Jubilee No. 1, Shreveport, a home where working girls can for a modest sum, get room and board and can have home influences. It is sponsored by the Shreveport Auxiliaries.

We are indebted to Mrs. Pitman for planning this program which was enjoyed by every one present. A short business session was held and Mrs. E. W. Nelson, of Gibsland was elected secretary and treasurer for Zone No. 5. Mrs. W. S. Row was recently appointed zone leader.

There were eight members of the Arcadia Auxiliary present. The guests

OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheerings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

were: Rev. and Mrs. W. F. Henderson and Mrs. Pitman of Athens; Rev. K. W. Dodson of Arcadia and Rev. H. B. Hysell and Mr. J. P. Nelson, Jr., of Gibsland.

Refreshments were served by the Gibsland Auxiliary.

MRS. C. G. BYRD, Sec.

ZONE MEETING AT OAK RIDGE, MISS.

Zone No. 4 of the Vicksburg District met at Oak Ridge Dec. 13, 1929. The chairman, Miss Lula May Scott, of Hermanville, being unavoidably absent, Mrs. W. J. Hegman, District Secretary, presided.

After silent meditation, closed by a prayer by Rev. Luke Alford, Mrs. Tom Henry of Oak Ridge extended a cordial welcome to the visitors.

The theme for the day was "Looking to a Successful Harvest Day" and the topics discussed were those which would be helpful in bringing the year's work to a successful close.

The devotional was led by Rev. Luke Alford, and the opening message was given by Mrs. Hegman. "Whose Business?" a discussion of the children's work, was brought before us by Mrs. Brent, of Gibson Memorial, Vicksburg.

(Continued on Page 15)

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

BIG PROFITS For Your Church Organization

GOTTSCALK'S
METAL SPONGE

"The Modern Dish Cloth"

—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. W LEHIGH AND MARSH STREETS PHILA.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides home, comfort, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required.

Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

The MEDICINE

You Should Take
After You Have
Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains, belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Casarea Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medicinal ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

Sunday School

LOUISIANA CONFERENCE

The New Year issue of our monthly bulletin has been sent out to each pastor and superintendent. The New Year wishes in this issue by the district leaders will be read and appreciated throughout our Conference.

Rev. O. W. Moerner, of the general board, thinks the fine support of the presiding elders in the Louisiana Conference for our Sunday school work should mean a happy new year for the Conference superintendent. He writes: "Such fine support on the part of your presiding elders will, no doubt, mean a happy year for you in the Sunday school work."

Mr. T. W. Holloman, Conference Superintendent of Administration and local superintendent at Alexandria, ordered twenty-four copies of the New Program of Work for his workers. They will spend fifty minutes in study each night after prayer meeting on these new programs. He has set a high standard for other superintendents to follow. We had the pleasure of being with them in their first study period.

Mr. A. P. Raley, superintendent of the Sunday school at Mangum Memorial, Shreveport, writes: "I received the literature sent me and we are making use of it. I thank you for same. Mr. R. H. Nelson, district secretary, tells me that you will be here some time early in January, 1930, to meet the district workers, and I am planning a meeting of the council while you are here. My council meeting will be at 7:30 p. m. and I presume the district meeting will be during the day. I am in hopes that you can come as early as possible. I am happy in the work."

Our office is in receipt of two interesting bulletins from the presiding elders of the Baton Rouge and Monroe districts. Both of these districts have set some high goals for 1930, and we offer our congratulations and best wishes for their attainment.

Keep Little Ones Well and Comfortable and they'll stay happy and healthy

from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP

Write for interesting, free book on Baby's diet. ANGLO-AMERICAN DRUG COMPANY Dept. N, 217 Fulton Street, New York

TIRED EYES

Dickey's Old Reliable Eye Water used 60 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

The fourth Sunday in each month is known as Missionary Day, and I wish the fifth Sunday in each quarter would become known as "Institute Day" in our Sunday schools on circuits and districts. During the past year the fifth Sunday has been observed in the Alexandria district by a group of Sunday schools in and around Opelousas, known as the Opelousas sub-district, with Mr. Leon Campbell, superintendent. Meetings are held at 2 p. m. We reached Opelousas Sunday morning in time to visit the Sunday school. One of the strongest features of this school is the attendance of the young people. We preached at 11 a. m., and took part in the afternoon district institute. The institute had representatives from all of the Sunday schools in the sub-district with one or two exceptions. They voted to meet at Basile the fifth Sunday in March. Two other members of the Conference staff took part on the program, Mr. McLellan, speaking on "Missions," and Mrs. W. W. Holmes on "Elementary Work in the Small Sunday School." Rev. D. F. Anders announced the date of their Standard Training School, April 6-11, with the following courses: Organization and Administration of the Sunday School; Primary Department Organization, and a Cokesbury Course.

We extend a hearty welcome to Mr. John Ferguson, former Superintendent of Home Extension Work of the General Board, who will visit our Conference next week in interest of the Missionary institutes under the Board of Missions.

C. D. ATKINSON,
Supt.

MISSISSIPPI CONFERENCE

The membership of the Sunday schools increased last year. The percentage of Sunday school enrollment of the Church membership enrollment for the entire Conference is 56 per cent this year, while last year it was 52 per cent.

The Seashore District still leads the Conference with 69 per cent. The Jackson District moves from fifth place to second place, having 56 per cent. The Newton District moves from sixth place to third place with 54½ per cent. The Meridian District drops from second to fourth place with 54 per cent, a loss of 2 per cent. The Brookhaven District moves from seventh place to fifth place with 52 per cent. The Vicksburg District drops from third place to sixth place with 51 per cent, being a loss from last year of 4 per cent. The Hattiesburg District drops from fourth place to seventh place, having the same per cent, 50.

It is interesting to watch how the figures shift. Several churches gained in church membership and had a loss in Sunday school membership; in some churches the reverse was true. I am glad that the average gain of the Conference is improving. I hope to live to see the percentage 100 per cent for the entire Conference.

The District Institutes will be held the month of February, beginning with the Meridian District at Quitman, Miss., February 4.

Brookhaven District Institute will be held at Gallman, or an adjacent place, February 6.



Vicksburg District Institute will be held at Port Gibson, February 7.

The Hattiesburg District Institute will be held at Sumrall, February 11.

The Newton District Institute will be held at Decatur, February 14.

The Jackson District Institute will be held at Bolton, February 18.

There will be a uniform program. We desire to make a further study of the Programs of Work and to give a larger number of people an opportunity of becoming acquainted with these instruments.

Mr. O. C. Hull will have charge of the devotionals. This feature of the program will be well cared for and all will be repaid for making the effort to be on time.

We will next have the general background on the new programs presented. This should not take very much of our time. Then we will divide into groups for further study.

The Elementary group will be led by Miss Doris Alford. The Adolescent group will be under the supervision of Mrs. C. F. Nesbitt, assisted by the District Worker.

The Adult division will be under the supervision of the District Worker.

The General Elementary Division will be under the leadership of the Conference Superintendent.

We will have a joint meeting at the close of the Institute of all the divisions, when we will compare experiences and set our goals for the coming year.

We need the active prayers of all interested ones that this series will be powerful and useful.

If your Sunday school has not accepted the New Program of Work, and if you are interested, please write to us and let us help you in selecting the proper program, and become introduced to it.

Pray for the work and the workers.

JOHN C. CHAMBERS.

FROM THE ELEMENTARY SUPERINTENDENT, MISSISSIPPI CONFERENCE.

Those churches that plan to have vacation church schools this year

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 58-J.

should begin now to make plans for this feature of their work. The secret of the success of the vacation church school lies in early and thorough planning. Committees should be appointed, materials secured, workers enlisted, and finances reserved. The Conference office will be glad to render any help that they can in the matter of planning for these schools. A little bit later there will be available some leaflet material on the vacation school that may be obtained from the Conference office.

Any church that is contemplating holding a vacation school this year should communicate with the Conference office as soon as possible. Those schools that feel the need of a supervisor for this work should indicate this in their letter. There will be a supervisor available for a few schools this year. The Elementary Superintendent would be glad to meet with any group of workers and help them plan for their vacation school.

The two letters given below came from two Junior children who participated in a vacation school last summer. This school was in a rural community. The letters indicate the enthusiasm that the children had concerning the school. We hope to have many vacation schools in the rural communities this year.

Dixon, Mississippi,
December 29, 1929.

Dear Miss Alford: Wonder what this will find you doing. Working I guess. Have you been teaching a

training school lately? Hasn't it been awful weather? Has it been snowing up there? It has here and is so cold. I sure do wish I could see you. I still have my little doll suit and that little house is still over at the church.

I will be glad when we have another vacation church school.

I am in the sixth grade at school and my teacher's name is Miss Ada.

One of my sisters, Jack, is writing you a letter, too. She is in my class now.

Well, as news is short I must close. Miss Alford are we going to have a

church school next year? I hope so.

Yours truly

PEGGY.

Dixon, Mississippi,

December 30, 1929.

Dear Miss Alford: I guess you are surprised at me writing to you, but I wanted to tell you that I would be in your class next year. You might want to know why, but on promotion day I was promoted, that is why I will be in your class if you come, and I sure do wish you would come, because I surely did have a good time last time. I will close for this time.

JACK.

Mrs. W. T. Hegman, who has been serving as District Elementary Superintendent of the Vicksburg District for a number of years, has recently resigned. The Sunday school elementary workers of that district will miss Mrs. Hegman's letters, I am sure, but at the same time I feel that they will be glad to welcome Mrs. J. M. McKeown, 1317 Division Street, Vicksburg, as Mrs. Hegman's successor. Mrs. McKeown is superintendent of the Junior department in the Crawford Street church.

A splendid article under the title of "One Rural Teacher to Another" may be found in the January number of the "Elementary Teacher." It is hoped that all teachers in small Sunday schools will read this article carefully.

DORIS ALFORD,

Elementary Superintendent.

NORTH MISSISSIPPI CONFERENCE

By Rev. R. H. B. Gladney, Sardis, Miss.

Many of us make New Year resolutions and in less than a week they are forgotten; we become ashamed of ourselves and straightway drop back into the same old ways of defeat. Suppose we resolve to read the Bible prayerfully each morning and pray that we may be led to pray more constantly and effectively? "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." If we make this resolution of Bible study and prayer, the Spirit is pledged to help us. If we make this resolution and faithfully keep it, 1930 will be a happy year.

What do we know about the Cross? Do we think that Jesus must bear it alone and we go free, and thus crucify Him afresh and put Him to an open shame? Christ poured himself out for us and into us in that we might be crucified with Him and thus ever keep the Cross in redeeming touch with the lost. The Cross is of worth as we make it an ever present experience so the one next to us may feel its healing influence. We are called to teach Christ. This is a cross, this is sacrificial service. The plans of the Sunday school call for the visitation of the absentees, the non-attendants, this is a cross; we shirk from it, we seek for an easy way, we make excuses; we slump back into selfishness, laziness, we crucify Him afresh and put Him to an open shame. May the Lord have mercy upon us. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." The historical Cross cannot save; the cross upon which I am crucified pours its redemptive power into the life next to me.

Another instance of our denial of the Cross. We are called upon to teach missions in the Sunday school, to take an offering to be used in giving a knowledge of Jesus Christ to the people of China and to help build up the weak places in our own Conference. What a privilege, what a challenge. How do some of our people meet this obligation? They give the instruction irregularly and in a half-hearted manner, take the offering and keep part of it for local expenses, divert it into other channels, or worse still, keep all of it. China and the backward places of our Conference can whistle until these good (?) people get ready to do the thing the Church asks to be done. How can God prosper the work of our hands, how can he give the Holy Spirit to those who deliberately thrust the Cross upon other shoulders? Let us be honest with ourselves, with the Church, with China, with our Lord.

The minutes of the Conference show that we raised \$1,707 on Sunday School Day, the treasurer of the board received \$1,441. Where did the difference, \$266 go? Does God know? Does God care? This money was not stolen, it was simply lost in the shuffle. Let us make our books balance this year. "Cursed be he that doeth the work of the Lord negligently." "Blessed are the pure in heart for they shall see God."

PITY THE PREACHER

The Pastor's Dilemma is not a very comfortable one. If he delivers a written sermon, he is a back number; if he preaches without notes he is a shallow thinker. If he spends much time in his study, he is bookish and out of touch with the times; if he is very sociable then he is a gad-about, and ought to spend more time in the preparation of his sermons. If he does not visit, then he has no interest in his people; if he does visit, he always comes at the wrong time just as I was busy. If he is content with a small salary he is cheap; if he timidly makes some suggestion in regard to it he is worldly-minded. If he should

W. F. GRAY'S
GENUINE
JOINTMENT
PRICE 25c
NASHVILLE, TENN.

Balls and carbuncles yield readily to
Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

accumulate any property, then he is in the ministry for the money; if he does not, he is considered foolish to reach middle age and not be able to give his children educational advantages, or foolish to come to a dependent old age.

The preacher is expected to measure up to a hundred per cent in a large variety of qualifications. He is expected to be an orator, an organizer, a great preacher, a constant visitor, an accomplished scholar, an idealist, a practical man, and a patient man with a perfect disposition.

As soon as something happens that offends Brother Grouch, he begins to prophesy that the present pastor cannot build up the attendance and membership, and then he does his utmost to fulfill his own prophecy. When Sister Chatterbox becomes offended, the new preacher had better watch out. She has talked more than one preacher away.

The new preacher should hold on his first Sunday, immediately after the close of the morning sermon, a combination of welcome and farewell for that group who will not be back until another preacher comes.—W. P. King, in Christian Advocate.

New Anti-Pain Oil Works Wonders

Takes the crick out of your neck, the sharp shooting pains out of the shoulders—in a few minutes.

This new discovery is a combination of eucalyptus with essential oils, turpentine-camphor, capsicum and other valuable ingredients that is now being offered the public under the name of "Anti-Pain Oil," formerly known as Snake Oil. It has proved to be an effective, agreeable remedy for aches and pains, chest colds, flu, coughs, etc. Thousands of sufferers are now being relieved by this new penetrating oil liniment.

For rheumatic pains, neuralgia, crick in the neck, sharp shooting pains in the shoulder, stiff joints and sore muscles, apply freely to affected parts. The oil quickly penetrates, bringing relief almost like magic. For chest colds, flu and sore throat, apply freely to affected parts well greased with vaseline or lard. For coughs or hoarseness take ten drops on a lump of sugar.

Don't continue to suffer longer. Use this new and improved remedy, perfected after years of research and experimental work, instead of poisonous habit forming drugs. You will then know what it means to be free from pain.

Refuse imitations. Nothing like this new Anti-Pain Oil formerly known as Snake Oil. Special introductory generous size bottle for 35c at your druggist's.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking, according to directions. Ask your druggist. (adv.)

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON



Over Every Inch of Surface

Water Searches for a Pinhole

WHETHER riding the waves or under the surface the submarine moves serenely on. Tons of water press against every foot of surface... even the slightest opening would soon render the ship useless. But there is no danger... her skilfully constructed steel hull protects the ship and its contents.

The Clark Grave Vault—built with the care and the skill that go into a submarine—is the one final answer to those who buy a burial vault for protection from water. Like the submarine, the Clark is built of metal, the most impermeable of all materials. Like the submarine, the Clark is built to withstand pressure—each Clark is tested under 5,000 pounds of water.

All seams in the Clark are double welded. They are even stronger than the 12-gauge specially processed Armco Ingot Iron or Keystone Copper Steel itself. Each Clark carries a 50-year guaranty.

Solid copper, 10 gauge in thickness, is used in making the beautiful Clark de luxe model. It is guaranteed perpetually.

Clark Vaults can be obtained through better funeral directors everywhere, in the following models: Gray and White Lacquer Finish—Silver Tone and Copper Finish Cadmium Plated by Udylite Process—De Luxe, 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all

THE CLARK GRAVE VAULT CO.
Columbus, Ohio

Western Office and Warehouse, Kansas City, Mo.



This trade-mark is on every genuine Clark Vault. It identifies the vault instantly.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, Jr., 5325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: The year 1929 has gone. Did it mean anything to you at all? Are you glad that you lived it as you did, and do you feel that you accomplished anything of which you may well be proud? Can we make 1930 mean much more to us if we work together as Leaguers with a real purpose under a real motto, "All for Christ?" This poem, by J. D. Templeton, carries with it a great challenge:

The New Year

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day a precious pearl to you is given,
That you must string upon the silver thread of life.
Once strung can never be unthreaded but stays
An undying record of your faith and skill.
Each golden, minute link you then must weld into the chain of hours

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

666

Is a Prescription for...

Colds, Grippe, Flu, Dengue,
Bilious Fever and Malaria.

It is the most speedy remedy known.

B BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Portfolios, School Books.

That is no stronger than its weakest link.

Into your hands is given all the wealth and power

To make your life just what you will.

I give to you, free and unstinted, twelve glorious months

Of soothing rain and sunshine golden;

The days for work and rest, the nights for peaceful slumber.

All that I have I give with love unspoken.

All that I ask—You keep the faith unbroken!

Although the calendar year has ended, the Epworth League year is just a little more than half ended. You still have a little more than five months in which to make a record in this year's work. Some chapters have kept all records up-to-date and are progressing splendidly, but some are waiting until the last minute to pay pledges, fix up record books, raise delegate funds and patch up a poorly spent year. I must admit that I have found some such chapters in our Conference. But I won't start the New Year out by fussing. I'd much prefer praising those chapters that are doing so well. You might make a resolution that no matter how fine you are doing you will do better in this new year. Among those resolutions I wish you would put the one word, "report" in capital letters. I feel sorry for the district secretaries and Conference officers that have such a struggle getting reports from some of you each quarter. But there I am fussing again. Excuse me. You might accept this new creed with me:

A New Start

I will start anew this morning with a higher, fairer creed;

I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duties' call is clear;

I will waste no moment whining and my heart will know no fear.

I will look sometimes about me for the things that merit praise;

I will search for hidden beauties that elude the grumbler's gaze.

I will try to find contentment in the paths that I must tread;

I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll strive to prove my own.

I will try to see the beauty spread before me, rain or shine;

I will cease to preach your duty and be more concerned with mine.

(Author unknown)

I will be able to report the proceedings of the League Leaders' Council to you in next week's letter. The Rev. J. B. Grambling, of Hammond; Dr. W. W. Holmes, of Alexandria, and

Mr. Charles N. White, of Alexandria, are making the trip with me. I wish it were possible for more of the leaders in this Conference to go with us.

Wishing you the happiest New Year, I am,

Sincerely,
Your Field Secretary,
ELIZABETH LANGFORD.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE

We hope by this time every Epworth Leaguer has heard of our Poster Contest, but if you have not, write your District Secretary, or the Conference Secretary, and get in on this. Somebody is going to have a free trip to the 1930 Assembly next June 2-6, and somebody else is going to get free board at the same place and time, why not you? If you are over 18 years of age and a member of some Epworth League, you are entitled to enter this contest.

Have a chapter contest; see what talent you have in your chapter; there must be somebody who can make attractive posters. Your chapter contest must be held at least sixty days prior to the Assembly, the winning poster in the chapter to be displayed in the local chapter room sixty days, then carried to the Assembly. Some chapters are offering prizes for the best poster in the local contest, and the Mississippi Conference Epworth League offers two attractive awards for first and second place at the Assembly. Your District Secretary has all the details and will be glad to supply your chapter committee, composed of the president, vice, president and secretary, who are responsible for putting on the contest.

Look at this! Rev. J. B. Cain writes us: "Fayette Senior and Hi-Leagues have already paid up their mission special pledges for the year, and the Epworth Juniors have over-paid their pledge." And we learn from the treasurer that the Pelahatchie Seniors beat Bro. Cain to it about two or three days. Is there anybody else that can beat these records? Bro. Cain and his Leaguers also say they are going to bring more Leaguers to the Assembly from Fayette than Broad Street, Hattiesburg, brings this year, and have thrown out a challenge for a ball game, which was promptly accepted. This is going to be interesting, Leaguers, don't miss it. Don't forget to save your nickle a day for your vacation at Whitworth.

Miss Lillybec Phillips, Mr. W. D. Hawkins, and Rev. V. G. Clifford, of our Conference, are attending the Epworth League workers' meeting in Nashville; we know they are having a grand time, and we envy them.

We cannot announce the platform speaker for our Assembly yet, but we hope the president will allow us to do so pretty soon.

We are still being asked for the address of the Conference Treasurer, and some of you are still sending his mail to Petal, Miss. Please address him, Mr. Ralph Nall (you can leave off the Mr. if you wish), care Milsaps College, Jackson, Miss. He is the same guy they call "The Flying Parson" (only he cannot fly this year on account the doctor won't let him) and he is anxiously waiting your remittances.

Our Epworth Hi Superintendent is

WHAT WILL IT DO?

Women are saying: "Pinkham's Compound keeps me fit to do my work." "I was nervous and all run down. Now I eat better and sleep better—" "It helped my thirteen year old daughter."—"I took it before and after my baby was born."—"I am gaining every day."

Lydia E. Pinkham's Vegetable Compound

getting things in shape for the Hi-League camp, and she will have somewhat to say, pretty soon, about that greatest of all gatherings.

We have the following little poem contributed by Miss Maggie M. LeGuin of Laurel, which we think mighty good.

The Church hath need of the Leaguers,
And friend she calleth for you,
Come out from the mansions of idlers,
Arise, your part to dare and do.
Soon the older members will be going,
With the burden of the Church falling on us,

Oh what is the world and its follies,
To the Church of our fathers, Leaguers,
Uphold it we must.

The Church hath need of the Leaguers,
And she calleth for you and for me,
O haste while the winds of thy morning

Are blowing so freshly and free;
Let the sound of God's praises from thy lips

Re-echo all down the ages
And you shall reap the Christian reward,

Eternal life—The Master's wages.
J. H. WEEMS.

PAINS QUIT COMING

Missouri Lady Says She Got Stronger and Awful Hurting Went Away After She Took Cardui.

Quilin, Mo.—"For some time, I had been having an awful time with pains in my back and sides," says Mrs. Robert Creasy, of this place. "My head would ache until I felt as if it would split open."

"I was very weak and nervous. It looked like the least little thing would upset me. I was cross with the children, and I had no patience for anything."

"Often, when I would get up in the morning, I would have to go back to bed, I was so weak. I dragged through my work, but it took all my strength to do it."

"I tried many remedies, but nothing did me any good until I started taking Cardui. I had read how Cardui had helped others, and so I wanted to try it, myself."

"Cardui proved to be all that was said of it. I took it for several months, regularly. At the end of that time, I was in good health, and have been so ever since. I gained in weight, my appetite was good, and I was able to do all my housework without it hurting me. The pains quit coming."

Thousands of cases similar to that described above have been reported by users of Cardui.

Take **CARDUI** 50 YEARS OF USE BY WOMEN

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

and "The Stewardship of Personality" by Rev. Luke Alford. After a prayer by Rev. J. E. Williams the meeting adjourned for lunch.

At the beginning of the afternoon session, the teachers of the Oak Ridge school were introduced and Miss Her-ring sang very beautifully "The Old Rugged Cross." Rev. R. H. Clegg then led in prayer.

A brief outline of "Roads to the City of God" was given, after which Mrs. Hegman made an impressive talk on "How We Should Observe Christmas stressing, Making Home the Christ Center." Remembering the Wesley Houses and subscribing for the Missionary Voice.

Reports for the year were given from Patterson, Bovina, Gibson Memorial Vicksburg, Rocky Springs, Oak Ridge and Port Gibson. Officers were elected for 1930, as follows: Miss Lula May Scott, Hermanville, Chairman; Miss Kate Drake, Port Gibson, Secretary.

The meeting closed with a re-dedication service, during which Miss Her-ring sang softly and sweetly, "More Love to Thee," and Mrs. Bernard McCay, of Rocky Springs read "Two Workers."

We were glad to have with us Rev. Luke Alford, Presiding Elder of Vicksburg District; Rev. J. E. Williams, Vicksburg; Rev. A. S. Byrd, of Oak Ridge and Rev. R. H. Clegg, of Port Gibson; also Dr. Anstin, of Oak Ridge.

The Oak Ridge Auxiliary has only been organized a few months, but has done splendid work.

The visitors were royally welcomed and entertained, and were unanimous in their appreciation of the lovely dinner and kindness and courtesy extended by their hostesses.

KATE DRAKE, Zone Sec.

ZONE MEETING AT BAY SPRINGS

Zone 4 of the W. M. S. of the Newton District met at Bay Springs Thursday, December 12, at 10:30 o'clock.

In the absence of Mrs. B. Boykin, zone leader, the meeting was called to order by Mrs. Terry of Bay Springs.

The program was in charge of Kingston and West Laurel and opened with piano selections, "Melody," by

Free for Asthma During Winter

A Remarkable Method that Has Come to the Rescue of Asthmatics. Send Today for Free Trial.

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath, don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief; even if you are utterly discouraged, do not abandon hope but send to-day for this free trial.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
827J Frontier Bldg., 462 Niagara St.,
Buffalo, N.Y.
Send free trial of your method to:

Mrs. R. J. Terrell; song, "Joy to the World."

Mrs. S. E. Murphy led the devotionals in a most inspiring way, basing her remarks on Mat. 2, 21, John 1, 4, and John 3, 16. She stated we do not put enough emphasis on Christ in our life. She took the word Christmas and gave words for each letter, showing what the whole should mean to each one: Christ, Heaven, resurrection, I am the Light, Shepherd Tidings, Manger, Angels and Savior.

Duet, Christmas Serenade, Revs. J. A. Wells and W. W. Nelson.

Prayer, Rev. Mr. Higginbotham. A cordial welcome was given by Mrs. D. T. Barnett and response by Rev. J. A. Wells.

Song, "It Came Upon a Midnight Clear."

Talk, The Heart of Christmas, by Rev. J. A. Wells. In his remarks he stated that to get to the heart of Christmas, there were some things that would have to be cut away, such as commercialism, paganism, free reign of sensual wickedness and too much stress on Santa Claus. After these things are left off we come to the real heart of Christmas—joyful worship and giving to Christ.

A thought-provoking paper on Christmas in the Home was given by Mrs. Higginbotham. A splendid paper on Christmas in the church and community was given by Mrs. Dove.

Song, "Silent Night."

Story, "The Other Wise Man," Mrs. Segrest.

Dismissal, Rev. Mr. Terry.

After a bounteous luncheon served by the Bay Springs ladies, the afternoon session was called to order by Mrs. O. S. Hopkins, District Secretary.

Song, "Sweet Hour of Prayer."

Prayer, Mrs. Hopkins.

Devotional, Mrs. C. V. Gilmore, Hickory, Mat. 2, 1-10.

Mesdames Pittman, Higginbotham and Aycock were appointed as nominating committee.

An outlined program, for the first zone meeting in 1930 was read by Mrs. Lipscomb; also a letter from Mrs. L. W. Alford, stressing the importance of all obligations being met in full.

A talk on what the W. M. S. means to the Pastor was given by Rev. Mr. Higginbotham.

The Missionary Voice cause was presented in an interesting pictorial way by Mrs. A. S. Oliver, of Decatur.

The Superannuate Endowment was given by Rev. W. W. Nelson in a vivid way.

The nominating committee recommended the re-election of Mrs. Banyan Boykin as zone leader and Mrs. C. N. Provost as secretary. The recommendation was adopted.

The next zone meeting will probably be held at Lake, Miss., on January 15, in connection with the Missionary Institute.

Song, "Blessed Be the Tie that Binds."

Dismissal, Rev. Mr. Terry.

MRS. C. N. PROVOST,
Secretary.

MEETING AT ELECTRIC MILLS

A meeting of the fourth zone of Meridian District was held in Electric

Mills in November with four auxiliaries represented. Mrs. J. G. McCormick presided and the meeting was opened with the song, "Jesus Saves."

Welcome address was given by Mrs. Clyde Cummings, after which the minutes were read and approved.

Mrs. Ivey, of Meridian, District Secretary, gave an interesting talk, urging us to subscribe to the Voice, and stressing Training Day for Mission Study and the Harvest Day program.

Mrs. Wilson, of Meridian, gave an outline of the Children's work.

A paper on "The Cure of Souls," was followed by an interesting talk by Brother Winstead of De Kalb.

Lunch was served at the Community House by the Electric Mills Missionary Society. Meeting re-convened at 1 o'clock, opening with the song "Let the Lower Lights be Burning" and prayer by Mrs. W. E. Rogers, of Porterville.

An instructive paper on "What is Worship?" was given by Mrs. Prince, of DeKalb. This was followed by a paper on "The Word of God is not Bound" by Mrs. Abney, read by Mrs. May. "Why Foreign Missions?" was discussed by Mrs. Briggs, of Porterville, and "False Gods" by Mrs. McLaurin, of Electric Mills.

Mrs. W. E. Rogers was again elected as Zone chairman for the coming year and Mrs. Myers, Secretary.

Mrs. Creekmore, in behalf of the DeKalb Auxiliary, invited the next Zone meeting to be held with them.

A rising vote of thanks was given the refreshment committee.

Motion was made and carried that the question as to whether all day

Phone, MAIn 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

meetings or not, be left with the hostesses societies.

It was also voted to invite the Lauderdale Society to join our Zone. Mrs. May was asked to write them to this effect.

Mrs. Grantham thanked the Zone members for their kindness to her during her illness.

After the song "God Be With You Till We Meet Again" the meeting was dismissed with prayer by Rev. Mr. Winstead.

MRS. HARDY MYERS,
Zone Secretary.

Are You Successful?



From the day that a young man starts out to seek his first position to the end of his business life, his health and personal appearance have a world to do with his success. If you are not physically up to the mark

—appetite uncertain, digestion poor, and a general sense of incapacity and weakness, take DR. PIERCE'S GOLDEN MEDICAL DISCOVERY. It renews the blood with the vital life-giving red corpuscles and promotes robust health, a clear skin, energy, pep. Get "GMD" from your druggist in either fluid or tablets. Ingredients printed on label.



Your Kidneys

Give Them Prompt Help When Needed.

KIDNEY disorders are too serious to ignore. It pays to heed the early signals. Scanty, burning or too frequent excretions; lameness, stiffness and constant backache are timely warnings.

To promote normal kidney action and assist your kidneys in cleansing your blood of poisonous wastes, use Doan's Pills. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

C. A. Hawkins, 68 Shotwell Street, San Francisco, Calif., says: "I was stiff and achy and had a persistent soreness across my back. My kidneys didn't seem to act right after a cold and I felt all out of sorts. Doan's Pills were what I needed. They made me feel like myself again. I now keep Doan's on hand and recommend them right along."

Doan's Pills
A Stimulant Diuretic to the Kidneys

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round
 Myrtle, at Glenfield, Jan. 19, 11 a. m., preaching.
 Potts Camp, at Cornerstone, Jan. 26, 11 a. m., preaching. At Bethlehem, 3 p. m., preaching. At Potts Camp, preaching at the evening hour.
 Hickory Flat, at Bethel, Feb. 2, 11 a. m., 1:30 p. m.
 Sherman, at Chesterville, Feb. 2, preaching at the evening hour. Feb. 3, 11 a. m., 1:30 p. m.
 Mooreville, at Andrews Chapel, Feb. 8, 11 a. m., 1:30 p. m., preaching Feb. 9, 11 a. m.
 Booneville Circuit, at Carolina, Feb. 9, preaching at the evening hour. Feb. 10, 11 a. m., 1:30 p. m.
 Kossuth, at Wesley Chapel, Feb. 15, 11 a. m., 1:30 p. m., preaching Feb. 16, 11 a. m.
 Corinth Circuit, at Galnes Chspel, Feb. 16, preaching at the evening hour. Feb. 17, 11 a. m., 1:30 p. m.
 Blue Mountain, at Walnut, Feb. 23, 11 a. m., 1:30 p. m.
 Rienzi, at Pisgah, Feb. 23, preaching at the evening hour. Feb. 24, 11 a. m., 1:30 p. m.
 Myrtle, at Bethlehem, March 1, 11 a. m., 1:30 p. m., March 2, 11 a. m., preaching.

INDIGESTION GOES—QUICKLY, PLEASANTLY.

When you begin to suffer from heart-burn, gas or indigestion, it's usually the fault of too much acid in your stomach. The best way—the quickest way—to stop your trouble is with Phillips Milk of Magnesia. A spoonful in water neutralizes many times its volume in stomach acids—and does it instantly. The symptoms disappear in five minutes.

You will never use crude methods when you know Phillips Milk of Magnesia. And you will never allow yourself to suffer from over-acidity again. It is the standard anti-acid with doctors and has been for over fifty years. Your drug store has Phillips Milk of Magnesia, in generous 25c and 50c bottles. Full directions for its many uses in every package. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875.—Adv.

GOITRE NOT A DISEASE.

Milwaukee Doctor Makes Remarkable Discovery.

Milwaukee, Wis. — It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept. 827, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 34 years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astonishing results. The Doctor states that goitre is a condition which grows worse with neglect and recommends immediate attention no matter how small the growth may appear. He strongly opposes needless operations. Dr. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested. Write him today.—Adv.

Chalybeate, at Campground, March 2, 3 p. m., preaching, March 3, 11 a. m., 1:30 p. m.
 Baldwin and Wheeler, at Wheeler March 9, 11 a. m., 1:30 p. m.
 Booneville, March 9 evening hour.
 Iuka Circuit, at Bethel, March 15, 11 a. m., 1:30 p. m., March 16, 11 a. m., preaching.
 Iuka, March 16, preaching at the evening hour, followed by conference.
 Belmont, at Old Bethel, March 22, 11 a. m., 1:30 p. m., March 23, 11 a. m., preaching.
 Tishomingo, at Spring Hill, March 23, 3 p. m., preaching, March 24, 11 a. m., 1:30 p. m.
 New Albany Circuit, at Wells Chapel, March 29, 11 a. m., 1:30 p. m., March 30, 11 a. m., preaching.
 New Albany, March 30, preaching and conference at the evening hour.
 Burnsville, at Clausellie Hill, March 30, 11 a. m., 2 p. m., Rev. R. H. Kemp officiating.
 Mantachie, at Palestine, Apr. 5, 11 a. m., 1:30 p. m.
 Marietta, Apr. 6, Blythes Chapel, 11 a. m., preaching. Liberty, 3 p. m., preaching. The pastor will arrange the hour for the conference.
 Corinth, First Church, Apr. 13, 11 a. m., conference at pleasure.
 Corinth, South Side, Apr. 13, evening hour, preaching. Conference at pleasure.
 Guntown and Baldwin, at Guntown, Apr. 20. The pastor will arrange all appointments for the day.
 Potts Camp, at Cornersville, Apr. 21, 11 a. m., 1:30 p. m.
 Ripley, April 21, evening hour, opening sermon of the District Conference, followed by A Model Quarterly Conference. District Conference proper, Apr. 22, 9:30 a. m.; 23, 4 p. m.
 Silver Springs, at Payne Chapel, Apr. 27, 11 a. m., 1:30 p. m.
 Dumas, at Jacobs Chapel, Apr. 27, 3 p. m., preaching, Apr. 28, 11 a. m., 1:30 p. m.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round

Houlka, at Concord, preaching, Jan. 9, a. m.; Q. C., afternoon.
 Woodland, at Woodland, preaching Jan. 10, a. m.; Q. C., afternoon.
 Tupelo, preaching, Jan. 12, a. m.; Q. C., afternoon.
 Pontotoc, preaching, Jan. 12, p. m.; Q. C., Jan. 16, p. m.
 Toccoola, at Toccoola, preaching, 16, a. m.; Q. C., afternoon.
 Salem and Friendship, at Hurricane, preaching, Jan. 17, a. m.; Q. C., afternoon.
 Fulton, at Fulton, preaching, Jan. 19, a. m.; Q. C., afternoon.
 Vardaman, at Vardaman, preaching, Jan. 21, a. m.; Q. C., afternoon.
 Derma, at Big Creek, preaching, Jan. 22, a. m.; Q. C., afternoon.
 Pittsboro, at Pittsboro, preaching, Jan. 23, a. m.; Q. C., afternoon.
 Randolph, at Washington, preaching, Jan. 24, a. m.; Q. C., afternoon.
 Mathiston and Maben, at Maben, Jan. 16, a. m.; Q. C., afternoon.
 preaching, Jan. 26, p. m.; Q. C., afternoon.
 Eupora, at Eupora, preaching, Jan. 26, p. m.; Q. C., Jan. 27, a. m.
 Bellefontaine, at Waithall, preaching, Jan. 28, a. m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—First Round

Starkville, preaching Jan. 5, p. m.; Q. C., Jan. 10, p. m.
 Weir and McCool, at McCool, preaching and Q. C., Jan. 11, a. m.
 Macon ct., at X-Prairie, preaching and Q. C., Jan. 12 a. m.
 Crawford and Mayhew, at C., preaching and Q. C., Jan. 12, p. m.
 Columbus, First Church, preaching and Q. C., Jan. 15, p. m.
 High Point ct., at Louisville, preaching and Q. C., Jan. 18, a. m.
 Ethel ct., at Ethel, preaching and Q. C., Jan. 19, a. m.
 Macon station, preaching and Q. C., Jan. 22, p. m.

Cedar Bluff ct., at C. B., preaching and Q. C., Jan. 25, a. m.
 Sturgis ct., at Sturgis, preaching and Q. C., Jan. 26, a. m.
 Brooksville, preaching and Q. C., Jan. 26, p. m.
 Mashulaville ct., at Mt. Hebron, preaching and Q. C., Feb. 2, a. m.
 W. N. DUNCAN, P. E.

Greenwood Dist.—First Round

Sunflower, at Sunflower, Jan. 12, 11 a. m. and 2:30 p. m.
 Webb and Sumner, at Webb, Jan. 12, night.
 Greenwood, First Church, Jan. 19, 11 a. m.
 Itta Bena, Jan. 19, night.
 Belzoni, Jan. 26, 11 a. m. and 2:30 p. m.
 Inverness, Jan. 26, night.
 Greetings, brethren; glad to be with you again. We had a great year in the Greenwood District last year and good Annual Conference. Now let's all get down to a good, hard pull for a greater year in the work of our Lord.
 L. P. WASSON, P. E.

Greenville Dist.—First Round

Gunnison and Deeson, at G., Jan. 12, a. m.
 Rosedale and Benoit, at R., Jan. 12, p. m.
 Lake Cormorant and Walls, at L. C., Jan. 19, a. m.
 Tunica, Jan. 19, p. m.
 Leland, Jan. 26, p. m.
 Shaw, Jan. 26, a. m.
 Merigold and Sherard, at Merigold, Feb. 2, a. m.
 Dubbs and Evansville, at D., Feb. 2, p. m.

L. M. LIPSCOMB, P. E.

Grenada Dist.—First Round.

District Missionary Institute at Grenada, Jan. 10.
 Sallis, at Sallis, Jan. 12.
 Pickens and Goodman, at Pickens Jan. 19.
 E. H. CUNNINGHAM, P. E.

Sardis Dist.—First Round

Shuford Circuit, at Eureka, Jan. 9, 11 a. m.
 Horn Lake, at Horn Lake, Jan. 12, 11 a. m.
 Red Banks Circuit, at Red Banks, Jan. 16, 11 a. m.
 Mt. Pleasant Circuit, at Mt. Pleasant, Jan. 19, 11 a. m.
 Pleasant Hill Circuit, at Pleasant Hill, Jan. 23, 11 a. m.
 Tyro Circuit, at Free Springs, Jan. 26, 11 a. m.

J. M. BRADLEY, P. E.

Did you know that "strong juiced" vegetables, such as cabbage, cauliflower, Brussels sprouts, onions, and turnips should be cooked quickly in an open saucepan and in abundance of water?

THE WATER TEST

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield County, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splashes, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granit, but is graded "Smith stock," and sold at a lower price.

Buyers of Winnsboro Granit should

French OPERA COFFEE
AND CHICORY
 AMERICAN COFFEE CO., INC.
 NEW ORLEANS

specify Winnsboro Granit in their purchase contracts, ask for quarry certificate, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

It costs a little more, but only 20 per cent. of monument cost is for material, so that the higher price of Winnsboro Granite means very little in the increase of the price of the monument; but it means a great deal in the satisfaction of knowing that it is the best monument possible—the most permanent, the most beautiful, flawless.

Write for free booklet showing attractive monumental designs. Winnsboro Granite Corporation, Rion, S. C.—Adv.

SPINAL CURVATURE CURED

Mrs. Josephine Brooks of Corry, Penn., found a method whereby she cured herself of a Spinal Curvature of ten years standing. Knowing from her own experience the suffering of this affliction, she is anxious to tell every sufferer from spinal curvature of the method that restored her to a life of health and usefulness. This information is given free to all afflicted. Mrs. Brooks has nothing to sell and wants no money. She wishes to spread this good news everywhere and wants to hear from every sufferer with spinal trouble. Simply send your name and address to Mrs. Josephine Brooks, Box 145A, Corry, Penn., and you will receive the information by return mail, or better still: Write her a description of your trouble.

Piles Treated Without Surgery

Write for FREE Book

A new instructive book, "Piles Treated Without Surgery," fully illustrated, printed in colors and copyrighted, has been published by Dr. McCleary, the noted Rectal Specialist, C-530 Elms Boulevard, Excelsior Springs, Mo. in it Doctor McCleary tells how sufferers from Piles can be successfully treated without surgery, without the use of chloroform and ether, if treatment is taken in time. The McCleary treatment has been successfully used for over 28 years. Over 19,000 cases of rectal trouble have been treated by Dr. McCleary and his associates. If you suffer with Piles or other rectal troubles, write Dr. McCleary to-day for a Free copy of this book and their large reference list of former patients. All literature sent in plain wrapper free and postpaid.—Adv.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3903.

ROBERT H. HARPER, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 16, 1930.

CHAS. O. CHALMERS, Manager.

PENTECOST NEEDED

We sometimes fear that the Church has departed too far from the attitude of the early Church. We therefore hope that the emphasis now being placed upon the nineteenth centennial of Pentecost may bring the Church to see issues clearly and to draw upon the only source of power.

Some one has called the first two chapters the mighty prologue of the Acts of the Apostles. Certainly, the account of Pentecost gives the potent reason for the mighty activity recorded in the Acts. After the apostles had been empowered from on high, they went forth and—as some of their enemies soon complained bitterly of them—“turned the world upside down” (Acts, 17, 6).

Why, it may be asked, is the Church failing to turn the world upside down at the present time? Is it because we are depending too much upon ourselves and too much upon our methods? Even “Methodists” should beware of methods when substituted for the presence and power of the Holy Ghost. It is to be feared that without divine power and in the vanity of our own imagined wisdom we are oftentimes trying to do the work of the Church.

When lacking power, it is doubtless natural to look to external things—to try to repair or improve the machine. A man twice had trouble with his automobile in the same evening. The first time some trouble with the engine was quickly corrected by a mechanic. The second time the same mechanic was called. Upon examining the car he said, “The first time you called me there was something wrong with your engine. Now I am going to tow you to a filling-station.” When there is no fire in the furnace and no steam in the boiler, the giant locomotive is only a ponderous, inert mass of iron and steel, as powerless to move as a graven image of Baal, as idle as “a painted ship on a painted ocean.”

But how shall we come into the power in which the Church can work mightily? Let the homely experience already given be a parable—the man realized that he had run out of gasoline, he was not offended with the mechanic for telling him of that fact, and he availed himself of the mechanic's help to get to a filling station. Some are saying this and some are saying that. Some are saying, “Lo, here!” and some are saying “Lo, there!” But will some one really tell us what to do? A clear analysis is demanded and a solution needed.

The first essential is the realization of need. Have we the humility to confess our need? And have we time to tarry in an upper room? Tarrying anywhere does not mark this age. We are always on the go, whether we are going anywhere or not. We run our meetings and our services by the clock. If we should meet to discuss tarrying before the throne of grace, we would consult a watch before starting.

THE CAMPAIGN FOR MISSIONARY MAINTENANCE

About a quarter of a century ago, in a missionary meeting held in the old Tulane Hall in the City of New Orleans, Bishop Galloway delivered a great address. The writer had the privilege to attend this meeting and he remembers well how fine and magnificent the great orator looked to a youth and how eloquently he spoke. Following the address \$50,000 was subscribed for Soochow University, and the securing of this enormous amount for missions was considered an amazing thing. It set a new standard in missionary giving. Then the slogan, “A Million for Missions,” was a challenge to the faith and love of our people. But the Centenary of Missions far surpassed all previous efforts and for the first time, it may be said, truly kindled the imagination of our people and brought them to see the task of the Church in a big way.

But, whether some would have desired it or not, the Centenary of Missions set a standard that can not be lowered unless we are willing to confess to the world our failure and be content to rank among those who are doing much for themselves and little for a world in need.

And how else, when the reaction came, could the Board of Missions have carried on the enterprises projected and the work undertaken under the returns and the promises of the Centenary, but in the special campaign for missionary maintenance? The plan has been justified by the results achieved.

Because the plan has been entirely successful and because the needs remain, we desire to see this last effort of the quadrennium marked by yet greater results. The money is urgently needed, for money can be transmuted into service and into churches and hospitals and schools and colleges throughout the world. And we like the plan of a free-will offering. Pledging men for years to come, under the inspiration or the pressure of the hour, and then naturally expecting them to pay, regardless of changing circumstances and ability to pay—in some cases, is not as good a

(Continued on Page 8)

But Jesus said to the disciples, “Tarry ye.” Shall we try tarrying for awhile in the sacred places of the soul, tarrying, waiting for, yearning for the power of the Holy Ghost?

As for problems, it is a part of the work of the Holy Ghost to illumine the minds of those who receive Him. And in the light of the Spirit's presence problems should vanish like the spectral hosts that once beleaguered the walls of Prague.

“Down the broad Vale of Tears afar
The spectral camp is fled;
Faith shineth as a morning star,
Our ghastly fears are dead.”

“DR. FOSDICK'S CHRISTMAS SERMON”

We doubt the wisdom of listening eagerly to a man who tells a part of the truth well, but will not tell the whole truth. Especially is this true in a case where only the telling of the whole truth can give any great value to the part truth. So we desire to pass on to our readers in Louisiana and in his own Mississippi, a recent editorial of Dr. Noel B. Harmon, Jr., which appeared in the Baltimore Methodist under the foregoing caption.

Over the radio on Christmas Sunday evening, December 22, the Reverend Harry Emerson Fosdick, D. D., of New York, preached what he called a “Christmas Sermon.” We are not one who refuses admiration where that is due and we always enjoy listening to as able a speaker as Dr. Fosdick. From his sermons and books one may doubtless gain many inspiring thoughts and always a good illustration or two. His Sunday afternoon sermons are broadcast over the nation, and he is evidently put forth as the mouthpiece of advanced Protestant Christianity. To millions his message represents the last word in Christian preaching. But is it?

Dr. Fosdick began his Christmas sermon by saying that “the center of Christmas is Christ.” This was admirable, and we listened with keen interest to hear what he should say further, after this apt opening. And here is what he said:

1. Christ is a fact of history. The speaker illustrated this by telling how Abraham Lincoln is today a more mighty influence than many individuals now living, and by narrating further the account of a noted psychologist and friend of his who told him that although his wife was dead, yet her influence was the dominant power in his life. Dr. Fosdick told how imagination could be used to recall the image and likeness of Jesus for the modern Christian.

2. “Christ is a realized ideal.” Commenting upon the “great literature of disillusionment” we have today, the speaker said that the “Christian lifts his eyes not to a life that should be lived but one that has been lived.”

3. “Christ is the noblest picture of the meaning of the divine life.” “Christ is a picture easily understood.” “Out of our present turmoil one can look into his own heart and find Christ as a symbol there.”

4. Last of all, the speaker said that Christ is a “dynamic moral power.” He illustrated with the story of a certain man who had been converted through the instrumentality of another and who always carried about with him a photograph of his father in the gospel. Whenever this man was tempted he would glance at this photograph for help. “O, Christ” concluded Dr. Fosdick, “whenever I doubt of life, I think of Thee.”

Now, what does all that mean? We agree to practically everything Dr. Fosdick said, but what of it? It is also true that two and two are four, but what of that? What's that got to do with it? Christ a fact of history?—yes; to be recalled by imagination?—yes, it is possible; Jesus a picture of God?—yes, certainly.—But if that is all one can say about Christ, we should go elsewhere for our worship. Dr. Fosdick has again set forth the

(Continued on Page 8)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A NOTABLE GIFT TO METHODIST HOSPITAL AT HATTIESBURG, MISS.

By Dr. Charles C. Jarrell

Mississippi's eminent Methodist laymen, Mr. W. S. F. Tatum, has just given \$100,000.00 as an endowment to the Methodist Hospital at Hattiesburg.

Notable gifts to Methodist hospitals are not so far apart as they once were. For years the Barnes gift of \$1,000,000.00 at St. Louis stood alone in solitary grandeur while a Methodist druggist in Atlanta was laying the foundation of his princely fortune. This layman, Mr. Asa G. Candler, began to give away his large estate before old age came upon him. Among his memorable benefactions was the gift of nearly a million and a half dollars to build the new Wesley Memorial Hospital in Atlanta.

These remained the largest gifts to Southern Methodist hospitals until the erection of the Duke Medical center (college and hospital) of Duke University at a cost of about \$4,000,000.00 having an endowment of \$6,000,000.

The second generation of the Candler's have shown their concern for the hospital cause in two notable ways: the erection of the Lucy Elizabeth Maternity Pavilion and the erection of the Florence Candler Harris Nurses' Home at Wesley Memorial Hospital.

1929 was a good year for hospital benefactions. Mr. Frank C. Rand gave \$250,000 to Barnes Hospital as a memorial to his brother, the late Mr. Edgar Rand. The family of the late Mr. Jackson Johnson gave \$250,000 for a memorial to him at Barnes. Dr. Malvern B. Clifton made a large gift to Barnes as a memorial to a member of his family. These three gifts all went into the new Rand-Johnson Surgical Building.

The General Education Board provided an endowment of \$450,000 for the new Surgical Unit.

The late Mr. Paul Brown provided \$100,000 in his will for Barnes Hospital.

The Hubbard will in Mobile, Ala., provides promise of a large fund available in the future for a hospital in Mobile.

The city of Fort Worth brought relief to the imperilled Methodist Hospital of that city and nearly \$200,000 was pledged thus assuring the opening of that truly magnificent building.

By such gifts as these the hospital enterprises of Southern Methodism have assumed imposing proportions.

The stream of Golden Cross dollars is less conspicuous but grows larger each year and omens point to this as a stable, constructive, Christ-like service to the sick poor in the hundred thousand dollar class in the near future.

This latest gift by Mr. Tatum to the hospital at Hattiesburg crowns a devotion on his part of years of planning and pioneering. The hospital has been the child of his purse and pity and is now rendered capable of larger service to the sick poor.

Would it not be well if every Southern newspaper would make mention of such a benefaction and make it the subject of editorial preaching? Patriotic Philanthropy and Constructive Charity

might be a fitting subject for such discussion. The South is full of fortunes, large and small, that can make available for Southern people the marvelous discoveries of modern medicine. The moneyed class of America have not always spent their money wisely but they have endowed the arts and sciences, and philanthropies and charities of society in a way to startle the world. I have a list of fifty of the largest of these foundations which total over one billion dollars. A few of these are in the South and more of them will be.

Surely men with brains to build fortunes have brains to see that they are distributed wisely when "the inevitable hour arrives." Let us hope they will use both brains and money more wisely.

For most people the smaller amounts given through the Golden Cross must suffice; but there are many all over the South who can follow the patriotic and humane example of Mr. Tatum.

It is significant that a practical business man and financier should single out hospital endowment as the object of a large donation. He is in line here with the leaders of hospital thought. Hospital charges cannot be cheapened to meet the purses of small-salaried people and others still less able to pay. Fire-proof buildings are costly, scientific equipment is expensive and skillful service requires good wages and ought to have it. In order to put costly facilities in reach of poor and comparatively poor people taxation or endowment must be relied on. This need is seen in head-line emphasis at The Methodist Hospital at Hattiesburg, and the Methodist Hospital at Memphis, and The Southern Methodist Hospital and Sanitarium at Tucson, Arizona.

Taxation is out of the question in these cases. The Golden Cross does not yet meet the need. Have we not men and women with brains enough to see this situation? God give us some men and women with empires in their purses and eras in their brains! Each of these hospitals ought to have a million dollars or more given to its endowment before this new year is "old enough to wear long pants." The interest on such a fund would roll down the ringing grooves of time more glorious than the shining wheels of Apollo's car. The fund that heals the sick and while doing that prepares nurses and doctors to carry skill thus acquired into widening circles of need is a busy fund, a patriotic fund, a humane fund, an ethical and epic ministry. Nowhere else can antique godliness and newest science combine to serve with such pleasing harmony and such effective co-operation.

Let editors, teachers, preachers and all other molders of opinion unite in saying, "By all means let the example of Mr. Tatum be followed all over the South."

SOME DANGERS TO MISSIONS

By Elmer T. Clark

In the process of spreading the Gospel over the world the Church has encountered much opposition and many dangers, and has thrived on them. No sort of persecution or menace from the outside has stopped the onward marching of the King. But the most insidious dangers are those that arise from the inside, that grow up in the heart of the Church itself. The Gospel has battered down the walls of heathen empires with far greater ease than it has overcome the complacency and disinterestedness of the Church itself.

There are certain dangers facing the missionary enterprise today which are more deadly in their adverse influence than all the forces of opposition found in the heathen world. These dangers arise within the heart of the Church, among good Christian people, and they are likely to become acute at the period when the approach of a General Conference raises the temptation to "change something." Three such dangers should be pointed out at the present time.

Too Frequent Changes

The first is the danger of too frequent changes

in our fundamental policy and the consequent probability of wrecking a great work by disarranging and preventing the continuity of the administrative policy on which it rests.

The Christian world movement is a vast and intricate business. Missions deals with many nations, many languages, many national policies, many racial customs and traditions. It is affected by the laws and internal movements of governments and peoples. It requires millions in money and small armies of men and women. It is the supreme and all-important business of the Church, the eternally primal interest of God on earth. It is today in a state of flux and change, and in every nation there are problems which no previous generation of Christians were ever called upon to meet.

Now, for many years each succeeding assembly of the Church has changed some feature of our policy. Continuity of administrative plans have been interrupted and prevented, and our missionaries abroad have never known whether their work was to be supported, expanded, contracted, or wrecked. Such a situation should not prevail. We must find a policy that works, and continue it until it has at least had time to take effect and prove itself. Our largest success depends upon this.

We have a missionary policy which is known by its fruits. The plan embodied in the January-February Cultivation Movement has never been equalled for efficiency in our Church or in any other Church. In four years it has achieved results which no mission leader believed possible of accomplishment in such a period. It has enabled us to lift a crushing debt; it has tilled up our depleted missionary ranks; it has educated the Church and rekindled the missionary spirit; it has restored the morale of our missionaries on the field. In short, it has saved Methodist missions in the hour of seeming disaster.

No man is likely to produce a better plan of missionary finance. We should not risk the recurrence of disaster by undue tampering with a plan that has proved itself. The January-February movement should be loyally supported by all of our forces, from the General Conference to the smallest congregation.

We Are Not Burdened

The second danger is that of hastily concluding that we are overburdened and that our program is too big for our people. The truth is that it is not big enough for our people—not big enough to challenge their efforts or to even tap their tremendous resources.

Men say our people are burdened and about to revolt under the load. What is the load—the total load? Forty millions a year, of which thirty millions and more goes to keep up the local churches in which to worship and train our own children! Forty millions, of which less than three goes to give the Gospel to the unevangelized world, at home and abroad, through every general and local channel! Forty millions, which is scarce a dollar and a quarter a month, \$16 a year, for the richest, most luxurious, and most spendthrift people the sun ever shone upon!

That is no burden! We are outstripped by a dozen denominations, some of which are made up of people poor enough to be our servants. We are outstripped by Seventh Day Adventists, and are not even in striking distance of the Mormons. Until we give as much for the salvation of the heathen world as the mere interest on our cigarettes, chewing gum, and face powder, let not the spiritual leaders of people who are going to hell because of their own selfishness encourage the idea that we are overburdened!

The writer recently visited our Japanese and Korean churches in California. Not one church is made of brick; they are mainly old wooden residences, some of them positively dangerous. Within a stone's throw of each stands a Buddhist temple; the worst temple is better than our best church, and one at least is worth more than all the property we own in the California Oriental Mission. When heathen shrines outstrip us in

our own country, it is no time to tell our people they are hurried.

What our people need is not a lighter burden, but a consecration to the cause of Christ which will make a burden multiplied a hundred fold seem light.

There Is No Panacea

The third danger we face lies in believing that there is some easy way to evangelize this world. Ninety-nine per cent of the objections to any missionary plan, however, they may be phrased, resolve themselves to this: "It is too hard." "It can be worked in the station, but not on the circuit." "It can be worked in the country, but not in the city." "There are too many appeals." "We need a unified program." "If I did all that was expected of me I would have no time left."

And yet, in thousands of our churches—big and little, in city and in country—all of these are disproved over and over again by preachers and people. They all amount to this: "It is too hard."

There is no easy way to evangelize this world. Those who seek one will forever seek in vain. An easy plan will wreck us. God has ordained that the world must be saved by sacrifice. There is no other way. The missionaries who gave up home, native land, prospects of preferment, and creature comforts of love of heathen people they never saw—they do not complain or shrink from hard work; you never heard or read of one who did. John Wesley did not complain of toil which makes ours seem like ease. Our fathers who bequeathed us the Gospel and bequeathed this Church and its tasks to us—they did not shrink from sacrifice, but exulted in its opportunity. Jesus Christ, who saved us at the cost of His blood and who bade us follow Him to the uttermost parts—He did not shrink from death, even the death of the cross, but counted it not loss to empty Himself of the glory that was His before the foundation of the world.

The disciple is not above his Master, nor the servant above his Lord. When we have spent ourselves to the utmost we will still fall infinitely short of the love that bought us. Let no man or woman who has glimpsed Calvary ever again seek a short and easy road to human redemption. It will cost us all we have.

MOVING ITINERANT PREACHERS

By "Joshua Dick"

F. L. A. reflects that the basis for so much moving of Methodist preachers is found in: (1) restlessness in preachers and people; (2) a desire on the part of the preacher to get away from local problems, and, (3) lack of frank and brotherly criticism of the preacher by his people face to face.

Admitting that there are some advantages in moving, he lists them as follows: (1) novelty of a new man to local congregation increases the attendance for awhile; (2) preacher has new problems to meet and solve; (3) and occasionally the position of the preacher and local congregation is improved. But the cost of moving is tremendous he points out. The average move made costs about one hundred dollars. The school year is broken in half for the children. Last and not least there is created and cultivated a spirit of uncertainty which destroys permanency in the work of the Church.

All these reflections are characteristic of the temper of the minds of both the preachers and people of the Methodist Episcopal faith to-day. Consequently many things are becoming fashionable in the moving and placing of preachers that agree with the popular mind of the age. For instance preachers engage in business other than preaching the gospel; accumulate private property; have a tendency to live beyond their present income; and a desire to be up in fashion in matters of dress and auto. Hence, the question of monetary remuneration usually enters the preacher's mind first in seeking a move. Barter or trade

for pastorates among preachers is not uncommon.

Laymen desire the popular preacher whose chief qualification is ability to raise money in the local church. Failing in this particular disqualifies the minister in the laymen's eyes and also in the eyes of the church officials. Succeeding in this, the preacher secures a rating par excellence both in the eyes of the people and the presiding officials of the church. Efficiency in raising money in the church, back-slapping, and club-boasting, make the preacher, in the estimate of the present-day laymen.

Present-day itinerant preachers in the Methodist Church have a goodly heritage in the example of their predecessors. However, property, social position, political influence, were all subordinate to preaching the gospel in their plans. All personal interests were made subordinate to the interests of the cause which they sought to promote. They moved frequently.

It has been said that the Methodist ministry has never developed any outstanding thinkers, authors, or statesmen. But through their self-effacing efforts a mighty church organization has come into existence. Mighty is its influence. Rich are its resources. All is due to the men who counted not the cost of personal gain or position.

Hardly could it be said all was accomplished by the preachers in the past. Much has been done by the present-day preachers. Local church organizations have grown to great institutions of social welfare work; community recreation centers, and education, religious so-called.

Along with these achievements there has grown up a tendency to place the preacher in the center and give him all the glory. "Keep him" is the slogan. It is necessary to permanency, so it is claimed.

Permanency. With this idea in mind the time limit has been removed from the itinerant preacher's term in the same pastoral charge. However, it is not a proven fact that anything has been gained in the way of making permanent the religion of Jesus in any community. Contrariwise, it is shown by the present and past history of churches that employ other than the itinerant system in placing preachers, and which have long-time pastorates under the same preachers, that their work is not any more permanent than has been the itinerant preacher's whose pastorate is limited to a certain number of years.

Long pastorates seem to create an ultra conservatism in the Christian religion and religious workers usually, it seems. Preachers become adept diplomats, compromise issues, frequently, and soon collect a party or clique about them. This party or clique soon usurps the privileges and powers of the church organization locally. Then, too frequently it becomes satisfied. Likewise the preacher settles down to ease and comfort, goes to sleep in Zion and becomes a lecturer for the clubs roundabout, earning the name of "good fellow," "fine scout," "a real sport," etc.

These weaknesses of the long-time pastorate certainly do not excuse the weaknesses of the itinerant system. The elasticity of this system is so designed that it can be and often is abused. Preachers are moved when they ought not to be, at the suggestion of laymen, by the presiding officials, at times to satisfy a whim, at others to satisfy a presiding elder's scheme, or to make place for a bishop's transfer.

Then, as F. L. A. points out, a preacher stirs up a fuss or becomes unnecessarily embroiled in local troubles, and then wants to move. Often he demands to be moved in order to be out of it.

An honest and open facing of problems together on the part of the laymen, preacher and presiding officer will correct any local problem to the glory of the religion of Jesus. Secrecy, shrinking and pussy-footed diplomacy ruin the influence of the preacher and hurt the cause. True, honest and open criticism stings as it ought. But it helps when it is brotherly. Such conduct will tend to lessen the need of frequent movings unless absolutely necessary and will make permanent the influence and power of the Christian religion. Cer-

tainly we should not practice solving all church problems by a move. On the other hand history and experience prove the value of moving preachers frequently both for the preacher and people.

BELGIUM AS A MISSION FIELD

From the Bureau of Specials

Belgium as a mission field! Can it be that a land in which the great Roman Catholic Cardinal holds sway from the seat of his high cathedral in Malines can be regarded as a mission field? That land of crosses and churches and priests of all kinds? How can such a land which already has the true religion be a mission field?

First, in spite of its numerous cathedrals and priests, Belgium is a land of widespread indifference toward religious things. Even the city of Malines itself, the seat of the Roman Catholic Cardinal, is a sort of petrified town. There rules a spirit of deadly submission, the people are sunk in a kind of lethargy, indifferent as to any real spiritual value in religious things, simply going through a form. Only the Roman Catholic newspapers are on fire with life—they are filled with a consuming fire of abuse for the Protestant work and workers, for it is considered by the Roman Catholic Church as an actual insult that Protestantism should dare to raise its head in this capital city of the Roman Catholic Church in Belgium.

People in Belgium who are moved from this deadly indifference and are awakened to a keener understanding of spiritual things must often undergo all sorts of hardships and endure all sacrifices for their faith if they openly declare their allegiance to the Protestant Church.

"In joining our Methodist group," says the Rev. A. Parmentier, pastor of the Flemish Methodist Church in Antwerp, Belgium, "these ex-Catholics to whom we can offer only the knowledge of Jesus Christ and a living communion with Him, have many times been forced to endure heavy burdens and make great sacrifices. Several among them have had to break with their own families and others have suffered material and financial losses for which the Roman Catholic Church has largely been responsible. We have among our Flemish members several workers who, because they have broken with their Roman Catholic religion, have suffered loss of salary or even of position on all sorts of purely imaginary pretexts. These things I know, partly because I, too, was reared in the Roman Catholic superstitions and kept far from the divine light of the Word of God."

A woman in the town of Jemeppe, where we have a small new group of believers, recently abandoned the Roman Catholic Church in which she had received her religious education, and accepted the light of the gospel. The local priest, not seeing her come any more to mass or to confession, visited this woman, who had the great joy and courage to tell him that she had found in Protestantism that Saviour whom she had long and vainly sought in the Roman Catholic Church. At first the priest seemed almost speechless with amazement, but when she told him that her little daughter would no longer attend catechism classes, this was the last drop that overflowed the cup. "This Christian (?) minister," says our Methodist pastor at Jemeppe, "did not leave that woman until he had pronounced upon her and all Protestants all the maledictions of heaven and hell. This sister was received last January into full membership of our Church. This is one instance of a deep and sincere conversion, but the general indifference of the population here towards religious matters constitutes one of the great hindrances which handicaps us in reaching a great number of souls. This is an industrial center, where materialism, ignorance, spiritualism, incredulity, and many low superstitions keep souls away from the light of truth and the gospel."

But where Protestantism has been able to penetrate this spiritual indifference and to inspire the people with a desire for a knowledge of the truth

of the evangelical gospel, which is happening in many of the towns where we are carrying on work, there are many opportunities for preaching the gospel. At Vilvorde, the youngest church in our Belgian Mission, which was first opened as a preaching station just eighteen months ago, we find almost unlimited possibilities. Of our work in this center our young native pastor there says: "Vilvorde is an industrial center and everywhere there are new factories and thousands of workmen come in to fill these factories. Many strangers come to take these places, and the town council has prepared great plans to build hundreds of new houses. The Roman Catholic church begins slowly to lose her influence, and the other political parties do not fight our effort. We have several friends of our work in the town council as well as in the industrial works. Vilvorde is a field which offers beautiful possibilities for the future."

There seems no doubt that this old town, which once witnessed the martyrdom of William Tyndale, the great English leader of the Reformation, who was burned at the stake in the market place here, is destined again to play an important part in the religious history of Belgium, and this time a glorious one in the time-honored fight for the triumph of the gospel.

Among the Little Folks

Nearly every church in our Belgian Mission maintains both a Sunday and a Thursday school for the children. These schools are for the most part well attended in spite of the fact that they are continually being fought by the Roman Catholic priests. Usually when the priest finds out that the children are coming to the Methodist Sunday school and Thursday school, he visits the parents and for a while most of the children stop coming. Later a number of them come back or new ones come in to take their places, and the priest must begin his rounds again. The work in the Thursday school consists of a gospel lesson followed by singing, playing games, and the making of different sorts of useful and beautiful articles. The children love to come, and often there are many who want to come and cannot because the parents fear the loss of their work and homes if their children should be found attending the Methodist school.

The Flemish Methodist Church at Antwerp usually has some 60 children in its schools, mostly children of Roman Catholic parents who are found playing on the streets and whose parents do not know where they are. These little folks have been brought in and taught to sing and play, and even the workers have been astonished at their eagerness to learn the Bible verses and the Methodist songs. Among this group were three particularly nice little children, two sisters and a brother of about ten years. They came regularly to the school and seemed to take great joy in the work. At length one day the little brother appeared alone to tell the pastor that they could never come again, that their parents would not have them coming to a Methodist school at any price. But when New Year's day came round these three little friends of the pastor came to pay their respects and to hope that "the Sunday school and Thursday school would always be attended by many children." Upon being asked by the pastor if their parents knew they had come to see him they replied: "No, monsieur, but we love you so."

It is through such work with the children, carried on in spite of difficulties, that our Church is making many friends in Belgium.

Colportage Work

Our colportage work is one of the most important arms of our mission service in Belgium. Through our colportage work many people are reached in Belgium who otherwise would never hear the gospel—people whom nothing would induce to enter a Protestant Church to listen to the preaching of the Word of God. The one limit to a widespread colportage work is not the lack of interest among the people, but a sad lack of workers and a limited budget which permits of engag-

ing only a few colporteurs. And yet in spite of this handicap, during the past Conference year, ending June, 1929, there were sold in Belgium 11,216 copies of the Holy Scriptures, an increase of 2,359 copies over the preceding year. And this number does not take into consideration thousands of gospels and portions of the Scriptures distributed freely by the different churches.

In the market place of the cities is carried on some of our most successful colportage work. The little old Methodist handcart appears regularly in the market place at Antwerp on Saturdays, where there are great numbers of people buying and selling all sorts of wares.

Here the pastor of our Flemish Methodist church comes each week to sell the Bible, and although he is not allowed the privilege of preaching the gospel he is allowed to recommend his wares just as any other merchant. In this way numbers of people become interested in the gospel.

In some of the cities the front windows of our Methodist hall are converted into show windows and in these are placed copies of the open Bible in different languages, Flemish, French, Dutch, English, Spanish, and often Russian and Polish. And what an attraction these windows have proved to be to these people in Belgium, most of whom have never seen an open Bible in their lives! Daily before these windows the crowds gather to read through the window the pages of the books and to talk and wonder about them. From the show windows at Place street, Jean Antwerp, during the past year Bibles were sold amounting to 200 francs. Much of this literature has gone into the hands of Roman Catholics, an item that makes glad the heart of the workers.

Because of the activities of the priests and the authority which the Roman Catholic Church arrogates to herself, great numbers of the working people of Belgium are turning away from Romanism and embracing socialism, and alas, socialists are all too often without God and without hope in the world. The socialists fight with all their strength against the Roman Church because that church has organized a political party which completely overlooks the interests of the working man. Because in Belgium Christianity is generally known only through the Roman Catholic Church, there is a dreadful misunderstanding that separates the working class from Christ. One of the greatest tasks of Methodism is to destroy this misunderstanding by preaching the beautiful and democratic message of Christ—the gospel of brotherly love.

Belgium—a land of indifference to spiritual things, of socialism, of reprisals, and of religious autocracy and of a closed Bible. Is not such a country a mission field?

MONROE DISTRICT AND THE MISSIONARY SPECIAL SET-UP MEETING

The famous yeast slogan, "We rise to every occasion," might be fittingly applied to the ministers of the Monroe District, as they made their appearance at the missionary set-up meeting at West Monroe, Tuesday, after having driven through a downpour of rain and a sea of mud in order to be present. Practically every preacher was ready to answer to roll call at the beginning of the service.

Rev. J. W. Booth, pastor of our church at Winnsboro, led the devotional service and gave "direction" to the meeting by reading a well-chosen missionary lesson and offering some challenging comments thereon.

After the devotional service, Dr. J. G. Snelling, Conference Missionary Secretary, took charge of the meeting and introduced Rev. E. C. Gunn, presiding elder of the Monroe District, who spoke enthusiastically of the outlook and expressed the belief that the \$3,000 asked of the district would be subscribed and paid without great difficulty. The development now going on in this part of the

State was cited as an argument for this opinion.

Rev. Mr. Ferguson, representing the General Board of Missions, brought some interesting figures to show the increase in missionary giving during last year. It was shown that \$24,000 more had been received over the previous year. In speaking for the wisdom of the missionary special, Mr. Ferguson said it had done three things: Saved the Board from bankruptcy; restored a waning morale; and had created an educationally minded missionary Church without any high-pressure methods.

At the close of the morning session, the ministers and laymen were served a very appetizing lunch by the ladies of the West Monroe Methodist Church. During the luncheon hour, Rev. A. K. McLellan, Conference Extension Secretary, spoke of his work and then introduced Mrs. D. C. Warner, of First Church, Monroe, who brought to our attention one of the best plans of missionary education it has been our privilege to hear.

The members of this set-up meeting turned their attention to their own local situations with the feeling that the command of Christ, "Go ye, into all the world," still has place in our program this year.

B. C. TAYLOR, Secretary.

LETTER FROM REV. W. H. SAUNDERS

Dear Dr. Harper: The Missionary Institute of the Seashore District convened at the First Methodist Church in Biloxi on the 7th inst.

In every way it was the best institute I have ever attended. The attendance was exceptionally fine and the interest manifested was at high water mark.

In every way it was a great credit to the presiding elder who is ably leading the hosts on the coast.

This year bids fair to be the banner year of his four years on this district.

The pastor and his people treated us royally in extending an abundant hospitality, and in all respects they made us feel welcome.

A covenant was entered into, to observe this as the Pentecostal year and join with the hosts of God to pray the entering into the real pentecostal spirit of the Lord.

Our board at Picayune, on this Wednesday evening, voted unanimously to go at once to the building of the church they so much need at this place.

This means that by Conference this fall we will have a new church and a new parsonage for this delightful charge.

We are getting into the situation here and the people are entering into the work with increasing interest and assure us that they mean business.

Some time about the middle of April the Seashore District Conference will convene here in our little city, and, Dr. Harper, you are to be with us at that time.

As far as church building, religious and social opportunities and privileges, and especially a young folks' question, this affords a preacher an opportunity to show what he is made of.

W. H. SAUNDERS.

HATTIESBURG MISSIONARY INSTITUTE

By Rev. John D. Ellis

At the call of Rev. W. A. Hays, presiding elder, the pastors and many others in distinction from the clergy came together in a Mission Institute at Hattiesburg, Miss., January 8, to strengthen the home Church with facts and figures, and to multiply the chances of the heathen for heaven.

The fact was rediscovered, that people across the seas have chances for heaven when the gospel is on the way to them, and actually in their midst.

Each pastor multiplied the chances of the heathen for heaven by falling in line with the program of the Church to give the gospel to people in other lands.

The Church militant sent several "gospel cadets" to the Institute, and they wore the regalia of generous impulse, and gospel promulgation.

The presiding elder pleaded for the spirit of consecration, which will win victory in every task.

Dr. J. M. Sullivan explained the "Benevolences," and showed their importance.

Dr. R. H. Harper showed the work of the Church among the French population of southern Louisiana.

Rev. J. L. Neil introduced the Rev. Mr. Vancura, a former Moravian pastor, now in our Church, who spoke more than an hour concerning the work of the M. E. Church, South, in Czechoslovakia.

The speaker impressed the audience as a living illustration of the power of the gospel in distant lands.

Dr. G. F. Winfield, president of Whitworth College, addressed the Institute.

Mr. W. D. Hawkins, missionary secretary, announced that the Board of Missions is out of debt, and that the M. E. Church, South, is actually increasing its missionary forces.

Rev. J. L. Neil, who spent several years as a missionary in Czechoslovakia, addressed the Institute.

It is worth while to be a "gospel cadet" in the Church militant, and a co-worker with Him who came to seek and save the lost.

All in attendance were edified, and seemed glad for the chance to help carry on.

Heaven is serene where Jesus dwells, and his gospel on earth works for peace.

ANOTHER WORD ABOUT PREACHERS' MOVING

By Dr. J. L. Decell

My esteemed friend, Rev. F. L. Applewhite, in his article "Just Another Word," in the Advocate for January 9, in substance states an inference that his former "After Conference Reflections" implied that moves had become more numerous in recent years was "entirely out of the question."

It is regretted that his meaning was misinterpreted. No man who knows his conscientious devotion to all that he conceives to be for the best interest of the Church could enjoy misunderstanding him.

My inference was based upon the following language in his first article: "As I reflect upon the fact that approximately fifty per cent of the pastors of the Mississippi Conference were shifted at the last annual meeting, I am compelled to seek probable causes, etc." And "Consider some of the aspects of the recent shake-up in our Conference. (And I am aware that this condition is church-wide and not peculiar to Mississippi)."

Brother Applewhite's apprehensions of the present church-wide conditions were reached by observing the "recent shakeup in our Conference" and not through the facts of our Conference's history or results of the church-long polity of Methodism. Therefore, the "influence" was easy to make.

After speaking of bishops holding the same Conferences for a quadrennium; and presiding elders, usually, serving four years, he avers: "The larger churches in our Methodism recognize no time limit when they get an acceptable pastor." And "Let the influences which have brought about this change at the top filter down to the lowest stratum of our itinerant organization." To expect churches to "recognize no time limit when they get an acceptable pastor" approaches the settled pastorate and jeopardizes the itinerant system and should certainly not exist in any strata of our organization. Such would create more consternation than conelliation.

If there is restlessness or inordinate ambition in the preachers, and pride or selfishness in the churches, it is to be deprecated. Too, if fewer changes would prove the best for a Conference

as a whole I can conceive of no bishop or cabinet not rejoicing in the fact.

Making the appointments would be comparatively easy if when two moves are necessary A could always be given B's place and B go to A's place. But in endeavoring to most wisely adapt pastor to church and church to pastor, often a more general adjustment is necessitated which involves several other changes. And, with new admissions on trial, superannuations, deaths, and other necessary moves, the sacred work of adjusting the appointments becomes an intricate task and no light responsibility. If to "shift, shake-up and scramble the preachers" means in any wise the appointing powers listening to groundless or meaningless complaints of unconseparated laymen, or without due regard for what is best that can be done, under the circumstances, for all concerned—both preachers and churches—then Methodism's plan is despicable and should be abolished. But, if the changes in appointments are made in the spirit of prayer and under a sense of burden-some care with all the light fallible men can give (Pardon the writer for claiming they are) then that is the best that can be done and our itinerant system is a success.

Mistakes have been made and will continue to be made, for all are human. Many times what appears a mistake to some doesn't work out to have been one. It will be no revelation to Methodist preachers to have it said that whenever there comes a time when some appointment seems inevitably to be made that will not make a preacher or church happy it is as painful, if not more, so, to a bishop and his cabinet than it proves to be to the man or the church.

Was it not Bishop Parker who said: "Every Methodist preacher should be ready to do three things: to preach, to move, and to die?" No, to have churches grow more determined to not recognize a time limit and keep their acceptable pastor; and a pastor more anxious to stay, are not the solvents for our difficulties. Though, to have the churches more willing to receive the pastor sent, and the preachers more ready and willing to "stay" or "go," will come nearer abating our ills and quickening our gospel.

A CHANGE OF DATES—CHURCH DEDICATION AT QUITMAN

Let all who are interested take notice that Bishop Darlington will dedicate our new church at Quitman, Mississippi, January 16, at 7:30 p. m., instead of January 13, as formerly announced. This change is necessitated by a change in the Bishop's itinerary in Louisiana in the employ of the mission board.

Respectfully,

T. J. O'NEIL, P. E.

H. MELLARD, P. C.

SEASHORE DISTRICT MISSIONARY INSTITUTE

Dear Dr. Harper: Our District Missionary Institute, held in Main Street Church, Biloxi, last Tuesday, was said by many to have been the best, from point of interest and attendance, of any that we have had. We were fortunate in having as our main speaker the Rev. Vaclav Vancura, of Czechoslovakia. He speaks from the heart, and his messages were very helpful and interesting from every standpoint. He gave us all the impression that if our missions in Europe are doing the work that he described, we could do no less than to not only carry on with the Maintenance Fund, but to strive in every way possible to increase our giving. We were also fortunate in having with us Rev. J. L. Neil, our Conference Missionary Director, and W. D. Hawkins, Conference Missionary Secretary, who both added much to the interest and inspiration of the Institute. Brother Hawkins had brought a large

supply of the study books but found the calls were so many that he did not have enough to fill all the demands. All in all we believe that the pastors and laymen of the Seashore District have faith that 1930 will be one of the best years that we have ever had as a church. Twenty-two of the 25 charges in the district were represented by pastor or delegates. There was a total attendance of well over 200.

JAMES L. SELLS, P. E.

THE BENEVOLENCES

Dear Advocate: I have just read with pleasure article copied from Methodist Laymen of December, in which loyalty to the benevolences on the part of three Mississippi pastors, J. A. Smith, M. M. Black, and I. H. Sells, is so justly praised.

These, however, are by no means alone in their loyalty. I happen to know personally that Rev. W. W. Woollard, who was last year at Tunica, also proved himself loyal. When, because of a depressed condition in Tunica County, it looked as though the benevolences of Tunica Church might not be paid, Brother Woollard offered to pay \$100 of the deficit. His stewards, however, paid the obligation and would not let Brother Woollard pay anything at all.

Yes, and many of our churches are also loyal. It was my pleasure to serve Water Valley, First Church, last year. Owing to the moving of the shops from Water Valley the city lost about a \$75,000 monthly pay roll. Our church lost about \$1,500, out of the budget, due to those who moved away. Despite that fact the board of stewards courageously met all their obligations. To do this many of them paid much beyond their assessments. It was their interest in the big program of the Church that led them to do this.

I doubt not but that there are many instances of preachers and people who have given themselves faithfully and loyally to paying their benevolences even at sacrifices.

J. TILLERY LEWIS.

NOTICE TO OUR SUBSCRIBERS!

By special arrangement with the author, we are now in position to furnish our subscribers with a copy of Dr. W. L. Duren's

BIOGRAPHY OF FRANCIS ASBURY

270 Pages, Bound in Cloth, for only \$1.50, under the following conditions:

Send us \$3.50 and receive a copy of the book by mail and a year's subscription to the New Orleans Christian Advocate.

Any of our subscribers can secure this book, which sells for \$3 at book stores, for \$1.50 simply by adding \$1.50 to the subscription price when renewing.

Any subscriber who paid his subscription since the 30th of October, 1929 (the date of convening of the North Mississippi Conference), can secure a copy of "Francis Asbury" by sending us a post office or express money order for \$1.50, or for \$1.50 in stamps of 1 or 2-cent denomination. (If check is sent, add 10 cents.)

"Francis Asbury is the most distinguished man that the Methodist Church in America has ever produced, and the most important preacher that our country has ever seen." He was the first Bishop, and it is said that "he wore himself out in the service of God." "Probably no man of the pioneer days has a more distinct claim to the grateful homage of the American people than Francis Asbury."

If you are not acquainted with the life and labors of Francis Asbury, pioneer of Methodism, your education has been sadly neglected. Here is offered an opportunity to secure a copy of one of the most interesting books dealing with the founding of Methodism in America, at half price.

Rev. W. L. Duren, the author, is well known in Mississippi and Louisiana. He is now serving as pastor of St. Mark Methodist Church at Atlanta, Ga.

Send orders to New Orleans Christian Advocate, No. 512 Camp street, New Orleans, La.

REQUEST FOR DATA ON ADAMS CHURCH

In the discharge of duties imposed by quarterly conference authority, to gather historical data concerning Adams Church, some happy surprises appear.

To instance: Aunt Frank King, widely known in Methodist circles, recalls and relates that in the far-off days she heard the Rev. W. B. Lewis, when sixteen years of age, preach at the famous Adams camp ground from the text, "I will arise and go to my father." Either of this patriarch's worthy sons, the Rev. B. F. Lewis, Methodist Orphanage, Jackson, Miss., or the Rev. W. H. Lewis, Main Street, Hattiesburg, Miss., can say in what year of our Lord this notable event occurred; but our most expert mathematician would find himself unable to compute the ever-increasing volume of righteous influence emanating from that sermon, from that holy place, or from that most fruitful ministerial career. In the distant tomorrows some recipient of saving grace will be equally interested to know the occasion and the minister through whose message the way of life eternal was found.

The historical committee of Adams Church, Brookhaven District, Mississippi Conference, has succeeded in compiling the list of appointments of pastors and presiding elders serving the church for ninety-one years out of the one hundred and nineteen years of the society's splendid history. It is now desired, and request is hereby urgently made, that surviving pastors furnish the committee with names of ministers who have assisted in revival services. And in order to insure a more complete list, it is further asked that ministers rendering such revival assistance send the date of this service.

S. E. CARRUTH, Chairman.

Permanent address, Summit, Miss.

Temporary address, Wilmore, Ky.

REPORT OF AMERICAN BIBLE SOCIETY

"In the beginning God created the heaven and the earth." Let Him be praised. The Louisiana Depository of the American Bible Society at 716 St. Charles Street, New Orleans, La., reports a distribution of Scriptures for the year 1929 as follows: 2,637 Bibles, 3,335 Testaments, and 71,579 parts of the Bible, a total of 77,551 volumes. Of these 53,562 were sold at cost, while 23,989 were donated. Compared with the work of 1928 this is an increase of complete Bibles in the amount of 1,056, but a decrease of 12 Testaments, and of 2,813 portions.

Nine thousand volumes left this Depository one day in December, five thousand of which were given to poor children at Yuletide.

The Holy Scriptures have been placed in slums, jails, hospitals, Home for the Aged, Home for Incurables, Tubercular Camps, Waifs' Home, Seamen's Bethel, Lighthouse for the Blind, the Leper Colony at Carville, and many other places. Those volumes distributed on the ships have probably reached every nation in the world. We are indebted particularly to Rev. L. R. Shelton, just across the river, for valuable aid in this work. More than one-half of the total of 231 ships furnished were supplied by Mr. Shelton. At a cost of \$83.64, Mr. Oscar Zimmerman of the Immanuel Mission to Seamen of San Francisco, paid for 6,642 volumes of Scripture (mostly the Gospel of John) distributed in ship work.

We have undertaken to furnish each inmate of the Memorial Mercy Home for Girls with a Bible, and we are sure this has the approval of the One who said, "Go, and sin no more." One hundred and twenty-three girls were taken care of at this Home this year.

During the year we have received distinguished visitors not only from various parts of our country but from Africa, India, Mexico, Guatamala, Canada and Scotland.

The American Bible Society is maintaining this Depository at an approximate cost per year of

\$2,400. The needs for God's Word in this section far exceed the funds wherewith to supply them. It hurts to say, "No," to many who are literally starving for the Bread of Life. May the Lord Jesus help us all to give, even as He has given to us.

We are very thankful for the co-operation of the pastors and many of the members of the different churches and of the faculty and students of some of our religious educational institutions.

May you have the joy of the promise, "He that followeth Me shall not walk in darkness, but shall have the light of life."

We ask an interest in your prayers.

Yours in His service,

G. A. PERKINS.

MEETING OF EDUCATIONAL ASSOCIATION

The Educational Association of the Methodist Episcopal Church, South, will convene in Memphis, Tenn., February 5-6. The opening session will be held at 9:30 o'clock on Wednesday morning, February 5, in the assembly room of the Hotel Chisca. Dr. H. W. Cox, president of Emory University, Atlanta, Ga., is president of the Association. Mr. W. E. Hogan, assistant general secretary and treasurer of the General Board of Education, is secretary and treasurer of the Association.

The Association is composed of the presidents and representative faculty members of the seventy-one educational institutions under the direction of the Methodist Episcopal Church, South; members of the Conference Boards of Education and others of the denomination who are interested in educational work of the Church. The annual banquet will be held Wednesday evening, the 5th, at 6 o'clock. The meeting will close with the night session, February 6. Among the speakers who will appear on the program are Bishop Edwin D. Moulton of Charlotte, North Carolina; Bishop John M. Moore of Dallas, Texas, and Dr. H. W. Cox of Atlanta, Ga.

THE BIBLE

"Take heed, therefore, unto yourselves, and to all the flock . . . to feed the Church of God." Acts 20:28.

The great Book! The Book of books! Bible! Divine because it is the Word of God! Baptized by the blood of martyrs who have died for it! Illumined by the labors of scholars who have interpreted it! Sweetened by the tears of the broken-hearted who have been comforted by it! Glorified by the confessions of the redeemed who have found in it the bread of life! It is well-nigh impossible for me to speak too reverently or too extravagantly of the Bible.

It is a patent and tragic fact that this Book is not properly appreciated by the average Christian. For some people it is a collection of texts from which ministers preach on Sunday. For others it is a convenient place to keep a record of births and marriages and deaths. Sometimes it is kept in much the same spirit that a heathen keeps his fetish. It lies in a conspicuous place on the center table, seldom opened, treated as though it possessed a magic power, and had not been ordained by God to serve a practical end in the Christian life. Alas, to how many of us it is a region of saving truth unexplored!

The Bible is not an encyclopedia of sermon subjects, or a family record book, or a fetish. It is the soul's food. Between the covers of this Book is preserved the truth on which man must daily feed if he is to grow in robust faith and he furnished for every good work. Proper food is essential to the maintenance of life. Medical science tells us that a poorly nourished body quickly becomes anaemic and an easy prey to every germ that inhabits this world. This is true of a man's soul as well. Most of the spiritual ailments of Christian people are due to the lack of spiritual nutrition. It fires our hearts to think of the Church as the Lord's army, and to think of ourselves as standing in the ranks of His hosts. But the actual

condition is far removed from this ideal. Too often the Church is more like the Lord's infirmary than the Lord's army. She has under her banners dwarfed Christians—spiritual dyspeptics and anaemics—whom she is trying to nourish back to strength. There are battles to be won, but we are embarrassed because we have to maintain such a large ambulance corps and the infirmary is larger than the fighting unit. The Bible Class is the Church's commissary, dispensing a soldier's food to the Lord's army.

Is your faith in God so weak that it does not support you in the hour of temptation or sorrow? Then no doubt you have not been feeding it on the Word of God. Do you grow faint in well-doing? Then you are trying to take long marches on too short rations. Have you lost your religious enthusiasm? Your soul is sick for lack of nourishment. You may wonder why you do not grow in the stature of the Lord Jesus. In your heart you are despondent and listless and discouraged. Here is my diagnosis of your trouble—you are hungry for the Word of God. I do not give you a prescription, but I would like to put you on a diet. Feed on the Word of God. Let the Bible be your daily nourishment. Make a covenant with God and study the Bible. Only so will your faith be made robust for the hard campaigns of the valley—only so will it be strong enough to climb "the steep ascent of heaven."—Dr. C. J. Harrell in Wesleyan Christian Advocate.

DOWN FROM THE MOUNTAIN

Full of suggestive details is the story of the transfiguration. One of these is the contest between what Peter thought was best for him and his friends, and what Jesus knew to be best for them. Peter was enraptured with the privilege of the moment; Jesus took the long look and knew what was profitable in the far future.

Peter's suggestion was natural. He had enjoyed a wonderful hour of revelation. He wanted to put it into permanent form. That involved a tabernacle, an institution, ceremonies and officials. Then would come creeds and privileges. The rapture of the vision would become crystallized, and dogmatic teachings about it. The glory would fade into dull routine as a high and holy hour was made a mere statement of faith and a barrier for exclusions. Thus the supreme duty of the moment looked to Peter, instinctive spokesman of his comrades.

Jesus knew better. Down in the valley was a frenzied boy and a father in anguish and a group of frustrated disciples, helpless without their Master. The place where radiant vision and victorious faith were needed was there below in the midst of desperate human need. So Jesus and His friends came down from the mountain to grapple with the hard, disagreeable facts of life. This was better than the safe seclusion of the three tabernacles on the mountain, however much this might appeal to Peter and James and John. One boy restored to his home and community was better than three tabernacles where the routine of the shrine was the matter of primary concern.

When this has been clearly perceived, however, we must keep the vision and the task in their true proportion. Jesus did not disparage one in the interests of the other. He had taken His friends to the mountain in order that they might be prepared for the toils of the valley. Without the splendor of the height, the gloom of the valley would not have been relieved. Without the use to which it could be put in the valley, the mountain vision might have been dissipated to the memory of a spiritual intoxication.

Here lies the solution of our spiritual problems. The radiance of the mountain must envelop us in order that we may serve the sin and suffering of the valley. To sunder them is to spoil both. God irradiates us in order that we may carry the caught splendor into the world's dark places. The most glorious tabernacle of Christ is found in the place where He is touching through us the distress of men who are helpless without Him.—Zion's Herald.

The Home Circle

KINDNESS DURING LIFE

I would rather have one little rose
From the garden of a friend
Than to have the choicest flowers
When my stay on earth must end.
I would rather have the kindest words
Than flattery when my heart is still
And this life has ceased to be.
I would rather have a loving smile
From friends I know are true
Than tears shed around my casket
When this world I've bid adieu.
Bring me all the flowers to-day,
Whether pink, or white or red.
I'd rather have one blossom now
Than a truckload when I'm dead.

—Selected.

HILDA'S PRAYERS

(A True Story.)

Hilda was a little girl who always knew exactly what she wanted, and when she wanted anything, she wanted it very much indeed.

At one time the thing she desired most of all was to have white hair. Hilda had a beautiful grandmother, with dark eyes just like her own, and the loveliest white hair. So Hilda was sure that if she only had white hair she might be as beautiful as grandma.

There was but one way to secure the desired gift, and that was through prayer. Hence every morning and every night the little girl prayed earnestly that her hair might turn white, and many times a day she studied her mirror for signs of the expected answer to her prayer.

But day after day went by, and not one white hair appeared above those bright eyes and rosy cheeks.

Then Hilda read of a woman who had had a terrible fright that caused her dark hair to turn absolutely white in a single night.

This inspired new hope and zeal, and each night Hilda dropped asleep praying that she might be frightened almost to death before morning. Still every night she slept peacefully, and every morning awoke to fresh disappointment. Finally she yielded to discouragement, lost her faith, thought her Heavenly Father had treated her unfairly, and would not say another prayer for a whole week.

Many years have passed since then, and still Hilda cannot boast a single white hair, but it no longer causes her grief. She has learned many lessons about prayer, and one of them is that our petitions are sometimes most truly answered when they seem to be denied. Now she prays, "Lord, Thou knowest that I am still a foolish child. Give me the thing I choose only if it be Thy choice, today and through all the days." —Georgiana F. Leonard, in Richmond Christian Advocate.

THE INVINCIBLE LEADER

"Tell me a story about when you were a great soldier. Tell me about one of the battles you won," said a little boy to his grandfather.

The old man had been a colonel in the Austrian army for many years and could recount fierce tales of conquest by his troops. But today he shook his head as he took the boy upon his knee.

"I will tell you, instead," he said, "of the greatest battle I ever lost, which was won by braver men than mine."

The little boy was astonished, for he thought that his grandfathers' soldiers were the bravest in the world. So he listened eagerly.

"I was commanded," the old colonel began, "to march against a little town in the Tyrol and lay siege to it. We had been meeting stubborn resistance in that part of the country, but we felt that we should win because all of the advantages

were on our side. My confidence, however, was arrested by a remark from a prisoner we had taken. 'You will never take that town,' he said, 'for they have an invincible leader.'

"What does that fellow mean?" I inquired of one of my staff. 'And who is this leader of whom he speaks?'

"Nobody seemed able to answer my question, and so in case there should be some truth in the report, I doubled preparations."

"As we descended through the pass in the Alps, I saw with surprise that the cattle were still grazing in the valley and that women and children—yes, and even men—were working in the fields."

"Either they are not expecting us, or this is a trap to catch us," I thought to myself. As we drew nearer the town we passed people on the road. They smiled and greeted us with a friendly word, and then went on their way. So friendly was their attitude toward us, and so different from the usual reception given us, that my soldiers forgot they were under discipline and returned the greeting.

"Finally we reached the town and clattered upon the cobble-paved streets—colors flying, horns sounding a challenge, arms in readiness. The forge of the blacksmith's shop was glowing, and the smith left it to stand in the door with a number of others to watch us pass. Suddenly he waved to one of my soldiers and I heard him exclaim, 'I knew that fellow when we were boys together at Innsbruck!'

"Women came to the windows or doorways with little babies in their arms. Some of them looked startled and held the babies closer, then went quietly on with their household tasks without panic or confusion. As for the boys—little fellows like you, my son," the old man cuddled the boy in his arms; "they made us feel as though we were taking part in a glorious parade for their special amusement. They swarmed after us, whooping with delight and asking innumerable questions about the weapons we carried. Apparently they had never seen guns and swords before."

"It was impossible to keep strict discipline, and I began to feel rather foolish. My soldiers answered the questions of the children, and I saw one old warrior throw a kiss to a little golden-haired tot on a doorstep. 'Just the size of my Liza,' he muttered."

"Still no sign of an ambush. We rode straight to the open square on which faced the town hall. Here, if anywhere, resistance was to be expected. This is what we found. The door of the beautiful old building was wide open. Pigeons flew up from the grass around the fountain as we approached. No cannon or barricade was in sight, and my regiment, as it poured into the square, looked out of place."

"Just as I had reached the hall and my guard was drawn up to attention, an old white-haired man, who by his insignia, I surmised to be the mayor, stepped forth, followed by ten men in simple peasants' costumes. They were all dignified and unabashed by the armed force before them—the most terrible soldiers of the great army of Austria."

"And what did this old man say, in the face of your guns and your cannon?" asked the little boy breathlessly.

"He walked down the steps, straight to my horse's side, and, with hand extended, cried, 'Welcome, brother!' One of my aides made a gesture as if to strike him down with his sword, but I saw by the face of the old mayor that this was no trick on his part."

"Where are your soldiers?" I demanded.

"Soldiers? Why, don't you know we have none!" he replied in wonderment, as though I had said, 'Where are your giants?' or 'Where are your dwarfs?'

"But we have come to take the town."

"Well, no one will stop you."

"Are there none here to fight?'

"At this question, the old man's face lit up with a rare smile that I will always remember. Often afterwards, when engaged in bloody warfare, I

would suddenly see that old man's smile and somehow, I came to hate my business. His words were simply:

"No, there is no one here to fight. We have chosen Christ for our Leader, and He taught men another way."

"What did you do then, grandfather?" asked the little boy eagerly.

"Do you know, son," the old soldier answered, "there seemed nothing left for us to do but to ride away, leaving the town unmolested. It was impossible to take it. If I had ordered my soldiers to fire on those smiling men, women and children, I knew they would not have obeyed me. Even military discipline had its limits. Could I command the grizzly soldier to shoot down the child who reminded him of his Liza? I reported to headquarters that the town had offered unassailable resistance, although this admission injured my military reputation. But I was right. We had literally been conquered by these simple folk who followed implicitly the leadership of Jesus Christ."—Pilgrim Elementary Teacher.

HOW FAR HAVE YOU SAILED?

The stocking just wouldn't go on right, although Allan tugged and tugged. Sometimes it twisted round and round so that it seemed like the stripes on a barber's pole. And the leg of his union suit would bunch up under it, so that it looked like a knobby Christmas stocking.

"Brother," said Allan, as he jerked it off for the third time, "I'm not going to try any more. I'll just call for mother."

He started toward the door, but something stopped him on the way. It was the little ship which he had made to look as nearly like the ship in which Columbus sailed as he possibly could. "Columbus kept on and on and on," he thought. "He didn't stop even when his sailors wanted to throw him into the sea and when there was no land in sight after weeks and weeks. If he could do that, I guess I can keep on trying until I learn to dress myself. If I stopped at a stocking, it would be just the same as if Columbus had turned his ships around when he was half-way across."

Back Allan went and picked up the stocking. As he worked he repeated some lines from a poem he had learned:

"What shall I say, brave admiral, say,

If we sight naught but seas at dawn?"

"Why, you shall say, at break of day,

Sail on! sail on! sail! on, and on."

And this time the stocking went on straight and smooth.

How far have you sailed in the things you are trying to do?—Martin Gardner Owen, in Exchange.

FORGET IT

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause grief and sorrow and life-long dismay,

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
In a closet, and guarded, and kept from the day,
In the dark; and whose showing, whose sudden display,

Would cause grief and sorrow and lifelong dismay,

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or leastway annoy
A fellow, or cause any gladness to cloy,

It's a pretty good plan to forget it

—Selected

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHED BY COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. B. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE CAMPAIGN FOR MISSIONARY MAINTENANCE

(Continued From Page 1.)

plan as this annual free-will offering?

Yes, the money is urgently needed. But how valuable to the Church is the period of cultivation in which our people are brought face to face with the needy peoples of the world. Let not our pastors fail to organize the study classes, let them not fail to bring their people to see the needs of thousands of men and women in our own land and the needs of others beyond the seas. If we can be brought to see, to realize, to know, to feel that it is our brother who is in need, no matter in what quarter of the world he may be, love will gladly give the means and the service required. A wall of earth fell and entrapped some workmen who were making an excavation in a park in a great city. Among those who looked on as rescuers went to work stood a man with hardly more than an idle curiosity until an old woman rushed up to him and cried, "Your brother is down there!" Instantly the whole attitude of the man was changed—he rushed down into the place and put forth almost superhuman efforts to aid in the rescue of the men, because his brother was down there. So, let us be brought to realize that it is our brother down there, no matter in what place or in what extremity of human need he may be.

"DR. FOSDICK'S CHRISTMAS SERMON"

(Continued From Page 1.)

truth, but not the whole truth. There was one thing he might have said which he did not say—Jesus is God, and that it is which is the heart and core and center of the Christmas message, the Easter message, and every other kind of message with which Christianity has anything to do. We do not want photographs nor symbols nor influences—we want God, Himself, and the world is going to turn away from any other message than this. It always has, in every age. God help us if all we have to be saved by is a picture. God help us if our Christ is no more than a symbol, a model, a reproduction. We have heard of salva-

tion by grace, but salvation by a photograph is certainly something new, and as far as imagination is concerned, we have often found our imagination as much a hindrance as a blessing in living the Christian life. It takes something more than that to save a man. It requires the everlasting power of the living Christ who, thanks be to God for His unspeakable Gift, is not dead like Abraham Lincoln is, but liveth and reigneth to stand forever as our Advocate with the Father. Why didn't Dr. Fosdick tell the world something like that? Can we find a reason in what Saint John tells us in his first Epistle, fourth chapter, verse 1-3?—a teaching which has been put into verse by Charles Wesley:

"No man can truly say
That Jesus is the Lord
Unless thou take the veil away
And breathe the living word."

"Make Christianity Christian," prayed Dr. Fosdick as he finished his sermon—a petition more clever than honest. Christianity is Christian. What we need is the genuine brand of it. The world wants preaching that proclaims an ever living God, who came to seek and to save men through Jesus Christ, His only Son, our Lord. The heart of Christmas is the coming to earth of God Himself as He was made flesh and began to dwell amongst us. Over against the uncertain shallows of modernism we should listen again to the words of Saint John the Divine, who saw standing in the midst of seven candlesticks One like unto the Son of man, with hair white like wool, eyes as a flame of fire, and who, with a voice as the sound of many waters said: "I am he that liveth and was dead and behold I am alive forevermore. Amen; and have the keys of hell and of death."

"Write the things which thou hast seen . . ."

Yes, and preach them, too, if one has ever seen them.

PERSONAL AND OTHER NOTES

Rev. J. D. Wroten preached at Coffeeville and Scuna Valley on last Sunday.

Last Sunday the stewards of the Algiers Church, New Orleans, were installed. Rev. Martin Hebert is the pastor.

Our church at Boyce, La., is now issuing a neat bulletin, a copy of which has come to our desk. Rev. L. C. Wilson is the pastor.

During the morning service on last Sunday at Galloway Memorial Church, Jackson, Miss., the officers of the Woman's Missionary Society were installed.

We regret to learn from the pastor, Rev. A. M. Shaw, that the Clayton church on the Ferriday Charge was destroyed by fire on Friday night, January 3.

The editor greatly enjoyed a call Friday of last week from Rev. I. H. Scells, pastor of Pearl River Avenue, McComb, and Rev. D. W. Poole, pastor at McDonoughville, La.

Flood lights to illumine the interior of the dome of Dallas Hall of Southern Methodist University were voted as the gift of the senior class of 1930 at a meeting of the class held before Christmas.

Fifty persons attended the prayer meeting at First Church, Corinth, Miss., on the evening of Jan. 8. Rev. E. S. Lewis is the pastor. Let us hear of other well attended mid-week services.

We learn through a member of the church at New Iberia, La., that Dr. A. M. Serex, the new pastor, is in fine favor with the people there, and that large congregations are attending the services.

It is stated in "Believe It Or Not," running in a number of the papers, that Mr. and Mrs. Richard Seaton of Camp Point, Illinois, have been married 72 years. The bridesmaid, best man and three other witnesses are all alive.

Announcement has been made by President W. P. Few, of Duke University, that the General Education Board of New York has authorized grants to the university school of medicine totaling \$300,000 and running through a period of five years.

Rev. Joseph A. Smith, D.D., was royally received at First Church, Brookhaven, Miss. The congregation there presented him an automobile for Christmas. Large audiences are waiting upon his ministry, and the outlook for the year is promising.

The editor, with Mrs. Harper, visiting his mother and sisters, had the privilege of attending the morning service at First Methodist Church, Baton Rouge, and the evening service at Keener Memorial, hearing good sermons by Dr. Wells and Rev. C. E. McLean.

In sending the report of the missionary meeting in the Monroe District, Rev. B. C. Taylor, new pastor at Mer Rouge, La., writes: "Things have started well for us in every way. The people have received us royally and have done many nice things for our comfort."

The daily press of Jackson, Miss., reports that the services of Capitol Street Church, Jackson, are attracting large congregations through the featuring of special Sunday evening programs. The pastor, Dr. T. M. Brownlee, is preaching a series of sermons on the parables.

Mr. Alberti, chairman of the board of stewards, in a recent conversation with the editor, reported that the congregations at Second Methodist Church, New Orleans, are fine, and that a great many men are attending the services. Rev. Ira Flowers is the pastor.

Against all competition the Bible remained the world's best-seller, says Dr. John H. Ritson, who has completed 30 years as secretary of the British and Foreign Bible Society which publishes 12,000 Bibles daily. Printed in 623 languages and dialects, the Society has circulated 273,000,000 Bibles.

✓We are grieved to receive, just before going to press, the following note from Rev. W. R. Lott, our pastor at West Point, Miss.: "Our sympathy goes out to Rev. Frank H. McGee, our pastor at Hernando, Miss., in the loss of his brother, Osmer McGee, who was shot and killed at Pheba, Miss., Jan. 8."

Rev. Vaclav Vancura preached in the Jefferson Street Church, Natchez, Miss., on last Sunday morning. Brother Vancura, formerly a Moravian preacher, is now a preacher in our Church in Czechoslovakia. He is in this country at the present time in the interest of the special campaign for Missionary Maintenance.

Rev. R. S. Lawson, of Memphis, writes us as follows: "Brother E. B. Ramsey, a superannuate preacher of the Memphis Conference and at one time a member of the North Mississippi Conference, died at the Methodist Hospital a few days ago, and his funeral was conducted by Brother C. N. Terry, a classmate of 1879. Brother Ramsey was a brother-in-law of Rev. S. A. Steel."

Mrs. A. F. Watkins has left from the library of Dr. Watkins a full set of the Pulpit Commentary. The set is in good condition, and is of great value to Bible students. The set once sold for \$102; later editions were somewhat reduced. This set can be secured for \$30 by ordering direct from Mrs. Watkins or by writing to Dr. J. L. Decell at Brookhaven, Miss. Suitable terms may be arranged if necessary.

✓Mr. Stennis Oglesby, son of Judge and Mrs. R. W. Oglesby of Winnfield, La., died of meningitis on Jan. 7, and his funeral was conducted by Rev. C. C. Wier, pastor of the Methodist Church. Mr. Oglesby was 24 years of age. He was a member of the Methodist Church, and he was held in high esteem by those who knew him. His college work was done at Centenary College, L. S. U., and L. P. I. His father, Judge Oglesby, is prominent among the laymen of the Louisiana Conference.

Mr. Arthur Cotton of New-York, better known as "the friend of boys," who has been for many years a member of the boys's work staff of the National Council of the Y. M. C. A.'s of the United States, visited New Orleans on last Tuesday in the interest of Y. M. C. A. work. In the evening he was the chief speaker at a banquet in the Bienville Hotel. Mr. H. N. Durkee, new State secretary of the Y. M. C. A. in Louisiana, and Mr. Charles C. Shodd, new secretary in New Orleans, also spoke.

On Sunday evening, Jan. 5, the Christmas program (postponed on account of weather conditions) was given by the Methodist Church of Lake Arthur, La. A drama was presented, "The Triumph of the Babe," written by the pastor, Rev. T. F. King. It was greatly appreciated, and many of the people expressed the wish that the pastor continue to write religious dramas. The offering was for the Superannuate Endowment Fund. Brother King was given a fine reception on his return to the charge for the third year.

Our new church at Clay, La., will be opened on next Sunday morning at 10 o'clock. The pastor, Rev. R. V. Fulton, writes: "All former pastors are expected to attend. We hope to have Brother D. C. Barr, the senior pastor living, to preach the opening sermon." He adds: "We have been well received for the third time on this charge, and we are hoping and praying for the best year on this charge. Our Woman's Missionary Society called on us one evening last week and gave us a substantial pounding which we appreciate very much."

In sending his renewal, Mr. Richmond Randle of Memphis, Tenn., writes: "I hope you will treble the subscribers to the Advocate for the year 1930. The members of our Church need to read our Church periodicals. I have been reading the Advocate 51 years and my mother read the children's page to me 54 years ago. I think Bishop Candler's article, 'The Supreme Problem,' is timely and to the point. Not enough stress is being put on the spiritual side of life." Brother Randle's father was the late Robert Randle of the Louisiana Conference.

In writing for the list of subscribers at Lake Providence, La., preparatory to his efforts in securing the 35 subscriptions that he expects to send, Rev. J. C. Rousseaux, the new pastor, writes: "We have been cordially received by the church at Lake Providence. The pantry was supplied with lots of good things to eat as a starter. While we have had an eight-inch snow which chilled our bodies, and have had to close our church on account of several cases of meningitis in the country, nevertheless, we have made a good beginning. The stewards met and increased the salary in the amount of \$300—making it \$2400. We have found here many evidences of the faithful work of our predecessor, Rev. A. D. George, among which is the splendid new parsonage." Brother Rousseaux adds that he regretted to leave Morgan City and mission boat work but that he feels "assured that the Rev. D. E. Dulaney will carry on this work with his characteristic energy."

✓ MRS. SARAH E. LEGGETT DEAD

Mrs. Sarah Elizabeth Leggett, mother of Rev. J. T. Leggett, presiding elder of the Jackson District, Mississippi Conference, was buried at Weston, Miss., on Sunday, January 5. Sister Leggett was long a faithful member of the Methodist Church. She was a meek and godly woman who loved home and adorned the gospel of Christ. For eighty-two years she had lived to be a blessing to the world. The end came while she was visiting in the home of her daughter, Mrs. Ford Hughes, at Gallman, Miss. Funeral services were conducted by Rev. L. J. Snelgrove, Rev. V. R. Landrum and Dr. J. L. Decell. A suitable memoir will appear later. We deeply sympathize with her loved ones, but we are assured that they know the sources of divine help.

FROM THE MONROE DISTRICT

Number One—Rev. A. C. Lawton, of the Oak Ridge and Little Creek Charge

By Rev. Elmer C. Gunn, P. E.

It gives me great pleasure to announce to the readers of the New Orleans Christian Advocate that the Rev. A. C. Lawton, our wide-awake pastor on the Oak Ridge and Little Creek charge, Monroe District, has already sent in his entire quota of subscribers to the Advocate for this year. At a recent district-wide meeting of the pastors of the Monroe District a quota of six hundred and twenty-five subscribers was adopted and distribution was made to all the charges. The number already sent in by Brother Lawton meets his quota.

Those who know Brother Lawton will not be surprised to learn that he is leading in this splendid work. It can be said that these subscribers have been obtained while he was busy in the work of the kingdom. All interests are looked after by him. Coming to his new charge to find his churches under a different grouping than that to which they have been accustomed, facing rough weather and all the difficulties of church work

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, TREASURER
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

In winter, he has moulded the sentiment of his workers so completely together as to have already affected a strong organization. The people of Oak Ridge have rented a nice house for the parsonage, the members and pastor are enthusiastic concerning the outlook, and from all present indications the records written on this charge this year will be by far the best ever made by these two churches. So mote it be!

SEVERAL CHURCHES MAKE FINE RECORD ON ORPHANAGE CAMPAIGN IN MISSISSIPPI

We are pleased to receive from Rev. W. M. Sullivan, Commissioner of the Methodist Orphanage at Jackson, Miss., the telegram carried below:

"In the past week the following towns, Port Gibson, Edwards, Madison Station and Ridgeland, have paid in full their quota to the Methodist Orphanage. Let others follow."

We trust many others will follow, and that a goodly sum will be realized through the efforts made in the special campaign for the Orphanage,

December 8-15, 1929. Surely no appeal could make a greater appeal to our people than that of the orphans.

DR. KING ON "THE LOVE LIFE"

Dr. W. P. King, book editor, has this appreciation of Rev. A. M. Shaw's booklet, "The Love Life," in the current number of the Methodist Review:

"In this small volume we have a marvel of condensation, and the entire perspective of the life of Jesus is put within twenty-nine pages. There is a brief 'Preface,' followed by 'The Key to the Treasury,' and the Chronological Key with the Ten Divisions of the Earthly Life of Jesus. In fifty-two paragraphs the author discusses 'The Love Life,' and gives a vitalizing comment on the salient features of the ministry of Jesus. The style of the author is excellent, and this booklet will prove helpful to preachers and laymen."

Brother Shaw will send the book prepaid to any address for 25 cents. His address is Ferriday, La.

FROM THE OPEN FIELD

Have visited fifty families out in the open country since the Annual Conference, spent the night, broke bread, prayed for, and with them.

Have gone through rain, snow and much mud. Sometimes our car would get "stuck in the mud," we would get out, prize up, push, and in due season, reach our destination; the church, or home, as the case might be.

The good stewards see that we get from place to place, from home to home, and church to church, all of which we appreciate very much.

My headquarters is in Louisville. Rev. W. L. Stormont has given us right of way in his splendid study, and is a kind and generous friend, to this "way-worn traveler."

Have a room with one of the elect families of Louisville, Mr. and Mrs. C. T. Gulley. Mrs. Gulley is the daughter of Mrs. Tom Lee, who is well known in the Conference, and the "salt of the earth."

Am happy in the work, praying and believing that the Lord will give us a great year as He did last year, in the salvation of many souls for our hire.

"All things work together for good to them that love the Lord."

Fraternally,
E. P. CRADDOCK.

The Rev. Edmund Chambers, returning to Poland, after a year's absence finds signs of real progress both politically and economically. The Government of Pilsudski, while maintaining all the democratic forms, is really more or less of a dictatorship. This, Mr. Chambers declares, will probably be necessary for a number of years to come until education becomes more widespread and the party leaders learn to put the needs of the State before their own. The result of this steady Government has been a steady economic development, more schools, and better roads.



Martin Luther threw an ink well at the devil. Let us learn the value of consecrated printers' ink. Supply your people with reading matter that will inform them and help them—the New Orleans Christian Advocate, for example.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Again has the grim reaper of death made a call, and this time plucked from the garden of life a precious bud to blossom in heaven. On December 31 of the year just gone, the pure spirit of BEUJA WHITE was transported by the angels to the beautiful garden of God to bloom among flowers "strangely fair," in that "sun bright clime." Death was robbed of its terrors by the last words of this dear young son (22 years) of idolizing father, mother and many other loved ones whom he called to his bedside, every member of the family, and gave each a parting kiss urging them not to grieve for he was ready to die. Oh, what encouragement this leaves us, and gives a picture of the gateway of heaven. The immense mounds of rare flowers showed the esteem in which he was held by all who knew him.

FROM HIS GRANDMOTHER,
WHO LOVED HIM.

There lived in Talapoosa County, Alabama, James L. Ellis and Zilphia Ellis, his wife. Among their children was ROBERT T., who was born October 17, 1850. He moved to Mississippi in 1871, and settled near Carthage in Leake County. On October 21, 1875, he was married to Miss Winnie Brooks; eight children, five boys and three girls were born to them—Thomas, George, Wade, Herschel, Fate, Lucy, Ora and Jennie. He joined the Methodist Church during the summer of 1886. He was a very successful farmer, both in Alabama and Mississippi. In every department of life he was one of the most loyal men I have known; as a husband and father he could not be excelled. He had perfect control over his children and they had the greatest respect for him, all of them members of the same church with him and some of them occupying the same official position in the

church that he held twenty-five or thirty years, that of steward. No sick or needy people in the community were neglected, and widows and orphans had his special attention. "Blessed are the peace-makers" applies to him without a doubt; and he was often sought in that capacity; the writer was his pastor for seven years and I know whereof I write. His home was the pastor's home, and he had nothing that he would not readily divide with him. The beauty of his life was his humility—he sought no praise and seemed embarrassed when it was offered. It was delightful to be in his home and see his devotion—his gentleness and sweetness to his wife and children. I can safely say that he went to heaven on October 18, 1929. Blessings on his good companion, children and relatives.

M. L. WHITE.

At the Baptist Hospital in Jackson, Mississippi, Friday morning, October 25, 1929, beautiful CORINNE HOOD HOWELL fell asleep to awaken in the land of "eternal day." This radiantly happy young matron, the second daughter of Mr. and Mrs. W. O. Hood, of Forest, Mississippi, was born at Allentown, Louisiana, on November 7, 1901. About eight years ago, she was united in marriage to Mr. Sam Howell of Forest, Mississippi. To this union were born two children, Margaret Ann, age six, and an infant son, Samuel Ainsworth, who preceded her to the grave a few weeks previous to her death. Corinne did not live in vain. Early in childhood she learned the lesson of happiness by rendering service and bringing happiness to all who were privileged to know her. Her life's record was not made of years, but noble deeds, for service was the keynote of this unselfish life. Possessing a voice of unusual sweetness, she was ever ready to bring joy in song, giving as her heart's offerings these messages of love. Her voice was like unto an angel's, pleasing and soulful. Corinne united with Forest Methodist Church early in childhood. From this church, funeral services were held on Saturday, October 26. Rev. Jas. G. Galloway of Crystal Springs, her former pastor, assisted by the pastors of local churches, conducted this service. Interment at Eastern cemetery, beneath a pall of flowers, symbolic of her life, we left her with God, realizing that:

"No sleep like hers, no rest
In all the world to-night,
Upon her whiter breast
Our roses lie so light.
She had no sin to lose.
As some might say,
But calmly kept her pale repose
Till God's good day."
MRS. J. B. COLLINS.

At her home in Amite Co., Miss., MRS. MARGARET STEELE, nee Garner, went to sleep on earth to awake in heaven to meet those loved ones that passed on before.

She was born Nov. 8, 1840, and was married to A. B. Steele, Dec. 24, 1873. She joined the Methodist Episcopal Church, South, at Mt. Olive Church, 1877, under the pastorate of Rev. H. P. Lewis, and ever remained a faithful servant of her Savior. She was one

NOW—You Can See The Holy Land and Europe and The Passion Play

with the best arrangements and leadership—at the most reasonable cost—journeys replete with inspiration, education and invaluable features—"Travel Free From Worry" from beginning to end with people who really KNOW the "Land of the Book." Write now for illustrated booklet describing Spring and Summer Holy Land Tours—\$645. to \$1435. The Wicker Tours, Dept. A-1, Richmond, Va.

WICKER TOURS

of those women that Solomon spoke of when he said, "Who can find a virtuous woman? Her price is far above rubies. The heart of her husband can safely trust in her."

She was ever a servant of her neighbors in sickness. In a prayer meeting a few days before her death, she spoke of her departure and assured her people that she was ready to meet her Savior in peace, and begged her children to prepare to meet her on the other shore. She leaves a husband and three children and several grandchildren to mourn her departure. Her remains were laid to rest in the Steele graveyard to await the resurrection morning.

Rev. Guice and Delos Cossely officiated, with a large crowd of friends to mourn her departure.

Her son-in-law,

REV. L. L. STOKES.

ARTHUR SMITH FORD, one of eleven children, was born to Arthur South Ford and Margaret June Gill, in Cave Springs, Georgia, March 27, 1858. He moved to Homer, Louisiana, in 1876, when he was twenty-eight years of age, where he lived until he passed away, December 21, 1929. On December 27, 1882, he was happily married to Miss Ida Vesta Otts. To this union was born six sons and one daughter as follows: Darden Carl, James Therman, Herbert Smith, Arthur Otts, William Eric, and Mary Evelyn, all of whom, save one son, with the devoted wife, remain to mourn the passing of a husband and father. Brother Ford was one of the finest men the writer ever knew. He had a genial spirit and under all the vicissitudes of life he was calm and unruffled. The Homer Methodist Church never had a more devoted nor effective member. His was a beautiful Christian character and his radiant spirit made a profound impression upon all who were fortunate enough to enjoy his friendship. Practically all of his church life he was a trusted and beloved officer in the Church and at the time of his death was a member of the Board of Trustees and on the "Honor Roll" of the Board of Stewards. He was a consistent tither and found great joy in his devoted service to the Church of his choice and his Lord, whom he delighted to serve. For several months preceding his death, Brother Ford was a sufferer with a distressing form of heart trouble. He bore his painful affliction without a murmur and when his release came at an early hour, December 21, one of earth's pure spirits reached the end of life's pilgrimage, having been washed and made white in the



PARKER'S HAIR BALSAM
Removes Dandruff Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c and \$1.00 at Druggists.
Hiscox Chem. Wks. Patheon, N. Y.

Insure against Skin Troubles
by daily use of
Cuticura Soap
Assisted by Cuticura Ointment
Sold Everywhere 25c. each

blood of the Lamb. His five sons and son-in-law, H. B. Westall, were his pall-bearers, and on December 23, we laid his tired body away under a mantle of pure, white snow, so like his beautiful character, to await the resurrection morn. "Blessed are the dead who die in the Lord."
W. C. CHILDRESS.

Thousands of men breathe, move and live; pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world; and none were blessed by them, none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something.—Dr. Chalmers.

The Purgative for
Colds
With Constipation
and Biliousness

Calotabs
TRADE MARK REG.

Relieves the congestion,
reduces complications, and
hastens recovery.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

CHURCH HEATING
Moncrief
Heating-Cooling-System
Write today for literature
Moncrief Furnace Company
ATLANTA, GA. GEORGIA



THE PERRY PICTURES
ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on
The Life of Christ or 25 for
Art Subjects or 25 for
Children, 5 1/2 x 8. Or 50
for Children, 3 x 3 1/2.

LET your children make companions of
world's most beautiful pictures. Cul-
ture, happiness and beauty will be added
to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Picture Co. Box 308, Malden, Mass.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janle Drake Cooper, Church Hill, Miss.

FROM POLAND

Mrs. Edgar Goodwill, of Osyka, Mississippi, has sent to the editor of this page a very interesting letter from Deaconess Luiza Mayowna, of Poland. It is too long to print in its entirety, but the following extracts will throw light on the work in this new mission field. The English is quaintly foreign in its construction, but is usually correct and attractive:

"With pleasure I do always remember the time when we met in Nashville, where you treated me, a stranger, so kindly and so graciously, like your own sister. I shall never forget you dear lovely American women. I thank you so much for your prayer. I do need it so much. I live in such a bad country, and nearly everything around is hopeless.

"The end of June we had a Bible Study course for the women workers of our Church. It was held in Wilno, the capital of Little White Russia. We had a very blessed time. Though the women belonged to half a dozen nationalities, there was perfect love and harmony. We understood each other very well, for Slavie languages

are so alike that when you speak one you understand and are understood by half a dozen.

"Miss Browne and Miss Pyron are the missionaries of the Women's Board to White Russia. Miss Browne taught Bible lessons and Miss Pyron, Mission Study. My dear friend, let me tell you those two young, lovely women have a hard life in Poland. Their great problem is that they had to open work among Russian people. There are two millions of White Russian people in Poland and they are very unhappy under the rule of Poland. Besides, the Bolsheviks work intensely among them, insinuating great hate for the Polish government. The result is that Little White Russia is in flames of hatred and revolution. The Polish government is very strict with them. By thousands their leaders are in prison, their schools are closed and the situation is most unhappy. Now, our missionaries are not friendly treated by the government officials, because they try to do something for this unhappy people. Nearly all the White Russians are peasants, owning two or three acres of ground in a swampy country and living a life of heart-breaking misery. My dear friend, let me tell you we all feel the evil influence of our great and mighty neighbor, Soviet Russia. The Bolsheviks are just across the border and they do not spare money to spread their ideas in Poland. Poland's jails are jammed with Bolsheviks and the authorities fight all the time with this terrible organization. I must say the Bolsheviks have gained foothold in Poland more than anyone expected, because of the great poverty which prevails everywhere in Poland. We feel it ourselves in our church work and with every year things seem to grow more complicated.

"In July I took part in our Annual Mission Conference, held at Klarysew—which used to be an orphanage after the World War. Here I distributed the little handkerchiefs which you gave me for the children.

"We had a very good Conference. Bishop Daarlinton was with us with his youngest daughter. Afterwards, we all went to Brussels, Belgium, to take part in the European Central Conference. We met friends from Czechoslovakia and Belgium. Our French and Flemish brethren treated us kindly and graciously. The Conference was very interesting and we enjoyed our visit to Brussels, which is one of the most beautiful capitals of Europe.

"We visited Ypres, in Flanders Field. We own a building there, and once a week there are services. All Flanders is a vast cemetery. I visited one where there sleep 84,000 English boys. Their resting place was exquisitely beautiful,—row by row are the white, marble monuments, and in between the rows there is a profusion of roses of every color. Our hearts ached for Belgium—the country of a million dead—but we have some of the same in Poland. Hosts and hosts

of dead men of a dozen nationalities sleep in Poland's soil.

"The work of our Church in Belgium is on a solid basis. They have lots of faithful people and many church buildings and halls. They carry on a very effective anti-alcohol propaganda. They are recognized by the government and some of their social work is even supported. They have their problems also—mostly of a national nature. Part of the population is French, and part Flemish. The French are an educated and substantial class, the Flemish are little educated and poor.

"After I returned from Belgium, I spent my vacation in Klarysew. Now I am at work again in Warsaw-Praga. I am a visiting deaconess. I teach a Sunday school class. Sometimes I am in charge of Epworth League meetings. Sometimes I conduct prayer meeting. Once a week there is the meeting of our Women's Missionary Society, in Warsaw. The most sad part of my work is visiting. All day I am in the midst of great misery and not able to help. The greatest handicap of Polish life is the crying need of apartment houses. Forty per cent of all apartments in Polish cities are the one-room apartment. No kitchen to it. Every family is happy if she has such an apartment to herself. But in the most cases, there are two or three—or more—families in just one room. Besides, there are thousands of people—families with babies—homeless, living under bridges and in huts made of plank or cardboard, newspapers or rags. Some are living in dugouts on the outskirts of the city. Nothing changes. Here people lived like that ten years ago and they live in the same way today—only there are more of such wretches. Do you understand and feel my pain when I

OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chembreys, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

Go around among such people? Mostly such as these seek Jesus Christ."

A NEW AUXILIARY

At Quitman, Louisiana, Ruston District, a new auxiliary has been organized. Mrs. H. F. Lewis, of Hodge, zone leader, and Mrs. J. F. Sneed, president of Jonesboro Auxiliary, assisted in effecting the organization. Mrs. J. D. Waldry was hostess, and served delicious refreshments. Ten members were enrolled and the following officers were elected:

Mrs. M. A. Blalock, president; Mrs. J. D. Waldry, vice-president; Mrs. H. G. Koonce, corresponding secretary; Mrs. A. J. Thomas, recording secretary; Mrs. H. D. Carr, Treasurer; Mrs. J. W. McCullin, study superintendent. This is a fine beginning for the new year. Let us hear of other new organizations.

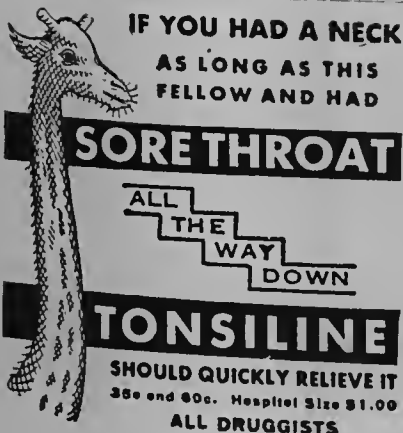
(Continued on Page 15)

Mother!

Clean Child's Bowels with
"California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.



"Hello! Hello! How Much Does Happiness Cost?"

Only the price of learning a simple health rule, this smiling youngster finds!

"HAPPINESS just radiates from our baby since we began giving her—"

What was it that Mrs. Fred E. Schmitt of 2023 Stone Street, Falls City, Nebraska, discovered, which she could give to her baby that made her happy, well, strong and buoyant?

Not a medicine; not a drug of any kind; just harmless bodily lubrication. Only that, and nothing more. Mrs. Schmitt's discovery that little Barbara kept well when she was made regular as clock work is the same discovery as has been made by millions of other people, who are enjoying the happiness of health because they use Nujol.

Babies, old folks, people in the prime of life—all alike need to have the bodily poisons (we all have them) regularly cleaned out. Nujol just gently, naturally, normally lubricates the action of your body which needs lubrication as much as any other machine.

Please remember that Nujol contains no drugs; is non-fattening; is not absorbed in any way by the body; can form no habit; cannot hurt you, no matter how much you



"Happiness is on the other end of your phone too," says little Barbara

take. All it can do is keep you internally clean, and make you continually feel better. Colorless, tasteless as pure water, Nujol will make you see the bright side of life; it will help you to get the most out of your life; it will make you wake up in the morning feeling fit, and help you to do a good day's work with a smile.

Millions of people have discovered this fact—why don't you? You can buy Nujol in sealed packages at all drug stores. It costs but a few cents, and makes you feel like a million dollars. Get a bottle today and see how brimming zestful health will boost your day's happiness.

Sunday School

LOUISIANA CONFERENCE

Mrs. M. M. Vineyard, of Ponchatoula, writes: "I would like to get two copies of the New Program of Work, Primary Department Section; would also like to get the beginner section as soon as they can be supplied."

Mrs. J. B. Tisdale, Bastrop, Louisiana, writes they have organized a "Mothers' Club" in connection with Parent Education and Home Co-operation.

The Alexandria District Missionary Institute was held this week with Rev. John Ferguson as inspirational speaker. All the pastors in the district were present with two or three exceptions. This district made a better record last year than the year before. Dr. A. S. Lutz, presiding elder, hopes for another increase this year.

We extend a hearty welcome to the "new" pastors in our district who were present in the first district meeting: Brothers Joyner, Nesom, Pickett, Buck, and Purcell.

Sunday, January 5, was spent in DeRidder and Leesville. The first Sunday school worker I met on arriving at DeRidder was the superintendent, Mr. C. V. Holbrook. I visited their interesting Men's Bible Class, taught by Prof. W. C. Roaten.

It was Quarterly Conference occasion, and I heard Brother Lee's fine message on "The Church at Antioch."

Noon-day hospitality was enjoyed at the parsonage in company with the presiding elder. The new pastor, Rev. H. E. Pfost, has made an auspicious beginning.

I left DeRidder for Leesville, in company with Brother Holbrook and family to attend the sub-district meeting which was booked for 2:00 p. m. On arrival we found the institute in progress, with Brother McLellan in charge. We had a good delegation from Many, including the pastor, Rev. J. E. Selfe, and several of his leading Sunday school workers. The Hornbeck pastor was not present, but Mrs. Lay, with the superintendent, Mr. R. W. Cronin, and others were present. The Sunday school the greatest distance away represented was Prospect, a country Sunday school near Florean. Mr. L. L. Williams, the superintendent, can always be counted upon.

Mrs. W. W. Holmes, Conference Elementary Superintendent, visited the Leesville Sunday school in the morning, and was present at the institute, rendering a very profitable service, and securing as her Sub-district Elementary Superintendent, Mrs. Porter Young. The date of the next institute will be the fifth Sunday in March, March 30, at Leesville, at which time their Standard Training school will be set up, and their adolescent work given special attention.

Dr. H. T. Carley, presiding elder of the Shreveport district, writes: "I am going to try again for a one hundred per cent Sunday School Day observance in this district." The Alexandria district has set aside the third Sunday in May as Sunday School Day. They hope, also, to make their district one hundred per cent. All will be glad to learn that Miss Sadie Mae Wilson, Assistant Secretary of Foreign Work and Missionary Education, also author of "What You Know About China," is writing our Sunday School Day program for this year.

The Conference minutes give the following record:

Decrease in Cradle Roll—3.

Increase in Home Department—487.

Increase in all other departments—719.

Yet, the total enrollment in all departments shows a decrease of 2,335. Eight charges did not report any figures at all under "Total Enrollment in all Departments." If the rest of the charges in the Conference had done like the eight did, our total enrollment in all departments would have been 0.

The next General Conference will, no doubt, simplify our Sunday school report blanks, and we will be able to get more accurate statistics.

Suppose we experiment in the Louisiana Conference on getting an accurate attendance record on one Sunday in the Sunday schools of Louisiana Methodism. Suppose we take Easter Sunday, and set a goal for attendance, "Number equal to the Church membership enrollment;" at present the Church membership enrollment is about 60,000. This Easter Sunday "attendance record" could be given at our State-wide Conference, on Tuesday following Easter. I hope the district leaders, with the co-operation of every pastor and superintendent will help us in this campaign.

I hope this experiment in getting at a true "attendance record" for one day will help us to get a more accurate report of our Sunday school work for the next Annual Conference.

C. D. ATKINSON,
Conference Supt.

MISSISSIPPI CONFERENCE

Mr. Hull has been very active for the past month and has accomplished a great work, in spite of the handicapping weather and road conditions. He has been able to place two E type programs of Work in rural Sunday schools and one D type program of work. He has organized three Cokesbury schools and arranged for them to be conducted. He has made arrangements for two surveys, both of which are being conducted at the suggestion of the presiding elder with the support of the presiding elder.

The response from the field to Mr. Hull and his message has been most wonderful. He writes that more calls have come than he could ever fill. This cheers our hearts very much and we are writing these items about his work that more of you may write him and encourage him on the way.

Mr. Hull is anxious that every mission charge in the Mississippi Conference have at least one Cokesbury school. There are other situations that need Cokesbury schools as badly



as the mission charges, but he has set his heart upon this for this year. I trust that you who read these lines will aid in every way possible that this ambition of Mr. Hull may be carried out.

A nice letter comes from Rev. G. H. Jones, in which he gives an account of the meeting at Louin for the interpretation of the programs of work led by Brother Gatlin. Bay Springs charge was represented and the Louin and Garlandville Sunday schools. From the report a good piece of work was done and the Montrose charge has made a big forward step.

February will be the month of district institutes. We are anxious that every district will have a big institute. We are anxious that each charge in the districts will have a representative at their institute. The institutes will be held at the following places and on the following dates:

Meridian Institute at Quitman, February 4.

Brookhaven Institute, at Gallman, February 6.

Vicksburg Institute at Port Gibson, February 7.

Hattiesburg Institute at Sumrall, February 11.

Newton Institute at Decatur, February 14.

Jackson Institute at Bolton, February 18.

Seashore Institute at Wesley House, February 20.

Pray for these meetings and use your influence to build a good attendance. Pray for the work and workers.

JOHN C. CHAMBERS.

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

You read in the papers and magazines that 1930 is the year we are to celebrate the coming of the Holy Spirit upon the disciples. The most important book to read is the Acts of the Apostles. This book can be read through at one sitting, then it should be read daily in sections with the prayer that the Spirit may open mind and heart that we might know more of God as revealed in Jesus Christ. Ask yourself these questions: Does the God I know hear and answer prayer? Is he a tribal God? Is he the God of my Church, only? Is he the God of the white man? Is he a racial or a national God? Is he the God and father of all men and is he without partiality, does he love all alike? Is he far off or near by or is he far and near? The answer of these questions may help us to a deeper and more intimate knowledge of the God as revealed in the Bible and as shown forth in Jesus Christ. The Holy Spirit is in the world, in the believer's heart to teach us the heights and depths of his infinite love. Let us study to show ourselves approved unto God. There are many helpful books adver-

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

WESLEYAN COLLEGE

Chartered 1836

OLDEST CHARTERED COLLEGE FOR WOMEN IN THE WORLD

A Christian College with highest standards. Wesleyan is on the approved list of every standardizing agency in America. Finest athletic and musical advantages. Limited number of scholarships for worthy students.

Twelve magnificent buildings in brick and marble, ultra modern and fire-proof, on a spacious campus of 170 acres. 400 Boarding students accepted.

CONSERVATORY OF MUSIC AND SCHOOL OF FINE ARTS—under same control as Wesleyan College, occupies former college plant, seven imposing buildings in the heart of the city. 300 Boarding students accepted.

For Catalog and View Book address the Registrar

700 students
(Carefully selected)

WESLEYAN COLLEGE
Macon, Ga.

70 officers and teachers
(Highly trained)

tised in the Nashville Advocate, your pastor will take pleasure in ordering for you; ask him to do this. A larger knowledge of God will make this the best year of the centuries past.

Rev. L. P. Wasson, presiding elder of the Greenwood district, called a meeting of the pastors and superintendents for a set-up meeting at Tutwiler the morning of the 5th and a similar meeting at Moorhead the afternoon of the same day. Rev. H. W. Williams of Nashville led in these meetings, explaining the details of the District-wide Standard Training

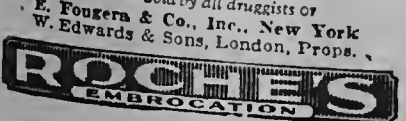
The MEDICINE You Should Take After You Have Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains, belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

When Whooping Cough Strikes

be ready with Roche's Embrocation, the old and time tested remedy. No nauseous medicine to upset the stomach. Roche's is applied externally. It quickly breaks congestion and loosens the choking phlegm. Sold by all druggists or F. Fougere & Co., Inc., New York W. Edwards & Sons, London, Props.



School. All the men took a lively interest in these meetings, showing a deep interest in the matter of training officers and teachers. So far, we have planned to hold three standard schools and five standard classes, April 6-11. There will be one general director and eight local directors, one general board of managers and nine local boards. We are planning to reach the entire district in one week. We are aiming to issue 200 units of credit in these schools. In every school and class the work of the Holy Spirit as our chief teacher will be emphasized. We are praying for a district to be turned toward God. The Holy Spirit alone is able to do this, but he will not do this alone. If we engage in united prayer and put forth a united effort there is no way to calculate what God can do for us.

In spite of the rain there was a pretty full attendance of pastors and laymen and women at the Greenville District Missionary Institute held at Cleveland, Jan. 7. Dr. Cram gave a masterly review of the world-wide work the Board of Missions of our Church is doing. It was inspiring to hear of the loyalty of the Church, the sacrifice of our men and women on the far-flung battle line, the masterly handling of the funds the Church has put at the disposal of the Board of Missions, and above all, the triumph of the Spirit in the different phases of our world task. During the past three years the Board of Missions has backed up the work by giving instruction from the pulpit, through well written books and condensed leaflets. This is one phase of adult education in missions. I would guess that three-fourths of the number who study these books are women. The aim is to reach the men as well as the women. The Sunday school proposes to give missionary instruction to the young and the old, boys and girls, men and women. So far, this work has been done very imperfectly unless we might say, it is well done in the Junior department. The teachers in this department can not get around the teaching of missions. The monthly program for the entire school is almost a farce in most places, because of the lack of a trained and interested leadership. The aim is the best, but the execution is poor. The money contributed for China and for the Conference work is the smallest item in this program. By all means the money should be given. If one school keeps a portion of this offering or if a school takes a notion to give it to another field than China and the Conference, all schools have the same right. If every school should ignore the plan of the Church, tell me, what is become of our work? Let us stick to the plans long enough to accomplish something. We mean to help you in your work, even if you do leave us out of your plans and support.

LOUISE AND HOLLY BLUFF CHARGE

Just a note to let you know that we are well pleased with our new charge, and that we have a great field. Brother I. H. Sells did a great work here and the people all speak highly of him. He left the two churches well organized and I find it easy to

follow him. I count that people fortunate who have him as their pastor this year.

The splendid young people of Holly Bluff, fourteen in all, came up to the parsonage last night, the 27th, and gave us a surprise party (they compose the Epworth League of that church). Needless to say, we all had a great time. What made it a happier occasion was the fact that it was the 24th anniversary of our wedding. The young lady who was speaker for the crowd, in impressive and charming words, gave the pastor and his family the assurance that they, the Epworth League, were going to back us up in our efforts to make this the greatest year of our ministry and the greatest year for the charge. Brother, we are among the finest people that can be found anywhere in the Mississippi Conference.

To my many friends throughout the Mississippi Conference I will say that we are happier in our work and feel freer to go forward in the work than we have been for some time, that our health is better, and we feel stronger than we have in years. Pray for us that we may have a glorious year.

JAMES M. LEWIS.

Baton Rouge Dist.—First Round

St. Francisville, at St. F., Jan. 13-19, 11 a.m.
Jackson, at Jackson, Jan. 19, 3 p.m. and 7 p.m.
Pine Grove, at Montpelier, Jan. 22, 11 a.m. and 2 p.m.
Baker, at Baker, Jan. 25, 26, 11 a.m.
Gonzales, at Meadow Chapel, Jan. 26, 3 p.m.
Walker, at Walker, Jan. 29, 11 a.m. and 2 p.m.
Natalbany, at N., Feb. 2, 11 a.m., 3 p.m.
Plaquemine and Donaldsonville, at P., Feb. 9, 11 a.m.
Zachary and Slaughter, at S., Feb. 9, 7 p.m.
Denham Springs and Live Oak, at L. O., Feb. 15, 16, 11 a.m.
Springfield, at S., Feb. 16, 3 p.m. and 7 p.m.
L. W. CAIN, P. E.

Monroe Dist.—First Round

Columbia, at Columbia, Jan. 19, 11 a.m.
Fairbanks, at Fairbanks, Jan. 19, 7:30 p.m.
Tallulah, Jan. 26, 11 a.m.
Rayville, Jan. 26, 7:30 p.m.
Waterproof, at Waterproof, Feb. 2, 11 a.m.
Wisner, at Wisner, Feb. 2, 7:30 p.m.
Bonita, Feb. 9, 11 a.m.
Sterlington, Feb. 9, 4 p.m.
Mer Rouge, Feb. 16, 11 a.m.
West Monroe, Feb. 16, 7:30 p.m.
Epps, Feb. 23, 4 p.m.
Gordon Avenue, Mar. 2, 11 a.m.
Monroe, First Church, Mar. 2, 7:30 p.m.
Bastrop, Mar. 9, 11 a.m.
ELMER C. GUNN, P. E.

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON



OLD FOLKS SAY DR. CALDWELL WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

SUBMARINE MEDICATION

One, two or three months' treatment for chronic ailments. Guarantee to please Rheumatics. Letters of inquiry, enclose postage for reply.

DR. E. A. GULLEDGE & SONS
122 Linden Ave., Memphis, Tenn.

PAIN IN RIGHT SIDE

Indigestion, Gas, Colic, Gallstone troubles. I tried everything, even 2 operations, before finding help I'll tell you about FREE. Madeline E. Unger, Dept. 36, 608 S. Dearborn St., Chicago, Ill.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Veems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: The League Leaders' Council in session at Nashville, on Dec. 31-Jan. 2, was certainly a success in every way. Reverend J. B. Grambling, Conference Board president; C. N. White, Conference president, and your field secretary were there to represent this Conference. We are sorry that Dr. W. W. Holmes could not attend, having been called to Meridian because of the death of a sister. The Council opened with a banquet with Messrs. Lamar and Whitmore, publishing agents, as hosts. Bishop Du Bose presided. After the banquet a reception was held at McKendree church by the Nashville City Union. The pageant, "Children of Light," which has been prepared by Mrs. Mary Parker Carter for use on Anniversary Day, was presented by the Nashville Leaguers just before the midnight hour. Between sessions, on Wednesday, the guests were taken on a delightful tour over Nashville and through our beautiful Scarritt College. I wish that all of Methodism might see this beautiful structure and feel the same awe and reverence felt by those who enter its grounds. Besides having the opportunity of being with all of the central office staff and other leaders whose headquarters are at Nashville, I was delighted to meet Mr. Garfield Evans, who has been our Epworth League secretary in Cuba for several years. Mr. Evans is now in the States because of his wife's health. At present he is acting as field secretary of the Florida Conference. The chief business before the Council was the presentation and discussion of the report of the Educational Commission to the General Conference. The report was not favorably accepted by the Council.

I have some interesting news for my readers if you are interested in going abroad—to Europe, through the Holy Land, to see the Passion Play, and a real two months' tour of the old country. The Epworth Leaguers and their friends are having this splendid opportunity made possible through the Pilgrimage Tours in connection with the Temple Tours of Chicago. Because of the large number going, reduced rates have been secured. Tours are also conducted to the Yellowstone Park, the Canadian Rockies, and Mexico. If you are interested in any of these tours write me and I'll be glad to send you detailed information. It would be grand if we could secure a party of Louisianians to make either of these tours.

I am delighted with the reports coming from the unions over the State. Did I announce that I had been honored by having a Baton Rouge district union named for me? The Elizabeth Langford Union consists of Leagues in Ponchatoula, Hammond, Natalbany, Wesley Chapel and Springfield. The Verbeaucal Union in Lake Charles district is making plans for a week-end Institute to be held March 7-8-9. If your union is interested in having such an Institute, write to me and we will arrange one. I have met with the Shreveport City Union, and they are making big plans for the Efficiency Institute to be held there in February. Mr. E. O. Harbin is to be with us in the New Orleans and Shreveport institutes and he promises us something new and different in recreation. Leaguers in both cities are already enthusiastic over the Institutes.

I had the pleasure of spending a few minutes with Mary Searles this week. Am so glad to report that she is getting along so fine. She is improving daily and is now able to do quite a bit of typing and office work in her home. Keep up your good work and—occasionally—let your field secretary know of what you are doing. Very sincerely,
ELIZABETH LANGFORD,
Field Secretary.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria District—First Round
In the heart of Louisiana

Colfax, at Montgomery, Jan. 19, a.m.
Natchitoches, Jan. 19, p.m.
Marksville, Jan. 26, a.m.
Bunkie, Jan. 26, p.m.
Lottie, Feb. 2, a.m.
Melville, Feb. 2, p.m.
Alexandria, Feb. 3, Q. C.

Lecompte, Feb. 4, Q. C.
Boyce, Feb. 5, Q. C.
Opelousas, Feb. 9, a.m.
Eunice, Feb. 9, p.m.
Pineville, Feb. 12, Q. C.
Oakdale, Feb. 16, a.m.
Oberlin, Feb. 16, p.m.
Pleasant Hill, Feb. 23, a.m.
Montrose, Feb. 23, p.m.
Holloway, March 2.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—First Round

Leesville, Jan. 19, a.m., p.m.
New Iberia, Jan. 26, a.m.
Lafayette, Jan. 26, p.m.
Gueydan, at Gueydan, Feb. 2, a.m.
Lake Arthur, Feb. 2, p.m.
Acadia ct., at Church Point, Feb. 9, p.m.
Crowley, Feb. 9, p.m.
Indian Bayou, Feb. 16, a.m.
Rayne, Feb. 16, p.m.
Hornbeck ct., at Hornbeck, Feb. 23, a.m., p.m.
Sulphur and Vinton, at Vinton, Mar. 2, a.m.
Lake Charles, Mar. 2, p.m.
Cameron and Pine Grove, at Pine Grove, Mar. 9, a.m.
Abbeville, Mar. 16, a.m., p.m.

J. W. LEE, P. E.

Ruston Dist.—First Round.

Clay, at Clay, Jan. 19, 2 p.m.
Farmerville, Jan. 19, following night service.
Slmsboro, at Antioch, Jan. 26, preaching, 11 a.m.; Q. C., 2 p.m.
Haynesville, Jan. 26, preaching, 7:30 p.m.; Q. C., Jan. 27, 12 m.
Gibbsland, at Gibbsland, Feb. 2, 11 a.m.; Q. C., 2:30 p.m.
Arcadia, at Arcadia, Feb. 2, following night service.
Bienville, at Bienville, Feb. 9, preaching, 11 a.m.; Q. C., 2:30 p.m.
Calhoun, at Calhoun, Feb. 9, following night service.
Marion, at Bird's Chapel, Feb. 16, preaching, 11 a.m.; Q. C., 2:30 p.m.
Athens, at Wesley Chapel, Feb. 16, p.m.

R. M. BROWN, P. E.

Minden Dist.—First Round

Standard, at Standard, Jan. 19, a.m.
Q. C., 2 p.m.

Rochelle, Jan. 19, p.m.
Selma, at Selma, Jan. 26, a.m.; Q. C., 2 p.m.
Winnfield, Jan. 26, p.m.
Jena, at Jena, Feb. 2, a.m.; Q. C., 2 p.m.
Trout and Goodpine, at Trout, Feb. 2, p.m.
Ringgold, at Ringgold, Feb. 9, a.m.; Q. C., 2 p.m.
Hall Summit, at H. S., Feb. 9, p.m.
Campti, at Campti, Feb. 16, a.m.; Q. C., 2 p.m.
Coushatta, Feb. 16, p.m.
Plain Dealing, Feb. 23, a.m.; Q. C., 2 p.m.

All pastors, charge and church lay leaders, officers of the Woman's Missionary Societies, officers of the Epworth Leagues, and chairmen of the Missionary and Stewardship Committees are expected to attend these meetings. Go to the one most convenient.

W. R. HARVELL, P. E.

Best Remedy for Cough Is Easily Mixed at Home

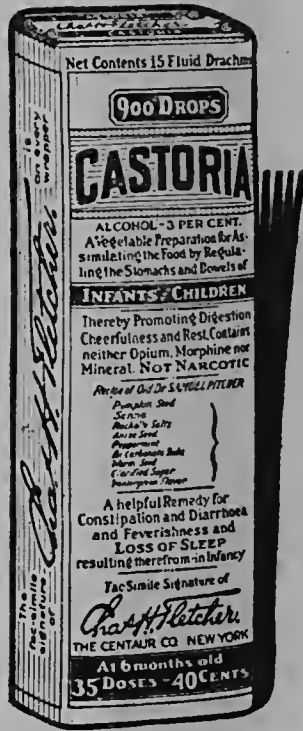
You'll never know how quickly a stubborn cough or chest cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It is also absorbed into the blood, where it acts directly on the bronchial tubes. At the same time, it promptly loosens the germ-laden phlegm. This three-fold action explains why it brings such quick relief even in severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.



When Babies CRY

Babies will cry, often for no apparent reason. You may not know what's wrong, but you can always give Castoria. This soon has your little one comforted; if not, you should call a doctor. Don't experiment with medicines intended for the stronger systems of adults! Most of those little upsets are soon soothed away by a little of this pleasant-tasting, gentle-acting children's remedy that children like.

It may be the stomach, or may be the little bowels. Or in the case of older children, a sluggish, constipated condition. Castoria is still

the thing to give. It is almost certain to clear up any minor ailment, and could by no possibility do the youngest child the slightest harm. So it's the first thing to think of when a child has a coated tongue; won't play, can't sleep, is fretful or out of sorts. Get the genuine; it always has Chas. H. Fletcher's signature on the package.

MILLER'S ANTI-PAIN OIL

Formerly known as

Snake Oil

Goes Creeping and Crawling Down into Creaky, Stiff and Swollen Joints, Limbering 'em Up in a Few Minutes.

This great oil, formerly known as "Snake Oil," is the only thing of its kind yet discovered. Will penetrate the thickest sole-leather in a few minutes. There is little wonder it gives warmth to muscular rheumatic pains, neuralgia, stiff joints, chest colds, and sore throat almost like magic. Over 5,000,000 bottles sold under absolute guarantee and less than a dozen bottles returned, a record probably never before equalled by any liniment.

Don't suffer longer, get this most penetrating oil liniment and know what it means to be free from pain. Special introductory generous size bottle for 35c at your druggist.

666

Is a Prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.

It is the most speedy remedy known.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Portables, School Books.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

ZONE MEETING, MINDEN DISTRICT

Zone number three, Minden District, held their fourth quarter regular meeting at Conshatta. All auxiliaries in the zone were represented except St. Maurice, which organization has not been active for some time.

The meeting was opened at the eleven o'clock hour by congregation singlug, "Praise the Savior All Ye Nations." The devotional was conducted by zone leader, Mrs. J. B. Fulton. The morning session was devoted to reading of minutes, roll call and reports from each auxiliary. These reports indicated the usual activities and good work being done.

Lunch was served by the hostess auxiliary, after which the members

MAN FELT BLOATED

For Distress After Meals, He Takes Thedford's Black-Draught and Says He Obtains Relief.

Gulfport, Miss.—"I have used Black-Draught for about five years," says Mr. George Chevalier, of this city. "I keep it in my house all the time.

"When I feel bloated, and have headache after meals, my method of taking Black-Draught is to take from a pinch to a level teaspoonful in my mouth, dry, and wash it down with about half a glassful of water, regulating the dose according to the situation by taking more or less, according to how I feel.

"I usually take a dose on going to bed, when needed, and am relieved next morning.

"I don't know of any medicine that I would exchange for Black-Draught. I believe if anyone is suffering from constipation, and would use Black-Draught as outlined above, he would get relief."

Thousands of other men and women find Black-Draught of great help in relieving common ailments, due to constipation, biliousness and indigestion.

Prepared from medicinal herbs and roots, of highest quality, carefully combined and packaged by automatic machinery.

NC-211

Thedford's
BLACK-DRAUGHT
for Constipation,
Indigestion, Biliousness

"Nervous, Weak, Could Not Sleep at Night—Felt Wilted"



Mrs. Hyde

Montgomery, Ala. —"Following motherhood I never seemed to be able to regain my strength or get back to where I felt well. I was nervous and weak, could not sleep or rest at night, and felt wilted and all dragged out. Thru the advice of a friend I started to take Dr. Pierce's Favorite Prescription. I have only taken it a short time and there is a marked improvement in my condition. I am much stronger, my nerves are much better and I can sleep." — Mrs. W. J. Hyde, 517 North Hull St. Fluid or tablets. All druggists. Write to Dr. Pierce's Clinic in Buffalo, N. Y., if you want free advice.

and visitors enjoyed about thirty minutes social period.

The afternoon session was called to order by singing, "Can the World See Jesus In You?" Mrs. Garrett read the Scripture lesson from Romans, 12th chapter.

The Standard of Excellence was reviewed and special attention called to some of the important points. A number of good talks were given on different phases of the work, and inspirational solos were rendered by Mesdames Stephens and Clarkson.

Gibson membership was discussed and Mrs. J. A. Water, of Conshatta, was appointed zone superintendent of Gibson members.

Upon motion of Mrs. Fulton, new zone leaders for the ensuing year were elected. Mrs. Henry Marston, Conshatta, was unanimously elected for leader, and Mrs. Fred Wilson, Jr., for secretary-treasurer.

Hall Summit Auxiliary invited the next meeting, which will be held some time during the first quarter, date to be named later.

MRS. A. H. MITCHELL,
Secretary-Treasurer.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Scotland, at Bethesda, Jan. 18-19, 11 a.m.
Meadville, at Bude, Jan. 19, 3 p.m. and 7 p.m.
Gallman, at Bethesda, Jan. 26, 11 a.m. and 1:30 p.m.
Hazelhurst, Jan. 26, 4 p.m. and 7:30 p.m.
Monticello, at Pleasant Grove, Feb. 2, 11 a.m. and 2 p.m.
Foxworth, at Sandy Hook, Feb. 9, 11 a.m. and 2 p.m.
Tylertown, at Tylertown, Feb. 9, 7 p.m.; Feb. 10, 10 a.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—First Round

Preutiss, at Bassfield, Jan. 19, 11 a.m. and 2 p.m.
Hattiesburg, Court Street, Jan. 21, 7:30 p.m.
Collins, at Collins, Jan. 26, 11 a.m. and 2 p.m.
Mt. Olive, at Mt. Olive, Jan. 26, 7:30 p.m.
Williamsburg, at Williamsburg, Jan. 29, 11 a.m. and 2 p.m.
Silver Creek, at Silver Creek, Feb. 2, 11 a.m. and 2 p.m.
Sumrall, Feb. 2, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 5, 7:30 p.m.; Feb. 6, 10 a.m.

W. A. HAYS, P. E.

Jackson Dist.—First Round.

Yazoo City, Jan. 19, 11 a.m. and 4 p.m.
Yazoo circuit, at Lintoula, Jan. 19, 2 p.m. and 7 p.m.
Terry, at Byram, Jan. 26, 11 a.m. and 2 p.m.
Madison, at Madison, Jan. 26, 7 p.m.; Jan. 27, 10 a.m.
Camden and Sharon, at Camden, Feb. 2, 11 a.m. and 2 p.m.
Canton, Feb. 2, 7 p.m.; Feb. 3, 7 p.m.
Fannin, at Fannin, Feb. 9, 11 a.m. and 2 p.m.
Harrisville, at Harrisville, Feb. 12, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Cleveland, Jan. 18, 11 a.m.; Jan. 19, 11 a.m.
Porterville, Jan. 26, 11 a.m.
The Missionary Institute will be held in Central Church, Meridian, be-

ginning at 9:30 a.m., Jan. 16. Bishop Darlington will be the principal speaker.

T. J. O'NEIL, P. E.

Newton Dist.—First Round

Union, at Union, Jan. 19, 11 a.m.; 1:30 p.m.
Decatur and Hickory, at Decatur, Jan. 19, 3:30 p.m.; 7 p.m.
Trenton, at Independence, Jan. 25, 11 a.m.; Jan. 26, 11 a.m.
Forest and Morton, at Morton, Jan. 26, 3 p.m.; 7 p.m.
First Church, Laurel, Jan. 31, 7 p.m.
Laurel, Kingston, Feb. 2, 11 a.m.; 2:30 p.m.
West Laurel, Feb. 2, 7 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—First Round

Ocean Springs and N. Biloxi, at O. S., Jan. 19, 11 a.m.
Handsboro and Nugent, at Handsboro, Jan. 19, 7:30 p.m.
Carriere, at Carriere, Jan. 26, 11 a.m.
Poplarville, Jan. 26, 7:30 p.m.
Coalville, at Coalville, Feb. 2, 11 a.m.
Biloxi, Feb. 2, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 9, 11 a.m.
Gulfport, Second Church, Feb. 9, 7:30 p.m.
Gulfport, First Church, Q. C. Wed., Jan. 15, 7:30 p.m.
Wesley Memorial, Thursday, Feb. 13, 7:30 p.m.
Long Beach, Q. C., Feb. 12, 7:30 p.m.
Missionary Institute at Main Street Church, Biloxi, Tuesday, Jan. 7. Let

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

every charge be well represented at this Institute.

J. L. SELLS, P. E.

Vicksburg Dist.—First Round.

Oak Ridge, at Oak Ridge, Jan. 19, 11 a.m. and 3 p.m.
Mayersville, at Mayersville, Jan. 22, 11 a.m. and 1:30 p.m.
Hermanville, at Hermanville, Jan. 26, 11 a.m. and 3 p.m.
Utica, at Utica, Jan. 26, 7 p.m.; Jan. 27, 10 a.m.
Gloster and Liberty, at Woodland, Feb. 2, 3 p.m.; at Liberty, 11 a.m.
District Sunday School Council, Crawford St. Church, Vicksburg, Dec. 5, 10 a.m.

L. E. ALFORD, P. E.

WEAK EYES Strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

Piles Diseases of RECTUM AND COLON
Successfully treated without surgical operation. A painless, injection, scientific method. WRITE FOR BOOKLET.
DR. J. F. HILBURN, Specialist
305 Wallace Bldg., Little Rock, Ark.

Needless Pain!

Nowadays, people take Bayer Aspirin for many little aches and pains, and as often as they encounter any pain.

Why not? It is a proven antidote for pain. It works!

And Bayer Aspirin tablets are utterly harmless. You have the medical profession's word for that; they do not depress the heart.

So, don't let a cold "run its course." Don't wait for a headache to "wear off." Or regard neuralgia, neuritis, or even rheumatism as something you must endure. Only a physician can cope with the cause of such pain, but

you can always turn to Bayer Aspirin for relief.

Bayer Aspirin is always available, and it always helps. Familiarize yourself with its many uses, and avoid a lot of needless suffering.

BAYER ASPIRIN

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

MISSIONARY CONTRIBUTIONS INCREASE IN 1929

Reporting a decided increase in Conference assessments during the past year as well as increased contributions toward the missionary maintenance fund, Dr. W. G. Cram, General Secretary of the Board of Missions of the Methodist Episcopal Church, South, declares the year 1929 marked a decided upward trend in the financial situation of the Board of Missions and a vital increase in missionary interest throughout the bounds of Southern Methodism.

Dr. Cram reports that the treasurer's books of the Board of Missions show \$566,327 received on Conference assessments during 1929 as against \$558,678 received during 1928, an increase of \$7,649 for the year 1929. The year's increase on missionary maintenance amounted to \$24,445, the total amount collected during 1929 being \$677,850, as against \$653,405 in 1928.

The decided increase in the missionary maintenance fund, according to Dr. Cram, goes to prove that the Church is waking up to the great value and importance of the free-will offering for missions. The plan for the collection of a free-will offering for missions each year of the present quadrennium was adopted at the last General Conference of the Church, and according to Dr. Cram, has been the means of saving the Board of Missions from bankruptcy, has maintained the morale of the missionary force on the field, and has enabled the Board to make substantial advances along all fronts. The increase in voluntary contributions to mission work during the past year is considered a mark of approval throughout the Church, of the missionary maintenance plan.

WOMEN SHOULD LEARN

USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full directions for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans Dist.—First Round

Epworth, Jan. 12, p.m.; Jan. 24.
Patterson, at Berwick, Jan. 19, a.m.
Morgan City, Jan. 19, p.m.
Parker Memorial, Jan. 26, a.m.; Jan. 6.
Algiers, Jan. 26, p.m.; Jan. 29.
St. Martinville, Feb. 2, a.m.
Franklin, Feb. 2, p.m.; Feb. 3, p.m.
Felicity, Feb. 9, a.m.; Feb. 12.
St. Mark's, Feb. 9, p.m.
Delta ct. and Gallier Street, at Reserve, Feb. 16, a.m.

Rayne Memorial, Feb. 23, a.m.; Feb. 4.
Pastors will please give special attention to the answering of questions 6, through-10. This will require some attention before the holding of the quarterly conference. Particular stress will be laid upon the appointment of the Christian literature committee. Select persons who will help in securing the allotment of subscribers to the New Orleans Advocate.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round

Preaching Dates

Grand Cane ct., at Stonewall, Jan. 19, a.m.
Park Avenue, Jan. 19, p.m.
Logansport, at L., Jan. 26, a.m.
Greenwood and Bethany, at Greenwood, Feb. 2, a.m.
First Church, Shreveport, Feb. 2, p.m.
Mansfield, Feb. 9, a.m.
Oil City, at O. C., Feb. 16, a.m.
Mooringsport, Feb. 16, p.m.
Vivian, Feb. 23, a.m.

Quarterly Conference Dates

Ida and Hosston, at H., Jan. 14, 2 p.m.
Cedar Grove, Jan. 15, 7:30 p.m.
Grand Cane ct., at Stonewall, Jan. 19, 2 p.m.
Noel Memorial, Jan. 20, 7:30 p.m.
Logansport ct., at L., Jan. 26, 2 p.m.
Mangum Memorial, Jan. 27, 7:30 p.m.
Greenwood and Bethany, at G., Feb. 2, 2 p.m.
Park Avenue, Feb. 3, 7:30 p.m.
Mansfield, Feb. 9, 2 p.m.
First Church, Shreveport, Feb. 10, 7:30 p.m.

French OPERA COFFEE AND CHICORY
AMERICAN COFFEE CO., INC.
NEW ORLEANS

Oil City, at Oil City, Feb. 16, 2 p.m.
Mooringsport, Feb. 19, 7:30 p.m.
Vivian, Feb. 23, 2 p.m.

H. T. CARLEY, P. E.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.



DR. J. LAMAR



ADMINISTRATION BUILDING
NASHVILLE, TENN.



B. A. WHITMORE

Our 75th Anniversary

1855-1930

75 YEARS AGO the Publishing House of the Methodist Episcopal Church, South, was established by the General Conference of the Church.

During the year 1930 a most extensive celebration of this Anniversary will be held throughout the bounds of Southern Methodism.

Every Methodist should know about this great Publishing interest and the service it has rendered the Church.

The question has often been asked by practical business men of the Church, "Can the Church conduct a successful business?" The information that will be furnished to you this year will answer that question in a most interesting and convincing way.

Ask your pastor to keep your Church posted on this celebration, if you do not receive the splendid exhibits direct by mail.

If you would like to have your name on our mailing list, send it in at once, and you will receive, first-hand, the interesting story about one of the most successful enterprises of the Church and about which every Methodist can and will be proud.

This interesting story is being broadcast to all Southern Methodists through our Church literature, periodicals, weekly papers, daily newspapers, letters, and attractive colored folders.

METHODIST PUBLISHING HOUSE

(COLEBURY PRESS)

LAMAR & WHITMORE, AGENTS

NASHVILLE, TENN. SAN FRANCISCO, CALIF.
DALLAS, TEX. RICHMOND, VA.

The South's Largest Bookstore

Christian Advocate

NEW ORLEANS

Vol. 76—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3904.

ROBERT H. HARPER, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 23, 1930.

CHAS. O. CHALMERS, Manager.

EDITORIAL

IN GRATEFUL APPRECIATION

We desire to express our deep appreciation of the fine spirit of the presiding elders of the Conference in our patronizing territory who, with all the needs of our people at heart and with the desire that all our people be informed concerning the things that affect the work of Methodism in the kingdom, are leading in an effort to bring the circulation of the New Orleans Christian Advocate to TEN THOUSAND by the close of the last district Conference the coming spring.

From all quarters of our territory are coming letters of encouragement and we believe there is uniform agreement in the conviction that the Advocate is essential to the interests of our Church in Louisiana and Mississippi. As an example of the zeal being manifested in the matter, Rev. L. W. Cain, presiding elder of the Baton Rouge District, Louisiana Conference, and Dr. J. L. Decell, presiding elder of the Brookhaven District, Mississippi Conference, have arranged a joint fellowship meeting (Kentwood, La., January 30) devoted entirely to the New Orleans Christian Advocate. The program of this unique meeting will be found elsewhere in our columns.

There is something very fitting in this joint meeting, for Louisiana and Mississippi have always been closely associated in the work of the Church. There was a time when the work in Louisiana was a part of the Mississippi Conference; the two States are now joined in the same episcopal district, while the New Orleans Christian Advocate has served as the official organ of the Conferences in Louisiana and Mississippi since 1850.

"STUNTS VERSUS STUDIES"

Under the foregoing caption, in the advertising matter of a company engaged in institutional financing, Pierce and Hedrick, we find some paragraphs that should give valuable suggestions to any who are engaged in enterprises that depend for success upon the interest and co-operation of a large number of people. They are as follows:

"'Ballyhoo' in connection with the raising of funds for educational, religious, and general welfare institutions has run its course. A parade of bespangled elephants borrowed from an obliging circus manager cannot hide the weakness or exploit the strength of an organization which is making an appeal to the public, nor does it produce any arguments as to why money ought to be contributed.

"Stunts may have their place in a financial campaign, but after all, before the prospective giver signs his check, he wants to know what it is all about. He is far more

interested in management than he is in monkeys.

"Hence, he is stirred by a graphic statement showing needs, by reports revealing results accomplished, and by blue prints indicating the plan and scope of future work."

While our leaders do not put on a parade of elephants, they do often attempt to carry on the work of the Church without giving the people the information calculated to awaken their interest, stir their conscience and enlist their co-operation.

Hence the value, during this period of special activity for Missionary Maintenance, of study classes and all other means that will show our people the needs of the world, give them reports of what has been accomplished and inform them as to plans for future work.

STRANGE ATTITUDE OF SOME MEMBERS OF THE CHURCH

We are aware that those whom the following lines concern will hardly read them, just as those whom the preacher's remarks sometimes concern do not hear them, but we are led to call attention to a strange attitude on the part of some of our people. They are the people who regulate their church attendance by their opinion of or feeling toward the pastor. A steward was once heard to remark of a certain pastor that there were many members of the church who never heard him after his first sermon. Again it was said that such and such persons were coming to church because they liked the new pastor. Is not this a strange way to regulate church attendance, determine loyalty and manifest consecration? Fancy soldiers falling out of rank because they do not like the general!

But what is to be done about it? Frankly, we cannot say. At least, we cannot say what superficial things can be done, such as making "the services more attractive," "featuring" more music, assuring the people that the services will positively not last more than an hour, or any of the things that, analyzed, mean dependence upon ourselves. We know that we need more loyalty, but we are afraid that of ourselves we cannot develop that.

We know that we need a loyalty to the Church that does not center in the Church and in the pastor, but in God. For it is His Church, and we ought to remember that when considering our difficulties and our problems. It seems trite to say that we ought to pray, but that is the truth. We ought to pray the right kind of prayer. We ought to depend first of all upon the Holy Spirit. If, in this anniversary year of Pentecost, those of our people who are interested and loyal will, without means or method, tarry in upper rooms, we may with reason hope for the power that the Church needs.

TEN YEARS OF PROHIBITION

The meeting in Detroit last week of the Anti-Saloon League of America has served to direct attention to the fact that the Nation has now had ten years of prohibition. Since the world has tried alcohol for several thousand years, it would seem that a mere decade is a short period by which to determine the value of prohibition, but we are willing, if need be, to let the results of the decade decide the value of prohibition.

For prohibition has not been a failure. It cannot be denied that prohibition has been an economic benefit to the American people. Mr. Hoover, Mr. Babson, Mr. Ford and many others have said so. Greatly increased savings accounts, multiplied billions in life insurance, an unprecedented number of homes built, incalculable gain through better health, and the infinite possibilities opened through the improved and improving efficiency of sober men, are all on the side of prohibition.

Despite a nation-wide conspiracy to discredit prohibition, to ridicule and laugh it out of court, prohibition has brought other gains beside the increase of wealth. It has decreased drunkenness. How often do you now see a drunken man reeling on the streets? And those who are in a position to know declare that prohibition has reduced crime, despite all the lurid statements of some to the contrary. And it is not possible to estimate accurately the great moral and religious benefits of prohibition.

That there are difficulties in the way of enforcement cannot be denied. How could it be otherwise with a determined minority sparing neither time nor money to discredit prohibition? But we believe that improvement is being made and that prohibition will be enforced and the Constitution upheld by and by. To this end, those who believe in prohibition should be just as determined as those who are opposed to it. There are men who can juggle with figures and sometimes they seem to deceive the very elect. But in the end figures will not be made to lie. And everywhere we should endeavor to enlighten the people upon this great American issue, work to develop in them respect for the law and an attitude that will make the full enforcement of the prohibition law possible.

A revival conducted by the Russian Methodists in Harbin, Manchuria, in September, 1929, met with much success. Each night the little church was filled to capacity with people eager to listen to the preaching of the gospel, and a number were converted. This work among the Russian people in Manchuria is unique in that it is carried on entirely by the Russian Methodists themselves, the last missionary worker having been withdrawn from that field in the summer of 1927.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

1930 A MARVELOUS MISSIONARY OPPORTUNITY

By J. L. Neill, Pastor Crawford Street Church, Vicksburg, Miss.

The greatness of any event or incident in human history is determined by the effect it has on future generations. The signing of the Declaration of Independence on July 4, 1776, was not looked upon by many as very far-reaching. The fact is, it was ridiculed by most of the world's political leaders as a piece of pure folly. Movements were set in motion, however, which have changed the political life of the entire world and now July 4 is a great international holiday. Some of the greatest observances of the day are outside of these United States.

It is wise and exceedingly worth while that we pause in our busy lives and recall the origin and consummation of such events. The event in the early development of Christianity which has had its effect down through the ages is generally known as PENTECOST. It was the time when the Holy Spirit was given to the one hundred and twenty in the upper room just forty days after Jesus had gone back from earth to the Father. The multitude ridiculed this event, even saying that those who had experienced the outpouring of the Spirit were filled with new wine.

The year into which we are now entering marks the nineteenth centennial of this event and the happenings since Pentecost prove it to have been one of the greatest events in all human history. It takes its place alongside the birth, the death and the ascension of our Lord. The fact is, it marks the beginning of real missionary work. It was this incident which made a group of trembling, hesitating, doubting disciples the most mighty force the world has ever known.

Here we have the beginning of world-wide missionary work. There was much yet to learn and many religious prejudices to be gotten out of the way before the gospel could be preached to the Gentile world, but Pentecost is simply unthinkable. An experience like Pentecost could not remain bound up in old wine skins of Jewish ritual and phariseism. It simply had to break the shell and come out to carry its testimony to the whole world. Surely such an event ought to be worthily observed throughout the bounds of Christendom.

Our General Board of Missions is leading us in the early part of the year in a plan for prayer, fellowship and personal consecration which ought to give to everyone of us something of the same vision which came to the one hundred and twenty in the upper room just nineteen hundred years ago. God is just as ready to do for us as he was for them in that day. But the conditions must be met. Unity of desire, fellowship and prayer entered into the preparation for the first Pentecost. This is all provided for in the cultivation period through the district institutes, the group meetings, and the mission study classes.

The immediate results of Pentecost were effective evangelistic fervor and sacrificial financial liberality. These two factors always go hand in hand and they are the sure and certain evidences

of a real Pentecostal experience. What we are pleading for is that our whole Church realize another Pentecost. Only in this way can we hope to worthily observe this nineteenth centennial. All the conditions are favorable, God is ready, our personal need is great, and another Pentecost is the only effective antidote to the cry of millions, yea, billions of lost men and women throughout the world today.

Our Need

Our holy religion has ever been on the move to the westward. It did not originate in what we today know as the Holy Land, but was brought there from the east by Abraham. No man knows from what geographical section it came to the father of the Jews. Our only certain Biblical geography begins with Abraham in his Chaldean home. Christianity had its origin in the Holy Land, which today is one of the most un-Christian sections of the world. Its center of influence has gradually moved westward through the centuries. It is a sad tragedy, but a fact that must be admitted, that many of the former centers of Christian influence are today about as far removed from real Christian experience as it is possible to go.

It is only the Roman Church which would try to deny that the center of Christian influence is today to be found in these United States. But the question is, will it remain here? Christianity has successfully met and conquered every known enemy except wealth. A careful study of the downfall of other civilizations will no doubt show the desire for wealth and what wealth is supposed to bring has been at the bottom of their trouble. Nothing else is quite so insidious. The apostle spoke a prophecy as well as a fact when he wrote, "the love of money is the root of all evil." Few, if any, nations since the days of Christ have been as sorely tempted through wealth and what wealth is supposed to do as we are at present. Only another Pentecostal experience with its evangelistic fervor and its sacrificial giving can save us. It is for us to say whether money, or the desire for it, will be our spiritual ruin.

A nation once evangelized is the hardest to reach again when once they have lost the former fire. Another Pentecostal experience will enable us to make money our slave instead of its binding us with fetters. These United States of ours stand to-day at the crossroads. Our great wealth and the lavishness of our spending is creating international hatreds and jealousies unbelievable to those who have not had the contacts some of us have with other national and racial groups. Over six hundred thousand tourists leave our eastern seaboard every year for hurried travel in continental Europe. It is sad, but true, that their conduct is oftentimes most irritating to those older civilizations. Our action excluding the yellow races from the "quota lists" was a serious slap in the face of these human beings with possibilities as great as any people on earth. It is doubtful if there is a country on earth today where we are really loved.

But worst of all, the situation is continually growing worse. Our people seem blind and deaf to the sights and the sounds of jealousy and discontent. We are too much bent on our own pleasure and new methods of making and spending money. In many sections the family altar is almost a thing of the past. The god of pleasure has taken its place. Surely no people ever needed a Pentecostal experience more than we do at this time, AND IT MUST BEGIN IN THE MINISTRY AND MEMBERSHIP OF OUR CHURCHES. O LORD, IT MAY BEGIN IN ME RIGHT NOW!

The Whole World Need

World peace is certainly very desirable. But we wonder sometimes whether some of the organizations working thereto have any knowledge of even the first principles for a real, abiding peace. It is often possible that the surface indications would lead us to believe that peace is existing between individuals or nationalities, when in reality there is no peace. War is only a

surface indication of something that is in the human heart. With all our peace organizations, pacts, leagues of nations, and disarmament conferences, the fact remains that we are very far from real world peace.

The entire East is a seething caldron. Bolshevik Russia is carrying her atheistic philosophy to these millions of people with a fervor that we might emulate. India, Egypt and South Africa are galling under British leadership, yet no nation has ever given wiser rule to other peoples. All of Syria is in turmoil about the possible return of Jewish people to the Holy Land, and if at any time they do decide to go back in large numbers there will be bloodshed the like of which has not been known since the days of the Old Testament. France has more men under arms today than any nation ever had before during peace times. This is true of all Europe except Germany, Austria and Hungary, where their armed forces are determined by the Allied Powers. But these countries still hate, and where there is hate you have the seeds of war, even if disarmed. Italy is today in the best economic condition it has known for hundreds of years, but their leader is the most dangerous element to the peace of the world today. Nobody knows, and some of us think that he does not know, what his next step in any given matter may be. The new national groupings in Europe have in them constant seeds of war. The standing armies in some of these countries with not much more than one-tenth our population are larger than ours, and they are kept ready for action on a moment's notice. In our judgment the republics of South America are about as free from immediate trouble as any section of the world, and yet even there one finds conditions far from what they might be. With all our plans for peace and organizations looking thereto, the fact remains that we are as far from its realization today as ever before.

Wherein Is Our Hope?

World peace is not a matter primarily of nationalities, or racial and language groupings, but one of heart attitudes. True and abiding peace cannot come through treaties, pacts or documents of the most binding character. They will be only additional "scraps of paper" when the occasion arises unless the human heart is changed.

It has been my happy privilege to see men of racial and national groups, which hated each other with an almost unbelievable hatred, go into each other's arms like little children, planting kiss after kiss on each other's rugged cheeks amidst the tears of joy. There were no treaties or pacts needed to make them love and serve each other, and so it will be when we have laid the foundations in a real Christian experience for the whole world. This, therefore, is my plea to all Methodists: Let us study the situation in our own hearts, seek and find a Pentecostal experience, and band ourselves together to carry the testimony to the whole world, beginning even at home. IN THIS WAY THE PRAYERS AND PLANS OF OUR MISSION BOARD WILL BE FULLY REALIZED.

CHURCH EVANGELIZING THROUGH THE SUNDAY SCHOOL

By John W. Shackford

How may we best use the resources and agencies of the Church for the accomplishment of the great purpose for which the Church of Christ exists? We do well to remember that whatever these agencies may be, it is the Church that is commissioned by its divine Master to make a Christian world; it is the Church that is engaged in teaching religion; it is the Church that is engaged in evangelism; it is the Church that is engaged in missions.

How can the Church most adequately meet its obligation in evangelism to those who are a part of its regular constituency—children of our Christian families, members of our Sunday schools,

those identified with the on-going of the regular life of the Church?

If we talk of evangelism in the Sunday school it is not because this is something conceived of apart from, or over against, the evangelism of the Church. None but the unthinking can so regard it. And yet, when all is said, it ought to be perfectly obvious that the children, young people and adults, who gather from Sunday to Sunday in the Sunday school, but as a part of the Church, constitute, under the providence of God, perhaps the supreme opportunity of the Church for winning its way into the heart of the rising generation.

Whatever may be done to reach and to save those who are indifferent and on the outside—and this must not be neglected—nothing can compensate for failure on the part of the Church to give that guidance and help that is necessary to bring in to the fullness of the Christian life those who are already under the influence of its ministry.

It is because the work of evangelism in the Sunday school must be inwrought into all the processes and objectives of the Sunday school; because the Sunday school exists to make Christians, and because this objective must be lifted up into the forefront of its purposes and plans, that the General Sunday School Board has asked that our Sunday schools plan to give particular emphasis to evangelism in the early part of each year. It is because it is so easy to bring children and young people into the Church by slipshod and mechanical methods; because oftentimes they are predisposed to accept the invitation that is given them to become members of the Church, and sometimes without any very serious consideration of what is involved, that the Board has repeatedly called attention to the importance of pastoral leadership in the preparation of the teachers and officers, in order that they may be prepared in spirit and understanding for this high office of helping their pupils to see the brightness of that light which is not on land or sea, but which shines in the face of Jesus Christ, and which will shine in the hearts of those who are brought to the point where they are enabled to see him. It is to avoid the inconsiderate action that this preparation of the teachers and officers, and of the whole school, through prayer and consultation and proper planning, has been repeatedly urged.

Again, the suggestion has been made and the point of view has been urged, that the seriousness of this task is such that it is not fair to approach it thoughtlessly from the adult point of view, and to deal with the responsive child or youth in the same fashion that one would deal with a hardened sinner. Dr. Henry Churchill King has called attention to the fact that we need to consider in some of our methods of evangelism not only the number that may be led to an acceptance of Christ, but also the extent to which our unwise methods sometimes drive many others away and leave permanent injury in their hearts.

It has been a matter of repeated emphasis on the part of the General Sunday School Board that those who offer themselves for church membership, and, more especially, children and youth, present to our pastors one of their supreme opportunities to interpret the Church of Christ and help these new recruits to understand more fully the meaning of the Christian life and the obligations and privileges of the Christian Church. Here is a moment of religious susceptibility that ought not to be passed by, for it cannot be recaptured in all probability. Therefore the Sunday School Board continues to urge that children and youth who desire to unite with the Church first spend a while in training for church membership under the leadership of their pastors if at all possible.

This, in brief, is the significance of the Calendar of Evangelism in our Sunday schools which has been repeatedly approved by the General Sunday School Board:

January—to be devoted to Preparation.

February—to Personal and Class Evangelism.

March—to Training for Church Membership.

May we count upon our Sunday schools, under the leadership of their pastors, to join in this church-wide effort to win the pupils of our Sunday schools for Christ, and to train them more fully for intelligent appreciation of the Church and participation in its work?

Send to the General Sunday School Board, 810 Broadway, Nashville, Tenn., for free literature on Evangelism in the Sunday School.

THE PASTOR INSTILLING THE MISSIONARY SPIRIT

By Rev. John W. Moore, Pastor Wesley Memorial Church, High Point, N. C.

It has always been Methodism's laudable ambition "to spread scriptural holiness over all lands" and doubtless every faithful preacher among us has often said, "The world is my parish." With all this, however, we are not very ardently zealous to "evangelize the world in our generation!" 'Tis true we have some six hundred representatives in eleven strategic centers of the struggling nations, but what are these among the thousand million unchristianized souls in many lands?

What can be done, not as a temporary spurt or for spectacular display, but in a wholesome, permanent, cumulative way to increase the Church's interest so that far more may be undertaken and accomplished? We believe that our general leaders should preach more on this supreme subject; that our literature should be placed under the eye of every Methodist; that periods of special missionary cultivation should be seriously magnified in every congregation; that our capable, interested, numerous official lay members should be inspired and charged with very definite responsibility as those who must greatly assist in subsoiling the minds and saturating the souls of all our people with the infinitely urgent demands of Christ, viz: "Ye shall be my witness," "Disciple all nations," "Preach the gospel to every creature!"

Pastor and People

To do this we must remember two facts: First, that to mobilize all these forces and definitely touch and develop the individual Church membership the pastor is the indispensable leader! His is, therefore, the privilege and the responsibility for so equipping his membership for honoring and serving Christ that they will yield their substance, their efforts and their lives to Him! As the pastor re-examines his commission he will probably find it a genuine apostolic order, and as such he will wish earnestly and supremely "to preach and to testify" to all men that "Christ is Lord, to the glory of God!" He will specifically endeavor not only to save and edify those to whom he ministers, but he will seek to qualify his people to be worthy advocates of world-redemption.

The second matter to remember is that the local congregation is the unit of the divine Kingdom, just as the family is the unit in a nation. It is the foundation of the Kingdom, the means of accomplishing all gospel work, and it is the ultimate end of our life-long endeavor! If the local pastor and congregation, therefore, shall so co-operate as to become thoroughly imbued with the missionary spirit our wealth and energy, love and life will be gladly given!

Can these high ends ever be reached? Yes, to a commendable extent, provided that (a) we believe that this whole enterprise represents God's thought, will and love. This isn't to be a mere theory, but a dynamic truth! (b) If we further believe that to Christianize the "outside" world will save us on the "inside": "He that would save his life, shall lose it; but he that would lose his life for my sake shall save it," and "There is that scattereth yet increaseth, there that withholdeth more than is meet, but it tendeth to poverty." Let a congregation do large things for Christ's underprivileged ones and no local cause will languish! (c) If we either love or fear God we shall honestly

try to do our utmost, for how shall we disobey His commands, violate our convictions, dishonor His proffered fellowship, repudiate "His constraining love" and yet dare to hope for His approval or His pardon? "If I be a Master, where is my fear; If I be a Father, where is my love?" He asks! (d) Knowing the indescribable suffering and ruin wrought by sin wherever the gospel isn't known or accepted, is it possible to be real Christians and refuse sympathy and assistance? Shall we be "Priests and Levites" or "Good Samaritans?"

Our attitude toward a lost world will accurately and permanently determine! Let no professional smoke screen intervene! Hence let every member conscientiously, intelligently, and gladly adopt the program of extension before us, by utilizing all means of cultivating the missionary spirit. Carefully study, earnestly pray and wholeheartedly consecrate!

Why shouldn't every teacher teach, every leader lead and every preacher preach on every regular and special occasion during January and February that the entire congregation is thoroughly informed, deeply convicted, and enthusiastically dedicated to the proposition of BRINGING THIS WORLD TO CHRIST?

Enlist All the People

Probably the most discouraging feature of our work as pastor, in the interest of missions, is that not more than ten per cent of our potential strength is delivered upon the enterprise. Another is the disconcerting fact that our laymen do not seem at all to grasp their personal relation to it! It is entirely too much of a theoretical, clerical affair for busy, successful business and professional men to bother about! The best of our race may die as martyrs and the Christ of God may suffer the world's utmost ignominy and pain for a lost race, but it doesn't yet quite challenge the attention of our active, fortunate men! The thought doesn't grip; the cause fails to command! Among our multitudes of strong men some actually oppose the work, very many are indifferent and do nothing, while a small group of choice souls and a large number of small givers have done nobly. In the light of our prosperity, the world's spiritual needs, and the will of Christ, nothing but deep shame must cover the faces of Christians everywhere when a full knowledge of all the facts is revealed! "And the day shall declare it." But how can this feeble, fatal order of things be improved? Several very practical things should be done in every congregation: A strong, carefully selected committee of representative people who believe in the worth and urgency of the cause would mightily strengthen the pastor's public appeals as they lead in organizing mission study classes, distributing literature, canvass for funds and make themselves examples to the congregation as givers and leaders in a really adequate attempt to do the work. Their spirit would increasingly permeate the Church and the cause cannot fail to prosper thereby. Then, too, each member should be made to see that every Christian is to be "a witness to Christ" in his own way! Not all are called to give full time to the Church; some are, and these should be faithful and happy, but what are those to do who are permitted to spend time and strength in lucrative business and profitable professions? The answer seems clear and definite: Let each serve where he is, as far as possible, and with the proceeds of life's labors "send many others" to those beyond their reach! The pastor can effectuate this large service by securing a list of fine, available "specials" for the stronger organizations and individuals in his church, present them publicly and privately, and he will doubtless be cheered to see many select and support their own representatives in the several fields. This practice will prove so useful and satisfying that others will join those who do it, and thus there will be built up throughout the connection such "a line of defense and offense" and such a source of supplies that the army of Christ may be able to invade and cap-

ture every home and every heart in many lands for the life and fellowship of His love!

Much preaching, prayer, and consecration will bring all this to pass, so let us all along the line press the battle to the very gates for our Lord and King!

Thus begun, why not set apart one Sunday in each month for the deepening of this Christly spirit throughout every department of the Church? If he hasn't tried it, the pastor will experience several happy surprises, as he confines his studies on the monthly "Missionary Sunday" and during "the cultivation period" to the matter of universal redemption. He will realize that nearly all texts are of world-wide application; that nothing else bears so generous, satisfying and useful fruitage at home and elsewhere—that his own heart shall thrill with a note of glorious joy as he and his people increasingly enter into the love and labor sufferings of Him "who came not to be ministered unto, but to minister and to give His life a ransom for many."

WHAT SHOULD BE A MINISTER'S ATTITUDE TO POLITICS?

By Rev. James H. Felts

(The following paper was read before the Ministerial Association of the Corinth District and, at the request of the Association, sent to the New Orleans Christian Advocate for publication.—Ed.)

If I should answer tritely, no attitude whatever, I would not be far afield. However, the real answer must be determined by our answers to another question. Do we believe in a called ministry? If so, called unto what?

The editor of the California Christian Advocate strikingly says, "If the passion and glory of the Protestant ministry is to be perpetuated, we cannot too strongly insist that the ministry is not a profession, but a calling. A profession one chooses, as he does his clothing, because he likes it, and lays it aside as readily as an ill-fitting garment, because he has come to dislike it."

If we are merely professional men we have as much right to enter politics as any other class of professional men. More, we have an equal right to play the stock market, buy and sell "on the installment plan," or any other plan that other men employ to earn a living or supplement a salary.

So I ask three questions. 1. Do you believe in a called ministry? 2. Is there Scriptural support for this belief? 3. Does your Church recognize and teach such a belief?

The Discipline, page 67, paragraph 114, question: How shall we try those who profess to be moved by the Holy Ghost to preach?

Answer: 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? Are any truly convinced of sin and converted by their preaching?

As long as these marks concur in any one, we believe he is called of God to preach. These things we receive as sufficient proof that he is moved by the Holy Ghost.

The Bible speaks, Isaiah 61:1—The Spirit of the Lord is upon me; because the Lord has anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives; and the opening of the prison to them that are bound.

Acts 10:15—And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

1. Cor. 9:16—For though I preach the gospel, I

have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.

Surely no real Methodist will deny our faith and teachings with reference to a called ministry. Called unto what? Perhaps a reference to our ordination vows might clarify a bit.

Discipline, page 354, paragraph 662. In substance we claim to be "inwardly moved by the Holy Ghost." We answer affirmatively questions involving definite belief in the Bible. We agree to "search for the sick, poor, and impotent, that they may be visited and relieved." We agree, by the grace of God, to do these things gladly and willingly. We further agree, as much as lieth in us, "to maintain and set forward quietness, peace and love, among all Christian people, especially among them that are or shall be committed to our charge."

The Bible again. II. Cor., 4:5—For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Philippians, 1:21—For me to live is Christ, and to die is gain. I Tim., 4:2—Preach the word.

What is it all about? If political propaganda, with all its brood of ill-smelling, unwashed, unsanctified offspring and unholy alliances is included, then I am neither called to this work of the ministry, nor do I have any respect for such a call. The men who make no pretense to spiritual leadership, but plunge into the maelstrom of party politics without apology or scruples are entitled to more of respect, and get it.

If I have any knowledge of the meaning of words, pastors are men with one job, and one only,—the salvation of men through faith in Jesus Christ. Paul said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ." These and many other like scriptures are in perfect conformity with our ordination vows, our divine call, our supposed consecration.

With no less of emphasis I insist that in our work as pastor-preachers we are hurt and discounted every time we allow political coloring to so much as tinge our garments. Here will always be found "the smell of fire." Nor, my brethren, is this confined to the political hustings of our day. It is equally true in our church work. When we use propaganda, doing the work of "lobbyists" in the election of delegates to the General Conference, or the election of bishops, we do violence to our high calling, and sow seeds of discord and suspicion in our Conference and among our people.

So far as my information goes, there is not a single case on record in Holy Writ where a man called to the work of the ministry, and set apart to that work, was even inferentially engaged in political work, or anything that looked like it. Granted that Judas did a little political work on the side,—grant also that he had the grace to kill himself shortly afterward. Wherever ministers thundered their anathemas against men, sin was the ugly thing fought, salvation the glorious thing sought.

We belittle our calling, if we do not believe it, when we attempt to secure by political manipulation what we fail to secure by salvation and sanctification. If we could really fast and pray before the election of delegates to the General Conference, and the election of bishops, it is possible that there would be no change in the personnel of either delegates elected, or bishops,—but we would certainly remove much of the odor that often clings like a musty garment. I have personally witnessed a few scenes on a General Conference floor that robbed the bishopric of much of its sanctity.

If our gospel is even approximately what we claim for it, it is, and will be, altogether sufficient for "every good word and work." You need not be greatly concerned about the vote of a saved and consecrated man. You will not likely influence the other kind. And this leads me

to say that I seriously doubt if the recent presidential election was materially changed in the ultimate vote by the preachers who got into the fight. A few voters may have crossed party lines because of preacher activity, but about as many were prevented from so doing by that same activity.

I dare repeat here what I said during the presidential mud-fight: "If Smith is elected this country will not go to hell because of it. If Hoover is elected this country will not go to heaven because of it." Hoover was elected. I have seen no sprouting wings. I have heard no sound of falling walls. I breathe no atmosphere surcharged with holiness. But I do know that certain leaders will never regain the ground they lost during that hectic fight.

There is enough of worldliness among us without pastors going deliberately into the slime-pits of party politics. And I register the further conviction that a man really called of God to preach and do the work of a pastor has no time for other things. His "job" is nothing less than a man's, and calls for every atom of energy, soul and body, that in him is. Less than this is unfair to himself, his people, and his God.

Bold indeed is the man who dares proclaim his belief in a called ministry, and in the same breath includes specifications other than found in Holy Writ. If there be any doubt as to those specifications let him read again the answer of the Master to John Baptist's inquiry recorded in Matthew, 11:2-5—Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or look we for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them.

Here is our work, and here only. We are heavy losers every time we depart from God's program. And the cause we claim to espouse above all things is a heavier loser. Always we will find in party politics as much mud on one side as there is mire on the other. Happy is the pastor who so lives and preaches that men of all faiths and no faith may come to him for help in the time of distress and need.

We are saved by faith. We are kept saved by faithfulness.

Corinth, Miss.

JACKSON DISTRICT MISSIONARY INSTITUTE

The Missionary Institute of the Jackson District, held January 10 at Galloway Memorial Church, was truly a great meeting in every way. All but two pastors were present and every charge was represented. Brother J. T. Leggett called the meeting to order at 10 a. m. and in his devotional talk set forth the great challenge to the Church of to-day and appealed to all to give wholehearted consideration to the task before us. Brother J. L. Neill, our Conference Missionary Director, was present and before introducing the speaker of the morning, Rev. Vaclav Vancura, gave a brief outline of the policy of the General Board of Missions.

The message of brother Vancura stirred every heart, and for more than an hour his hearers were thrilled by the story of the transforming power of the gospel as interpreted and lived by Methodists in Czechoslovakia. In commenting on this address Brother Leggett said: "The hope of our work in Europe is in the type of people being converted, the college and university graduates." Such people are in better position to prove that it is not education that can alone meet the needs of humanity, but the transforming power of the gospel of Christ.

"That princely man," as brother Vancura called him, Brother W. D. Hawkins, was present and made his usual rich contribution to the occasion.

challenging the best in laymen and pastors. Dr. L. L. Cowen, our new and popular pastor at Gallo-way Memorial, gave a thrilling address out of the overflow of his rich experiences and successful ministry.

So well did Brother Hawkins present the claims of the Mission Study book, that in a little while 1,150 copies were ordered. All agreed with Dr. Cowen in regarding this institute the best ever attended by those present. The ladies of Gallo-way Memorial Church were up to their high standard in serving a delightful lunch.

A consecration service, led by Brother Neill, brought the institute to a fitting close, and preachers and laymen left for their homes with renewed faith, hope and courage, determined to make the year 1930 the best year for our Lord.

O. S. LEWIS.

MISSIONARY INSTITUTE AT NATCHEZ

The missionary institute for the southern part of the Vicksburg District was held in the Jefferson Street Church, Natchez, Monday, January 13, with the presiding elder, Rev. L. E. Alford, and the Conference Missionary secretary, Mr. W. D. Hawkins, directing. Every charge of the group was represented by its pastor and several lay representatives; and interest was sustained throughout. Rev. Vaclav Vancura of Prague, Czechoslovakia, addressed the meeting in a convincing way. He is sincere, bright, and eloquent. The ladies of the Natchez congregation at the noon period served a much enjoyed luncheon to the sixty-one visiting members of the institute.

After dinner the goals for the Mission Special fund were assigned each charge; and 300 of the study books, "The Church and the World Parish," were consigned. At the suggestion of the presiding elder it was decided to hold group meetings. Rev. J. E. J. Ferguson, pastor at Centerville, Miss., was elected chairman; and Rexie was agreed upon as place for the first meeting.

The institute was a success.

HENRY G. HAWKINS.

Natchez, Miss., Jan. 16.

NEWTON DISTRICT MISSIONARY INSTITUTE

Dear Doctor Harper: Forasmuch as others are writing you letters and articles concerning the missionary institutes that are being held over our three Conferences, it seemed good unto me also to tell you about the distinctive features of the best missionary institute it has ever been my privilege to attend.

In spite of extremely bad roads, more than two hundred of the loyal people of the Newton District gathered in our beautiful church at Lake to receive the gracious entertainment of Brother T. C. Cooper and his faithful people and to attend what Brother W. D. Hawkins said was the best-spirited (most spiritual and missionary-minded) institute he has been in this year.

Eight pastors were absent on account of impossible roads (some of these tried to come, but got stuck), yet Brother Hawkins had no trouble in disposing of all the Mission Study books that he had on hand. Besides this, 25 maps of Southern Methodist Missions were ordered to aid in the study of these books. This is a record for the Mississippi Conference, and possibly for Southern Methodism, according to Brother Hawkins. Furthermore, Mrs. T. B. Cottrell, Mrs. J. W. Abney, and Mrs. A. S. Oliver secured twenty-three subscriptions to the Missionary Voice during the noon hour, this likewise being an institute record. Moreover, with not one sign of complaint, but rather with eager desire, did each pastoral charge gladly accept its portion of the \$4,000 Mission Special quota to be raised by the Newton District.

It was a joy and an inspiration to have Brother Hawkins, Brother Neill, and Brother Vancura present to co-operate with Brother Gatlin, our

presiding elder, in the institute. Brother Vancura's great message, coming as it did fresh from the mission field, seemed a march of triumph for our Christ as He continues to walk into the hearts of the people of the nations.

It was decided that three missionary group meetings should be held in our district, with Brother Hawkins and Brother Vancura present at each, as follows:

Forest, on Tuesday, Jan. 28; Union on Wednesday, Jan. 29; Bay Springs, Thursday, Jan. 30.

The high point of the institute was the consecration service which came at the close of the affairs of the day. Brother Vancura sang two stanzas of "I Walk With the King" in the Czech language, after which the congregation joined in singing the last stanza in English. Brother Neill spoke concerning the present year being the nineteenth centennial of Pentecost, and the large place of testimony in the spread of the gospel, and the great need of the whole world being a brotherhood through another pentecostal experience. He then called the pastors and others present to the altar for a consecration of themselves. Prayers were offered by P. L. Blackwell, Mrs. T. B. Cottrell, J. A. Wells, A. S. Oliver, and H. A. Gatlin. Brother Neill led in singing "I am Thine, O Lord," congregation still kneeling, and benediction was made with prayer by Brother Neill.

Cordially yours,

GEO. H. JONES,
Secretary.

JOINT FELLOWSHIP MEETING

Baton Rouge (La.) and Brookhaven (Miss.) Districts at Kentwood, La., January 30

MORNING SESSION

L. W. Cain, Presiding

10:00-10:20 Devotions A. D. George
10:20-10:40 "In the Times When We Were One" R. H. Harper
10:40-11:00 "The Tie That Binds Now—The Advocate" L. L. Roberts
11:00-11:20 "The Advocate and Christian Education" G. F. Winfield
11:20-11:30 Recess.
11:30-12:30 Worship. Sermon by J. A. Smith
Lunch.

AFTERNOON SESSION

J. L. Decell, Presiding

1:30-1:50 Devotions S. A. Seegers
1:50-2:10 "Christian Literature—A Soul Saving Agency" F. L. Wells
2:10-2:30 "The Advocate—A Denomination and Kingdom Building Agency" by Del Longreear.
2:30 Round Table: "Wider Circulation of Our Advocate" led by W. C. Scott (10) and J. W. Sells (10) and others.
Music: Conducted by Chas. H. McEuen
Announcements.
Benediction.

CORRECTIONS IN LOUISIANA MINUTES

Eunice Charge

Dear Brother Harper: Please allow me to call attention to some errors noted in the Annual of the Louisiana Conference for 1929. The Eunice Charge is given credit for only \$10 for Mission Special, and for the Orphanage, \$70. My stubs show and I reported \$60 for Mission Special, \$134 for Orphanage, and \$2,770 as totals instead of \$2,686 as reported in the Annual.

Sincerely,

G. D. PURCELL.

Lecompte, La.,
January 13, 1930.

Rayville Charge

Dear Brother Harper: Please make a correc-

tion for the Rayville church. They paid all the Conference claims in full. Mistakes will happen, but we regret this error as future reference to the minutes discredit the charge and pastor.

Most cordially yours,

H. W. LEDBETTER.

West Monroe, La.,
January 13, 1930.

Springhill Charge

Dear Brother Harper: There is an error in the new Conference Annual in the statistical report for Springhill. I do not understand how this error crept in, but table No. 3 shows a deficit of fifty-one dollars for General and Conference work when as a matter of fact this church paid all obligations in full, including four hundred dollars superannuate endowment fund. Springhill church has a small membership, but they have a habit of meeting all financial obligations every year, and in order to give honor to whom honor is due, will you be kind enough to call attention through the Advocate to this error?

Yours sincerely,

G. A. MORGAN.

Springhill, La.,
January 16, 1930.

GRENADA COLLEGE LIBRARY

Early in December Grenada College issued a call to her alumnae and to the pastors of the North Mississippi Conference for books for the library. It was hoped that the college would receive a minimum of twenty-five hundred books in this way, as this number is needed to meet the requirements of the Southern Association. Up to date between seven and eight hundred books have been received, in addition to a number of cash donations. The college authorities wish to express their appreciation to every donor for his gift, and to thank one personally for the generous response.

However, we hope that we shall still receive many books yet. There are numbers of the ministers and alumnae who have not responded. Let us keep working until every one has done his part. Donations from any friends will be welcomed even if they do not happen to be alumnae or ministers. Books of literature, history, psychology, fiction, science, poetry, and religious education are needed.

Let us remember our goal, twenty-five hundred books, and let us not give up until that number has been added to the library.

Sincerely,

CORINNE LANEY, Dean.

Grenada, Miss.

NOTICE TO OUR SUBSCRIBERS!

By special arrangement with the author, we are now in position to furnish our subscribers with a copy of Dr. W. L. Duren's

BIOGRAPHY OF FRANCIS ASBURY

270 Pages, Bound in Cloth, for only \$1.50, under the following conditions:

Send us \$3.50 and receive a copy of the book by mail and a year's subscription to the New Orleans Christian Advocate.

Any of our subscribers can secure this book, which sells for \$3 at book stores, for \$1.50 simply by adding \$1.50 to the subscription price when renewing.

"Francis Asbury is the most distinguished man that the Methodist Church in America has ever produced, and the most important preacher that our country has ever seen." He was the first Bishop, and it is said that "he wore himself out in the service of God." "Probably no man of the pioneer days has a more distinct claim to the grateful homage of the American people than Francis Asbury."

Rev. W. L. Duren, the author, is well known in Mississippi and Louisiana. He is now serving as pastor of St. Mark Methodist Church at Atlanta, Ga.

Send orders to New Orleans Christian Advocate, No. 512 Camp street, New Orleans, La.

A PORTRAIT OF JESUS

Sermon By Rev. Wm. L. Robinson

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

We are so constituted that we need something visible before us as a guide. We need something that will appeal to us and challenge us. The engineer must have an object before him as he surveys the land. We will need an objective before us as we survey the new experiences of this year. Many of us will be tempted to go astray during the year 1930. We need some one to guide our feet and keep us on the right road. It will be very helpful to each of us if we will keep a portrait of Jesus before us. I want to give you a portrait of Jesus which I hope to keep before me during this year and all the years that are to follow.

As I look at this portrait of Jesus I see an expression of naturalness. Jesus never tried to camouflage anything. He was not posing for the photographer. He was not a grandstand player. There was nothing about Jesus of which he was ashamed. He had no apologies to offer. He never pretended to be anything except what he really was. Jesus moved among the masses and rubbed elbows with all classes of people with perfect ease. He was never cramped. He could enter heartily into the discussions of the wise men or he could talk to a Samaritan woman about her immortal soul. How we admire the naturalness of Jesus!

In most of us there are three types of men. There is the man as the world knows him. There is the man as the family knows him. And there is the man as he really is, or as God knows him. It would be much better for us and we would be more useful if we were more natural. Was that not one of the things which Jesus had in mind when he said: "Ye must become as little children?" We are only deceiving ourselves when we try to be unnatural. If you want to see the real beauty of a mother, watch her in the home and not on the crowded streets. She is more natural at home.

The tenderness of Jesus is very appealing to all those who love the souls of men. Those afflicted people who were healed by the touch of His hand must have felt in that touch the tenderness of a mother's hand. He laid His hands on little children and blessed them. The spirit of tenderness in these children met the spirit of tenderness as it came from the heart of Jesus. He appeals to children today, because of His tenderness. Jesus had a heart that was touched by the infirmities of men. The weeping of a widowed mother who had lost her only son touched the tender chord of His heart and caused Him to call the boy back to life again and give him back to his mother. The tenderness of His heart was expressed as He stood at the grave of Lazarus and wept. His heart is touched by our infirmities today.

Out in the world about us there is a lot of cold-heartedness. This machine age in which we live is driving the warmth of spiritual experience from the hearts of many of our people. There is a lot of tragedies in the world. So many consciences are being seared by disappointment and sorrow. Jesus is calling us to go out and minister to these people. They are all about us. But a cold-hearted formalism will never reach them and save them. We must have the tenderness and the compassion of Jesus. We must weep when they weep and enter into their sorrows with them. The minister who succeeds is the man whose heart is really touched by the needs of his people. Moses was willing to die with his people. The people will be glad to hear a minister who suffers with them.

Another appealing feature of the portrait of Jesus is His spirit of humility. See Him as He stands before mortal man and asks to be baptized of him. See Him as He comes from the wilderness after forty days of fasting and refuses to make the stones into bread in order to satisfy His own hunger. Though all power in heaven and earth is given unto Him and though legions of angels are ready to do His bidding, He submits to the

will of His Father. Let us see Him as He stands in the midst of men who are place-seekers and the shadow of the cross has fallen upon Him. He girds himself and washes the disciples' feet. Listen to Him in the garden of Gethsemane as He says: "Thy will be done." That is humility.

It is a fine thing for us to have our mountain-top experiences. We ought to make good resolutions as we stand on the threshold of a new year. But let us remember to go down into the valley of service where we will find most of our brethren. It is here that we will find the father with the afflicted son or some brother who has failed in his ministry. It is here that we can manifest the spirit of the good Samaritan. In so doing we will be cultivating the virtue of humility. Bishop Candler has well said that "Humility is rendering lowly service to lowly people."

We are impressed with the power which was manifested in the life of Jesus. Men were amazed as they saw the miracles which He performed. They stood in awe as they saw Him march triumphantly over all physical difficulties. But greater than this was His power to transform the lives of sinful men. He could change a selfish tax-gatherer into a philanthropist. He could change a demoniac into a sane man. He could cause a doubting Thomas to cry out, "My Lord and my God."

We have a lot of mechanical power these days. But do we have much spiritual power in our pulpits? Do men cry out for salvation as they sit under our ministry? Are men convicted of sin as we preach to them? Do we not do a lot of powerless preaching? What is the reason for all this? Most of us have our own answer to these questions. I am persuaded that one great trouble with me is that I do not always keep clearly before me a portrait of Jesus. Too many other things loom up before me and obscure my vision of Jesus. I need to see Jesus standing alone, far above everything else. I need to be filled with His spirit. Then I can go out and preach with power and men will know that I have been with my Lord. I long for an experience like that.

May we keep clearly before us this portrait of our Lord. May we follow in His train.
Coffeerville, Miss.

SAFETY SIGNALS

By Rev. S. J. Davies

"In his gracious providence God has given to us another year. A new year, bright with his promises, rich with all the fruitage of the achievements of man, and revelations in the way of new discoveries and startling inventions. Never before in all history has there been a year like unto A. D., 1930. A friend sent us in a radio a few days since to have and to hold until called for. The leading cities of the land are trying their best every evening to entertain us and a few more citizens of the commonwealth. It is true that occasionally their earnest efforts get crossed, and on bigger wave lengths seem to devour the smaller, and now and then static squalls and scratches, still we can hear the choicest music and listen to speakers on subjects worth while. If "music hath charms to soothe the savage breast," surely the people of these United States should be soothed, for the air is overlaid with melody by day and by night.

But I did not begin this "Signal" with the radio in mind. It is only one of many modernistic marvels. Others no doubt will follow in its train. With all these arts, sciences, discoveries and inventions, are we keeping pace in life, in spirit, in the great work of God's Kingdom in the hearts and minds and in the general conduct of this generation?

The Church is making but little or no increase in membership. An aged preacher said to me a few Sundays ago—I have no reason to doubt his statement—that it required two hundred Methodist preachers in 1929 for a net gain of one member. Now there are causes, if not reasons, for this small increase. The main cause lies in the

fact that our people are filling the towns and cities, and many, yes, very many of them, fail to unite with the Church when they change their rural home for an urban one. Some five years since, in making a religious census of our city, I was astonished to find in one of the suburbs as many Methodists not connected with the church of which I was pastor as I had enrolled on the register. The trend cityward is a trend toward worldliness and away from the churches. Another cause of this loss lies in the fact that other churches are actively engaged in securing members. And many—yes, very many—of our converts are found among the members obtained by wide-awake pastors and officials of other denominations. Methodism thus contributes very largely to the upbuilding of other churches, at a loss of its own. We can only hope that the heavenly recorder is, after all, the best statistical secretary of the church militant and triumphant, and that when the general roll is called there will be no deficit in numbers among the people called Methodist. And now, beloved of our faith, if you have recently "moved to town," seek your own spiritual home, as well as your other home.

* * *

This leads on to other trains of thought. Many good people are very sensitive, and feel that they are not properly evaluated or appreciated while attending service for a time at a new place. Now, of course, the glad hand and sympathetic word of welcome has its place, but there are other considerations of more worth in church relations. The Duke of Wellington knelt beside a workman in hodden gray at the chancel rail and said, "Here all men are equal." So in the great catholic Methodist Church. In this church, so far as its privileges are concerned, all are equal, and all have equal rights. Beside this every Methodist has a vested right in this church, be the edifice in city, village or country place. The general assembly of the saints never was and never can be localized. Though you may be a stranger to the new congregation, you are not a stranger to the Father's covenants of grace, and though not a member where perchance you may worship, you are a member of a great household of God's people. The hand-grasp may mean much, but the heart-grasp on things spiritual and eternal means infinitely more. So don't let your feelings be like wild vines trailing across wayward paths to be trodden on and crushed by careless feet, but rather be like unto a sturdy oak, firmly rooted and strong, for sometimes the best among us are thoughtless. I close with this bit of verse I stored in memory years ago:

"Even the snowdrop lets a shadow fall

As to the earth it softly sinks to rest;

So may the purest, whitest souls of all

Sometimes have faults to those who know them best."

AN OPPORTUNITY TO SHARE IN SUPPORTING MISSION WORK IN MANCHURIA

Dear Dr. Harper: In the January Missionary Voice, under the heading, "Work Among the Russians in Manchuria," is a call for help. There are three trained native girls, ready for work on a salary of only \$10 per month, per each. Now my heart is stirred and I am calling for some reliable person to employ one of these girls with me, each of us paying \$5 per month for the salary.

I believe in personal touch and long for the gospel to be given to those who are hungry for it and if necessary taken away from the indifferent and gospel-hardened members of the Church in our midst.

I have faith that there is some one who feels as I do about this and would be glad to take up this work with me.

Yours very sincerely,

MARY WERLEIN.

1528 Nashville Avenue,
New Orleans, Louisiana.

The Home Circle

FUN FOR ONE

By Edith Mitchell

We never see the animals,
Or ride now in the swing.
When we go walking in the park
We don't see anything.
Since baby had a drink one day
Out of a fountain there,
He cries to have one all the time;
We can't get anywhere.
So one of us must hold him up;
He's dreadful heavy, too.
The other one can only wait;
That's all there is to do.
And I don't believe he's thirsty,
Or really takes a drink—
He only likes to feel the drops
Splash on his tongue, I think.

—Exchange.

A PENITENT BOY

During the great war a story appeared which attracted much attention. It was the story of a mother whose unusually brilliant son gave his life on the field of battle. He was a genius and had flowered early. From youth up he had led his classes and won distinction at Oxford. He went to war and his life was blotted out instantly by an exploding shell. The mother dreamed a singular dream—she thought an angel appeared to her with the information that she might have her son back for five minutes. "Choose," said the angel, "what five minutes you will have. Will you have five minutes of his life when he was leading his classes at Oxford, or would you prefer to have five minutes of those days that he spent in the service of his country, those last days of his life?" The mother reflected for a moment, and said, "If I can have him back for just five minutes, I should prefer to have him, not as the Oxford scholar, nor during his soldier days. If I can have him but five minutes, I want to have him as a little boy and on a day that he had disobeyed me. I remember how he ran into the garden, angry and rebellious, and then in a little while he came back and threw himself into my arms asking me to forgive him. His face was hot and red; he looked so small and miserable and so precious, I saw his love in his eyes, I felt his love in his body pressed against my own, and how my love went out to him. If I can have him only five minutes, I want him back as that dear, little penitent boy."—Edgar DeWitt Jones, in the Christian Century Pulpit.

SHARING

Emma Florence Bush

"I can't eat it all, Muvver," said Robert, laying a piece of cake on his plate.

"Too big a piece of cake for a little boy," laughed mother. "Put on your hat and coat, and we will see if we can find something with which to share it."

Soon Robert had on his nice red coat, his new fur cap, and his warm mittens and leggings. Mother gave him the cake in a piece of paper, and taking his hand they walked along the garden path.

By and by they came to a little spruce tree, and it was full of little birds, twittering and chirping as they flew in and out among its branches.

"They would like the cake," said mother softly, and showed Robert how to crumble it up and throw it on the snow.

The little birdies ate every crumb and flew back to the spruce tree chirping happily.

"That is their way of saying 'Thank you,'" said mother. "We will come every day, and you shall save all the crumbs for them."

When Daddy heard about it, he took an old

barrel cover and nailed it to a long stick, which he stuck in the ground. This made a fine tray for the birdies, and the crumbs would not fall deep into the snow.

Every day mother and Robert visited the spruce tree and put all the bread and cake crumbs carefully on the barrel head, sharing them with the birds, who chirped happily and sang them many little songs during the cold winter days, until the warm spring sunshine melted the snow and they could find food again.—Pittsburgh Christian Advocate.

A QUEER BOY

He doesn't like study, it "weakens his eyes."

But the "right sort" of books will insure a surprise.

Let it be about Indians, pirates or bears.

And he's lost for the day to all mundane affairs; By sunlight or gaslight his vision is clear.

Now, isn't that queer?

At thought of an errand, he's "tired as a hound,"

Very weary of life and of "tramping around."

But if there's a band or a circus in sight,

He will follow it gladly from morning till night.

The showman will capture him some day, I fear,
For he is so queer.

If there's work in the garden, his head "aches to split,"

And his back is so lame that he "can't dig a bit."

But mention baseball, and he's cured very soon;

And he'll dig for a woodchuck the whole afternoon.

Do you think he "plays possum?" He seems quite sincere;

But— isn't he queer?

—Christian Advocate.

A HOMELY LITTLE PRINCESS

Did you ever hear of Charlotte Sophia Mecklenburg-Strelitz?

Well, she was the granddaughter of a Duke of Mecklenburg in South Germany and grew up in a great palace and had to spend much of her time in studying and learning domestic arts.

You know, princesses are always supposed to be tall, stately and beautiful, but Charlotte was not. She had homely features and was small and low of stature.

But she had something better than beauty. She had good, common sense, was lively, well educated, and had a good, kind disposition.

At that time what is now Northern Germany was called Prussia, and Frederick the Great was overrunning and despoiling the southern part which was then a separate country called Germany.

Princess Charlotte was just sixteen, but more intelligent and accomplished than most girls of that age. She was much troubled at the horrors and miseries that the hated Prussians were causing her beloved Germanland, and she wrote a letter to the Prussian Emperor.

This letter was beautifully written, without a blot, and reflected a great deal of credit upon both the heart and mind of the little princess. In it she denounced war and praised the charms of peace.

This letter was printed in the papers and happened to be read by a young prince over in England. He said, "That is the lady whom I shall select for my consort. Here are lasting beauties of character. She is fitted to be the queen of any nation."

That prince was Prince George of Wales, who in less than two months afterwards became King of England.

He did not forget his decision in regard to selecting a queen, but wrote across the sea to ask for his princess.

One day some girl friends of Charlotte were talking about whom they would marry. "I shall never marry," said Charlotte. "I am such a homely little person no one would want me."

Just then the postman's horn sounded, and one said, "There is your sweetheart, Princess."

This proved to be a fact. The postman brought a letter from King George asking her to marry him and though much surprised Charlotte answered, "Yes."

The wedding was a splendid affair. Charlotte's dress was of white and silver, with a long mantle of violet velvet lined with crimson fastened on one shoulder with a bunch of large pearls.

They led a simple, happy married life. George III was a loyal, devoted husband, though he made political blunders.

They did not enjoy the costly entertainments of court life, but did not shirk from their duties as king and queen. However, their happiest hours were spent in the country in rural retreats.

Of Queen Charlotte's children, four mounted thrones, and one was the father of Queen Victoria.

Queen Victoria inherited her strong domestic qualities and best elements of womanhood from her grandmother, the homely little princess of Mecklenburg-Strelitz.—Mary Davidson Ammerman, in Exchange.

WHY LEO WAS CALLED HOME

Leo filled the wood-box, and did the few other chores that fell to the share of the second boy in the family; then he hurriedly dressed for school. He did not wait for his brother and sisters that morning, for he wanted a game of ball before nine o'clock. He was in the full enjoyment of his sport when Charles came directly to him and said: "Mother wishes you to come home at once."

The ball was in Leo's hands. He stared blankly at his brother.

"Wh—what is the matter?" he stammered.

"Nothing."

"Anybody sick?"

"No."

"But why does mother want me?"

"I don't know," Charles answered; "she merely gave me that message for you."

The Leo children were trained to obedience. Leo had no thought of doing otherwise than his mother bade him. He dropped the ball, relinquished the game with a sigh, and with a word of explanation to his comrades was off.

Home was a half-mile away; slowly he traversed the road over which he had sped a few minutes before. It had never seemed so long. As he drew near the house he saw his mother standing by the big table stirring gingerbread. She looked up with a smile, a kind, cheery smile, that had nothing in it to put a boy who was on the verge of crossness still more out of humor.

O, yes, she said, gently; "you left your coat on the floor of your room, and I thought it would be better for you to come home and hang it up."

It was said so quietly as if it were a most natural thing to ask him to walk a mile to put his coat in its proper place.

Leo sped upstairs. His room was in perfect order except that the coat was lying just where he had thrown it.

This was not the first offense of a like nature. O, no! many were the reprimands he had received for tossing aside his garments and leaving them where they chanced to fall. He had always pleaded, "I didn't think!" or "I forgot!" Then it would slip his mind until he was caught in a similar error. Now he hung his coat in the closet, and then he went slowly downstairs.

"Is that all?" he asked of his mother.

"Yes," she said pleasantly, "that is all." He turned to go.

"Wait a minute," she called. "Here is a hot ginger-cake for you. It will taste good on your way back."—Exchange.

Helen was at her first party. When refreshments were served, she refused a second helping of ice cream with a polite, "No, thank you," although she looked wistful.

"Do have some more, dear," the hostess urged.

"Mother told me I must say 'No, thank you,'" the little girl explained, "but I don't believe she knew how small the dishes were going to be."—Selected.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHED'S COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Founder's Week Conference will be held at the Moody Bible Institute, Chicago, February 3-6.

The 11th national convention of the Y. W. C. A. will be held in Detroit, April 25 to May 1, 1930.

Rev. J. W. Dorman, of Water Valley, preached last Sunday at Coffeeville, Miss., and at Goshen, Miss.

Rev. W. L. Doss, Jr., presiding elder, announces that the New Orleans District Conference will be held in Epworth Methodist Church, New Orleans, April 29-30.

Rev. T. O. Prewitt and his congregation expect to move soon from their temporary quarters into the new Millsaps Memorial Church building, Jackson, Miss.

We learn through a Mississippi daily that our church at Shubuta, Miss., is delighted with the new pastor, Rev. Charles Wesley, who was formerly pastor at Purvis.

Rev. James H. Felts, presiding elder of the Corinth District, writes that there is a very fine spirit of co-operation in the district and that earnest work is being done by the pastors.

The annual ladies' night and installation of officers of the Kiwanis Club of Brookhaven, Miss., was held in the dining hall of the Whitworth College, Jan. 10. Dr. Winfield delivered an address.

One hundred of the 119 churches of the Aberdeen District, North Mississippi Conference, were represented by 200 persons at the recent missionary meeting for the district held at Nettleton, Miss.

The daily press reported that the missionary institute for the Columbus District, North Mississippi Conference, held at West Point, Miss., on Jan. 15, was well attended, in spite of the unfavorable weather.

The Methodist Messenger of First Church, Shreveport, for Jan. 17, reported that Rev. S. J. Davies had been ill for a week with influenza. He is well known to our readers as the author of "Safety Signals."

In the sub-story of the church, on the evening of January 9, the congregation of Jefferson Street Church, Natchez, Miss., gave a delightful reception in honor of the new pastor, Rev. H. G. Hawkins, and his family.

Rev. J. T. Barrett, a young preacher who is studying at Millsaps College, is desirous of assisting in revival meetings as a singer. He can

arrange for absence from his class work, if any pastor should desire his services.

The ladies' auxiliary of the Memorial Home in New Orleans is giving a silver tea at the home, 815 Washington Avenue, this afternoon, from 2 to 6 o'clock. We hope to hear of a goodly offering received for this worthy institution.

"Capitol Street Methodist Church services are attended by the largest congregations in recent years," said a recent issue of the Daily Clarion-Ledger of Jackson, Miss. Dr. T. M. Brownlee, the pastor, preached last Sunday on "The Value of Religion."

We are very grateful to Brother L. J. Howard, a member of our church at West Point, for 25 subscriptions and renewals. Rev. W. R. Lott, who always looks after the interest of the Advocate in any church that he serves, is the pastor at West Point.

Rev. E. G. Mohler, Sunday school extension secretary of the North Mississippi Conference, preached at both services of our Church at Lambert, Miss., on January 12. The pastor, Rev. T. B. Thrower, had been called to Mayhew, Miss., to attend a funeral.

Rev. John C. Chambers, Mississippi Conference S. S. Supt., has recently added to his many duties by teaching a course in Millsaps College on the 'Small Sunday School,' the main purpose being to prepare a group of approved instructors to teach in Cokesbury schools during the summer.

Among recent speakers at the chapel services at Millsaps College was Dr. L. L. Cowen, the new pastor of Galloway Memorial Church, Jackson. He spoke on "Self-Mastery." One who has been hearing him writes: "Dr. Cowen has easily won the hearts of old and young alike in his new charge."

The Grenada Sentinel reports that the recent quarterly meeting of the workers' council of the Sunday school of our church at Grenada began with a delicious supper in the dining room of the church, after which a fine program was carried out, and several items of important business disposed of.

The Lincoln County Times of Jan. 16 carried the following: "The Exchange Club of McComb had as their guest speaker on last Thursday evening Dr. G. F. Winfield of Whitworth College. Dr. Winfield was accompanied by the Whitworth Glee Club, who furnished delightful entertainment for the Exchangers."

The school of missions being conducted this week in the Grace Church, Jackson, Miss., was most carefully planned and advertised by the pastor, Rev. B. M. Hunt, and great good is expected to be accomplished. Rev. Vaclav Vancura will address the school at the general assembly hour to-morrow evening.

Rev. R. S. Walton, our pastor on the Sulphur and Vinton Charge (La.), is now getting out a bulletin for the charge. The initial number bore on the front page a picture that was made by the pastor's son, Warren Lewis. From the bulletin we learn that the pastor is putting on the cultivation period in his churches.

The special offering taken at First Church, Shreveport, at the close of Bishop Darlington's sermon on the morning of the second Sunday in January, amounted to \$2,913.73. The pastor, Dr. Robert E. Goodrich, and his people are working to bring the amount to \$5,600 and provide for the building of a church at Vilvore, Belgium.

We learn through Rev. A. T. McIlwain, pastor of First Church, Greenwood, Miss., that Rev. S. H. Caffey, our pastor at Belzoni, Miss., was operated upon for appendicitis in the King's Daughters' Hospital in Greenwood on January 14. At last report he was doing nicely and hoped to be back on his charge within ten days or two weeks.

Rev. W. D. Kleinschmidt, the enterprising pastor of Mangum Memorial Church, Shreveport, La., has announced a fine plan for the missionary cultivation period in his church, using various dates

until Feb. 23. On February 16 a missionary pageant will be presented and the closing night of the period of cultivation the pastor will discuss "Our Debt to Others."

The Protestant pastors of Bunkie, La., have formed a ministerial union and the first regular meeting was held on January 6 in the library of the Methodist parsonage, Dr. John F. Foster, pastor of the Methodist Church, being the host. Dr. Foster is the chairman of the union. Dean Trimble and Rev. J. H. Wyatt took part in the program of the day.

Dr. Lawrence L. Cowen, pastor of Galloway Memorial Church, Jackson, Miss., since taking up his work as pastor, has through the method of personal evangelism received 132 members into the fellowship of Galloway Memorial, 30 of whom were received by profession of faith and baptism. Great congregations are attending upon his ministry in Mississippi's capital city.

A prize of \$200 is being offered by the Christian Herald for the words of an appropriate hymn to commemorate 1930 as the 1900th anniversary of the Day of Pentecost. If any reader of the Advocate should be interested in the matter, the Pentecostal Hymn Editor, Christian Herald, 419 Fourth Avenue, New York City, will doubtless be glad to send information concerning it.

Mr. W. D. Hawkins, Mississippi Conference Missionary Secretary, writes as follows: "All honor to Coalville Charge and the pastor, Rev. George G. Yeager. Coalville Charge, under the leadership of Rev. Geo. G. Yeager, pastor, has the honor of being the first charge to pay their Mission Special quota for 1930, and have the further honor of over-paying it; this is fine, and I heartily congratulate them."

The editor had the privilege of taking part in the program incident to the celebration of the tenth anniversary of prohibition by the W. C. T. U. of New Orleans in the Y. W. C. A. assembly hall on Thursday of last week; also of delivering the address upon General Lee when members of the Kappa Alpha fraternity placed a wreath at the base of the Lee monument in New Orleans on last Sunday afternoon.

Harrowing stories of wholesale cannibalism have recently been added to the tales of horror recounted of famine and cold that are reported to have taken 2,000,000 lives in China within eight months. Typhus, grim sister of famine, is charged with the death of unnumbered thousands, and 3,000,000 Mohammedan fanatics are accused of slaying all the adult males of numerous villages of Kansu Province.

Seeing our note of the large number of persons present at a recent prayer meeting at our First Church, Corinth, and our suggestion, "Let us hear of other well attended midweek services," Rev. C. M. Crossley, the pastor, writes us that 68 persons were present at the prayer meeting in First Church, Waynesboro, Miss., on January 15. Thirty-two of the 68 are persons from 20 to 70 years of age. The goal of the church is 100.

We regret to receive the following note from Rev. J. W. Moore, the pastor: "The Methodist church at Pearlinton, Miss., on the Logtown charge, burned to the ground Sunday about noon. The fire seemed to have started around the flue, there having been a fire in the auditorium heater for Sunday school. This was one of the most beautiful church buildings in this section, being finished inside with hardwood. There was a thousand dollar insurance policy in effect."

Rev. L. W. Cain, presiding elder of the Baton Rouge District, writes: "The greatest missionary institutes in my knowledge of the district were held here at First Church, the 14th, and at Amite the 15th. The attendance was fine, and Bishop Darlington rose to his best at both places. His addresses were of the highest order, capturing everybody, and the meeting at Amite partook of the nature of a genuine revival. There is no

way of telling what he has meant to Methodism and missions in the district."

Mr. Edmond S. Verret, a veteran printer who had formerly worked for twelve years at the Linotype machine of the New Orleans Christian Advocate, died suddenly on last Friday afternoon soon after he had left the Advocate office, where he had come to visit with his fellow workers of other days. Mr. Verret had suffered with heart trouble for a number of years and had not been able to work for some time. All connected with the Advocate had a high regard for Mr. Verret and are grieved at his passing.

The list of ministerial appointments, pastors and presiding elders of the former Amite Circuit, now Adams Charge, Mississippi Conference, for 91 years of its 119 years of history is being published by the McComb City Journal, McComb, Miss., to-day. Copies containing this prized information may be secured from the publishers. Mr. S. E. Carruth, of Summit, Miss., is the chairman of the committee that has been engaged in preparing the history of this old charge. He is at the present time at Wilmore, Ky.

Dr. John F. Foster, pastor of our church at Bunkie, La., recently addressed the Rotarians of Bunkie, his theme being international politics bearing upon more favorable peace relations between the countries of the world. The local press said of the occasion: "Bunkie Rotarians were indeed fortunate in having Dr. John F. Foster address them at their regular weekly luncheon Thursday on 'International Affairs.' Dr. Foster is an exceedingly well-read man, and one who holds his hearers close to the subject which he has at hand."

Mr. D. F. Edwards of Kilbourne, La., writes: "The Methodist Church of Kilbourne, La., was the recipient, on New Year's Day, of a nice present in the form of a communion service by Mrs. James A. Roane of Ruston, La. Mrs. Roane made the gift in memory of her husband, the late James A. Roane, who died in Monroe about two years ago. The members of the church are grateful to Mrs. Roane for this valuable gift and take the method of expressing their appreciation to Mrs. Roane, who is now house matron at the Methodist Orphanage at Ruston, La. She is a sister of Mrs. John C. Stephenson, Mrs. D. F. Edwards and Miss Carrie Smith, all of Kilbourne, La."

We take the following from the local press: "The Rev. and Mrs. R. E. Rutledge, pastor of Seventh Avenue Methodist Church, and the congregation have purchased the Eighth Avenue Baptist Church and lot from J. S. Thompson, who bought it from the Baptist congregation last year. Mr. Thompson has sold this property to the church at a considerable discount on his purchase price, and an amazing discount on what he was offered for it by others after he had begun negotiations with the Seventh Avenue congregation. Rev. Mr. Rutledge and his wife have very much endeared themselves to the people of Seventh Avenue, Meridian, Miss., have won their confidence and esteem, and seem to be in position to lead them into great endeavors. The indications are that this church will make considerable progress this year."

Mrs. Eveline Mardis Hamrick, widow of John Stafford, who died in the city of New Orleans on January 14, was born on April 5, 1836, and she had been a member of the Methodist Episcopal Church, South, for more than eighty years. She was converted in the Poydras Street Methodist Church. This building was destroyed in the great fire that also destroyed the first St. Charles Hotel. She was married in her own home by Dr. J. B. Walker on June 6, 1854. From 1883 to 1893 she was a member of the class in Louisiana Avenue Church, being almost the last surviving member, and as regular as conditions permitted in her attendance on all church services. A son, Rev. J. H. Stafford, local deacon in our Church, living in New Orleans, writes: "Always a Methodist and having among the family such as 'Uncle Joe' Nicholson of the Mississippi Conference and

others who filled every variety of Methodist lay official positions, she remained a Methodist to the last . . . She passed to her reward to be with her Master and among the friends of days of yore."

NOTES FROM KINGSTON, LAUREL

I will take a little time and do what Rev. Ben P. Jacob suggested in a recent issue of the Advocate, viz: "Tell the preachers to write about their charges. Tell about revivals, prayer meetings, special activities, and all new developments."

We had an impressive installation service at Kingston, Sunday, Jan. 5, when the whole morning service was devoted to the installation of the stewards and Sunday school officers and teachers, according to the programs from our Publishing House.

We have settled on the man and the date for our Cokesbury school at Antioch. This Sunday school is breaking the record, so far, this winter, in that it hasn't gone into "winter quarters" yet. The Missionary Society at this church is functioning still.

We have decided to accept Brother Chambers'

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, TREASURER
GENERAL WORK, BOARD OF MISSIONS.
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

offer of a vacation church school for Kingston and a training school for both West Laurel and Kingston combined. These dates have been set, provided Brother Chambers can accommodate us at said dates. We decide on our Sunday school program Thursday night, Jan. 9. We are expecting a genuine increase in every way in this Sunday school this year.

Followed the directions of Dr. Todd for the superannuates' Christmas time, and made a plea that the Church, at least, go fifty-fifty with the old preachers during the Yuletide—give as much to them as they spent extra at Christmas. The envelopes have not all come in at this writing, but both churches made a contribution.

On the morning of Christmas Day, by some Junior Epworths, the Woman's Missionary Society of Kingston sent the pastor and family a nice Christmas shower, while the sun was shining most beautifully. Some of the men, also, got in on the affair. The parsonage family surely did appreciate this token of the Christmas spirit.

Had thirty-three at prayer meeting on the night of Jan. 2, without any special pressure. Discussed the "Call of the New Year." Our next subject is, "The People in Our Church We Can Do Without." The next subject is, "The People in Our Church

We Cannot Do Without." I believe the discussion of these subjects in the right spirit will do good.

The stewards have made the canvass for the pastor's salary, and the missionary committee is planning immediately to make an every-member canvass on church attendance, Sunday school attendance, and the Conference collections. Some men are on this committee who have never done church work before, but they are unusually interested and are going to help put the canvass over. This applies just to Kingston.

At the Senior League, Dec. 29, 1929, the League announced a social for the last night of the year. Just then it occurred to me to have a watch-night service after the League social. The watch-night service was then announced to be at the church beginning at 10:30. The League social was held at the home of one of their number. Didn't expect many out at this unusual hour and with practically no advertising, but three children, nine married people, and eighteen young people assembled and we had an interesting occasion and we were down praying when the new year arrived. This is a mighty fine way to face the new year's problems and opportunities.

On the night of Dec. 26, we had "College Night" at Kingston and our college students, home on their Christmas vacation, had charge of the service. Miss Alleen Aycock represented Mississippi State College for Women, and Morelie Wells represented Asbury College, Wilmore, Ky. They represented each college from the physical, social, educational, and spiritual standpoint. Our State College for Women is a great college and is doing a great work for the fifteen hundred girls that go there. Miss Aycock acquitted herself and her college well, and the unusually large attendance for prayer meeting night enjoyed her talk.

Asbury College was not so familiar with the crowd assembled and we found this college has some unique characteristics. It has no football nor intercollegiate games of any kind, but we found it had all necessary athletics for well rounded physical development in its curriculum. No one is allowed to attend it who uses tobacco in any form. They cannot use it between terms and be eligible. The merchants of the town of Wilmore, Ky., a town of two thousand or more inhabitants, will not sell tobacco to an Asbury student. Before class recitations and before each athletic game, a short prayer is offered. Each boy in the hall where Morelie Wells rooms (forty or more boys, I suppose) that took Christmas vacation left the college with one specific object, especially, viz., to win one soul, at least, to Christ while on the vacation. Here's predicting that, at least, 75 per cent won the soul to Christ! A great vacation, this! This college is an A-grade and ranks with the best in Kentucky or in the land.

I face the new calendar year with the blessed presence of the Comforter, with a stronger faith in the unadulterated Word of God, and appropriating the blessed promise, "Lo, I am with you always, even unto the end of the world."

Very thankfully yours,

J. A. WELLS.

There are several preaching places in the neighborhood of Morgan City, La., that can only be reached by boat.

Manchuria is one of the few remaining regions in the temperate zone where a really great fertile territory remains to be developed. It is being rapidly peopled by a flood of immigrants from Korea, China, and Japan. Thirty years ago the population was 5,000,000, while according to the 1927 census it had reached 27,000,000 with immigrants still pouring in. Through the Siberia Korean Mission, widely known as "The last stake driven by the late Bishop W. R. Lambuth," the Southern Methodist Church is carrying the gospel to the hundreds of thousands of Koreans who have come into this new country. Recent statistics give the number of full members and adherents of this Mission as 3,497.

REPORT OF THE LEGISLATIVE COMMITTEE OF THE GENERAL MISSIONARY COUNCIL

Going on record as opposing any increase in the general assessments of the Church during the ensuing quadrennium, the Legislative Committee of the General Missionary Council of the Methodist Episcopal Church, South, at the annual council meeting at Raleigh, N. C., in December, 1929, recommended that that body memorialize the General Conference of the Church, which meets at Dallas in May, 1930, to continue the same plan for missionary education and support which has proved so successful during the quadrennium just closing. The plan endorsed by the Legislative Committee refers to the January-February campaign for missionary cultivation and for the raising each year of a free-will offering for missionary maintenance.

This plan adopted by the last General Conference is conceded to have been the means of inaugurating a great forward movement in missionary interest and contributions.

The committee's report says: "The new and larger problems of missions involve an increased expenditure on the part of the Church, which in turn is dependent upon a better understanding of missions, by our people. The cultivation plan prepared by the last General Conference is best designed to accomplish both these objectives, as has been amply attested by the success it has already attained."

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
"The Modern Dish Cloth"
METAL SPONGE SALES CORPORATION
DEPT. 10, LEHIGH AND MASCHER STREETS PHILA.

The Legislative Committee, appointed by the Council at its annual meeting in Memphis in 1928, is composed of twelve outstanding missionary leaders of the Church. The report of this committee is signed by Bishop W. B. Beauchamp, chairman, and the Rev. L. H. Estes, secretary. The committee's report was approved by the Council.

THE METHODIST QUARTERLY REVIEW

January, 1930
W. P. King, Editor
Curtis B. Haley, Assistant
Price, single copies, 65 cents
For the year, \$2

As you will observe, live issues that will be before the General Conference are given due attention. This will be specially true of our April number.

This issue of the Review, many of our readers will agree, reaches high-water mark.

James A. Anderson, of the North Arkansas Conference, discusses "The Proposed Constitution."

James T. Bagby, Benton, Ky., a member of the Memphis Conference, writes on "Attainment and Progress."

James A. Burrow, of the Holston Conference, makes an analysis of "The Unjust Steward."

J. E. Crawford, Associate Secretary, Department of Stewardship, General Board of Lay Activities, raises the question, "Should the Methodist Episcopal Church, South, Change Her Financial Policy?"

E. H. Crowson, of Boylston, Fla., affords "Grist for the General Conference."

Nolan B. Harmon, Jr., editor of the Baltimore Southern Methodist, writes concerning "The Apostles' Creed in Methodism."

Ivan Lee Holt, pastor of St. John's Church, St. Louis, writes on "The World of To-day and the Problem of Evil."

B. C. Horton, editor of the Central Methodist, passes his estimate on the method of "The Open Cabinet."

W. T. Hinnicutt, pastor of our First Church, Elberton, Ga., has for his subject "Church Polity and Christian Democracy."

"Behaviorism—A Battle Line," is contributed by W. P. King, the editor. C. W. Mathison, Oviedo, Fla., defends the "One-Term Eldership."

B. B. Pennington, pastor of our Tulip Street Church, Nashville, Tenn., discusses "Unification of Christian Education in the Local Church."

There are also engaging reviews of fifty recent books.

CHURCH-GOING

The great problem with pastors everywhere is to get their people to go to church.

Indifference is stifling the spiritual life out of many a heart and home, and it is settling like a clotting fog over the church.

Many church members show a sinful apathy to all church services. Seemingly, they care nothing for the church till trouble, sickness or death comes. Then they turn to the church and call for the pastor.

Oh, what a pity that people neglect the church so grievously.

Many other church members hurry up all their energies in running the organizations in the church, and frankly excuse themselves from church-going by reason of their activities in the lesser institutions within the church.

This is the lament of every pastor that I know. The problem is becoming appalling. Something must be done. Church members must go to church. Christians must keep the church and her worship in the supreme place.

Don't hurt your church, your lesser organizations and yourself by neglecting the church or making something a substitute for it. Start in Sunday, and go to church regularly.—Dr. Robert E. Goodrich, in Methodist Messenger.

A wandering sunbeam can bring summer to your soul if it is bidden a welcome. Selfishness locks the door of the heart, but love breaks it open.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Gallman, at Bethesda, Jan. 26, 11 a.m. and 1:30 p.m.
Hazlehurst, Jan. 26, 4 p.m. and 7:30 p.m.
Monticello, at Pleasant Grove, Feb. 2, 11 a.m. and 2 p.m.
Foxworth, at Sandy Hook, Feb. 9, 11 a.m. and 2 p.m.
Tylertown, at Tylertown, Feb. 9, 7 p.m.; Feb. 10, 10 a.m.
J. L. DECELL, P. E.

Hattiesburg Dist.—First Round

Collins, at Collins, Jan. 26, 11 a.m. and 2 p.m.
Mt. Olive, at Mt. Olive, Jan. 26, 7:30 p.m.
Williamsburg, at Williamsburg, Jan. 29, 11 a.m. and 2 p.m.
Silver Creek, at Silver Creek, Feb. 2, 11 a.m. and 2 p.m.
Sumrall, Feb. 2, 7:30 p.m.
Heidelberg, at Heidelberg, Feb. 5, 7:30 p.m.; Feb. 6, 10 a.m.
W. A. HAYS, P. E.

Jackson Dist.—First Round

Terry, at Byram, Jan. 26, 11 a.m. and 2 p.m.
Madison, at Madison, Jan. 26, 7 p.m.; Jan. 27, 10 a.m.
Camden and Sharon, at Camden, Feb. 2, 11 a.m. and 2 p.m.
Canton, Feb. 2, 7 p.m.; Feb. 3, 7 p.m.
Fannin, at Fannin, Feb. 9, 11 a.m. and 2 p.m.
Harrisville, at Harrisville, Feb. 12, 11 a.m. and 2 p.m.
J. T. LEGGETT, P. E.

Newton Dist.—First Round

Trenton, at Independence, Jan. 25, 11 a.m.; Jan. 26, 11 a.m.
Forest and Morton, at Morton, Jan. 26, 3 p.m.; 7 p.m.
First Church, Laurel, Jan. 31, 7 p.m.
Laurel, Kingston, Feb. 2, 11 a.m.; 2:30 p.m.
West Laurel, Feb. 2, 7 p.m.
H. A. GATLIN, P. E.

Seashore Dist.—First Round

Carriere, at Carriere, Jan. 26, 11 a.m.
Poplarville, Jan. 26, 7:30 p.m.
Coalville, at Coalville, Feb. 2, 11 a.m.
Biloxi, Feb. 2, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 9, 11 a.m.
Gulfport, Second Church, Feb. 9, 7:30 p.m.
Gulfport, First Church, Q. C. Wed., Jan. 15, 7:30 p.m.

RED EYES Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

Wesley Memorial, Thursday, Feb. 13, 7:30 p.m.
Long Beach, Q. C., Feb. 12, 7:30 p.m.
J. L. SELLS, P. E.

Vicksburg Dist.—First Round

Hermanville, at Hermanville, Jan. 26, 11 a.m. and 3 p.m.
Utica, at Utica, Jan. 26, 7 p.m.; Jan. 27, 10 a.m.
Gloster and Liberty, at Woodland, Feb. 2, 3 p.m.; at Liberty, 11 a.m.
L. E. ALFORD, P. E.

NORTH MISS. CONFERENCE

Columbus Dist.—First Round

Cedar Bluff ct., at C. B., preaching and Q. C., Jan. 25, a.m.
Sturgis ct., at Sturgis, preaching and Q. C., Jan. 26, a.m.
Brookville, preaching and Q. C., Jan. 26, p.m.
Mashulaville ct., at Mt. Hebron, preaching and Q. C., Feb. 2, a.m.
W. N. DUNCAN, P. E.

Greenwood Dist.—First Round

Inverness, Jan. 26, night.
Greetings, brethren; glad to be with you again. We had a great year in the Greenwood District last year and good Annual Conference. Now let's all get down to a good, hard pull for a greater year in the work of our Lord.
L. P. WASSON, P. E.

Greenville Dist.—First Round

Leland, Jan. 26, p.m.
Shaw, Jan. 26, a.m.
Merigold and Sherard, at Merigold, Feb. 2, a.m.
Dubbs and Evansville, at D., Feb. 2, p.m.
L. M. LIPSCOMB, P. E.

MILLER'S ANTI-PAIN OIL

Formerly known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

Try it right now for Muscular Rheumatic Pains, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the back and limbs, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat and Tonsillitis.

This oil is conceded to be the most penetrating liniment known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in a few minutes.

Refuse imitations. Nothing like it. Get it at your druggist's, 35c bottles.

COLDS COST MONEY

It is estimated that a sufferer from colds loses three days' time from work in a year.

FORTIFY YOURSELF AGAINST COLDS, GRIPPE

Tone up your body with



DR. PIERCE'S GOLDEN MEDICAL DISCOVERY

All Dealers. Liquid or Tablets.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

A MISSIONARY POSTMISTRESS

In our society there was a shy, retiring, but faithful member who seemed to be losing interest for lack of a place in the activities. She could not sing, speak or pray in public and did not work well on committees. Yet she was earnest and loughed for a share in the great task. Finally we established just for her the new office of "Postmistress."

Many women in the congregation had magazines, books, music and other articles that they were willing to send to the mission field, but did not want to take the time and trouble to tie them up. Each country seemed to demand a different mode of wrapping. The post office was out of the way, so it was a nuisance to send them off. The missionary postmistress consented to receive all such articles brought to the meetings, wrap and mail them, send a letter with each parcel and

read the replies at subsequent meetings.

A box called stamp window was set on the table and each member was asked to put in at least one cent each time to be used as postage. Our postmistress grew so interested in her work that she called up members reminding them to bring their magazines. Missionaries thus received good periodicals regularly only a few weeks late. Hymn books for singing classes, picture charts for Sunday school work, Sunday school papers and carols, sheet music, and other articles were also sent from the society with no expense except for postage.

Correspondence was opened with several fields, needs were made known, interesting information was received and closer ties were formed.

Christmas boxes to which each contributed a gift were sent at the proper time. The society's interest was increased ten fold.—Methods for Workers.

CRAMPING SPELLS

Mississippi Lady Tells How She Suffered Until She Had Taken Cardui on a Friend's Advice.

Greenville, Miss.—In describing how she suffered several years ago, Mrs. Mattie Dalton, of 112 Pecan Street, this city, recently wrote:

"I would cramp, and my hands and feet would draw, so I came near having convulsions. I would have to stay in bed, sometimes a week, and when I would get up, I just dragged around, and did not feel like doing my work. I suffered a great deal with my back.

"A friend came to see me and saw how I suffered. She told me to try taking Cardui, which I did. I seemed to have more strength, after my first bottle. After I had taken about four bottles of Cardui, I saw a great improvement.

"I quit having such bad spells, and was stronger and better than in a long time. I gained in weight. I took a few more bottles of Cardui, and felt so well that I quit taking it.

"I certainly can recommend Cardui, for I know what it is to suffer, and I know that Cardui helped me."

Thousands of women have written to tell of the benefit Cardui has been to them, in helping them to build up their health.

Having helped so many others, Cardui should help you, too. NC-212

Take
CARDUI
50 YEARS
OF USE BY WOMEN

IF YOU HAD A NECK
AS LONG AS THIS
FELLOW AND HAD

SORE THROAT

ALL
THE
WAY
DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT
35c and 60c. Hospital Size \$1.00
ALL DRUGGISTS

SOME SIMPLE DEVICES

Very simple devices may be used to take away monotony from a meeting. In the room where one society meets one of the most helpful pieces of furniture is an old battered screen frame we have covered with burlap. On this we pin pictures.

At one meeting a strip of paper across the top carried the words: "Our Guests of Honor." Below were pictures of our missionaries and, after learning all we could about them personally, the screen was turned around and showed on the reverse side the places in which they worked.

Pictures of babies of all nations covered the screen when we wished to interest the mothers in the Junior work.

Special projects were brought to our members' attention by the old screen without a word being said. A list of things needed for a certain mission field was posted and articles made by the children to be sent to various fields were pinned on the burlap, making an inspiring display.

Loose leaf notebooks were given to one group of girls by a wise leader and they jotted down at each meeting anything that impressed them or that was new and interesting. At the end of a short time each girl was asked to look over her book, take from it the page that seemed to her the most novel or impressive and pin it on the wall—a very striking exhibit was the result. Posters were then evolved from the ideas on the notebook pages.

A contribution to the regular program by the children now and then brings out the mothers. An open meeting or mothers' party given by the children will teach the mothers more about missions than many programs of their own.

Palm leaf fans strewn about the church seats one Sunday bore the words, "We grew in India. If you wish to know many more interesting things about this country come to the

missionary meeting Monday." Japanese fans can be used in the same way.—An Exchange.

FROM GREENVILLE, MISS.

A most impressive service was held in the Methodist church Monday afternoon, conducted by Rev. T. M. Bradley, installing the officers of the Woman's Missionary Society for the new year. The officers installed were: Mrs. Read Dunn, president; Mr. T. B. Lewis, vice president; Mrs. W. C. Story, treasurer; Miss Helen Dunn, corresponding secretary; Mrs. Will Francis, recording secretary; Mrs. Paul Auerswald, superintendent of social service; Mrs. Edmund Taylor, Jr., superintendent of mission and Bible study; Mrs. S. F. Witherspoon, superintendent of supplies; Mrs. W. P. Kretschmar, superintendent of publicity; Mrs. A. D. Brooks, superintendent of local work; Mrs. George Vinzant, superintendent of young people; Miss Helen Dunn, superintendent of Juniors; Mrs. E. B. Henderson, of baby division.

The auxiliary is divided into four circles. Circle 1 has Mrs. Fulton Bell as chairman, and has 33 members. Circle 2, Mrs. Dan Murchinson, chairman, 33 members. Circle 3, Mrs. DeWitt Walcott, chairman, 29 members. Circle 4, Mrs. C. H. Fullerton, chairman, 32 members.

Each circle will meet with their chairman as hostess Monday at 3:30.

MRS. W. P. KRETSCHMAR,
Supt. of Publicity.

Dear Editor, Woman's Missionary Page: We have failed so far to give you a report of our Algiers auxiliary and some things it has been able to accomplish these last few months. We feel that we were quite successful in our Week of Prayer observance. The several nights' programs were carried out with some few omissions due to circumstances, but a lovely spirit pervaded the season and each lady who took part did her best.

The pageant, given at the close, Friday night, was very impressive and those who attended seemed pleased with the effect. A most satisfactory offering was obtained.

These ladies have been able to assist the pastor and stewards in many enterprises during the year and, while the membership is small, it is a faithful few who are always glad to do their part.

The pastor, Rev. Martin Hebert, conducted the installation service of newly-elected officers several weeks ago, devoting part of the Sunday night service to them, thus dignifying the ceremony. The following ladies hold offices for the ensuing year:

President, Mrs. E. H. Cayard; vice pres., Mrs. Jessie Summers; recording sec., Miss Esther Rhoades; corresponding secretary, Mrs. J. O. Melancon; treasurer, Mrs. Luella Lilly; publicity superintendent, Mrs. Martin Hebert; Volcc agent, Miss Minerva Gallinhouse.

On December 3 the annual bazaar and supper were given in the basement of the church, and a nice amount was realized, enabling the society to

OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 55-J.

file a good report with the pastor for Conference.

MRS. MARTIN HEBERT,
Publicity Supt.

VAUGHAN MISSIONARY SOCIETY ELECTS 1930 OFFICERS

On December 2, 1929, the Vaughan Missionary Society met in its regular session. The usual order of business was followed. Officers were elected for the coming year as follows:

Mrs. H. E. Frizell, president; Mrs. J. T. Brister, vice president; Miss Mary E. Frizell, secretary-treasurer and corresponding secretary; Miss Lula Presley, superintendent of young people; Mrs. Homer Beall, superintendent of children; Mrs. C. S. Cagle, superintendent of babies; Mrs. F. C. Hayden, superintendent of study; Miss Male Cagle, superintendent of publicity; Mrs. J. S. Henderson, superintendent of social service; Mrs. A. P. Swayze,
(Continued on Page 15)



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

Sunday School

LOUISIANA CONFERENCE

Rev. H. L. Johns of Carrollton Avenue Church, New Orleans, writes: "As to the date with our Sunday School Council for January 27, let me renew the invitation. We will meet on that evening. It may be that if you will come we can have a little supper and an enthusiastic meeting. Let me know if you will be with us."

Sunday, January 12, we left Alexandria for the sub-district meeting in the Lake Charles District, to be held at Crowley at 2 p. m. Our auto party consisted of the following Conference and district workers: Mrs. W. W. Holmes, Conference Superintendent of Elementary Work; Mrs. C. D. Atkinson; District Elementary Worker, and Rev. and Mrs. A. K. McLellan.

We reached Lafayette in time to visit their Sunday school, and were given a hearty welcome by the new superintendent, Mr. W. R. Beadle, the pastor, Rev. Louis Hoffpauir, and many others. We could see the afterglow of the recent Annual Conference at this place. Some of the saints were still talking about the great messages of the Bishops. The Lafayette Sunday school gave to the recent Annual Conference one of its young men, Rev. M. W. Beadle, who was appointed to the Washington Charge, Baton Rouge District.

En route from Lafayette to Crowley we stopped a few minutes at Rayne, La., and many of the leaders there, including the parsonage family, gave us a word of welcome. Brother McLellan of our party was once pastor at Rayne, and has many friends there.

The Crowley Institute opened at 2 p. m., with Mr. J. W. Wynn presiding. The devotional service was led by the pastor, Rev. C. K. Smith. We had representatives from Lafayette, Gueydan, Rayne, and Crowley. Much interest was shown by this group in our Sunday school work, and especially in the elementary work, which had its own group meeting, with Mrs. Holmes, our Conference Superintendent, presiding. She announced she had secured Mrs. O. C. Staton as District Elementary Superintendent, and Mrs. J. W. Wynn, as Sub-District Superintendent. With these two leaders, the Elementary Work in the Lake Charles District will no doubt go forward.

Mr. McLellan made an interesting talk on Missionary Education and Extension. The group meeting on the young people's work was led by Mrs. C. K. Smith, who is very much interested in this phase of our Sunday school work.

The Crowley institute wound up the third institute in the Lake Charles District since Annual Conference. They voted to have their Standard Training School, March 30-April 4.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

Mr. J. W. Wynn was elected chairman of the Board of Managers, and Rev. C. K. Smith educational director.

Your writer had the honor of serving the Crowley church as pastor from 1911 to 1915, and always enjoys renewing friendships.

Wednesday, January 15, we met with the Sunday school workers at Alexandria. The workers meet weekly, after the prayer service, for a study of the New Program of Work, led by the superintendent, Mr. T. W. Holloman. We noted the attendance at Sunday school last Sunday on the bulletin board was 587.

This plan of studying the New Program of Work after prayer meeting seems to add interest to both groups, the devotional group and the study group. The devotional group was led by the pastor, Rev. W. W. Holmes, and his theme was "The Conversion of John Wesley."

Rev. Guy M. Hicks was a welcomed visitor to our city, in the "Heart of Louisiana," this week. Brother Hicks was here to meet with the Epworth League Field Secretary, Miss Elizabeth Langford, and the Conference president, Mr. Charles N. White, in interest of the Assembly program.

Rev. W. L. Doss, Jr., presiding elder of the New Orleans District, writes: "We will be very glad to have you with us in our preachers' meeting on the morning of January 27. The meeting is held from 10:30 to 11:30 a. m."

C. D. ATKINSON,
Conference Supt.

MISSISSIPPI CONFERENCE

A report comes to us from Brother E. L. Walton, superintendent of Mount Zion Sunday school on the Union Charge. He tells of the good work going on and apologizes for not holding Sunday school the day of the big snow. I am guessing that there were a number of Sunday schools that missed that day.

Brother Walton reports the building of two rooms on the church which I am sure will aid them much in their work with children. We are looking for fine developments in this church and community. We were so glad to hear from Brother Walton and to know that the work progressed so nicely.

The Sunday School Board has moved its offices from 401 Millsaps Building to 304-305 Millsaps Building. We are one floor nearer the ground and have about twice the space we formerly had and feel that we ought to be able to turn off much more work than we did before and also to always be found. If any one has a tender heart and a large desire to aid in the comfort of the office work I would be very happy to send you a want list which I am sure you could help fill if it appealed to you. Right now we need a couple of good office chairs.

We need other chairs also but we need comfortable chairs for the workers.

Mrs. C. F. Nesbitt is aiding us in the Adolescent work. We trust those of you who get letters from her will respond and cheer her on her way. She is rendering a most valuable service and the Board appreciates it more than words can tell.

The district institutes begin next



month; we are hoping and praying that the way will be opened for one of the best series of institutes we have ever had in the history of the Conference. All the institutes will be centered around the New Program of Work. Any one who cares to know anything about these instruments will do well to come out to the institutes.

Be on time so that we won't lose a minute. Stay to the end so that there will not be a great falling away and the last minute business won't be listless and more or less hurried and thoughtless.

Pray for this series of institutes. The presiding elders are behind us and we are doing what we know to do to make the institute a go. Won't you aid us in your prayers?

Please examine the January "Workers' Council" and see the outline of the program offered for the fourth Sunday in it. We want every Sunday school in the Conference to observe the fourth Sunday in January and send us the offering. Our work is in dire need. The Sunday schools are the only sources of income we can now count on. Won't you please come to our aid?

Rev. W. J. Dawson has been elected vice chairman of Conference Sunday School Board, in place of Rev. Hal S. Spragins, who transferred to the Memphis Conference. We are glad to get this most active and loyal worker on the executive committee and in official capacity in the Sunday school work.

Pray for the work and the workers.
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The Sunday school at Ruleville recently expressed its appreciation of the faithful services of the superintendent, Mr. J. H. Banks, by presenting him with a watch chain. This is a tribute bestowed upon a worthy servant.

The school at Tchula has begun the use of the Program of Work, placing

HART SCHAFFNER & MARX

Clothes for Men Now Sold at
HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

Phone, MAin 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

emphasis upon worship, home members, and the training of leaders. This school is entering heartily into the plans of the Greenwood District extension school to be held April 6-11. Eternity alone can reveal the good that Brother Foote, the superintendent, has done for the people of this community by his faithful, consistent Christian life. Rev. A. T. Clanton, the pastor, is giving of his best thought to this people.

Rev. J. E. Stephens, a master workman, has the blue prints for the building he yearns to see completed for the people at Lexington. One more step forward and they will be ready to lay the foundations for another enduring monument of faith and self-sacrifice. The money invested in such an enterprise is the least of the items that go into the structure. God alone can estimate the worth of the faith, the soul-agony, the heart's blood that are consumed in a church building. The Cross has always been in the heart of God and it is his way for us that we share it with him. The Corinth school has accepted the Program of Work and will test out the home membership as a means of increasing the membership of the school. Rev. E. S. Lewis, pastor, and Mr. A. K. Weaver, superintendent, are planning for a standard training school to be held early in July. The leadership of these two strong men, aided by the neighboring pastors and superintendents, will assure a good school.

Rev. J. V. Bennett, pastor of the Booneville church, has captured the hearts of the people in this excellent

community. He and his leaders have begun using the Program of Work. They, as every other progressive church, feel the need of trained leaders to minister unto the hundreds of young people and children who yearn for a satisfying knowledge of God. The splendid church building is one of the important items to be used in enlarging the kingdom of heaven, but the building must be used by consecrated, spirit-filled, trained men and women if it is to fulfill its mission. Of course a training school is on their schedule for the year.

A leading pastor has agreed to secure at least twelve women to take the course, The Nursery Department, provided we can secure an instructor in the Conference school to be held at Grenada, June 8-13. We should have twenty or thirty of the wives of pastors in this class; as this is the most vital and far-reaching service that can be rendered in building the kingdom. Any pastor's wife or any other woman who desires the Program of Work on the Nursery Department can have it for the asking. If you love the little ones let me hear from you.

The MEDICINE You Should Take After You Have Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains, belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

LETTER FROM THE TOLLES

Dear Editor New Orleans Advocate: Enclosed please find check for our year's subscription for the Advocate. Also please tell our "Ole Miss" Advocate friends of the great pleasure and profit the people of Tampa, First Church, and other Methodist churches in Tampa have had in attending the wonderful revival messages of Brother Will Hogg. He has been in our midst six weeks and it is the ringing testimony of all who have attended the meetings, "What a power for good his splendid, wholesome and deeply spiritual messages are!" You, old friends, who know what a long, dreary and seemingly hopeless illness he has just passed through in nine months in a Memphis hospital, can scarcely realize what this terrible affliction could easily have meant to any one who could not have come out of it with all the dross burned out, leaving a spirit-filled evangel who is preaching the word "in all its beauty and holy charm, of convincing men of sin and its only remedy, 'the blood of Jesus Christ.'" We have been listening to good preaching all of our lives, so we know it when we hear it. Brother Hogg is truly a new man in Christ Jesus and preaches his strong messages most effectively. He is most ably assisted by Parson Sam Williams, who has the confidence of all who know him. Florida churches are greatly in need of just such splendid work as these two are doing, and we are glad they will continue their work here after the holidays.

Other churches are calling them in Florida and we do not know when you will be able to even get them up your way, but it would be wise to put in your call early for God is using them marvelously here, and we rejoice that we have had the rare privilege of having them.

Our two young sons are happy in their work, coming in Orlando and Joe in Floranada. Mississippi people will remember them as two tow-headed P. K.'s (preacher's kids) in Lake, Newton, Biloxi, Laurel and Capitol Street, Jackson. They both had good "marrying sense" and their fine young wives are a great help to them. Bob is teaching math. and serving as football coach in Mulberry Hi. Martha, our "red-headed" Lake baby is a senior in Southern College, our Methodist school in Lakeland, and Mary Love, our Newton baby, is a Sophomore in a Tampa Hi school.

We are serving a return engagement in old First Church, the "mother of twelve" Methodist churches and missions in Tampa. Orange and grapefruit trees are bending to the ground with the best fruit in the world, strawberries are ripe and luscious and selling at every crossroads at 20 cents per quart. Scarlet hibiscus and poinsettias as tall as the upstairs windows are ablaze in every nook and corner and we invite all our old friends to take a spin to Florida, and drive by our humble log cabin out on the Hillsboro River, and come on in and sup with us, and spend the night and we will guarantee a mocking-bird symphony for entertainment while we eat breakfast down by the brook in our front yard; yes, you can even feed the black bass while you eat. Just

call us up at S 4837 when you are getting near Tampa and we will tell you where to turn off into the jungle and draw up at our log garage under the big live oak, where we have the rustic platform for those who want to marry.

We extend the season's greetings to all our old friends and want you to know you are only "one night out" from Mississippi to the orange groves of Florida. Don't all come at once.

"THE TOLLES."

Tampa, Florida,
December 30, 1930.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Baker, at Baker, Jan. 25, 26, 11 a.m.
Gonzales, at Meadow Chapel, Jan. 26, 3 p.m.
Walker, at Walker, Jan. 29, 11 a.m. and 2 p.m.
Natalbany, at N., Feb. 2, 11 a.m., 3 p.m.
Plaquemine and Donaldsonville, at P., Feb. 9, 11 a.m.
Zachary and Slaughter, at S., Feb. 9, 7 p.m.
Denham Springs and Live Oak, at L. O., Feb. 15, 16, 11 a.m.
Springfield, at S., Feb. 16, 3 p.m. and 7 p.m.
L. W. CAIN, P. E.

Monroe Dist.—First Round

Tallulah, Jan. 26, 11 a.m.
Rayville, Jan. 26, 7:30 p.m.
Waterproof, at Waterproof, Feb. 2, 11 a.m.
Wisner, at Wisner, Feb. 2, 7:30 p.m.
Bonita, Feb. 9, 11 a.m.
Sterlington, Feb. 9, 4 p.m.
Mer Rouge, Feb. 16, 11 a.m.
West Monroe, Feb. 16, 7:30 p.m.
Epps, Feb. 23, 4 p.m.
Gordon Avenue, Mar. 2, 11 a.m.
Monroe, First Church, Mar. 2, 7:30 p.m.
Bastrop, Mar. 9, 11 a.m.

ELMER C. GUNN, P. E.

New Orleans Dist.—First Round

Epworth, Jan. 12, p.m.; Jan. 24.
Patterson, at Berwick, Jan. 19, a.m.
Morgan City, Jan. 19, p.m.
Parker Memorial, Jan. 26, a.m.; Jan. 6.
Algiers, Jan. 26, p.m.; Jan. 29.
St. Martinville, Feb. 2, a.m.
Franklin, Feb. 2, p.m.; Feb. 3, p.m.
Felicity, Feb. 9, a.m.; Feb. 12.
St. Mark's, Feb. 9, p.m.
Delta ct. and Gallier Street, at Reserve, Feb. 16, a.m.

Rayne Memorial, Feb. 23, a.m.; Feb. 4.
Pastors will please give special attention to the answering of questions 6, through 10. This will require some attention before the holding of the quarterly conference. Particular stress will be laid upon the appointment of the Christian literature committee. Select persons who will help in securing the allotment of subscribers to the New Orleans Advocate.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round

Preaching Dates

Logansport, at L., Jan. 26, a.m.
Greenwood and Bethany, at Greenwood, Feb. 2, a.m.
First Church, Shreveport, Feb. 2, p.m.
Mansfield, Feb. 9, a.m.
Oil City, at O. C., Feb. 16, a.m.
Mooringsport, Feb. 16, p.m.
Vivian, Feb. 23, a.m.

Quarterly Conference Dates

Logansport ct., at L., Jan. 26, 2 p.m.
Mangum Memorial, Jan. 27, 7:30 p.m.
Greenwood and Bethany, at G., Feb. 2, 2 p.m.
Park Avenue, Feb. 3, 7:30 p.m.
Mansfield, Feb. 9, 2 p.m.
First Church, Shreveport, Feb. 10, 7:30 p.m.
Oil City, at Oil City, Feb. 16, 2 p.m.
Mooringsport, Feb. 19, 7:30 p.m.
Vivian, Feb. 23, 2 p.m.

H. T. CARLEY, P. E.

Children Cry
for
Fletcher's
CASTORIA
A BABY REMEDY
APPROVED BY DOCTORS
FOR COLIC, CONSTIPATION, DIARRHEA

LETTER FROM SENATOBIA, MISS.

The Rev. W. C. Galceran, Sr., is still in the first quarter of his first year's pastorate here. But he has been here long enough to impress everybody that he is a man of God whose heart is in his work. He is a good pastor and a good preacher and is zealously striving to do the work of both.

His wife also has fallen into line and is doing her part with the other women workers. But they found the church well organized for work in the way of good boards, Sunday school, Epworth Leagues, prayer meeting, Woman's Missionary Society, etc., when they came. Our Sunday congregations at both the morning and evening services are good. Our Epworth Leagues are good. And our Sunday school is exceptionally good. Our mid-week prayer meeting is fairly well attended. And our women in their work are outstripping the men in several respects. We are expecting great results, and are praying that this centennial year of the Pentecost may indeed be a Pentecostal year, and a real revival of Holy Ghost religion and the consequent spiritual uplift of all Christendom and a world-wide advance of the Kingdom of Heaven.

T. H. PORTER.

At the recent celebration of the fortieth anniversary of the founding of Kwansai Gakuin, our big Methodist school for men in Japan, one of the prominent speakers was the Vice Minister of Foreign Affairs in Japan. He himself was a former student of Kwansai Gakuin!

MOSBY'S 1930 GARDEN GUIDE

Your copy of this new book is waiting for your name and address. Furthermore, if you mention this paper we will send you free a packet of Tomato Seed.

JOHN MOSBY SEED COMPANY
Memphis, Tenn.

Relieve
PILES
without operation...
Many report being completely cured of itching, bleeding piles without a surgical operation. Just using UNGUENTINE RECTAL CONES, which doctors everywhere endorse, gives quick relief, checks dreadful bleeding. At all druggists, 75¢. Write for FREE trial. Where a laxative is needed, use NOROL-AGAR, too. It is an effective lubricant, so gentle doctors even prescribe it for children. The Norwich Pharmacal Company, Dept. J-24, Norwich, N. Y.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: It seems that this week has been a week of good news for Leaguedom. After sending out a letter to the pastors of this Conference in an attempt to get an accurate record of all Leagues in Louisiana I have received some interesting letters from some of them, and a number of new chapters have been called to my attention. We have a Senior League at Jackson with Miss Blanche Turnispeed as president. The Willhite Church, on the Calhoun charge, has a Senior League, but the officers were not sent to me. I expect I will have other new chapters to report next week, as only a few of the letters have been returned thus far. In almost every instance the writer is asking the Field Secretary to call on that chapter as soon as possible as they need instruction. I regret exceedingly that the Conference

is so large and I the only field worker, as it is almost impossible for me to do the chapter visitation that rightfully should be done. Here is where I have to call on my faithful district secretaries and ask them to assist me in reaching the chapters in need.

Last Sunday I spent a very pleasant day in the home of Rev. and Mrs. James T. Harris, of Rochelle, meeting with their Hi League at the evening hour. Little Cora Frances is the main attraction in the home just now. The Hi Leaguers of Rochelle have just concluded a study of The Methodist Armor and declare themselves more intelligent Methodists because of this opportunity.

A letter from Miss Merle Whitman, our Leaguer at Mansfield College, told of a delightful party the Life Service Band had in her room one evening a short time ago. There are ten members of this band at the college and they hold their regular meetings of study and devotion.

The New Orleans City Union is now getting out a monthly news sheet called The Broadcaster. Their first issue showed a great deal of work on behalf of the staff, with Mr. John Morris as the efficient editor. This news sheet will be a great boost to the Union. The chief item of interest in this month's issue is the Senior Institute to be held there the third week in February. If advanced advertising has anything to do with it this will be the largest institute ever held in the city.

We aren't hearing much of how the Era Subscription Campaign is progressing. Is your chapter securing its quota? If some adult who reads this page wants to do a real favor for the Leaguers a subscription or two to the Epworth Era would greatly help the Leaguers out.

Miss Aileen Hyslop, of Alexandria, has accepted the office of Senior District Secretary of Alexandria District. Leaguers of that District will find her delightful to work with. Her address is 1418 Third St., Alexandria.

The Senior Assembly Program Committee met in Alexandria on the 13th to begin plans for the summer Assembly. Rev. G. M. Hicks, of New Orleans, Epworth Church, will serve as Dean of the 1930 Assembly. The committee enjoyed having dinner with Dr. and Mrs. W. W. Holmes at the noon hour and with Mrs. E. A. White and family in the evening.

Continue your good work, Leaguers, and call on your field secretary when she can be of service to you.

Most sincerely,
ELIZABETH LANGFORD,
Field Secretary.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round

Potts Camp, at Cornerstone, Jan. 26, 11 a.m., preaching. At Bethlehem, 3 p.m., preaching. At Potts Camp, preaching at the evening hour.
Hickory Flat, at Bethel, Feb. 2, 11 a.m., 1:30 p.m.
Sherman, at Chesterville, Feb. 2, preaching at the evening hour. Feb. 3, 11 a.m., 1:30 p.m.
Mooreville, at Andrews Chapel, Feb. 8, 11 a.m., 1:30 p.m., preaching Feb. 9, 11 a.m.
Booneville Circuit, at Carolina, Feb. 9, preaching at the evening hour. Feb. 10, 11 a.m., 1:30 p.m.
Kossuth, at Wesley Chapel, Feb. 15, 11 a.m., 1:30 p.m., preaching Feb. 16, 11 a.m.
Corinth Circuit, at Gaines Chapel, Feb. 16, preaching at the evening hour. Feb. 17, 11 a.m., 1:30 p.m.
Blue Mountain, at Walnut, Feb. 23, 11 a.m., 1:30 p.m.
Rieuzy, at Pisgah, Feb. 23, preaching at the evening hour. Feb. 24, 11 a.m., 1:30 p.m.
Myrtle, at Bethlehem, March 1, 11 a.m., 1:30 p.m., March 2, 11 a.m., preaching.
Chalybeate, at Campground, March 2, 3 p.m., preaching, March 3, 11 a.m., 1:30 p.m.
Baldwyn and Wheeler, at Wheeler March 9, 11 a.m., 1:30 p.m.
Booneville, March 9 evening hour.
Iuka Circuit, at Bethel, March 15, 11 a.m., 1:30 p.m., March 16, 11 a.m., preaching.
Iuka, March 16, preaching at the evening hour, followed by conference.
Belmont, at Old Bethel, March 22, 11 a.m., 1:30 p.m., March 23, 11 a.m., preaching.
Tishomingo, at Spring Hill, March 23, 3 p.m., preaching, March 24, 11 a.m., 1:30 p.m.
New Albany Circuit, at Wells Chapel, March 29, 11 a.m., 1:30 p.m., March 30, 11 a.m., preaching.
New Albany, March 30, preaching and conference at the evening hour.
Burnsville, at Clauselle Hill, March 30, 11 a.m., 2 p.m., Rev. R. H. Kemp officiating.
Mantachie, at Palestine, Apr. 5, 11 a.m., 1:30 p.m.
Marietta, Apr. 6, Blythes Chapel, 11 a.m., preaching. Liberty, 3 p.m., preaching. The pastor will arrange the hour for the conference.
Corinth, First Church, Apr. 13, 11 a.m., conference at pleasure.
Corinth, South Side, Apr. 13, evening hour, preaching. Conference at pleasure.
Guntown and Baldwyn, at Guntown, Apr. 20. The pastor will arrange all appointments for the day.
Potts Camp, at Cornersville, Apr. 21, 11 a.m., 1:30 p.m.
Ripley, April 21, evening hour, opening sermon of the District Conference, followed by A Model Quarterly Conference. District Conference proper, Apr. 22, 9:30 a.m.; 23, 4 p.m.

Keep Little Ones Well and Comfortable and they'll stay happy and healthy



from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP

Write for interesting, free book on Baby's diet
ANGLO-AMERICAN DRUG COMPANY
Dept. N, 217 Fulton Street, New York

Silver Springs, at Payue Chapel, Apr. 27, 11 a.m., 1:30 p.m.
Dumas, at Jacobs Chapel, Apr. 27, 3 p.m., preaching, Apr. 28, 11 a.m., 1:30 p.m.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round

Pittsboro, at Pittsboro, preaching, Jan. 23, a.m.; Q. C., afternoon.
Randolph, at Washington, preaching, Jan. 24, a.m.; Q. C., afternoon.
Mathiston and Maben, at Maben, Jan. 16, a.m.; Q. C., afternoon. preaching, Jan. 26, p.m.; Q. C., afternoon.
Eupora, at Eupora, preaching, Jan. 26, p.m.; Q. C., Jan. 27, a.m.
Bellefontaine, at Walthall, preaching, Jan. 28, a.m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Sardis Dist.—First Round

Pleasant Hill Circuit, at Pleasant Hill, Jan. 23, 11 a.m.
Tyro Circuit, at Free Springs, Jan. 26, 11 a.m.

J. M. BRADLEY, P. E.

Free for Asthma During Winter

A Remarkable Method that Has Come to the Rescue of Asthmatics. Send Today for Free Trial.

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath, don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief; even if you are utterly discouraged, do not abandon hope but send to-day for this free trial.

FREE TRIAL COUPON

FRONTIER ASTHMA CO.,
827J Frontier Bldg., 462 Niagara St.,
Buffalo, N.Y.

Send free trial of your method to:

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

666

is a Prescription for
Colds, Grippe, Flu, Dengue,
Bilious Fever and Malaria.
It is the most speedy remedy known.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Portfolios, School Books.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

superintendent of supplies; Mrs. C. S. Cagle, superintendent of local work; Mrs. J. T. Bristor, superintendent of literature; Mrs. W. H. Ewing, chairman of program committee; Mrs. H. Frizell, chairman of parsonage committee.

Helpers—Mrs. W. Cagle, Mrs. T. F. Frizell; Miss Fannie Exum, chairman social service committee; Mesdames John Knott, H. S. Westbrook, Joe Deason and Miss Erma Bennett.

On December 31 the regular social meeting of the auxiliary was held at the home of Miss Erma Bennett. All the members carried birthday gifts for Mrs. Bennett, the mother of the home. At the close of the program delicious refreshments were served.

A summary of the year's work is as follows:

Attained Honor Roll.

Members on roll, 24, a gain of 4 from last year.

Voice subscribers, 20, one in every home.

Children on roll, 28.

All adult meetings held except one, and this one was given in combination with another program.

All year-book programs held, two mission and two Bible study books finished, Voice programs used in connection with social meeting.

Fifth Mondays used for social service work.

Delegates attended all zone meetings.

Week of Prayer program followed out.

Courtesies exchanged with W. M. U. several times.

Projects—cemetery and parsonage.

Wesley Houses received boxes, valued as follows: Meridian, \$52.50; Biloxi, \$52.45, and a check for \$5 to Moore Community.

Visits to sick and shut-ins, 600; flowers sent to 250, trays sent to 20, magazines sent to 20, Week of Prayer offering, \$19; Pledge, \$20; Orphanage, \$12; connectional dues, \$21.75; Conference Benevolences, \$5.10; love gift, Meridian, \$5; educational work, \$1; local work, \$12.35; Moore Community House, \$5; Scarritt, \$4; Wesley Houses, \$4; little children's department, \$3.20; expense, \$4.50.

The banner society of Yazoo County. MAIE CAGLE, Reporter.

Editor's Note: A most excellent report for a small auxiliary! Can some other society "match it?"

NEWS FROM OUR COLLEGES

By R. H. Ruff

Colleges in Arkansas

A million dollars for Arkansas girls and boys is on the program of the Methodist Episcopal Church, South, which is carrying on a campaign for \$1,000,000, to be divided equally between the two Methodist institutions of higher learning in Arkansas, Galloway College for Girls, at Searcy, and Hendrix-Henderson, at Conway.

Plans for the campaign were outlined and approved at the recent joint meeting of the campaign committee of the two boards of trust for the two Arkansas schools, which represent Methodism's educational system for Arkansas young people.

Headed by Bishop H. A. Boaz, in charge of Methodist interests in Arkansas, the campaign committee is made up of H. C. Couch, president of the joint Board of Trust; J. J. Harrison, Little Rock, secretary; Dr. J. M. Williams, President of Galloway College; Dr. J. H. Reynolds, President of Hendrix-Henderson; Wyatt Sanford, of Searcy; and Dr. Paul W. Quillian and Dr. James Thomas, of Little Rock.

The half million apiece which is to go to the two Methodist schools, is expected to aid materially the endowment funds of the twin Arkansas institutions and will enable Galloway to enter the North Central Association.

New Plant at Duke University

Occupancy of Duke University's new plant, under construction for the past three years, is the outstanding event on the North Carolina institution's calendar for 1930, according to President W. P. Few, who recently announced that the new group of Gothic stone buildings is nearing completion.

With the transfer of all departments of the university to new quarters will

come the transfer of the Co-ordinate College for Women to the released plant, which includes a group of 12 handsome new buildings, completed three years ago.

The change will be effected, President Few believes, by September, when the two institutions of higher learning open their doors for the fall term. First portion of the new structure to be occupied will be the hospital, with 400 beds, and the out-patient clinic, both of which will be in operation on July 1. Other departments, including college, graduate, and professional schools of law, theology, and arts and sciences, will open September 24th; while the school of medicine will move to its new home on the 4,000-acre campus in the following October.

Lander College

President R. H. Bennett and members of Lander College faculty are receiving congratulations on the honor that has recently come to the institution in the award of two prizes won by the Erothesian, college magazine, at the recent meeting of the College Press Association.

The Lander magazine was the only college publication in the State to win two of these coveted prizes. One of the prizes, for the best essay of the year, was won by Miss Rebecca Anderson, '29, on her entry, "The Negro as a Citizen;" another, for the best poem, went to Miss Virginia Wright, '29, for her poem, "Falling Leaves."

Lander College, which is one of the prominent Methodist institutions of learning in the denominational system, has an unbroken record over 53 years; the college has a faculty and staff of 37 and the total enrollment of students is approximately 400. During Dr. Bennett's administration there has been launched in the past two years a successful campaign for endowment which has resulted in firmer financial foundation, and prospects for the college, it is said, are brighter than ever before in its history.

With the completion of a half million dollar endowment fund, Lander College, Greenwood, S. C., now has a total of \$628,000 endowment, according to President R. H. Bennett. Cash and pledges in the sum of \$553,000, and \$75,000 in legacies and wills have been raised, bringing the total assets of the institution to something over a million dollars.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria District—First Round

In the heart of Louisiana

Marksville, Jan. 26, a.m.
Bunkie, Jan. 26, p.m.
Lottie, Feb. 2, a.m.
Melville, Feb. 2, p.m.
Alexandria, Feb. 3, Q. C.
Lecompte, Feb. 4, Q. C.
Boyce, Feb. 5, Q. C.
Opelousas, Feb. 9, a.m.
Ennis, Feb. 9, p.m.
Pineville, Feb. 12, Q. C.
Oakdale, Feb. 16, a.m.
Oberlin, Feb. 16, p.m.
Pleasant Hill, Feb. 23, a.m.
Montrose, Feb. 23, p.m.
Hollaway, March 2.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—First Round

New Iberia, Jan. 26, a.m.
Lafayette, Jan. 26, p.m.
Gueydan, at Gueydan, Feb. 2, a.m.
Lake Arthur, Feb. 2, p.m.
Acadia ct., at Church Point, Feb. 9, p.m.
Crowley, Feb. 9, p.m.
Indian Bayou, Feb. 16, a.m.
Rayne, Feb. 16, p.m.
Hornbeck ct., at Hornbeck, Feb. 23, a.m., p.m.
Sulphur and Vinton, at Vinton, Mar. 2, a.m.
Lake Charles, Mar. 2, p.m.
Cameron and Pine Grove, at Pine Grove, Mar. 9, a.m.
Abbeville, Mar. 16, a.m., p.m.

J. W. LEE, P. E.

Ruston Dist.—First Round.

Simsboro, at Antioch, Jan. 26, preaching, 11 a.m.; Q. C., 2 p.m.
Haynesville, Jan. 26, preaching, 7:30 p.m.; Q. C., Jan. 27, 12 m.
Gibbsland, at Gibbsland, Feb. 2, 11 a.m.; Q. C., 2:30 p.m.
Arcadia, at Arcadia, Feb. 2, following night service.
Bienville, at Bienville, Feb. 9, preaching, 11 a.m.; Q. C., 2:30 p.m.
Calhoun, at Calhoun, Feb. 9, following night service.
Marion, at Bird's Chapel, Feb. 16, preaching, 11 a.m.; Q. C., 2:30 p.m.
Athens, at Wesley Chapel, Feb. 16 p.m.

R. M. BROWN, P. E.

Minden Dist.—First Round

Selma, at Selma, Jan. 26, a.m.; Q. C., 2 p.m.
Winnfield, Jan. 26, p.m.
Jena, at Jena, Feb. 2, a.m.; Q. C., 2 p.m.
Trout and Goodpine, at Trout, Feb. 2, p.m.
Ringgold, at Ringgold, Feb. 9, a.m.; Q. C., 2 p.m.
Hall Summit, at H. S., Feb. 9, p.m.
Campti, at Campti, Feb. 16, a.m.; Q. C., 2 p.m.
Coushatta, Feb. 16, p.m.
Plain Dealing, Feb. 23, a.m.; Q. C., 2 p.m.

W. R. HARVELL, P. E.

He alone is a man who can resist the genius of the age, the tone of fashion, with vigorous simplicity and modest courage.—Lavater.



Is Your Rest Disturbed?

Deal Promptly with Kidney Irregularities.

IF bothered with bladder irritations, getting up at night and constant backache, don't take chances. Help your kidneys with Doan's Pills. Used for more than 40 years. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

John Greener, 29 N. Sheridan Ave., Indianapolis, Ind., says: "I was troubled with headaches. The kidney secretions burned and contained sediment. I felt tired out and had no energy. Doan's Pills put me in good shape and I have used them several times with good results."

DOAN'S PILLS
A Stimulant Diuretic to the Kidneys



No Time Lost From Work

"I am a machine-operator and I recommend Lydia E. Pinkham's Vegetable Compound for the help it has been to me. I am feeling fine and able to work every day. You may use my letter as a testimonial and I am willing to answer letters from women asking about the Vegetable Compound."—Anna M. Pinder, 179 Brook Street, Bridgeport, Conn.

Lydia E. Pinkham's Vegetable Compound keeps working women on the job under trying conditions.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.



Cuts and scratches should be promptly treated. Soothe, heal and protect them with **Gray's Ointment**

At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

FROM DISTANT FIELDS

Mexican Evangelical Seminary Begins New Year

The Evangelical Seminary of Mexico, the interdenominational institution for the training of ministers and religious workers in that country, begins its thirteenth year on February 6. According to the report of Rev. W. A. Ross, its president, there were enrolled, during 1929, 25 students in the regular courses, 12 students in special courses, 20 in the Bible Institute and 144 in the Extension Department. They represented eight denominations: Methodist, Southern Methodist, Episcopal, Presbyterian, Congregational, Disciples, Friends and the Assembly of God. They came from 18 different states in Mexico, and there were also other students from California, Texas, and even one from Minnesota.

Christmas in Russia

According to the Moscow correspondent of the United Press, the observance of Christmas in Russia (which fell on January 6 according to

BUYING MONUMENTS

When buying monuments the important factors are to secure the very best material and workmanship. From a material standpoint you can make no mistake if you require your dealer to use Winnsboro Granite. It should be of even texture and straight grain, free from defects, such as stains, white or black streaks, white or black splotches of size, or waves (variation in the mixture of light and dark crystals) in the grain.

You can yourself test the stone by having a bucket of water thrown over it. Defects which are not apparent when the stone is dry stand out prominently when it is wet. It is important to know, however, that the stone is not some stone similar to Winnsboro Granite, but the real Winnsboro Granite which means first grade product of the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C.

This granite costs more and is strictly graded. You can afford to pay your dealer something more for a monument built of such stone, if you are interested in having a monument which will last, remain beautiful through centuries, and afford high legibility of inscription. The quarry will issue through your dealer a guarantee that the stone which he uses for your purchase of a monument is Winnsboro Granite, which means the very first grade of perfect stone sold by Winnsboro Granite Corporation. Do not accept second grade stock unless you are willing to have the monument carry certain irregularities known to the trade as defects. Since the cost of the stone in the finest Winnsboro Granite monument is only about 20 per cent of the total cost of the erected monument, you can afford to pay the higher price for a real Winnsboro Granite monument, and have the assurance that there is nothing better to be had for permanence, beauty and legibility of inscription.

Send for free booklet of designs supplied by Winnsboro Granite Corporation, Rion, S. C.—Adv.

the Julian Calendar) was marked by amazing contrasts. In spite of the anti-religious campaign carried on by the government, including the taking over of many churches for secular uses, millions of worshipers are reported to have gathered in the churches on Christmas Eve, in accordance with the custom of many generations. Outside many of the churches, thousands of other Russians were making anti-religious demonstrations and even setting off fireworks at the doors of the churches.

On Christmas Day, according to an Associated Press correspondent at Moscow, thousands of atheists marched through the streets in a procession headed by a black hearse carrying the "corpse" of religion. Miniature models of churches and synagogues were also carried through the streets and burned at a special ceremony.

Missionary Heads Canadian University

Those who labor under the impression (if there still are such) that the missionary would seldom "succeed" at home should be reminded of the recent action of Victoria University, one of the units of the University of Toronto. It has called to the position of Chancellor of the University Dr. E. W. Wallace, who has been for many years a missionary in China, but on account of family responsibilities had to return to this country at the end of 1929. Dr. Wallace has been the Associated General Secretary of the China Christian Education Association and for the last two years has been devoting himself especially to a closer correlation of the Christian colleges and universities in China.

ADVISORY COUNCIL—AMERICAN SOCIETY

The Advisory Council of the American Bible Society in its eleventh annual session desires to put itself on record as follows:

1. We are impressed anew with the magnitude of the trust administered by the American Bible Society. Its task, with similar organizations in other lands is to distribute the Word of God in the languages of the people to the ends of the earth. Over 11,000,000 volumes of the Scriptures in over 182 tongues were issued last year by the American Bible Society alone. This great work is done with a budget of a little more than \$1,000,000. It is a great work.

2. We are impressed anew with the needs of the work. Doors of opportunity are opened of which we cannot avail ourselves. The budget must be cut to the income of the Society.

3. We are impressed again with the tardiness of the churches to support this work as it deserves. One-fourth of the income of the Society must come from the churches in order to sustain the budget, yet many denominations recognize the Society financially in an inadequate way. We call on our several denominations to give this cause its rightful place.

4. We are impressed with the fitness of the several officers of the Society for their tasks. Their co-operation and efficiency not only

make the task of the Advisory council a pleasure, but we are convinced that the administration of the Society's work is in competent hands.

5. We commend to our churches the observance of the second Sunday in Advent as Universal Bible Sunday.

6. As the word of God is the organ of the divine Spirit's operation, we call upon all Christian people to observe the nineteen-hundredth anniversary of the advent of the Holy Spirit by a new and larger use of this Word in the home, the school, and the church.

Signed by:

PROF. H. C. ALLEMAN, D. D.,

(United Lutheran);

REV. GEORGE H. SPENCER, D. D.,

(Methodist Episcopal Church);

REV. FINIS IDLEMAN, D. D.,

(Disciples of Christ).

LYNCHINGS DURING 1929

Dear Sir: I send you the following information concerning lynchings for the year 1929: I find, according to the records compiled in the Department of Records and Research of the Tuskegee Institute, there were 10 persons lynched in 1929. This is one less than the number for 1928, 6 less than the number 16 for 1927, 9 less than the number 19 for 1926 and 7 less than the number 17 for 1925. Six of the persons lynched were taken from the hands of the law, 5 from jail and 1 from officers of the law outside of jails.

There were 27 instances in which officers of the law prevented lynchings. Three of these were in Northern States and 24 in Southern States. In 24 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 3 other instances armed force was used to repel the would-be lynchers. Twelve white men, 20 Negro men and 2 Negro women were thus saved from death at the hands of mobs.

Of the 10 persons lynched 7 were Negroes and 3 were whites. The offenses charged were rape, 3; writing insulting notes, 2; murder, 1; wounding man in altercation, 1; wounding officers of the law, 2; charge not reported, 1.

The States in which lynchings occurred and the number in each State are as follows: Florida, 4; Kentucky, 1; Mississippi, 1; Tennessee, 1; Texas, 3.

R. R. MOTON,

Principal.

PROHIBITION "MURDERS"

From the W. C. T. U.

Some of the opponents of prohibition refer to the deaths in prohibition enforcement as "murders."

They are right as far as the deaths of prohibition officers are concerned. We find that nearly all these officers killed have been shot from ambush or by rescue gangs after arrests have been made.

We have investigated 155 deaths of bootleggers in which 202 officers were involved. Almost exactly one-half of the officers were exonerated by local officials, police, sheriffs, or coroners'

French OPERA COFFEE AND CHICORY
AMERICAN COFFEE CO., INC.
NEW ORLEANS

juries. The officers had been fired up on first.

In 32 cases the criminals attempted to shoot first but officers were quicker; in 12 cases the criminals attacked the officers with knives or clubs. In several cases officers were dealing with desperadoes well known to police or sheriffs as "man killers."

In the case of 49 officers tried for murder or manslaughter, 33 were acquitted by State courts, 16 were acquitted by federal courts.

Six officers, so far as we know, have been sentenced to various terms.

In recent months, during which time criminals shot in prohibition enforcement have been extolled as martyrs by the wets, two customs inspectors have been shot by opium smugglers; four prohibition officers have been shot from ambush; one prohibition officer killed as he lay wounded from a bootlegger's gun.

These were murders committed by men who may have been led to believe by the wet press that they are patriots.

MOTHERS ARE LEARNING USES OF MAGNESIA

From the beginning of expectancy until baby is weaned. That's the time Phillips Milk of Magnesia performs the greatest service for many women.

It relieves the expectant mother's nausea, heartburn, "morning sickness," inclination to vomit; helps her digestion. Its mild but effective laxative action assures regular bowel movement.

Phillips Milk of Magnesia is better than lime water for neutralizing cow's milk for infant feeding. A teaspoonful of it does the work of a half pint of lime water. It is a mild laxative; harmless, almost tasteless.

All drug stores have Phillips Milk of Magnesia in generous 25c and 50c bottles. Always insist on the genuine, endorsed by physicians for 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

FREE: to young mothers and prospective mothers, "Useful Information," an invaluable little book on the health of mother and child. Write the Phillips Co., 117 Hudson St., New York, N. Y. It will be sent absolutely free of charge.

BIG MONEY FOR YOUR SPARE TIME

Mrs. Boone, Houston, Texas, made \$30 first day. Easy way to make extra money for yourself or for church societies to raise funds. Dorothy Ann Dresses sell on sight—newest styles and designs made from nationally advertised "Peter Pan" fabrics. Colors all guaranteed—no money required. Write at once for this new money making plan.

DOROTHY ANN DRESS CO.
P. O. Box 1532 Fort Worth, Texas

Christian Advocate

NEW ORLEANS

Vol. 76—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3905.

ROBERT H. HARPER, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 30, 1930.

CHAS. O. CHALMERS, Manager.

EDITORIAL

NOTES AND COMMENT

President L. A. Downs of the Illinois Central System was the guest of honor at a banquet given by the I. C. Boosters' Club of the city, on January 20, in the Edwards Hotel of Jackson, Miss. During the evening Mr. Downs talked reminiscently of the days when he was roadmaster on the Louisiana division, with offices at McComb. His career is a fine example of the man who climbs to the top in his chosen work.

* * *

Governor John G. Richards of South Carolina recently urged the legislature to make the rum buyer equally guilty with the seller, with jail for second offenders. That was a move in the right direction. For it has been said that it takes two to make a bootlegger—the man who sells and the man who buys. If the patron of the bootlegger is made liable to prosecution along with the bootlegger, the latter will not find as wide a market for his poison.

* * *

Gipsev Smith and Mrs. Smith recently celebrated their golden wedding. On the day of the anniversary Gipsev addressed a company of ministers in Ryde, England. Among other good things, he said: "The men who know the most are the most evangelistic. . . . I would say, you have no right in the ministry unless you are a good man. Neither cleverness, social prestige, nor culture will impress the people who listen to you and me like the feeling that behind the words we utter there is a man who is absolutely yielded to God. . . . If preachers want a revival, then they must first get on their knees before God and ask for revival for themselves."

* * *

Writing under the caption, "Christ or No One," the editor of the Christian Advocate (Nashville) recently said: "The Christmas season, now just past, brought us to consider again what Christ is to each of us. In an hour of devotional reading a great and true passage by Dr. Charles E. Jefferson, taken from the Christian Century, was found. It was this: 'I have looked the whole planet over and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more he is to me what he was to Saul of Tarsus—the image of the invisible God.' More and more he is to me what he was to John the Beloved—'God made manifest in the flesh.' More and more he is to me what he himself claimed to be, the eternal Son of the loving God. To know him is indeed life eternal. To work with him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living."

"THE CHURCH AND PRINTER'S INK"

Under the foregoing caption, Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, emphasizes the value of the Conference organs. After showing how well the advertisers know the value of printer's ink, he writes:

"As a Church we seem to have lost our appreciation of printer's ink. We are not speaking for ourselves, for the Pacific Methodist Advocate is getting on swimmingly compared to most Conference organs. They are having a hard time, and all because the folks they minister to do not properly appreciate the value of publicity. We believe in the spoken word, and we make announcements ad infinitum at the Sunday services in an effort to call attention to that which will promote the work of the Church general and the Church local. But the printed word is every bit as effective as the spoken word, and we must recognize that we have to use every agency, and use it intensively, to do the work of the Kingdom."

AN INSPIRING EXAMPLE

It should be encouraging indeed to our missionary secretaries, and to the pastors, leaders and people of our churches, that from everywhere come reports of such fine missionary institutes and such good mission study classes. We believe the response during the present campaign for Missionary Maintenance will greatly exceed the results of previous campaigns.

We have not heard a discordant note from any quarter. We have not heard of a church that is not working upon the campaign. Here is a fine example of a charge that has done more than "take time by the forelock." This charge, we are informed by Rev. J. G. Snelling, Secretary of Missions of the Louisiana Conference, has, in its eagerness for the task, anticipated the time set for the offering and has raised its quota in full. The charge is the Greensburg Charge, of the Baton Rouge District, Louisiana Conference, and the pastor is the Rev. A. J. Martin. Last Sunday, with a record attendance, the sum of \$100 (the full amount needed) was raised, and the people are happy over the achievement—an achievement that stands out splendidly in contrast with preceding years when it seemed the charge was able to do very little toward this great cause.

We commend Brother Martin and the people of his charge, and we are sure that all will find in the Greensburg Charge an inspiring example. And we are encouraged to believe that multiplied charges are going to do their full duty in this important matter.

NAVAL DISARMAMENT CONFERENCE

"In a great hall glittering with gold," according to the press of Jan. 21, "King George stood this morning in front of a golden throne and formally opened the conference, welcoming 'the delegates of the five principal powers assembled with the object of eliminating the evil results of wasteful competition in naval armaments.'"

The King spoke for six minutes, and he said in part:

"Since the great war all people are determined that human statescraft shall leave nothing undone to prevent repetition of that grim and immense tragedy. . . . I believe that you to whom your governments have entrusted the high mission of continuing the task begun at Washington are animated with single-minded intentions of working not with any selfish and exclusively national purpose but with noble inspiration and the resolve to remove once for all this particular obstacle from the path of ordered and civilized progress. All nations have varying needs demanding special consideration, but if each is equally determined to make some sacrifice as a contribution to the common good, I feel that your deliberations will confer the and lasting benefit, not only upon the one tries which you represent but upon kind generally."

One of the unique features in the RAM with the opening of the conference world-wide radio "hook-up" by which everywhere were able to listen to King George. So hours before the inadequate (considering difference in time) thinking of the country arose about daylight and the King George speaking in the House of Lords in London. Such a thing was never known before, and we trust that the conference will achieve such results as we never known before in the world's history.

The conference of delegates of America, England, France, Italy and Japan, in London, gives evidence of the fact that the nations are groaning under the staggering burdens of preparedness for war and are ready to disarm partially. But when, we wonder, will the nations entirely disarm, surrendering the arbitrament of the sword to undertake the peaceful settlement of their differences in a "parliament of man," a "federation of the world?" When Christian love has become the experience of so vast a number of men that kings and other rulers will find no support in making war and in turning the nations into the bloody shambles of their sons.

As followers of the Prince of peace, we must pray for, and work for, and dare to hope for, the time "when the war drum throbs no longer, and the battle flags are furled." Treaties of peace must come through governments, but the spirit of peace must come through the Church of Jesus Christ. So there may be a divinely-

(Continued on Page 5)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$1.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and ruled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

"THE PAPA-HOOD OF GOD"

By Bishop W. A. Canlier

In denunciation of the modern sentimentalism which defines the fatherhood of God in a way that distorts the true conception of our heavenly Father it has been said that these sentimental declaimers proclaim not the fatherhood of God, but the papa-hood of God.

The phrase sounds somewhat irreverent, but it is not more irreverent than the sentimentalism which it characterizes.

To magnify the mercy and compassion of God, and ignore his justice and holiness, is to caricature the Most High. It is to conceive of him as a weak, pitiful papa and to divest him of all the glory of real Fatherhood and strip him of his kingly power and majesty.

The God revealed in the Holy Scriptures and by his only-begotten Son is not a deified Eli who, as a judge, brought ruin to Israel, disgrace and disaster to his own family, and reproach to the divine cause "because his sons made themselves vile, and he restrained them not" (Judges III, 15). His sons, Hophni and Phinehas, who ought to have been holy priests in succession to their father, made themselves "sons of Belial," profaned the worship of the tabernacle by perverting and perverting the offerings of the altar to the gratification of their appetites and practiced licentiousness at "the door" of the place of worship. But their poor, pitiful "papa" laid not the hand of authority upon them, and spoke not to them a word of rebuke beyond the mild words, "Nay, my sons; for it is no good report that I hear; ye make the Lord's people to transgress" (Judges II, 24). Of course to such feeble reproof they hearkened not. "Men abhorred the offering of the Lord," because of Eli's vicious sons more than their feeble father abhorred their shameful sins. The weakness of their father led them to hold him in contempt, and it also cost him the respect of the nation. Commenting upon the curse of Eli, the great preacher of Brighton, Frederick Robertson, says: "It resulted in misery to others. Recollect what his weakness caused. Those young men, Eli's sons, grew up to be their country's plague. They sapped the moral standard of their country; men and countrywomen. They degraded the ministry. Men abhorred the offering of the Lord. The armies of Israel without faith in God, and without leadership of man, fled before the enemy. All that was Eli's doing."

The preacher of a divine papa-hood worship a deified Eli—an imaginary deity—a loose, lax creature (created by themselves) who looks upon sin, in its worst form, as no more than an unlucky misstep. This grinning idol of their misconception bears no remotest resemblance to the God disclosed by sound reason and unveiled by authoritative revelation.

God is a Father—a great and heavenly Father—but his fatherly mercy is not a weak indifference that effaces the distinction between right and wrong, and treats the good and bad with indiscriminate fondness. He would not and could not be merciful if he were not just. Hence the He-

brew Psalmist sings, "Unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work" (Psalms LXXI, 10). The divine government would be neither merciful nor just if it were administered in the confusion of all moral principles, without distinguishing right from wrong.

And it must not be forgotten that our heavenly Father is a King as well as a Father, and he exercises royal authority as well as paternal love. His laws are not amiable dilemmas. There is a compelling power in any statute that is a mere counsel with no penalty for its violation. It is not for its observance. An earthly ruler who should allow the stability and majesty of government to be set at naught by his children as they might please, would be accounted justly as a corrupt ex-ecutor, deserving the condemnation of the good and receiving the contempt of the bad, whenever his character and conduct were known. If God were such a sovereign, some would run riot in the universe. That would be anarchy, and anarchy cannot be merciful in either earth or heaven.

The intellectual source of this degenerate doctrine of papa-hood of God is pointed out in the Fifth Psalm, where we read of David's early rejection of the wicked, and saying of the evil-doer, "Then thou shalt say that I was altogether with an one as myself" (Psalms I, 31). The propagandists of this degeneration of weakness and sentimentalism conceive a deity in their own image and likeness.

Our age is one that despises suffering far more than it despises sin. In its manifold forms of easy-going selfishness it can not bear the thought of pain or penalty. By consequence it conceives God's fatherhood as a smiling indulgence which would never dream of punishing any child, no matter how serious its fault.

Very many easy-going people in the present day prefer to have no children at all, and, if by chance, children are born to them, they dislike the difficult duty of training them. Consequently many children find no welcome in the home when they are born and no government in it after their birth. Such King and law parents naturally applaud a system of lawlessness in their households; they wish their offspring to be what they call "happy children," but they have no great care for their being good. They desire that everything shall be easy, both for themselves and for their progeny. Family government must be by an unspiced spirit which they mislead by the holy name of love although it is a most unloving thing. The timely use of the rod is utterly excluded along with the assertion of any and all parental authority.

Parents of this policy type wish their nerveless sort of government to be set up in the schools also to which they send their lawless children. Knowledge must be made easy and learning effortless. Of course, corporal punishment in the school is not to be considered by them for a moment.

The ungoverned and ungovernable children and youth resulting from such families embrace with easiness the principles of their easy-going parents, and declare with defiance of all rule, at home or elsewhere, that "I can be led, but not driven."

When they come to maturity of body, they carry, if ever reach mental maturity, they meet civil law with the same spirit of lawlessness. The statutes which cross their pleasures, they break with feasting impunity. To obtain "a thrill" some of them have been known to kill a younger child. From no excess of riot do they turn away.

Out of a population thus made there arises a breed of teachers and preachers apologizing for all forms of insubordination to authority, and defending juvenile lawlessness as if it were virtue.

Peripatetic philosophers stroll over the land, teaching that the true philosophy of life is "do-as-you-please." They apply to their pernicious systems the name of "New Psychology," and with it they seek to justify the most repulsive and ancient immoralities, attacking the sacred institution of marriage and teaching that the conjugal

pledge is to be thrown off whenever it pleases in the slightest degree. They would make of the whole world a pandemonium.

Naturally and inevitably related to this is accompanied by distorted conceptions of God, if any thought of the Almighty is retained at all. This is the essence of the papa-hood of God.

When parents on earth cease to be embodied in thought and deed as fathers and mothers, papa-hood and mamma-hood take their places, we need not be surprised by declaimers proclaiming the papa-hood of God.

But the true God and his government cannot be fitted with "Justice and Judgment," the habitation of his throne, while "mercy and truth go before his face" (Psalms LXXXIX, 14).

Because our heavenly Father is merciful he is just; for no otherwise could he maintain his meritorious government of the universe. Hence, he is the law of sinners, the friend of sinners.

His love is universal, and so is his justice; and he does not reveal the one more clearly than he proclaims the other.

He revealed the world that he gave his only-begotten Son, that whoever believed in him should not perish, but have everlasting life" (John III, 16). This is a precious truth, worthy of all adoration.

It is equally the truth that now he "commandeth all men everywhere to repent," because he hath appointed a day in the which he will judge the world in righteousness—by that man whom he hath ordained, who hath given assurance unto all men in that he hath raised him from the dead" (Acts XIII, 37 and 41).

Through the inspired prophet, Jehovah saith, "Behold all souls are mine; as the soul of the father, so the soul of the son, is mine; the soul that sinneth, it shall die" (Ezekiel XVIII, 4).

By an inspired apostle is propounded this most solemn question: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter IV, 18).

These stern aspects of the great salvation which we dare not neglect (Heb. II, 3) are essential and inseparable parts of the gospel.

Well-balanced preaching of the word of life will magnify the fatherhood of God; but it will never fall into the sentimentalism of proclaiming "the papa-hood of God."

THE NEW MISSIONARY OPPORTUNITY

By Elmer T. Clark

There is no story in fact or fiction quite so thrilling as the epic of Christianity's spread over the world. Impelled by an inner restlessness which ordinary processes cannot explain, man have carried the gospel into every nook and cranny of this world, surmounting every barrier and overcoming every obstacle.

Every device which power, wealth, and human ingenuity have been able to conceive has been employed to stop the Christian advance, but in vain. For two full centuries it meant death to be a Christian in Rome and the Emperor and his legions hunted multitudes to horrible deaths, but the evangelization of the land went on. Oriental nations locked the Christians out, but the gospel penetrated every wall. Signboards were displayed promising death to the bearers of the Word, yet the Word was borne and in due time the boards came down. Black cannibals ate the missionaries in their pagan feasts, but others landed in the face of death.

It is a remarkable fact, also unexplainable by ordinary processes, that outward opposition has stimulated the Church to more determined activity, and that it has grown listless about the evangelization of the world only in periods of its own wealth and popularity.

Today there is an unprecedented opportunity to win the nations for Christ. It is an opportunity the like of which we have not seen before, one

to which missionary administrators are fully awake but which is not always quite appreciated by the Church at large. The present situation has certain phases which are unique, and these indicate the new opportunity for Christian missions.

A Welcome Everywhere

In the first place, where there once was opposition, there now is a hearty welcome. In no land is there any antagonism to Christianity at all comparable to that which prevailed nearly everywhere a century ago.

A few years ago returned missionaries sometimes exhibited old sign boards, taken from the roadways of Japan, on which the death penalty was threatened against all Christians. Today the desks of every mission board are piled high with appeals from Japan for Christian workers and institutions.

A missionary recently wrote of a visit to a city in China which twenty-five years ago so hated and dreaded Christianity that the people carved five crosses in the pavement under the city gate, believing that these crosses would keep Christians from crossing the threshold. But on the recent visit the missionary was met by the principal men of the city, who urgently invited him to open Christian work therein and offered a large tract of land on which to erect a church and a school.

Such incidents could be multiplied from every mission field. In spite of sporadic anti-foreign and anti-Christian demonstrations here and there, and despite certain restrictions which are now and then thrown around the work of the missions, it remains true that all doors are open to Christianity and Christian missions are welcomed everywhere.

The Old Faith Impotent

In the second place, Christianity has definitely conquered the non-Christian religions, and these ancient systems no longer constitute a serious obstacle. It is true that some belated minds in America glorify these religions and speak of producing a universal religion by means of a syncretism, "combining the good in Christianity with the good in all other religions." But such talk is not heard where these old faiths hold sway, for candid minds have long since admitted their inadequacy and their protagonists defend them only on the ground that they contain elements not unlike those of Christianity.

A Methodist Bishop, returning from a trip around the world, gave this message to the Church, "Belting the globe, I did not see one new heathen temple, but churches, schools and hospitals are rising everywhere."

"You cannot find one of the old non-Christian religions intact today; not one," says Dr. Robert E. Speer. The same note is sounded by a prominent Chinese educator, William Hung, of Yenching University, who has declared, "It is no longer worth while for missionary leaders to study the Christian approach to Buddhism, Confucianism, etc. For all practical purposes Christianity must ignore the incapacitated older religions." Some of these ancient systems are taking up Christian ideas and trying to reconstruct themselves after the Christian pattern, but in few places do they offer serious competition to Christianity. We have many foes yet to face, at home and abroad, but they are of a different kind.

Our Ideals Supreme

In the third place, a great opportunity lies in the fact that the ethics and ideals of Christianity have permeated the social life of the non-Christian nations until Christianity is practically accepted even when the Church is rejected. In every land Christianity is much more influential than the numerical strength of the Church would indicate.

The church members in China number only one-tenth of one per cent of the population, but seven of the eleven ministers of the present government are Christians. The Japan Times has editorially declared, "No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put

her on the path of progress and higher culture."

Dr. Speer has recently told of a dinner attended by a large company of lawyers in India. Not one was a Christian; all were Hindus. An Indian jester had been secured to entertain the group. He did so by making jokes at the escapades of the traditional gods, at which the lawyers roared with laughter. Then the entertainer made a quip about Jesus Christ, and a silence fell upon the company. At the next irreverent remark there were murmurs of dissent, and the following was greeted with hisses. Then when the jester repeated the offense the lawyers rose in a body and threw him from the room. The nominal adherents of a non-Christian faith could laugh at insults to their own heathen gods but they would not tolerate a derisive remark about Jesus Christ.

Here is a psychological condition which affords the greatest opportunity of the centuries for taking the nations for Christ. Their leaning is towards Him and their hearts are open. We heartily wish that this respect for Christ, this recognition of the superiority of Christianity, would take form of a personal surrender to Him and an acceptance of His Church; but the present attitude provides the opportunity for bringing this to pass—and it will come to pass if the Church does not throw away this opportunity.

The New Churches

In the fourth place, the greatest of all opportunities is found in the fact that in the mission fields there have developed strong and devoted new churches to help us in the task of evangelization. This means that Christianity is no longer a foreign importation, something more or less arbitrarily imposed, but has at last taken root and become indigenous.

We have always known that in the last analysis the thorough evangelization of any mission field would have to be done by the national Christians themselves, and the whole energy of the missionary movement has been devoted to the production of a leadership capable of doing this and an atmosphere in which this leadership could work. We are just now coming within reach of this consummation. Standing by our side are the new churches, eager, enthusiastic, consecrated, ready to help to the utmost in spreading the gospel among their people. These new churches cannot yet stand alone, and to desert them now would be the crime of crimes; but they can stand alongside of the older churches and render invaluable aid in promoting the Christian cause. Such an opportunity we never had before.

The full meaning of this has not yet been grasped by American Christians; indeed, many of them have so completely missed its significance as to regard the presence of the new churches as an excuse for withdrawing rather than as an opportunity for a great advance. A certain preacher replied to a questionnaire asking his opinion as to whether the native Christians should be organized into independent churches, "I think they should be so organized, for we will not then be called upon for money to support them!" The only opportunity he saw in the greatest missionary development of the century was the opportunity to cut off missionary work altogether, and thereby to save a few paltry dollars!

There are those who seem to think that because the new churches are being set up no more missionaries are needed. They are in tragic error. No such idea has ever been entertained by persons in position to know—missionary administrator, missionary on the field, or national Christian—for these are a unit in the conviction that missionaries were never more urgently needed. Not one responsible or authoritative utterance can be cited from any Church on the mission field to the effect that the coming forward of the national leaders has lessened the need for missionaries.

Let it be repeated until the Church thoroughly understands it, that the rise of the new churches in mission fields does not imply a decreased responsibility on the part of the older churches of the West, but provides them a greater opportunity than they ever had before. If we push forward

now energetically, advance with the new churches by our side, we can speedily evangelize the neglected areas. If we now retrench and abandon the new churches we have brought into existence, it is probable that they would in time be overwhelmed by the preponderant mass of heathenism around them. For we must remember that the national Christians, though devoted and true, are yet in a hopeless minority in all the non-Christian fields and utterly unable to cope alone with the whole task of evangelization.

Thus the whole situation calls for an advance. Nothing betokens the possibility of a retrenchment with safety to the cause. The opportunity and the need call with clarion voice to the Church to respond with greater fidelity and self-renunciation to the fundamental missionary impulse.

ST. LUKE AND THE POLITARCHS

By Dr. John F. Foster

The use of the word "politarch" by St. Luke has been attacked by many, with the claim that its use was contrary to Roman usage. The Romans, while permitting conquered nations to retain their creed as in the past and to continue their local usages, always however referring to their rulers under their Roman title, demanded that the conquered peoples should so address those put in authority by Rome, and thus these rulers would not have been called by a Greek title, and consequently St. Luke was wrong in so calling them.

The reader will recall that when St. Paul was arrested in Thessalonica, according to the King James translation, he was carried before the "rulers of the city." In the Greek this is *politarch*, of whom there were seven, and is a title of office, and should not have been translated.

Being a Greek word and title, and contrary to the Roman rule and usage, of course St. Luke was wrong in using the same, and was in error.

However, nineteen inscriptions have been found on stones dug up in Thessalonica, showing that a Greek title was the usage in that city, and thus St. Luke was right. While Roman titles were the rule, it appears that Thessalonica was the one exception to the otherwise universal rule.

THE SUNDAY SCHOOL PROGRAM EXPANDED

Many churches trying to plan for more adequate opportunities or religious education are thinking beyond the fifty-two hours a year made possible by the usual Sunday school program. From the standpoint of time, the safest kind of expansion is that which comes when the fifty-two hours already available are filled to overflowing in such a way that each child is growing in consciousness of his relation to God, in devotion to Jesus, in love for the Church, and in joyous co-operation with others in worship, study, and Christian service.

Workers with children often devise ways for carrying out during the week plans made on Sunday. A group that is already using its time wisely and well is at no loss concerning the use of extra time that may be made available. But time available without a sense of need for it, and with no particular purpose for its use, lends itself to abuse and may multiply the very problems which it was designed to solve.

The number of churches with a normal growth of vision and purpose is increasing, and more time for religious education is being found in a number of places as follows: Vacation schools, or frequent week-day meetings during the summer; week-day sessions during the school year, on Saturdays, after school hours, or during "excused time" arranged with public schools; extended Sunday morning sessions.

The local problems of distances, teachers, and already full schedules for children, as well as the additional problems of expense, equipment, and guidance for teachers, are many. The General

Sunday School Board desires to become a medium of exchange of experiences in this realm, and also to have the privilege of contact with a large number of situations over a period of time sufficiently long to aid the local workers in discovering the best ways of using extra time. For this reason any person engaged in or contemplating any of these forms of expansion is invited to communicate with Miss Barnett Spratt, 810 Broadway, Nashville, Tenn., who has recently been employed by the General Sunday School Board to furnish leadership for this phase of work. Whether the experiment is large or small, temporary or permanent, she would like to keep in touch with it through correspondence or through personal visits, to the end that the solution of problems in one situation may be made available to others.

No church should adopt hastily any one of these forms of expansion. Nothing is gained by spasmodic, aimless enthusiasm which leads to plans quickly made and as quickly abandoned. The Sunday School Board is not seeking to promote any one of these, unless it be better use of vacation time, but Miss Spratt is well equipped to counsel with leaders whose situation seems to justify any form of expanded program.

MARY SKINNER,
Elementary Supt., Gen. S. S. Board.

THE AMAZING STATEMENTS OF THE MERIDIAN STAR AND OTHERS

By Rev. J. B. Cain

Since the Mississippi Annual Conference three of the brethren, two of whom were not present on this particular occasion, have written to the Advocate expressing their disapproval of what Dr. Fitzgerald Parker was reported to have said on the occasion of the Epworth League Anniversary on the night of Nov. 7, their statements being based very largely on the statements of the Meridian Star on the following day, Nov. 7.

This article of mine is not to take issue with the attitude of these brethren, whose zeal for the purity of the Church is commendable, though in this instance it is much like the zeal of Israel which Paul describes in the tenth chapter of Romans, not according to knowledge. Neither is it a defense of Dr. Parker, whose fine Christian character has been recognized by the whole Church and approved repeatedly by his own Conference. Rather it is a statement for the benefit of the readers of the Advocate who were not present at the meeting and who have a natural desire to know just what was said, a number of them asking me about it.

Now as a matter of fact I was not only at the meeting but sat on the platform, as a member of the Conference Epworth League Board, possibly three steps from Dr. Parker, and listened intently to what he was saying, not only from interest but also from the realization that he was discussing a matter on which he could easily be misquoted. That he said some of the words here quoted is true but that he said them in the connection given by the reporter or as expressing his approval of these evils I most emphatically deny. One thing that I recall distinctly hearing him say, "That there is a great deal wrong with the theater in fact," is omitted by the newspaper account and by the brethren in their discussion of the matter.

The truth is that we cannot afford to accept newspaper accounts of what a public speaker says. Ten years ago when the Annual Conference met in Central Church, Meridian, this same paper said that the afternoon before during a revival service we were all singing about the Old-Time Religion and that in one verse we said "It makes a Methodist out of a Baptist," when of course we were saying, "Makes the Methodists love the Baptists." Two years ago a reporter for the secular press quoted a presiding elder in the North Mississippi Conference as saying that whoever professed to believe the Bible throughout was a liar, which was a pure fabrication.

I do not know the full and complete mind of Dr.

Parker on these modern evils which we all condemn, but I know that nothing he said at Meridian could be understood by one who heard him plainly as approving the theatre, as it is, the modern dance, or the gambling, prize-winning card player. In the November number of the Epworth Era, which he edits, is an article opposing the modern dance, written by Rev. Garfield Evans, and inserted with the approval of Dr. Parker. I mean that he approved the article, not the dance.

Let us join hands with the leadership of our Church, not only in condemnation of evil influences but in a constructive effort for the saving of our young people from them.

Fayette, Miss.

IS A NEGATIVE MINISTRY PREFERRED TO ONE OF VIRILITY?

My Dear Mr. Editor: During recent months much has appeared in the New Orleans Christian Advocate concerning the position a minister of the gospel should take in reference to public questions; and in last week's issue of the Advocate you carried an article with the caption, "What Should Be the Minister's Attitude to Politics?"

About thirty years ago the Anti-Saloon League was organized in Ohio, and the movement met with great success in that State, with the result that it spread all over the United States; and not twenty years after the beginning of this movement the Eighteenth Amendment to the Federal Constitution was adopted. This movement was directed against the liquor traffic, and was carried on by the Church in action, in politics, led by such men as Rev. P. A. Baker, Dr. Scott McBride, and Bishop James Cannon, Jr. If this organization had not been effected and its leaders had remained idle and silent, we have every reason to believe that we would still be living among saloons and have with us the menace of the liquor traffic. God raised up these modern prophets to lead his people in a mighty effort to rid our Nation of this monster evil, and he endowed his prophets with courage and ability to surmount the difficulties which blocked the way of cleaning up our Nation.

And it has ever been thus, that God has raised up men to do the work that he wanted done. Many years before the coming of Christ, the word of God came to Ezekiel and urged him to "cause Jerusalem to know her abomination"; and again the prophet Isaiah, by the inspiration of Jehovah, raised his voice against the people of Israel in "their folly in trusting in Egypt." And what shall we say about Elijah, who "denounced judgments" against Jezebel and King Ahab, who "sold himself to work evil in the sight of the Lord?" and it is said that Ahab repented under the preaching of Elijah. Was it not John the Baptist who, in Jesus' time, courageously rebuked Herod because of his sin in living in public adultery with his brother Philip's wife? The testimony of Christ towards John was "among them that are born of woman there hath not risen a greater prophet than John the Baptist. . . . He that hath ears to hear, let him hear."

And now we are told that our ministry must be a negative ministry, our preachers must be negative men, and confine their efforts to "goody-goody" preaching in restricted spheres, while the devil and his followers go on in their nefarious work in high places and low. Has God withdrawn himself from the world, and will he no more raise up prophets to cry out against sin, and call his people back to Him?

CHAS. O. CHALMERS.

New Orleans, La.

COLUMBUS DISTRICT MISSIONARY INSTITUTE

At West Point, Miss., on Jan. 14, was held one of the best missionary institutes that the Columbus District has ever had. The majority of the pastors and many of the faithful laymen loyally answered the call of the presiding elder, the Rev.

W. N. Duncan, to be present on that date. In spite of the heavy downpour of rain and the muddy, slippery roads, eighty assembled in the magnificent auditorium of the West Point Methodist Church in a day of prayer, inspiration, and planning to carry on the Great Command of the Lord Jesus Christ to give the gospel to every creature.

Our beloved and consecrated presiding elder was absent on account of sudden illness but the Rev. J. W. Ward, pastor of the First Church, Columbus, presided for him, to the satisfaction and inspiration of all.

Dr. H. F. Brooks, our pastor at Starkville, led the devotional services, reading the Commission given by Jesus Christ to his disciples.

After the devotional service, Brother Ward introduced our efficient Conference Missionary Secretary, the Rev. R. G. Moore, of Indianola, Miss., and Dr. D. L. Mumpower, who served nine years as a medical missionary in the Belgian-Congo, as our principal speakers.

Our hearts were stirred by the pictures of superstition, sin, polygamy and even slavery among some of the primitive people of dark Africa as related by Dr. Mumpower. We realized anew their dire need and helplessness and were aroused to the task ahead of us in respect to that unclaimed territory of one hundred and fifty million people. He gave instances of how the gospel of Jesus Christ was reaching many of the people and impressed everyone of the necessity and importance of giving the simple story of Jesus to them and strive to administer to their every need—body mind and soul.

At the close of this inspiring address, we were all served with a delicious and bountiful luncheon prepared by the good women of the church.

After luncheon, we again assembled in the auditorium of the church and were told of the plans and purposes of the January-February cultivation period by our Conference Secretary, Brother Moore. Several of the leading laymen of the district were introduced and made short talks on some phase of missionary work. Among those speaking were Mrs. J. W. Willis, and Dr. H. W. Moody, of Starkville, Mesdames L. H. Roberts and B. M. Howorth, of West Point, and Mr. J. H. McKinnon, our faithful district lay leader.

J. A. GEORGE, Secretary.

THE DEDICATION OF THE QUITMAN METHODIST CHURCH

By Rev. John D. Ellis

The writer, a former pastor, was present, and heard the dedicatory sermon by Bishop U. V. W. Darlington, Thursday evening, Jan. 16.

Some of the people of Quitman saw and heard a Methodist bishop for the first time; they found him to be a human being, with pleasing personality, kindly voice, and a passion for truth and righteousness.

The Bishop stood before a well filled house, and pleaded for that greatness which is faithful to God and truth, and which serves. In discussing four characters, viz.: the Shunamite, Elijah, Elisha, and Gehazi, the audience saw the difference between the real and the spurious, and what constitutes real greatness.

Without any effort at display, the Bishop marched along with that simplicity which was great, and with that greatness of address which was plain and sincere: his unadorned words were adorned with precision and natural grace, behind which affability and spirituality of character shined.

The people were so completely captivated, they would be pleased to turn out a second time to hear a Methodist bishop.

Rev. T. J. O'Neil, presiding elder, and Rev. H. Mellard, pastor, took part in the service. A prayer was made by Rev. J. A. Moore, a former pastor. Other preachers to grace the occasion were J. L. Smith, and B. L. Sutherland.

A pleasing feature of the worship was a violin duet by Mrs. Ampiro Edmiston and Benjamin

Hand; also a male quartet by Victor Martin, Clyde and Clayborn Norris, and Lavelle Johnson.

Mrs. Thomas Dabbs sat at the piano with skillful touch.

The new brick church is an achievement, which represents the love, loyalty, sacrifice, and consecration of the people. The Methodists of Quitman have used their money to build a holy sanctuary unto the Lord, around whose altars they will gather in worship. They are constructionists, and will preserve the faith once delivered to the saints. Their deeds will blossom in the dust, and the echo of their saintly actions will be repeated after they have gone the way of all the earth.

A splendid board of stewards took their part in the dedication, composed of J. D. Fatheree, F. A. Mullett, J. L. Adams, S. W. McClindon, J. L. Cockrell, J. H. Terrell, W. L. Gunn, Drs. Watkins and Johnson, and H. O. Baker.

The return of the writer to Quitman caused him to turn many leaves of memory which made a pleasant rustle. He missed some friends who were either sick, or have crossed to the other side. Could he have touched their hands, and heard the sound of their voices, the pleasures of the visit would have been perfect. To think of them is like unto the perfume of flowers, and the memory of their kindness is like unto the rainbow, bright, and vivid.

The writer and his wife stopped over-night with Prof. C. E. Hood and family. If they would adopt us as children into the home, we would have a pleasant father and mother, and some delightful children to frolic with.

It was thrilling the next morning to meet more than five hundred boys and girls at chapel, and to talk to them.

When we all get to be old, we will be thinking about childhood scenes. Children have a blessed influence over men and women.

That which is worth while is to be faithful to God and his truth, and to serve our fellow-man.

Quitman has made progress in business houses, pretty homes, schools and churches.

The pastors of the town are efficient and faithful, and a great educator of Christian character presides over the public school.

Purvis, Miss.

MINDEN DISTRICT MISSIONARY INSTITUTE

In the northern section, the Institute was held in Minden where seven preachers and a fine number of laymen and lay-women braved the elements and treacherous roads to receive the inspiration of the gathering. In the southern end of the district eight ministers and a most creditable number of laymen likewise came to Winnfield, through downpouring rain and almost impassable roads to hear what the Church has planned. This made a total of fifteen preachers out of a possible twenty in attendance.

Dr. J. G. Snelling introduced the speaker, Rev. J. L. Ferguson, Industrial Secretary of the Board of Missions. Rev. W. R. Harvell, presiding elder, who is thoroughly missionary in spirit, was much pleased with the results and looks forward to splendid happenings as the cultivation period progresses.

Rev. Mr. Ferguson emphasized the great progress made during the past quadrennium which is the occasion of rejoicing in Methodist circles. He said, "From having a debt of a million and a half dollars and a program that called for two and a half million, the figures given by the Board in past few weeks show that during 1929, \$7000 more came from the various Conference collections and over \$24,000 more came from the cultural period of January and February than any previous year. The debt is liquidated by reason of this increase and also through the placing of a mortgage on the Doctors' Building in Nashville, whose revenues will retire it at the rate of \$30,000 per year. The cost of operating our work is 8 per cent, which is less than any large corporation in America. There is

on hand a cash reserve of \$100,000 and a cash policy has been adopted so that our outstanding obligations are met monthly. We have more missionaries in the field now than at any time except the two years of high tide of the Centenary period. This excellent showing demonstrates the fact that the plan adopted at the last General Conference is a good one, for there is no slipping back apparent but a healthy increase manifested. We have a gradually expanding foreign and home missionary program.

"Study the financial status of any denomination to-day," he continued, "and you will find none on as sound a financial footing as ours. We had been depending 90 per cent on inspiration. The women began mission study a generation ago, what we are beginning now, and so they are the best informed group in the Southern Methodist Church. The Epworth League three quadrenniums ago took it up and two quadrenniums ago the Sunday school fell into line. In 1926 the Church as a whole began to move forward. So we can take courage because of having done marvelously well in our financial affairs and, secondly, we must realize that the needs and opportunities are greater than they have ever been."

The book for study, "The Church and the World Parish," is the most interesting of any yet studied, in the judgment of many, and it should be carried to the last man in every congregation, so that its message may not be lost. This district took 2800 copies last year, 500 more than the year before.

A most delightful dinner was served the visitors at each place. The following goals adopted: A revival in every church. 500 conversions and accessions. Increased attendance at our Sunday schools and a more efficient service rendered. Two Standard Training Schools and a goodly number of Cokesbury Training schools. One subscriber to the New Orleans Advocate to every twenty members of the church. Earnest endeavor to raise the Conference assessments. We must take note of Sabbath desecration as ministers and laymen, and through prayer and example, lead our people nearer to God.

Brother Harvell aptly summed up the whole situation when he said that instead of increasing missionary assessments, the Church was giving us the privilege of expressing ourselves in making a sacrificial offering.

MRS. R. H. WYNN.

BROOKHAVEN DISTRICT MISSIONARY INSTITUTE

The Missionary Institute of the Brookhaven District, Mississippi Conference, met in Wesson, Miss., Jan. 9, 1930, at 10 a. m., at the call of the presiding elder, Rev. J. L. Decell. Every charge was represented, and every pastor present save one who was detained on account of illness. There was a goodly representation of laymen and women that had come to gain renewed inspiration and zeal in the cause at hand.

The devotions of the sessions were conducted by Dr. Decell and Rev. W. B. Alsworth. The speakers of the occasion were, Mrs. J. A. Boyd of Wesson, who read a paper on the life of Miss Clara Chrisman; Mr. J. O. Emerich, who spoke of the subject, "Missions, Making a Peaceful World;" Mr. W. D. Hawkins, speaking on the Missionary Voice, and kindred topics; Mrs. L. W. Alford, president of the Mississippi Conference, Woman's Missionary Society, and Rev. J. L. Neill, of Crawford St. Church, Vicksburg. Rev. Vaclav Vaneura, of Czechoslovakia was of course the speaker of the day, and he delivered his message in such a way as to reach the heart of all present. The male quartet, under the able direction of Mrs. Ewing, from the Wesson Junior College, rendered helpful service.

A delightful lunch was served in the parsonage to all present. This was quite a sacrifice, as every room was used as a dining room, but no word of complaint was heard, and all were delighted with

the hospitality of Bro. Landrum and his people.

Mission study books were on hand for all. This speaks well for our Conference Missionary Secretary, for in this manner a sufficient amount was saved to keep several native missionaries on the field for one year. It behooves us all to take note of such action, and profit thereby.

Just before we left Brother Neill called us all to the altar in a consecration service. This was a very fitting close to the work of the day, and we all left with a new determination to make a new record for this district this year.

I. H. SELLS.

MERIDIAN DISTRICT MISSIONARY INSTITUTE

Meridian District Missionary Institute met in Central Methodist Church, Meridian, Jan. 16, 1930. The attendance was real good. The meeting was called to order at 9:30 a. m. by Rev. T. J. O'Neil, presiding elder.

Rev. T. J. O'Neil conducted the devotionals, speaking in an impressive way on the importance of carrying the gospel to all the world.

Rev. J. F. Campbell of the Fifth Street Methodist Church, spoke on Christian Stewardship. His message was clear and impressive.

Dr. J. M. Sullivan, Conference Lay Leader, spoke on "The Challenge of a Great Task." Dr. Sullivan presented the subject in a very forceful and impressive way.

Mr. W. D. Hawkins, Missionary Secretary, spoke on the importance of the Missionary Voice going into every Methodist home.

Rev. T. J. O'Neil introduced Rev. Vaclav Vaneura, a former Moravian pastor, now in our Church. He told what the Methodist Church had meant to him, and the need of the gospel in every land.

Just at 12 noon, at the suggestion of Rev. B. L. Sutherland, pastor of Central Methodist Church, we celebrated the 10th anniversary of the prohibition amendment.

Mrs. J. D. Tucker at the organ, played the beautiful chimes to the song, "My Country 'Tis of Thee," after which Rev. T. J. O'Neil led in prayer.

A well prepared lunch was served by ladies of Central Methodist Church. A resolution of thanks offered by Mr. D. W. Heidleburg of Shubuta, Miss., was unanimously adopted.

Afternoon session was called at 1:45. Rev. H. Mellard announced hymn No. 19, Cokesbury Hymnal; called on Rev. T. B. Winstead to lead in prayer.

Mr. W. D. Hawkins spoke encouragingly of the work that is being done in our Conference as to Missions, and urged all pastors to be very optimistic.

Bishop U. V. W. Darlington, of West Virginia, brought a great message which stirred every heart present. The Bishop told of instances coming under his own observation, emphasizing in a most powerful way the need of missionary work and its support.

Allotments to the several charges were read by Rev. T. J. O'Neil, presiding elder, and accepted.

JASPER L. SMITH.

NAVAL DISARMAMENT CONFERENCE

(Continued from First Page)

ordered coincidence between the conference in London and the nineteenth centennial of Pentecost. Let us, then, look to the council hall of the King of kings for the spirit of peace, for the manifestation of the Holy Spirit, that this battle-scarred world may be made into a type of that celestial city, seen from Patmos, into which the kings and the nations of the earth bring their glory and their honor—nations still, and races still, but without their animosities.

LOVING WORDS

By Willie C. Page

'Tis little loving words of praise
That make the round of life worth while,
They help through dark and dreary days—
The human touch, the happy smile.
When sorrow comes with doubt and fear
To silence still the gladsome song,
When tasks are irksome, time is drear,
And all the world seems going wrong,
Say a word of love ere hope is gone,
As "God bless you, my friend, strive on."
Short time it takes for words of cheer
To heal the heart when days are bleak—
Success will effort crown, don't fear,
Don't wait the loving word to speak.
Lexington, Miss.

POETICAL THOUGHTS

By Mrs. Geo. S. Brown

Look not every man on his own things, but
every man also on the things of others.—Phil. 2:4.

The Other Fellow's Side

When you're forming your opinions,
Do it carefully—go slow;
Hasty judgments oft are followed
By regretting—that I know;
And in argument be careful
Not too quickly to deride—
Try to look upon the subject
From the other fellow's side.

Ah, if we would use but caution,
And a little less of self;
Think a little more of kindness,
And a little less of self;
Try to help the other fellow,
Not to hurt him—don't you see
How much fairer, brighter, better,
This old world of ours would be?

O'er and often I've discovered
That the other fellow knew
Lots of things about some subjects
Which I didn't think were true;
And I'd be still groping vainly
In my flickering light and dim,
If I hadn't hesitated
And harkened unto him.

Keep the path your mind would travel
Broad and open all the way;
Walk with Wisdom's comrade, Caution,
Heeding all he has to say;
And no matter what arises,
Ere against it you have cried,
Try to look upon the subject
From the other fellow's side.

—Selected.

Many, many times we are told to think of others! We are so disposed when interested in a topic and enthusiastic over some plan that does not meet with favor, to see only our own side, and in our disappointment to even get so hot in argument sometimes as to lose our temper, which fact, if we only knew it, does less to convince our neighbor than any other thing. I heard the other day of a man who was trying to set forth a certain phase of a matter that seemed to him the only solution to his problem, and yet who realized that every fellow had a right to his opinion, and he said, "Of course, my friend, you have a right to your viewpoint, but at the same time there is absolutely only one way of thinking on this question." Of course, in spite of his seeming concession, he meant that he had the only right way, and so it is with the most of us. That is the reason we cannot have unity of the churches. We are glad to do certain work together, but when it comes to creeds, "yours is very well, but mine is better." In a small town we concede that there should be union services, but if we had the choice we would very much like to see a pastor of our

own faith. It is really funny when we come to think of it.

If we would just stop to consider the other fellow's side now and then, we would see that while our way may be good, his is good, too, and sometimes better if we will only acknowledge it. One side is just as enthusiastic as the other, and perhaps both have studied the situation carefully, but our minds are not alike. We sometimes get disgusted and conclude to let the other side go along as it chooses, and to wash our hands of certain matters if they do not go our way, but the better way is to listen carefully to arguments, to weigh the matter, to sift the tares from the wheat and to kindly and considerately yield, not hurting our fellow-man by our obstinacy and our impatience. There is a lot of bad in the best of us and a lot of good in the worst of us and so it is with most questions that arise. Of course, where principle is involved, right is right and wrong is wrong, but we mean in opinions, viewpoints, and arguments, we must learn to yield and to think of the other man and remember that he has a side as well as you. The Good Book says we must in honor prefer one another.

ABERDEEN DISTRICT MISSIONARY INSTITUTE

The Aberdeen District Missionary Institute of the Methodist Episcopal Church, South, met in the Methodist church at Nettleton, Miss., Wednesday, Jan. 15, 1930, at 10 o'clock a. m., Rev. E. Nash Broyles (P. E.) in the chair. After singing, "Revive Us Again," Rev. A. C. McCorkle conducted the devotional service, calling on Rev. T. L. Oakes for the prayer. We were then favored with special music by the Nettleton quartette, after which W. S. Selman was elected secretary.

The chair read the statistics of the work in the district for last year and congratulated the district on having taken the lead in MOST of the enterprises of the Church over the other districts of the Conference, and urged the brethren to do even better this year.

At this time the chair called the names of the special workers and visitors present: Dr. Mumpower, Rev. R. G. Moore, Mrs. Hoyle, Mrs. Price, Miss Cunningham, R. H. Furr, Mrs. Nebitt, of Tupelo, and Rev. W. R. Hammontree were asked to stand and were introduced to the district.

The chair called the roll of charges and the following pastors stood and introduced their respective delegations: S. L. Pope, G. B. Love, L. B. Wimberly, C. A. Parks, W. S. Selman, E. C. Driskell, J. V. Stewart, W. R. Goudlock, J. A. Biffle, W. W. Bruner, A. S. Raper, J. W. York, T. E. Gregory, G. W. Robertson, A. C. McCorkle, W. C. Galceran, Jr., G. D. Burt, W. M. Young, T. W. Smallwood, A. N. Gore, T. L. Oakes, Carroll Varner, W. M. Hester, and W. C. Mattox. Total enrollment was approximately two hundred.

Eleven o'clock having arrived, Dr. Mumpower brought us an inspiring message on our work in Africa. At the close of this great message, Rev. S. M. Butts, Conference evangelist, was introduced to the institute and pronounced the benediction, and we adjourned for lunch.

After lunch the chair called the institute to order and hymn No. 52 was sung, after which Rev. E. C. Driskell conducted the devotional service.

The chair appointed a committee on resolutions, and turned the institute over to Rev. R. G. Moore, Conference Missionary Secretary, who spoke on the work and plans of the January-February study period and distributed some literature on the work and sold the pastors their study books and took their orders for their respective charges for all necessary literature for the study period.

Mrs. W. L. Wilson, of Pontotoc, spoke in the interest of the Missionary Voice and suggested that each pastor appoint a committee of one at each church to work with the Voice agent from the Woman's Missionary Society, in the subscription drive which drive closes Feb. 12, 1930. Rev. C. A. Parks made a motion that from now on every

delegation bring a basket lunch to the institute, because of our large attendance it's too hard on any local church to entertain. The motion was unanimously adopted.

The committee on resolutions read their report and it was unanimously adopted by a rising vote. Rev. W. M. Young dismissed us with a very touching and helpful prayer.

W. S. SELMAN, Secretary.

Report of Committee On Resolutions

The Committee on Resolutions beg to submit the following report:

Resolved, That we hereby express our sincere thanks and deep appreciation to our presiding elder for his untiring efforts in promoting this, the Missionary Institute of the Aberdeen District. Second, to Dr. Mumpower, for his instructive and inspirational address on our work in Africa. Third, to Rev. R. G. Moore, Conference Missionary Secretary, for his presentation of plans for our Missionary cultivation and every-member canvass period during the months of January and February. Fourth, to Brother York, our pastor-host, and the entire membership of his church for their unbounded hospitality extended us upon this occasion, and in particular to the women of the Missionary Society for the bounteous luncheon so beautifully served and so much enjoyed by all. Fifth, to the choir for leadership in the music and to the quartette for their special inspiring number. And sixth, to each and every one who in any way, contributed to the success of this, one of the most successful and harmonious missionary institutes ever held in the Aberdeen District.

We have enjoyed the hospitality and the good fellowship of this day and in return for same, we pray God's richest blessings upon this church and people.

MRS. VICTORIA HOYLE,
MRS. S. L. POPE,
MRS. C. A. PARKS.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL

The twentieth annual meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, will be held in Polk Street Church, Amarillo, Texas, March 13-18, 1930.

The Council will meet in executive session Wednesday and Thursday, the 12th and 13th. The first open session will be held Thursday evening. At that time Dr. Sidney L. Gulick will deliver an address concerning International Relations around the Pacific Basin. Through the succeeding days an interesting and inspiring program will be presented. This will culminate Tuesday evening in the service for the consecration of candidates for home and foreign work.

Reduced railway rates according to the certificate plan have been granted. This means that a full one-way fare of not less than 67 cents must be paid for a ticket to Amarillo, and a certificate secured which will entitle the holder to half-rate for the return ticket over the same route; provided not less than 150 regularly issued and properly dated certificates are presented in time to be counted and duly validated.

The required number of certificates (150), properly signed by the Council Secretary, must be in hand before the railway agent can validate one. When conditions are met, he will validate a certificate any day from March 12 to 18, except Sunday.

The dates of sale of tickets, except from the more remote points, are March 8-14, inclusive. From these more remote points the dates will be early enough for the purchaser to reach Amarillo in time for the meeting.

The final date of honoring certificates is March 21.

Publicity agents are requested to take note of these dates, and to urge all who are to attend to purchase tickets to Amarillo on the proper selling dates; also to urge those who attend to travel by rail, that there may be no shortage in attendance.

If the number of tickets purchased may as nearly as practicable reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.

MRS. F. F. STEPHENS, President.
MRS. FITZGERALD S. PARKER,
Recording Secretary.

The Home Circle

IF YOU WOULD—

If wisdom you would seek,
And new worlds of thought explore,
Take care lest you be weak,
And yon lofty goal ignore.

If service you would render,
And suffering humanity aid,
Greed you must surrender—
The curse of every age.

If joy you would impart,
And other lives make bright,
Cast out gloom from your heart,
And the torch of gladness light.

If charity you would practice,
And to needy souls be kind,
Glory not in avarice,
But joy in giving find.

—Loren Boyd Hall.

A SELFISH GIANT

Once upon a time, in a city of which I've heard, there was a beautiful garden. Now this garden was the only one in the city, and it belonged to a selfish giant. He was so big and so strong that as the city grew more and more crowded with people he had been able to keep a garden around his home, while all the other people had to live in houses so close together that there was no place for flowers and grass and trees. So the children had only the streets to play in. Now, not only had the selfish giant kept a garden, but he had built a high wall around it, so that no one could even see inside, and no one could know how the garden really looked.

The children passed the high wall every day on their way to and from school, and wondered and wondered how it looked inside, until finally one day some one discovered a place in the wall where a large stone had fallen out. One daring little child looked through. Oh, how beautiful it was indeed! By pushing hard he found he could get through the hole and soon all the children followed. The garden was bright and sunny and there were grass and flowers and birds everywhere. The children danced and played and sang. But they did not harm anything. When it was time to go home one by one they crept through the hole in the wall.

Again and again they stopped on their way home from school to play in the garden. And what a good time they had! It was the play they enjoyed most every day. But one day when they were all inside playing so happily the big door of the giant's house opened, and out walked the giant himself. He had been away on a journey when the children first went into his garden, but now he was home and he called to them in a very loud voice and said, "Go away from here; go home!" Then he said to himself, "This garden belongs to me and not to those children," and this was perfectly true. The children were terribly frightened, and they rushed pell-mell through the hole in the wall and ran home as fast as they could go. But the giant wouldn't have hurt them—oh, no! It was just that he was very selfish and thought he didn't want to share the garden with any one.

So, after that the children played in the street again. And the giant kept his beautiful garden to himself. But he grew so selfish and cross that all the people who lived in his house, his servants, couldn't stay there and they left him to take care of himself. Presently even the tradespeople who brought his food left it outside the gate and never took it inside. Winter time and cold weather came and brought snow, and the giant stayed most of the time indoors. But he had all of his things to himself. Then a strange thing happened. When springtime came to the world outside it didn't come to the giant's garden! The sun didn't melt the snow in there; everything

stayed frozen and hard and cold for a long time.

One morning, when he was lying in bed, not even caring to get up, it was so cold and lonely, the selfish giant heard a very sweet little call outside his window. A little bird had flown into his garden and was trying to find some seeds to eat on one of the bushes. The giant got up quickly and watched it, and listened and soon threw out some crumbs and helped the little bird get his breakfast. Presently more birds came to share the crumbs. The next day the birds came again; and again the giant fed them. That day the sun shone very brightly and a dripping sound was heard. The snow had begun to melt and it grew warmer inside the high stone wall.

One day the giant walked out of doors and he saw that green grass was coming through the snow, and buds were beginning to grow on bushes and trees. He found himself enjoying the birds that came every day to be fed. And strangely enough, he thought about the children and wondered where they were. All through the cold winter he hadn't given them a thought.

One day in the spring, when they were going home from school, the children stopped at the hole in the wall and peeked to see how the garden looked. Spring was coming in there and the children thought that perhaps the giant had gone away again, for he was nowhere to be seen. So in they went one by one. They danced and played and sang again and were as careful of everything as they had been before, for they were good children. Once, when they were all running very fast, a little child fell into a bush that had sharp thorns on it. He not only scratched himself, but his clothes got caught in the thorns and he couldn't get away. Just then, what do you suppose happened? The door of the giant's house opened and out he walked. He had been in his house all of the time watching the children. They were terribly frightened again, and ran pell-mell toward the hole in the wall. But when they turned to look back there was the giant helping the little boy out of the bush as carefully as he could, for he was a big, clumsy giant. Slowly the children all crept back again. Sure enough, the giant was going to let them stay; he even talked with them. When it was time for them to go he went to the wall and took out another stone so they could get out more quickly and easily. You see, he was beginning to find out how nice it was to share his garden with children.

After they had gone the garden seemed very quiet and lonely, and the giant began to think of the homes outside in the city and of all the children and the fathers and mothers who had to work every day, and go to bed and wake up in the morning without seeing grass and trees and flowers.

He had found out how nice it was to share his garden with the children and quite suddenly he said to himself, "I will share my garden with all the people in the city."

So what do you suppose he did? With his great axe he broke down that high stone wall and carried the stones away and built a fence that people could see through when they walked by and gates so they could walk into the garden. Yes, and he even allowed them to pick the flowers very carefully. And every day after that there were happy children laughing and dancing and playing there and tired fathers and mothers could sit in the garden and watch the children at play.—Adapted from "The Selfish Giant," by Oscar Wilde.

A TRIBUTE TO UNCLE REMUS

By Dr. Rowland, in the Richmond Christian Advocate

When I was a country boy growing up on a cotton farm we had no movies, no illumined streets, no radios, and no autos to carry us far and wide. But we had many things to make life bright and happy. The life of a boy was much with nature and the animals of the farm, both domestic and wild. It was not far for him to go when he undertook to penetrate the animal world

and learn the ways and even the language of these living friends of his.

Well do I remember the center of the stage that was held by Joel Chandler Harris in those days. When the day was done and the winter winds blew and we sat beside the burning oak log, we would give first attention to the Atlanta Constitution featuring the wonderful doings of these animals the master brain of that quaint, quiet man down in Georgia made to live and talk and act even more human than humans themselves. Later came the books and they, too, were read and then read again. For those books are masterpieces and furnish gems of art and philosophy unmatched by any man who ever wrote. No man mastered Negro language as did Harris, and no man knew more about the animals and their ways. Never was there anything unkind or coarse or harsh in any of his writings, for there was nothing like that in his heart. No more wholesome writings for children have ever come from the pen of any man. Present-day parents will do well to try to interest their boys and girls in these stories, if they are not too much modernized to have any taste for such literature and too much removed from nature to understand the language.

Soon after Uncle Remus, as he was called, died, I was in Atlanta and decided I would go out to see his home, for I had heard that after he died a rabbit took up his abode on the lawn and could be seen at almost any time frisking about where the creator of those wonder hero stories about his tribe had lived and loved his fellow-men. I found the Wren's Nest, as it was called, and heard the birds singing, but did not see the rabbit. I shook the hand of Mrs. Harris and told her in poor words what her distinguished husband had meant to me as a little country boy and what his influence still meant to me as the years went on. She thanked me and, with tears in her eyes, spoke appreciative words of what a wonderful husband and father he was as well as a writer, for it was in this home he lived his best and then in his stories he could be at his best.

When I left the car near the house I saw a typical Southern Negro of the Uncle Remus type sweeping the street, and, thinking I would experiment with the name that had charmed me so long, I approached the old man and asked:

"Uncle, can you tell me where Mr. Harris lived?"

He stopped his work, wiped his brow with a red handkerchief, and, as his black face took on a light from within, he said:

"What Mr. Harris, Mistah Joel Chandler Harris, or Uncle Remus Harris? Yas, sah. Right down thar to de right in dat little cottage wid de big trees. Most likely you will see a rabbit dar when you gits dar. He was de best friend de niggers and de whites had down here."

What a tribute! I felt it was genuine, and that many others could with this old Negro sweeping the streets of Atlanta, feel he was their friend.

FOR FUN

"Here's a man found nine pearls in an oyster stew. Wonderful, hey?"

"O, fairly startling. I thought you were going to try to lead me to believe he found nine oysters."—Louisville Courier-Journal.

* * *

There is a preacher in Kansas, says a western newspaper, who should have his salary raised for making the following announcement from his pulpit: "Brethren, the janitor and I will hold our regular prayer meeting next Wednesday evening as usual."—Exchange.

* * *

"I never can like that man."

"Why not? He's all right."

"I know he's all right, but I can't like him."

"He's never done you any harm?"

"Not at all, but I dislike him just the same. He's the man my wife is always wishing I would try to be like."—Exchange.

Editorial

SUBSCRIPTIONS RECEIVED

(To January 25)

The North Mississippi Conference adjourned Nov. 4, 1929; the Mississippi Conference Nov. 11, and the Louisiana Conference Nov. 25. The presiding elders of the three Conferences met in Jackson, Miss., on Dec. 3 and adopted the plan to bring the subscription list of the New Orleans Christian Advocate to 10,000 by the close of the district conferences of the spring. This will mean one subscriber for every twenty members of the Church and each presiding elder undertook to secure, through the co-operation of the pastors, the proportionate number to be expected from his district. We give below the list of subscriptions sent in by the pastors, and by those representing pastors, since the adjournment of their respective Conferences.

LOUISIANA CONFERENCE

Alexandria District	
Rev. D. B. Boddie, Pineville, La.....	10
Rev. J. D. Fomby, Colfax, La.....	1
Baton Rouge District	
Rev. C. E. McLean, Keener Memorial, Baton Rouge, La.	2
Rev. F. N. Sweeney (Rev. A. D. George, pastor) Franklinton, La.....	4
Rev. A. M. Wynne, Zachary, La.....	2
Minden District	
Rev. Robert A. Cross, Jr., Sicily Island, La.....	7
Monroe District	
Rev. W. H. Giles, Tallulah, La.....	3
Rev. W. B. Inabnet, West Monroe, La.....	1
Rev. A. C. Lawton, Alto, La.....	17
New Orleans District	
Rev. B. H. Andrews, Houma, La.....	4
Rev. P. M. Caraway, Parker Memorial, New Orleans, La.	1
Rev. D. E. Dulany, Morgan City, La.....	6
Rev. J. B. Shearer, Louisiana Avenue, New Orleans, La.	2
Ruston District	
Rev. J. S. Henley, Hodge, La., (17-3 mos).....	5
Rev. H. C. Murphy, Bienville, La.....	2
Shreveport District	
Rev. H. T. Carley, P. E., Shreveport, La.....	1
Total Louisiana Conference	68

MISSISSIPPI CONFERENCE

Brookhaven District	
Rev. J. A. Smith, Brookhaven, Miss.....	1
Hattiesburg District	
Rev. R. A. Allums, Petal, Miss.....	1
Jackson District	
Rev. H. L. Norton, Edwards, Miss.....	1
Prof. J. M. Sullivan, (Rev. L. L. Cowen, pastor) Galloway Memorial, Jackson, Miss.....	4
Meridian District	
Rev. C. M. Crossley, Waynesboro, Miss.....	1
Rev. O. B. Matheny, Waynesboro Ct., Waynesboro, Miss.	1
Newton District	
Rev. G. H. Jones, Montrose, Miss.....	1
Rev. T. E. Nicholson, Philadelphia, Miss.....	1
Seashore District	
Rev. C. C. Clark, Bay St. Louis, Miss.....	1
Vicksburg District	
Rev. J. B. Cain, Fayette, Miss.....	1
Rev. S. B. Watkins, Silver City, Miss.....	3
Total Mississippi Conference	16

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	
Rev. S. L. Pope, Aberdeen, Miss.....	1
Rev. G. W. Robertson, Pittsboro, Miss.....	1

Columbus District	
Rev. H. W. Heath, Kosciusko Ct., Kosciusko, Miss.	1
Rev. W. I. Henley, Longview, Miss.....	1
Rev. R. P. Neblett, Kosciusko, Miss.....	1
L. J. Howard, Jr. (W. R. Lott, pastor) West Point, Miss.	26
Rev. G. C. Schwartz, Brooksville, Miss.....	1
Corinth District	
Rev. A. A. Martin, Burnsville, Miss.....	1
Rev. R. M. Papasan, Hickory Flat, Miss.....	1
Rev. K. S. L. Cooke, New Albany, Miss.....	1
Greenwood District	
Rev. R. G. Moore, Indianola, Miss.....	2
Mrs. R. P. Turner (Rev. W. M. Campbell) Tutwiler, Miss.	4
Greenville District	
Rev. W. W. Woollard, Shelby, Miss.....	1
Grenada District	
Rev. C. M. Chapman, Holly Springs, Miss.....	1
Rev. W. L. Robinson, Coffeeville, Miss.....	22
Rev. G. R. Williams, Lamar Miss. (10 6-mts)....	5
Total North Mississippi Conference.....	70
Grand Total in three Conferences.....	148

PERSONAL AND OTHER NOTES

Rev. S. B. Watkins writes that the good people of Silver City, Miss., are very gracious in their treatment of their pastor and that the work of the church is doing well.

Rev. T. E. Nicholson, pastor of the Philadelphia Circuit, Mississippi Conference, and his people are planning to build a new parsonage in the near future.

In writing for a list of the subscribers in his charge, Rev. J. W. Booth, new pastor at Wigginsboro, La., says: "We have been kindly received here and the work begins encouragingly. The people look forward to a good year."

One of the most attractive bulletins that comes to our desk is that of First Methodist Church, Tupelo, Miss. Rev. Carroll Varner is the pastor and Miss Georgia Butler is the secretary of religious training.

Masons were recently guests of First Methodist Church, Crowley, at the morning service, and the pastor, Rev. C. K. Smith, preached upon "Speculative Masonry." Special music was arranged for the occasion.

"We have been most cordially received here," Rev. V. G. Clifford writes, "and the outlook for the year is very encouraging. There are no finer people anywhere than the people of Columbia (Miss.) and we are very happy in our work here."

Rev. S. B. Potts, Lexington, Miss., writes: "We are moving along fine on the Acona District. The church is well organized and the members seem to be very much interested in the work of the Lord."

Rev. J. P. Bonnacarrere, pastor at Walker, La., developed two new preaching places within the bounds of the charge last year and will soon develop another—at Springville, the seat of Livingston Parish. He will then have nine preaching places in his charge.

Rev. W. H. Giles writes that the new church building at Tallulah, La., will be opened for worship about April 1. He states that bad weather and quarantines against meningitis have been greatly hindering the work of the Church at Tallulah recently.

Rev. H. A. Gatlin, P. E. of the Newton District, writes: "Rev. A. S. Oliver, pastor of Decatur and Hickory charge, was operated on Friday of last week for appendicitis at the Rush Infirmary, Meridian, Miss. We are glad to state that he is doing nicely."

Crawford Street Church, Vicksburg, of which Rev. J. L. Neill is the pastor, in line with a provision of the Discipline, will add to its force a

board of junior stewards and action was recently taken toward selecting seven young men for this service.

✓ Mrs. Mary Baird Bryan, widow of the Great Commoner, Wm. Jennings Bryan, died at the home of her daughter, Mrs. Grace Bryan Hargreaves, in Hollywood, Calif., on Jan. 21. Her body was taken to Washington, D. C., and buried beside her famous husband in the Arlington National cemetery.

Rev. F. N. Sweeney, Franklinton, La., writes: "I would like to assist in some meetings this year if any of my brethren can use me. I am ready to go anywhere, in the highways and hedges." We trust some of the pastors will avail themselves of this opportunity to secure the services of Brother Sweeney.

Evangelist Karl F. Wittman is announced to conduct an "inter-denominational revival" in Jackson, Miss., beginning on Sunday night, Feb. 2. There are eight members in the Wittman party. A large tabernacle is being erected for the meeting. Mr. Wittman is a Baptist, a member of the Ashland Avenue Baptist Church, of Toledo, Ohio.

Mark Guy Pearce, one of the foremost of Methodist preachers in England, died recently at the age of 88. He won a wide reputation as a writer and it is said that his "Daniel Quorn" so captivated Queen Victoria that she ordered that all his writings should be added to her library.

Dr. A. C. Miller, editor of the Arkansas Methodist, recently addressed an editorial to "Belligerent Subscribers." Sometimes subscribers may become belligerent when they are naturally expected to keep up with their subscription obligations, but what is most needed is a way to reach the many Methodist who need the Church papers yet do not subscribe to them.

In sending a memoir for publication, Rev. J. H. Felts, P. E. of the Corinth District, writes that rain, snow, mud and ice, "uniting with the Right Dishonorable Mr. Indifference" have recently been making the work difficult in his district. "The P. E.," he adds, "disregarding all 'custom,' is reading, writing, and making new sermons. Selah."

Dr. John W. Pearson, who was once pastor at Mansfield, La., is now serving First Methodist Church, Ensley, Ala. He contributed to the January 6th issue of the Alabama Christian Advocate a front-page article entitled "Pentecost." It constitutes the first chapter of a book, "Studies in the Acts," which Dr. Pearson is publishing.

It seems rather strange to read that the Jordan River will be harnessed to give electric light and power to the Holy Land. The Russian engineer, Rutenberg, utilizing the power of the Jordan and the Jarmuk, will, it is expected, bring much prosperity to Jerusalem and plans are being made for factories and plants on an ambitious scale, all calculated to bring the Holy Land in line with progress and modern achievement.

Rev. J. P. Bonnacarrere, pastor at Walker, La., called at the Advocate office on Friday of last week. He had come to the city to place his little daughter of eight years in the Touro Infirmary, she being in a critical condition on account of ruptured appendix. He spoke feelingly of the fine service of the special nurse, Miss Alice Butler Harrison, a daughter of Rev. H. N. Harrison of the Louisiana Conference.

Rev. M. A. Burns writes from Sardis, Miss., as follows: "Just a word to let the brethren know that I am again in the bounds of the North Mississippi Conference. We are here with our son, J. Rex Burns, after a short pastorate in the Mississippi Conference at Eucutta, Hattiesburg District. We enjoyed some success there and a partial recovery of health at the famous Stafford Springs. I find the pastor here, Rev. C. T. Floyd, is in high favor with his people. Also the new elder, Rev. J. M. Bradely, is swinging things on the district."

Congressman Jeff Busby of Mississippi has just announced the appointment of Thomas H. Lips-

comb as a cadet at West Point. The nomination has been sent to the Secretary of War. Mr. Lipscomb graduated from the West Point high school in the spring of last year and is now a freshman in the A. and M. at Starkville. He is a son of the late Rev. T. H. Lipscomb of the North Mississippi Conference. Professor Dabney Lipscomb, of the faculty of the M. S. C. W., and Dr. J. W. Lipscomb, a prominent physician of Columbus, Miss., are uncles of the newly-appointed cadet.

The Pacific Methodist Advocate of Dec. 26 said: "Rev. and Mrs. J. L. Gerdine and their young daughter were pleasant callers at Methodist Headquarters last week. Brother and Sister Gerdine are missionaries to Korea, and sailed from San Francisco on Dec. 20 to resume their work in that country. About a year and a half ago the Gerdines, after a furlough of a year in this country, had reached San Francisco on their way back to Korea, when a telegram called them back to Mississippi, where Brother Gerdine was asked to take charge of a church at Cleveland, which was without a pastor through the death of the preacher in charge. The family are now making their belated return to the Orient. We are glad to make the acquaintance of these pleasant people, and wish them a safe journey."

The Methodist Messenger of First Church, Shreveport, announces: "Under the auspices of our Foursquare Bible Class, the world's oldest Passion Play is being brought to Shreveport for one week, beginning Feb. 3. This divine drama is given by a great company, the main characters coming from Freiburg, Germany, where the Passion Play originated in 1264. The play is, therefore, more than 600 years old. Some of the players coming to Shreveport have had family connections with this great religious pageant dating back for several hundred years. The huge stage of our new Civic Auditorium will give a wonderful setting to this wonderful attraction, and we shall, therefore, see it at its very best."

A recent issue of the St. Tammany Farmer, Covington, La., says: "Rev. J. W. Sudduth, of Patterson, La., who has been named the new minister of the Methodist Church here, was welcomed by members of his congregation by a reception given in his and Mrs. Sudduth's honor at the Southern Hotel Friday night. Mr. Alton Smith welcomed him in the name of the church and congregation; Mayor Sheffield welcomed him to the town, and Rev. D. A. McNeill, pastor of the Presbyterian Church, welcomed him in the name of fellow churchmen. Rev. Mr. Sudduth responded to the welcome given him. Vocal solos were rendered by Mrs. Feltus Folkes and Mrs. Ed. Kenzel, with Mrs. M. D. Connors at the piano. A very impressive reading was given by Mrs. Elsie Galatas. Following the program in the parlor, refreshments were served."

A PLEA

By Rev. F. L. Applewhite

To keep the discussion which I invited in the Advocate dated Dec. 12 from running up a blind alley of an "You did—I didn't" sort of argument, I will admit for the sake of avoiding argument the fairness of any inference whatsoever that may be drawn from the second paragraph of my first article, for perhaps it does not greatly matter. My plea is that the discussion center on the main issue (if there be any further discussion). That I did not intend to argue for a settled pastorate is, I believe, too clearly indicated by the whole trend as well as by many specific statements of both my articles to need any defense from me now. If I did not make my meaning clear, I cannot do it now.

The able and affable presiding elder of the Brookhaven District and I are in agreement on the fundamentals. If there be any difference of opinion it is probably on these questions; Have we

an abnormal situation in our Church due to too frequent moving of preachers from unjustifiable causes? and is this situation remediable?

TO THOSE IN THE MISSISSIPPI CONFERENCE WHO ARE INTERESTED IN MISSIONS

In the talk I made at the Missionary Institutes, I made some statements which I have been requested to publish in the Advocate; one of the institutes by unanimous vote made this request, and I very gladly comply.

Some Facts Concerning the General Board of Missions

The Board received from the benevolent assessments for 1929 about \$8000 more than in 1928, which shows that the Mission Special campaign does not interfere with the benevolences.

The Board received from the Mission Special in 1929 about \$25,000 more than in 1928, which shows that our people are still interested in missions.

Mississippi Conference

Received in 1929 a thousand dollars more than in 1928 on the Mission Special.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

Every charge in the Conference paid something on the Special, and there were 74 charges on the Honor Roll—that is, 74 of the charges paid their goal in full, or overpaid it.

Centenary, McComb, used more of the study books than any church in the entire Church; also the same church had a missionary in each of the eleven foreign fields—the only church to accomplish this.

We are now entering the fourth year of this Special Effort; what has been the outcome?

1. Our Board is out of debt; does not have any bank indebtedness at all, and the small amount on the Doctors' Building is being taken care of by the income from the building; that will soon be paid, and this building will be free from debt.

2. We now have a balanced budget, can make appropriations, and know they will be paid. Think of the value of this to the Board.

3. Have conserved the work begun in the Centenary; at one time it appeared as though we might lose it; think what this means to us.

4. The morale of the missionaries on the field has been strengthened. In 1926 they were not sure whether they would stay; and, still more serious, did not know whether their work was to

abide. Just think what this means to the missionaries!

5. Have been able to increase the force on the fields. This is certainly encouraging to the missionaries, as well as the Church at home.

Some Statements Made By Dr. John R. Mott In A Recent Address

1. "In my judgment we are nearer international peace now than ever before." "There are thirty writing about world peace now, to where there was one, ten years ago."

2. "The world is more receptive in its attitude towards the Gospel than in any period of the world's history."

3. "My concern is about the Church at home; as to whether it shall continue its interest in the Gospel."

These statements should both encourage and inspire us to press forward in the evangelization of the world.

Some Statements Made By The Same Person, With Reference To The Methodist Episcopal Church, South

1. "The Methodist Episcopal Church, South, in its missionary work occupies the strategic places in the world."

2. "No Church has a superior force of missionaries, for I have talked with many of them."

3. "Your Church is out of debt, and ready to carry on."

These statements by Dr. Mott, who is in a position to know as probably no other person, should encourage us to press forward, and I trust that every charge in the Mississippi Conference will either pay its goal in full or over-pay it.

If you are interested in a missionary for your church or charge, write me; will be glad to assist you in working it out: if you had one for 1929, be sure to advise me as to whether you wish to continue for 1930. Do not forget the campaign for the Missionary Voice; but try to reach the goal, "Missionary Voice in every home;" let this be the goal for the mission study book also, "The Church and the World Parish." Always glad to assist you in any way that I can.

Yours very sincerely,

W. D. HAWKINS.

NOTICE TO OUR SUBSCRIBERS!

By special arrangement with the author, we are now in position to furnish our subscribers with a copy of Dr. W. L. Duren's

BIOGRAPHY OF FRANCIS ASBURY

270 Pages, Bound in Cloth, for only \$1.50, under the following conditions:

Send us \$3.50 and receive a copy of the book by mail and a year's subscription to the New Orleans Christian Advocate.

Any of our subscribers can secure this book, which sells for \$3 at book stores, for \$1.50 simply by adding \$1.50 to the subscription price when renewing.

Any subscriber who paid his subscription since the 30th of October, 1929 (the date of convening of the North Mississippi Conference), can secure a copy of "Francis Asbury" by sending us a post office or express money order for \$1.50, or for \$1.50 in stamps of 1 or 2-cent denomination. (If check is sent, add 10 cents.)

"Francis Asbury is the most distinguished man that the Methodist Church in America has ever produced, and the most important preacher that our country has ever seen." He was the first Bishop, and it is said that "he wore himself out in the service of God." "Probably no man of the pioneer days has a more distinct claim to the grateful homage of the American people than Francis Asbury."

Rev. W. L. Duren, the author, is well known in Mississippi and Louisiana. He is now serving as pastor of St. Mark Methodist Church at Atlanta, Ga.

If you are not acquainted with the life and labors of Francis Asbury, pioneer of Methodism, your education has been sadly neglected. Here is offered an opportunity to secure a copy of one of the most interesting books dealing with the founding of Methodism in America, at half price.

Send orders to New Orleans Christian Advocate, No. 512 Camp street, New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On June 21, 1929, at Columbia, Miss., MR. W. E. BARNES passed into the life beyond. In the death of Brother Barnes Columbia lost one of its best citizens, and the Methodist Church one of its most loyal and useful members. Brother Barnes put God and the Church first in all things; he regarded the call of the Church as the call of God, and no duty or privilege of the Church was too small to challenge his best, and because of these most admirable qualities, he was called to serve in the capacity of almost every position in the church; he was for several years district lay leader of the Seashore District, Mississippi Conference, and was said to have been one of the best. For several years he was church lay leader of his local church, and during this time he was, by his devotion and splendid leadership, instrumental in the increased attendance upon the prayer meeting from a small number to more than 300. In evidence of his life and labors, the Young Men's Bible Class that he loved so well and labored so faithfully to keep alive and active, passed resolutions changing the name of the class from the Young Men's Bible Class to the William Ervin Barnes Bible Class. Brother Barnes was born at Van Buren, Ark., July 14, 1859. In early life he took rank as an active and efficient business man, filling several important places. Brother Barnes came to Columbia, Miss., in 1906, and, was for twenty or more years associated with the Boyd Construction Company. Soon after coming to Columbia, he was married to Miss Blanch Webb, who lives to mourn the loss of a good, thoughtful and affectionate husband, valuable citizen and consecrated Christian. As stated above, on June 21, he died in the triumph of a living faith in the God whom he loved, trusted and served so well. Seeing the end was near, as his pastor, we asked him about the future, and he said to me: "Brother Crossley, I have no unfinished business, I am ready to go, the way is clear." May the

God of all grace comfort the good wife and other loved ones.

C. M. CROSSLEY.

EFFIE MARY CAUSEY, born Jan. 1, 1889. She was the daughter of J. J. and Sallie Causey, two of the pioneers of Woodville, La. She joined the New Prospect Methodist Church at the age of 18 years. She was married to Hugh Riser, Dec. 24, 1909, and since lived in Riser Line Community. She died Jan. 9, 1930, and was 41 years and 8 days old. She leaves a husband and three children—Bessie, Mary Agnes, and Hattie—and a host of relatives and friends to mourn their loss. We mourn, but not like those who have no hope.

Her pastor, R. V. FULTON.

RESOLUTIONS

Whereas, our esteemed Brother, N. H. Hollifield, late of this Board, was a man of such jolly nature, amiable disposition and lovable character, that he endeared himself to all of us; and, whereas, our said deceased brother was so steadfast in the faith of his Church, so important a factor in the details of its management, alert to attend upon its needs, prompt in his worship, and lived a life, on Monday as well as Sunday, so near the Golden Rule, that we do not hesitate to say that he was our brother in Christ, in name and in truth; and, whereas, he was such an honorable citizen, kind father and gentle husband, that we know his family and this Board of Stewards are not alone in their grief at his passing; now, therefore be it

Resolved, That we feel it our Christ-duty to express to the Church, his family and to the world, our grief over his death, and beseech you that you join us in our prayer to God that more men come to live among us in keeping with his worthy example:

Be it further resolved, That a copy of these resolutions be spread upon the Minutes of the Church Record, a copy sent to the New Orleans Christian Advocate, and a copy sent to the family.

F. B. Collins, Chairman; F. E. Wankan, E. F. Clay.

THE STRUGGLE

I know fathers and mothers who are inclined to break their hearts because their boys and girls have had to go out from the shielding care of their homes into the rough-and-tumble of the great world. Perhaps the rough-and-tumble is good for them. Was it not Alfred Russell Wallace who tried to help an emperor moth, and only harmed it by his ill-considered ministry? He came upon the creature beating its wings and struggling wildly to force its passage through the narrow neck of its cocoon. He admired its fine proportions, eight inches from the tip of one wing to the tip of the other, and thought it a pity that so handsome a creature should have so hard a struggle to get out. He therefore took out his lancet and slit the cocoon. The moth came out at once; but instead of helping it he had weakened it and done it great disservice. Its glorious colors never developed. The soaring wings never expanded. The indescribable hues and tints and shades that should have adorned them

NOW—You Can See The Holy Land and Europe and The Passion Play

with the best arrangements and leadership—at the most reasonable cost—journeys replete with inspiration, education and invaluable features—**"Travel Free From Worry"** from beginning to end with people who really KNOW the "Land of the Book"—Write now for illustrated booklet describing Spring and Summer Holy Land Tours—\$645. to \$1435. The Wicker Tours, Dept. A-1, Richmond, Va.

WICKER TOURS

never appeared. The moth crept moodily about, drooped perceptibly, and presently died. The furious struggle with the cocoon was nature's way of developing the splendid wings and of sending the vital fluids pulsing through the frame until every particle blushed with their beauty. The naturalist had saved the little creature from the struggle, but had unintentionally ruined and slain it in the process.—F. W. Boreham.

Everybody knows how to express a complaint, but few can utter a graceful compliment. It's a matter of practice.—Exchange.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round

Potts Camp, at Cornerstone, Jan. 26, 11 a.m., preaching. At Bethlehem, 3 p.m., preaching. At Potts Camp, preaching at the evening hour.
Hickory Flat, at Bethel, Feb. 2, 11 a.m., 1:30 p.m.
Sherman, at Chesterville, Feb. 2, preaching at the evening hour. Feb. 3, 11 a.m., 1:30 p.m.
Mooreville, at Andrews Chapel, Feb. 8, 11 a.m., 1:30 p.m., preaching Feb. 9, 11 a.m.
Booneville Circuit, at Carolina, Feb. 9, preaching at the evening hour. Feb. 10, 11 a.m., 1:30 p.m.
Kossuth, at Wesley Chapel, Feb. 15, 11 a.m., 1:30 p.m., preaching Feb. 16, 11 a.m.
Corinth Circuit, at Gaines Chapel, Feb. 16, preaching at the evening hour. Feb. 17, 11 a.m., 1:30 p.m.
Blue Mountain, at Walnut, Feb. 23, 11 a.m., 1:30 p.m.
Rienzi, at Pisgah, Feb. 23, preaching at the evening hour. Feb. 24, 11 a.m., 1:30 p.m.
Myrtle, at Bethlehem, March 1, 11 a.m., 1:30 p.m., March 2, 11 a.m., preaching.
Chalybeate, at Campground, March 2, 3 p.m., preaching, March 3, 11 a.m., 1:30 p.m.
Baldwyn and Wheeler, at Wheeler March 9, 11 a.m., 1:30 p.m.
Booneville, March 9 evening hour.
Iuka Circuit, at Bethel, March 15, 11 a.m., 1:30 p.m., March 16, 11 a.m., preaching.
Iuka, March 16, preaching at the evening hour, followed by conference.
Belmont, at Old Bethel, March 22, 11 a.m., 1:30 p.m., March 23, 11 a.m., preaching.

Cuticura Toilet Preparations

Delightfully fragrant, highly developed toilet accessories—a most reliable method of cleansing and beautifying the skin and hair. 25c. each everywhere—Samples free of "Cuticura," Dept. T, Malden, Mass.

Tishomlingo, at Spring Hill, March 23, 3 p.m., preaching, March 24, 11 a.m., 1:30 p.m.
New Albany Circuit, at Wells Chapel, March 29, 11 a.m., 1:30 p.m., March 30, 11 a.m., preaching.
New Albany, March 30, preaching and conference at the evening hour.
Burnsville, at Clauselle Hill, March 30, 11 a.m., 2 p.m., Rev. R. H. Kemp officiating.
Mantachie, at Palestine, Apr. 5, 11 a.m., 1:30 p.m.
Marietta, Apr. 6, Blythes Chapel, 11 a.m., preaching. Liberty, 3 p.m., preaching. The pastor will arrange the hour for the conference.
Corinth, First Church, Apr. 13, 11 a.m., conference at pleasure.
Corinth, South Side, Apr. 13, evening hour, preaching. Conference at pleasure.
Guntown and Baldwin, at Guntown, Apr. 20. The pastor will arrange all appointments for the day.
Potts Camp, at Cornersville, Apr. 21, 11 a.m., 1:30 p.m.
Ripley, April 21, evening hour, opening sermon of the District Conference, followed by A Model Quarterly Conference. District Conference proper, Apr. 22, 9:30 a.m.; 23, 4 p.m.
Silver Springs, at Payne Chapel, Apr. 27, 11 a.m., 1:30 p.m.
Dumas, at Jacobs Chapel, Apr. 27, 3 p.m., preaching, Apr. 28, 11 a.m., 1:30 p.m.

JAMES H. FELTS, P. E.



THE PERRY PICTURES

ONE CENT SIZE 3x3 1/2. For 50 or more.
TWO CENT SIZE 5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on The Life of Christ or 25 Art Subjects or 25 for Children, 5 1/2 x 8. Or 50 for Children, 3 x 3 1/2.

LET your children make companions of world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 308, Malden, Mass.

WESLEYAN COLLEGE

Chartered 1836

OLDEST CHARTERED COLLEGE FOR WOMEN IN THE WORLD

A Christian College with highest standards. Wesleyan is on the approved list of every standardizing agency in America. Finest athletic and musical advantages. Limited number of scholarships for worthy students.

Twelve magnificent buildings in brick and marble, ultra modern and fire-proof, on a spacious campus of 170 acres. 400 Boarding students accepted.

CONSERVATORY OF MUSIC AND SCHOOL OF FINE ARTS—under same control as Wesleyan College, occupies former college plant, seven imposing buildings in the heart of the city. 300 Boarding students accepted.

For Catalog and View Book address the Registrar

700 students
(Carefully selected)

WESLEYAN COLLEGE
Macon, Ga.

70 officers and teachers
(Highly trained)

The Comfort The Counsel The Challenge

Of the Sacred Scriptures, together with all the marvelous messages from the Book of Books, are being constantly broadcast through efforts of the American Bible Society.

Last year over eleven million issues of Bibles, Testaments, and Portions were published and distributed throughout the world in one hundred and sixty-six different languages. You will want to know more about this missionary agency. Write for booklet "The What, Where, and Why of the American Bible Society"

AMERICAN
BIBLE SOCIETY
Bible House, Astor Place, N.Y.

HOLY
BIBLE

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janle Drake Cooper, Church Hill, Miss.

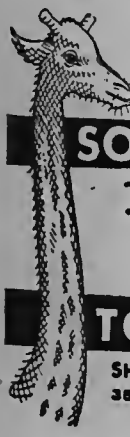
MISSION STUDY

To the Mission Study Superintendent:

My Dear Sister—The annual educational campaign of the Board of Missions, General Department, is beginning very soon. One feature is, as you know, a Church School of Missions for the study of the book, "The Church and the World Parish," by Elmer T. Clark. It is desirable that the Woman's Missionary societies in all the churches co-operate in this Church school. The book is exceedingly helpful and the Woman's Missionary societies should have the benefit of it.

Credit for the study toward the Honor Roll will be given to all societies participating in a school projected by the pastor, whether they participate by attending a Woman's class held in connection with the school or whether a creditable number attend any adult class. No credit will be given for the study if it is conducted by the women as a Woman's Missionary Society class alone. Our desire is to co-operate with the pastor and give the entire Church the benefit of our influence in making the school a success, but we want to make sure that the study is conducted for the Church as a whole, under the direction of the pastor, according to the plan of the Board of Missions.

**IF YOU HAD A NECK
AS LONG AS THIS
FELLOW AND HAD
SORE THROAT
ALL
THE
WAY
DOWN
TONSILINE
SHOULD QUICKLY RELIEVE IT
35c and 60c. Hospital Size \$1.00
ALL DRUGGISTS**



When Your Cough Hangs On, Mix This at Home

The best cough remedy that money could buy, can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles. Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

A Council Certificate will be given those classes which take as many as six lessons within six consecutive weeks and meet the other requirements of this certificate.

I hope your society will co-operate fully in this study under these conditions and that the study will prove helpful in stimulating the intelligent missionary spirit of the entire Church. I am,

With all appreciation of your helpfulness in this and in every good work,
Cordially yours,

MRS. JOSEPH A. SMITH,
Conference Supt.

Brookhaven, Miss., Jan. 4, 1930.

NEWS FROM MISS LOIS COOPER

The following paragraphs are extracted from a personal letter from Miss Cooper. They are given because of their interest and to show how full of work the Christmas season was in this Mission Home, in Japan:

"We had quite a considerable Christmas program. On the Friday before Christmas, we had Christmas for the maids' club. The next day we had the young ladies' club. Saturday night we had the Junior girls' club. Sunday afternoon, we had the Sunday school program for the four Sunday schools run by the Zen Rin Kwan. Sunday night we had slide pictures for the Bible class. Monday night we had the kindergarten Christmas program. Tuesday night there were Christmas carols sung and decorations for the church Christmas tree—held on Wednesday night. On Christmas day we had the family Christmas—the four workers, the two servants, the recently acquired fiancé of one of the workers and our two selves sitting down to the dinner together. This took up all the day, the decorations and the dinner preparation. Thursday afternoon, the women of the church had a program and gifts for eighty of the poor people on the charity list of the city. This was very, very interesting to me. I played at the maids' club, the two girls' clubs, and at the meeting of the poor.

"I am sending the enclosed letter to give you an idea of the English that is spoken out here, also to show you how much the Japanese love music.

Care S. Kimura.

No. 23, Otemachi, S-chome,

City of Hiroshima, Dec. 23, 1929.

Dear Miss Cooper: Please excuse my rudeness of writing to you so suddenly. However, I, at the same time, deem it my greatest honor.

On the evening when the concert of the Hiroshima Girls' School was held, I had the opportunity of attendance despite of the rainy weather, and felt so happy to hear lots of excellent music. But, first and foremost of all, you will never realize how deeply I was pleased and surprised with your wonderful and charming performance.

Far from Tokio long since and scarcely being favored with good music except few through broadcasting, your performance touched my heart so deeply that I heard with admiration every

piece for which I express my heartiest thanks.

I found that not only your technique and interpretation were excellent but the repertoire was widely selected and so abundant.

All your pieces, such as, in classic, Beethoven's Scotch dance, Liszt's Nightingale and 'Concert Etude in D flat,' of which the technical difficulty appears to be well known in Romantic pieces, and further, that difficult and beautiful piece, 'La danse de Puck' by Debussy, is the finest of finest.

And you played them with marvelous skill, making the clear distinction of individuality of each composer.

How fine it sounded and inspired us all. Especially the "La Danse de Puck" was the one I heard for the first time since 1926 when Mr. Gil-Marchex, French musician, played at Tokio, and probably yours was the second time as an official performance in Japan and so it pleased me very deeply.

Debussy being the first man of my appreciation, I was so inspired and absorbed in your charming performance of his work that I felt almost as if in a musical ecstasy. I was at all satisfied with this piece only, and deeply appreciate you for the admirable play.

I am a poor speaker of English. However, it being my cherished desire to have the pleasure of seeing you and talk. Will you kindly favour me with the opportunity when it is convenient to you? Because I am so glad to have found such a wonderful musician in such a lonely town of the remote country of Japan.

I expect the time will come when you will appear before us as one of the greatest musicians with a world-wide fame ranked with Paderewsky, Rachmaninof and Godowsky.

Wishing you a Merry Christmas and a happier new year than you have ever had before,

I remain,

KOICHIRO KUNISHIO.

Restless Children

Children will fret, often for no apparent reason. But there's always one sure way to comfort a restless, fretful child. Castoria! Harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than some powerful medicine that is meant for the stronger systems of adults.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is any need. In cases of colic, diarrhea, or similar disturbance, it is invaluable. But it has everyday uses all mothers should

OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

FROM MERIDIAN

The City Mission Board met at the Wesley House, Jan. 9, 1930. Mrs. C. R. Hagemeyer, president, presiding. Good reports were heard from the various workers.

Miss Trawick, head resident, gave a good report of her work there, and it is wonderful how the Lord is blessing the people in that community. She thanks the people so much for the interest they manifest in assisting her in her work. The showers given and the boxes sent in help her to relieve those who are sick and suffering. Miss Anderson, superintendent of club work, gave her report and her classes are all

(Continued on Page 14)

MILLER'S ANTI-PAIN OIL

Formerly known as

Snake Oil

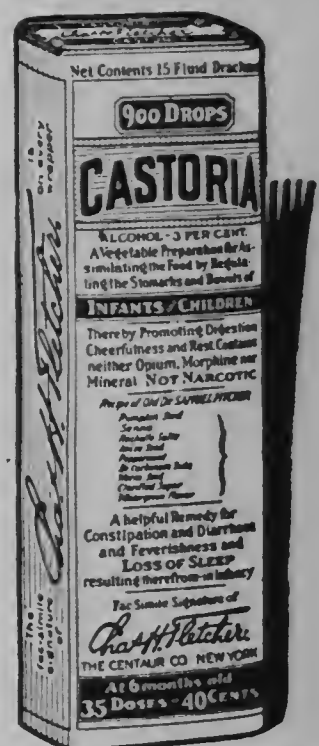
STOPS PAIN

From coast to coast men and women are singing the praise of "Anti-Pain Oil"—a most powerful, penetrating, pain-relieving liniment. It will penetrate the thickest sole leather in a few minutes. Mrs. B. Werner, New Orleans, La., writes, "Thanks to your wonderful penetrating oil, it relieved me of rheumatism and deep-seated cold after other remedies failed."

"I had rheumatism so bad I had to walk on crutches for nine years," says H. C. Hendrix, old soldier of Minneapolis, Minn. "After three months' treatment with 'Anti-Pain Oil' I laid off my crutches and now can walk like a boy."

J. B. Moore, Pittsburgh, Pa., railroad man says, "Anti-Pain Oil" is the only liniment that ever gave me relief from rheumatism. I use it regularly after being exposed to bad weather." For rheumatism, neuralgia, lumbago, stiff joints, pain in back and limbs, corns, bunions, chest colds, sore throat "Anti-Pain Oil" is said to be without an equal.

Refuse imitations. Nothing like the original. Sold in 35 cent bottles. Get it from your druggist.



understand. A coated tongue calls for a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed to set everything to rights. Genuine Castoria has Chas. H. Fletcher's signature on the wrapper. Doctors prescribe it.

Sunday School

LOUISIANA CONFERENCE

Rev. W. H. Giles, of Tallulah, writes: "We will be in our new church about April 1st. You are invited to be with us then, or to visit us at any time that meets with your convenience. Would be glad for you to preach for me in the new church some time during the year, and visit with us at the parsonage. With every possible good wish for you in the Sunday school work for the year."

Rev. P. S. Carpenter, our pastor at Melder, writes: "I am writing to see if I could get you to preach for me at Fellowship Church at Hinston, La., on the first Sunday in February, which will be on the 2nd. I will be compelled to be in Baton Rouge at that time to start my daughter in school at L. S. U."

We were in the Shreveport and Ruston districts recently. The leaders in the Shreveport District are planning a joint meeting of all the pastors and superintendents in the district, inviting the District Staff and several members of the Conference Staff to meet with them. On my arrival in the Ruston District, I got in touch with the presiding elder, Rev. R. M. Brown, and the "new" pastor at Ruston, Rev. H. M. Johnson. We enjoyed noon-day hospitality at the district parsonage. Brother Brown reported that the new church opening at the Clay Church, with Brother Barr preaching the opening sermon, proved a great occasion notwithstanding the bad weather. We visited the new pastor at Ruston, and he showed me through his new parsonage they have bought since Annual Conference. Ruston is my "old home town," having moved there from Georgia just 45 years ago this spring. I had a long chat with the oldest citizen in Ruston, Mr. J. B. Holstead, on this visit.

Tuesday night of this week we visited the Plueville Church in company with the Extension Secretary, Brother McLellan, who gave his stereopticon lecture on missions to an interesting group of young people. The pastor, Rev. D. B. Boddie, is starting off well in his "new" charge. Last year at Oakdale he was host of the district conference, and he will be host again this year, April 29-30.

We hope the interest in our New Programs of Work will become Conference-wide. Mrs. A. R. Holloway of First Church, Monroe, is writing for Departmental Programs.

Rev. N. E. Joyner of Natchitoches writes: "What about a Program of Work for our Sunday school? The

superintendent and I want to boost things a bit. What can you do for us? I should think it would stir us to new effort to have a Program before us. We are expecting Brother McLellan here Monday night on his publicity tour."

C. D. ATKINSON, Conf. Supt.

MISSISSIPPI CONFERENCE

If you have not read the new leaflet on Evangelism issued by the Sunday School Board, I think it will repay you to do so. To my mind this is the best leaflet the Department has issued in some time. It is definite and comprehensive and gives to the reader a bird's eye view of what is expected to be accomplished through the Sunday school.

Another publication from the General Board just out is the second edition of the "Adult Bible Class Messenger." This is really a pamphlet entitled "The Adult Class as an Evangelistic Agency." It will pay all adult Bible class teachers to read this with care. If you are not enrolled and therefore entitled to this publication, if you will write to me I will be glad to send you a copy. Each officer of the Bible class should have this pamphlet also. I really think it would do the committee on evangelism good to read this leaflet.

Today's mail brought "The Presiding Elder and the Training Program." This is the publication of letters from various presiding elders throughout the Church as to the training program. It makes good reading and I hope we will have many calls for this publication. Nothing is needed more than to really understand what the entire training program is for. If it is put on mechanically it is just as far out of line as any other great work that is done wrong. We are desperately interested and sowing down the Mississippi Conference with the correct principle of training. Each reader can aid us in this effort.

Our districts are moving along in this program of training. We have far too many officers and teachers who are not taking training. It is desired that every worker in the Church "study to show themselves approved of God." The Sunday School Board offers, we think, a good play to train the workers. We are anxious to do what is possible for us to do to get this plan over to the people. We are conscious that there are other ways of doing the work, and perhaps these are better ways of doing the work. Get training. Read books, read periodicals. Study. God will reward the good work you do along this line in a wonderful way.

Mr. Hull has just closed at West Laurel the largest Cokesbury class ever taught in the Conference. We are glad of the loyalty of the pastors and people of the West Laurel Church and the Kingston Church. Thirteen from each church took credit. Twenty-six workers from these two small churches—what a challenge to the larger churches! I am sure that the good work done by Bro. Hull in this class will be abiding and that much for the future development of these two Sunday schools transpired in this week's work.

Kingston and West End are planning a joint Standard Training School;



we trust the way will open for this venture to be carried through. This is rather an ambitious undertaking, but with the success of the Cokesbury class it makes us feel there is nothing impossible with these two churches.

We are anxious that our Missionary offerings the fourth Sunday be larger than they have ever been. If the Sunday School Board carries out its program for the year we must have an increased budget. The only way for this to happen is for us to get more missionary money and more Sunday School Day money.

The programs for the Missionary Programs are growing better, it seems to me, and I feel sure that the churches using these programs will be blessed and helped in performing their entire Christian duties.

Miss Alford has been on the go this month in spite of the cold. She has aided in the promotion of two schools to adopt the Programs of Work. This will mean blessings upon blessings throughout the days to come.

Pray earnestly for all the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Plans for the Greenwood District Extension Standard Training School, to be held April 6-11, have been launched so that every school in the district may have one or more teachers and officers to attend. Rev. L. P. Wasson and his men are enthusiastic over the prospects. This is the most thorough and far-reaching enterprise in training that we have undertaken. We hope to issue two hundred units; more important than the number is the giving of each student a deeper, more vital knowledge of God in Jesus Christ revealed by the Holy Spirit that the teachers may be able to transmit this knowledge to those who look for the salvation that is in Jesus Christ. We are praying for a great outpouring of the Spirit upon us and upon all our people. We call upon all praying people to unite with us in this undertaking.

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE

Separate Entrance on Bourbon Street]

Phone, MAIn 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

There is but one problem in the Church and that is a prayer problem. We need not worry about evolution, modernism, psychology or anything else in the world; what we need is to pray until all selfishness is burned out of us so we can be filled with the Spirit of Jesus Christ. There are too many men who are more anxious about the salary they are going to receive than they are about the number of souls they are going to lead to Christ. When a man is filled with self there is no room for the Holy Spirit; while he is seeking place he is not seeking the power of God. We may talk and talk, meet and meet, the one thing we must do is to get right with God and with ourselves before we have any right to expect a baptism of the Spirit. The one thing we are called to do is to win souls from sin and to prevent the young from going into sin. We call the work, evangelism. Regardless of the name, we must win our people to full-hearted loyalty to Jesus Christ. The supreme passion of every pastor should be to do this one thing; it is the underlying purpose of every Sunday school superintendent, every teacher, every organized class, and yet how little of the work we really do. The Home Membership project for every class and every department in the Sunday school is at bottom an evangelistic aim, and yet there are men who ask, "What good is it to the Sunday school to get more people to attend?" We have an abundance of literature on every phase of evangelism, the best of literature, and yet, how hard it is to get teachers to read it and learn

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

something of their one, supreme task. How hard it is to arouse grown men to the task of winning other men to our Lord and Saviour, Jesus Christ. Yes, it is a prayer problem; then let us settle the problem by remaining upon our knees until the fire of God falls upon every one of us.

Here are some of the new leaflets just issued by the General Sunday School Board: "Depth and Variety in Christian Experience," "Evangelism and Religious Education in the Sunday School," "The Adult Class as an Evangelistic Agency," all by Dr. Shackford, and "Evangelism with Boys and Girls," by Miss Skinner. These are being sent to our workers by the thousands, but how many will read these stimulating, helpful leaflets and how many will pay any attention to the messages they bring? For the sake of Him who died upon the cross, for the sake of lost souls, for the sake of your own soul read these messages and give heed to their admonitions. Let us begin on our knees, go forward on our knees, conquer on our knees. Lord, teach us to pray. Remember one thing, the dead man does not care

for any kind of help—how can he ask for information or for the power of God? The dead man, spiritually, only looks out for self, self, self. May the Lord raise up a prophet who will set us on fire for souls.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Natalbany, at N., Feb. 2, 11 a.m., 3 p.m.
Plaquemine and Donaldsonville, at P., Feb. 9, 11 a.m.
Zachary and Slaughter, at S., Feb. 9, 7 p.m.
Denham Springs and Live Oak, at L. O., Feb. 15, 16, 11 a.m.
Springfield, at S., Feb. 16, 3 p.m. and 7 p.m.
L. W. CAIN, P. E.

Monroe Dist.—First Round

Waterproof, at Waterproof, Feb. 2, 11 a.m.
Wisner, at Wisner, Feb. 2, 7:30 p.m.
Bonita, Feb. 9, 11 a.m.
Sterlington, Feb. 9, 4 p.m.
Mer Rouge, Feb. 16, 11 a.m.
West Monroe, Feb. 16, 7:30 p.m.
Epps, Feb. 23, 4 p.m.
Gordon Avenue, Mar. 2, 11 a.m.
Monroe, First Church, Mar. 2, 7:30 p.m.
Bastrop, Mar. 9, 11 a.m.
ELMER C. GUNN, P. E.

New Orleans Dist.—First Round

St. Martinville, Feb. 2, a.m.
Franklin, Feb. 2, p.m.; Feb. 3, p.m.
Felicity, Feb. 9, a.m.; Feb. 12.
St. Mark's, Feb. 9, p.m.
Delta ct. and Gallier Street, at Reserve, Feb. 16, a.m.
Rayne Memorial, Feb. 23, a.m.; Feb. 4.
Pastors will please give special attention to the answering of questions 6, through 10. This will require some attention before the holding of the quarterly conference. Particular stress will be laid upon the appointment of the Christian literature committee. Select persons who will help in securing the allotment of subscribers to the New Orleans Advocate.
W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round

Preaching Dates

Greenwood and Bethany, at Greenwood, Feb. 2, a.m.
First Church, Shreveport, Feb. 2, p.m.
Mansfield, Feb. 9, a.m.
Oil City, at O. C., Feb. 16, a.m.
Mooringsport, Feb. 16, p.m.
Vivian, Feb. 23, a.m.

Quarterly Conference Dates

Greenwood and Bethany, at G., Feb. 2, 2 p.m.
Park Avenue, Feb. 3, 7:30 p.m.
Mansfield, Feb. 9, 2 p.m.
First Church, Shreveport, Feb. 10, 7:30 p.m.
Oil City, at Oil City, Feb. 16, 2 p.m.
Mooringsport, Feb. 19, 7:30 p.m.
Vivian, Feb. 23, 2 p.m.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Meridian Dist.—Second Round

Meridian, Central, preaching, Feb. 2, 11 a.m.
Meridian, Fifth Street, preaching, Feb. 2, 7:15 p.m.
Pachuta, at Orange, Feb. 9, 11 a.m.
Meridian, Poplar Springs, Feb. 9, 7:15 p.m.
Enterprise, at Stonewall, Feb. 16, 11 a.m.
Meridian, Seventh Ave., Feb. 16, 7:15 p.m.
Waynesboro ct., at Winchester, Feb. 21, 11 a.m.
Bucatumna, at Bucatumna, Feb. 22, 23, 11 a.m.
Waynesboro sta., Feb. 23, 7:30 p.m.
Landerdale, at E. Mills, Mar. 2, 11 a.m.
Meridian, Hawkins Memorial, Mar. 2, 7:30 p.m.
Shubuta, Mar. 9, 11 a.m.

De Soto, at Manassa, Mar. 15, 16, 11 a.m.
Matherville, at Theadville, Mar. 16, 7:15 p.m.
Vimville, at Oak Grove, Mar. 22, 23, 11 a.m.
Meridian, East End, Mar. 23, 7:30 p.m.
Scooha, at Binnsville, Mar. 29, 30, 11 a.m.
Porterville, at Union, Apr. 5, 6, 11 a.m.
Cleveland, Apr. 12, 13, 11 a.m.
District Conference at Enterprise, Apr. 17 and 18.
Daleville, at Soule's Chapel, Apr. 19, 20, 11 a.m.
Do Kalb, at New Hope, Apr. 26, 27, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Rose Hill, at Hopewell, Feb. 9, 11 a.m., 1:30 p.m.
Newton, Feb. 9, 7 p.m.; Mar. 17, 7:30 p.m.
Homewood, at Carr, Feb. 15, 11 a.m.; Feb. 16, 11 a.m.
Forest and Morton, at F., Feb. 16, 7 p.m.; Apr. 21, 7 p.m.
Montrose, at Louin, Feb. 23, 11 a.m.; Mar. 20, 2 p.m.
Bay Springs, at Stringer, Feb. 23, 3 p.m.; 7 p.m.
Harperville, at Good Hope, Mar. 1, 11 a.m.; 1:30 p.m.
Walnut Grove, at Zion, Mar. 2, 11 a.m.; 1:30 p.m.
Philadelphia ct., at Mars Hill, Mar. 8, 11 a.m.; 9, 11 a.m.
Burnside, at Longino, Mar. 9, 2:30 p.m.
Philadelphia sta., Mar. 9, 7:30 p.m.; 10, 9 a.m.
Shiloh, at S., Mar. 16, 11 a.m.; 1:30 p.m.
Carthage ct., at Singleton, Mar. 23, 11 a.m.; 1:30 p.m.
Carthage sta., Mar. 23, 7 p.m.
Union, at Union, Mar. 25, 7 p.m.
Chunky, at Meehan, Mar. 30, 11 a.m.; 1:30 p.m.
Decatur and Hickory, at H., Mar. 30, 3:30 p.m.; 7:30 p.m.
Trenton, at Trenton, Apr. 12, 11 a.m.; 1:30 p.m.
Raleigh, at Burns, Apr. 12, 3 p.m.; 13, 11 a.m.
Lake, at Conehatta, Apr. 20, 11 a.m.; 1:30 p.m.
Laurel, First Church, Apr. 24, 7:30 p.m.; 27, 11 a.m.
Laurel, Kingston, Apr. 27, 2:30 p.m.
West Laurel, Apr. 27, 7 p.m.

District Conference will meet at Philadelphia, April 15 and 16. The conference will open April 15, 9 a.m.
Will the pastors please elect their delegates to the District Conference by the first of April, and send list to Rev. W. B. Jones, Philadelphia, Miss., and to me at Newton, Miss.?

H. A. GATLIN, P. E.

LIVING IN DARKNESS

The Indians of Paraguay live in constant dread of devils. They are afraid to go out at night to the swamps because they say these swamps are the home of the devils. They live in constant dread of their lives, on account of the witch doctors. Witch doctors

might send cats, or rats, or snakes, or beetles, into the body, and only by the help of a friendly witch doctor can one get rid of them! Then they believe in dreams. The Indian believes that when he is dreaming his spirit really leaves his body and wanders far away. While his soul is away (he believes) another wandering soul may enter and take possession, and then his own soul cannot get back! Another serious thing is that they hold you responsible for what they dream. If they dream of being killed by a certain man, they think they are justified in killing him in return.—Exchange.

Combating Whooping Cough

For more than one hundred years mothers have found Roche's Embrocation quick and sure relief. Rubbed on the child's chest it promptly loosens the choking phlegm that causes so much distress. Valuable also for croup and bronchitis.

Sold by All Druggists or
E. Fougere & Co., Inc., New York
W. Edwards & Sons, London, Props.

ROCHE'S
EMBRICATION

Mother!

Clean Child's Bowels with
"California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on the label. Mother! You must say "California Fig Syrup" or you may get an imitation.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

The MEDICINE

You Should Take After You Have Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains, belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medicinal ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

doing well. We want to take for our motto in this year 1930,
 "Not to sit up and sit,
 But to git up and git."

Mrs. J. H. Miner is retiring president and it is largely through her efforts that the work there has been a success.

The following officers were elected for the new year:

Mrs. C. R. Hagemeyer, president.

Mrs. B. D. Pace, vice president.

Mrs. C. M. Martin, recording secretary.

Mrs. Floyd Price, corresponding secretary.

Mrs. Joseph Libby, treasurer.

Mrs. J. R. Brown, assistant treasurer.

Mrs. C. E. Anderson, superintendent eluhs.

Mrs. W. E. Hopkins, assistant superintendent clubs.

Rev. T. J. O'Neil, presiding elder dismissed us with prayer.

In this goodly year 1930 that has so recently dawned upon us, let us see how many kind words we can speak, how many kind deeds our hands can perform. Let us be more interested in the salvation of souls than ever before.



SAME PRESCRIPTION

HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

Piles Diseases of
RECTUM AND COLON
 Successfully treated without surgical operation. A reliable, infection-free, scientific method. WRITE FOR BOOKLET.
DR. J. F. HILBURN, Specialist
 225 Wallace Bldg., Little Rock, Ark.

and when the evening shadows begin to fall and we feel the day is far spent
 "How 'twill cheer those solemn moments

If we feel that this is true,
 That the world is somehow better
 By our having travelled through."
 MRS. C. M. MARTIN.

BOOK FOR MISSIONARY EDUCATION

We quote the following notice from the publishers of a book, "Far People," by Grace D. Phillips, because it may prove interesting and valuable to some of our workers. The book may be ordered from Lamar and Whitmore, 810 Broadway, Nashville, Tenn.

"Miss Phillips has made available for church schools, missionary societies, and other groups, some delightful materials which may be used to promote world fellowship: music, poetry, stories, games, of the people of other lands. Appropriate costumes and refreshments are also suggested. Most of the songs and stories have been gathered first hand from natives of the countries represented—India, China, Korea, Japan, the Philippines, Brazil, Africa, Russia—and appear in English for the first time. This unique anthology stimulates an interest in foreign peoples, develops racial understanding, and inspires a spirit of world friendship based on appreciation. \$2, postpaid \$2.10."

WORLD DAY OF PRAYER

The interdenominational World Day of Prayer for the women of the churches is to be held March 7, 1930. The following literature may be secured at Literature Headquarters, 706 Church Street, Nashville, Tenn.: Program, "That Jesus May Be Lifted Up" (2 cents each, \$1.75 per 100); "A Call to Prayer" (free); poster (10 cents); seals (25 cents per 100); a service of consecration, "Looking Unto Jesus" (10 cents each). The service of consecration is a booklet of sixteen pages containing a most helpful worship service with suggestions to the leader. It is suggested that this service would be a most fitting close for mission study classes using "Roads to the City of God."—From the Bulletin.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round
 Monticello, at Pleasant Grove, Feb. 2, 11 a.m. and 2 p.m.

Foxworth, at Sandy Hook, Feb. 9, 11 a.m. and 2 p.m.

Tylertown, at Tylertown, Feb. 9, 7 p.m.; Feb. 10, 10 a.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—First Round
 Silver Creek, at Silver Creek, Feb. 2, 11 a.m. and 2 p.m.

Sumrall, Feb. 2, 7:30 p.m.

Heidelberg, at Heidelberg, Feb. 5, 7:30 p.m.; Feb. 6, 10 a.m.

W. A. HAYS, P. E.

Jackson Dist.—First Round.

Camden and Sharon, at Camden, Feb. 2, 11 a.m. and 2 p.m.

Canton, Feb. 2, 7 p.m.; Feb. 3, 7 p.m.

Fannin, at Fannin, Feb. 9, 11 a.m. and 2 p.m.

Harrisville, at Harrisville, Feb. 12, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Newton Dist.—First Round

First Church, Laurel, Jan. 31, 7 p.m.

Laurel, Kingston, Feb. 2, 11 a.m.; 2:30 p.m.

West Laurel, Feb. 2, 7 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—First Round

Coalville, at Coalville, Feb. 2, 11 a.m.

Biloxi, Feb. 2, 7:30 p.m.

Brooklyn and Bond, at Brooklyn, Feb. 9, 11 a.m.

Gulfport, Second Church, Feb. 9, 7:30 p.m.

Gulfport, First Church, Q. C. Wed., Jan. 15, 7:30 p.m.

Wesley Memorial, Thursday, Feb. 13, 7:30 p.m.

Long Beach, Q. C., Feb. 12, 7:30 p.m.

J. L. SELLS, P. E.

Vicksburg Dist.—First Round.

Gloster and Liberty, at Woodland, Feb. 2, 3 p.m.; at Liberty, 11 a.m.

L. E. ALFORD, P. E.

NORTH MISS. CONFERENCE

Columbus Dist.—First Round

Mashulville et., at Mt. Hebron, preaching and Q. C., Feb. 2, a.m.

W. N. DUNCAN, P. E.

Greenville Dist.—First Round

Merigold and Sherard, at Merigold, Feb. 2, a.m.

Dubbs and Evansville, at D., Feb. 2, p.m.

L. M. LIPSCOMB, P. E.

THE PRICE OF RADIUM

Hospitals of Europe are complaining that the price of radium is too high, and some are asking their governments to endeavor to get it cheaper. The prevailing price is \$60,000 a

W.F. GRAY'S
GENUINE
OINTMENT
PRICE 25c
NASHVILLE, TENN.
W. F. GRAY & COMPANY
 707 Gray Bldg., Nashville, Tenn.

Gray's Ointment
 With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write.

gramme. Most of the world's supply of the radium comes from the Belgian Congo, where the cost of production is high, and Europe is pinning faith on the reports that radium has been found in Australia. There, it is expected, the element can be produced at \$30,000 a gramme. It is reported that Australia can produce 120 grammes a year against the present 30 grammes, which will help in forcing down the price.—Exchange.

TIRED EYES Dickey's Old Reliable Eye Water used 60 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

Retain Your Good Looks

How frequently a woman thinks, "Am I still attractive?" How much thought and study she devotes to her looks! That's natural. A woman hates to think she is growing day by day less charming and attractive. DR. PIERCE'S FAVORITE PRESCRIPTION helps to preserve in a woman the charm and health of youth. It contains no harmful ingredient. This splendid herbal tonic is sold by all druggists in both fluid and tablets.

Write to Dr. Pierce's Invalids Hotel, Buffalo, N. Y., if you desire free medical advice. For 10c Dr. Pierce will send you a trial package of tablets.

Home Has More Danger Than Savages of Brazil

JOHN J. WHITEHEAD, explorer and lecturer, has just returned from eight months in the jungles of South America, where he was searching for traces of the lost Colonel Fawcett and his son.

Dangerous as he found the jungle, he encountered a worse danger at home. But let him tell it.

"One of the great problems of a trip of this kind is keeping in healthy condition. When we started, some of the members of the party had laxatives with them, but made wise by experience I carried Nujol. All too quickly my stock ran out. Soon I was in bad shape—what with a diet of rice and beans, lacking vitamins and green vegetables.

"When we finally got back to civilization, entertained first in Brazil and later in the United States, I became positively ill. Severe stomach pains and poor elimination made me realize that Nujol would again prove the reliable, trusty keeper of health. Sure enough, with the first bottle the trouble disappeared.

Don't think Nujol is a medicine. It is as tasteless and colorless as clear water. It brings you, however, what your body needs like any other machine—lubrication. Just as a good bath washes our bodies clean, Nujol



John J. Whitehead, explorer and lecturer, with a Jungle Warrior

sweeps away, easily and normally, those internal bodily poisons (we all have them) that make us feel dull and headachy and sick. Nujol cannot hurt even a little baby; it forms no habit; it contains not one single drug. Doctors and nurses use it themselves and tell you to use it, if you want to be well.

Take Nujol every night for two weeks and prove to yourself how happy and bright and full of pep you can be, if your body is internally clean. Get a bottle today at any drug store. It costs but a few cents, and makes you feel like a million dollars. Start traveling the health-road to success and happiness—this very day!

SMILE AT HIM

You hear of folks who remark rather proudly, "I never darken the door of the church." They say this to get you to understand that they never go to church; and that if they did go the church door would be darkened. Some of them re-enforce this boasting remark with another, which facetiously, so they think, declares that if they did go the church would fall on them. Now, after this remark about not darkening the doors of the church is made to the preacher, that good-hearted individual often feels it his duty to beg these uncertain individuals to break over their usual practice and attend church. But, looking at it from another angle, why should we beg anybody who is going to "darken" the door of the church to attend? We have in our churches now too many folks who attend every Sunday, who do nothing but darken the door and the sanctuary. What we want is a crowd of folks who brighten it up. Don't scowl at the preacher while he is preaching; don't yawn; don't look bored. Above all, don't read a paper; and don't pull your watch out ostentatiously and snap it at him. Smile at him; smile until it hurts; and try as long as you are there to brighten it instead of darkening it.—Pacific Methodist Advocate.

SOME THOUGHTS

God has everything to give, but nothing to sell.
The more good I see in myself, the more good I see in my neighbor.
Most criticism is nothing but envy, all dressed up and no place to go.
It is much more important to add

PAINFUL INDIGESTION

Lady Says She Obtained Relief By Taking Small Doses of Thedford's Black-Draught.

Ardmore, Okla.—"I have recommended Black-Draught to a great many people, and they always thank me, afterwards," says Mrs. Czarina Duke, 116 "B" Street, this city.
"Fifteen years ago, I was in very bad health. I suffered a great deal with indigestion, and I traveled from one place to another in search of health, but nothing helped me. I lost in weight, and my food disagreed with me, and I could scarcely eat a bite that did not give me indigestion.
"Often I had bad gas pains across my stomach, and I would wake up in the mornings with very bad headaches. I had a bad taste in my mouth, and would feel dizzy when I was on my feet.
"I began taking Black-Draught and soon found that I was getting better. I took a dose about the size of a pea, four or five times a day, for three or four days.
"After I had taken several courses of Black-Draught, in that way, I felt fine. I no longer had indigestion. I could eat what I liked, and enjoyed my meals. I gained in weight, and felt able to care for my children and do my housework."
In use nearly a hundred years.
Twenty-five doses 25¢. NC-213
Thedford's BLACK-DRAUGHT
for Constipation, Indigestion, Biliousness

life to your years than to add years to your life.

It is utter folly for people to bury the hatchet unless they bury the handle also.

You can't reason out of an empty head any more than you can love out of an empty heart.

It is often much easier to pay the bill than to pay the price. You can pay the bill with cash.

A rattlesnake may wear bright colors and move with consummate grace, but he is still a rattlesnake—at both ends.

I've seen many people who hadn't the courage of their convictions, but I have yet to see the fellow who hasn't the courage of his ignorance.—Milton Lee, in Christian Evangelist.

SOME HELPFUL HINTS

Baking-tins that have become blackened from long use in the oven should be boiled for a couple of hours in strong soda water. It will then be easy to scrape away the discoloration with soap and silver sand.

A pinch of cream of tartar, added when half-beaten, will prevent the white of egg "falling."

To prevent milk or custard boiling over, grease the top of the saucepan with a little butter.

To prevent icing running over the sides of cakes, sprinkle the top with a little flour.

A pearl button sewn to the corner of the dishcloth is handy to scrape any substance which clings to plates or pots.

If carpets are spotted with dirty marks, make a stiff paste of magnesia, hot water, and fuller's earth. Cover the marks and leave till dry, then brush off with a stiff brush.

Even old stains can be removed by this treatment: Stretch the soiled silk over a basin and pour boiling water through the material. Then rub powdered borax over the stain, and pour more boiling water on it, and stain will be gone.

There is nothing better as a substitute for suet or baking powder than sago soaked in water or milk until quite soft, then added to the flour in the proportion of one small teaspoonful of dry sago to four of flour.

If after serving a hot joint of boiled beef you put it back into the water in which it was boiled it will be much more tender when served cold than if put into the larder dry.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria District—First Round

In the heart of Louisiana

Lottie, Feb. 2, a.m.
Melville, Feb. 2, p.m.
Alexandria, Feb. 3, Q. C.
Lecompte, Feb. 4, Q. C.
Boyce, Feb. 5, Q. C.

Opelousas, Feb. 9, a.m.
Eunice, Feb. 9, p.m.
Pineville, Feb. 12, Q. C.
Oakdale, Feb. 16, a.m.
Oberlin, Feb. 16, p.m.
Pleasant Hill, Feb. 23, a.m.
Montrose, Feb. 23, p.m.
Holloway, March 2.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—First Round
Gueydan, at Gueydan, Feb. 2, a.m.
Lake Arthur, Feb. 2, p.m.
Acadia ct., at Church Point, Feb. 9, p.m.
Crowley, Feb. 9, p.m.
Indian Bayou, Feb. 16, a.m.
Rayne, Feb. 16, p.m.
Hornbeck ct., at Hornbeck, Feb. 23, a.m., p.m.
Sulphur and Vinton, at Vinton, Mar. 2, a.m.
Lake Charles, Mar. 2, p.m.
Cameron and Pine Grove, at Pine Grove, Mar. 9, a.m.
Abbeville, Mar. 16, a.m., p.m.

J. W. LEE, P. E.

Ruston Dist.—First Round.
Gibbsland, at Gibbsland, Feb. 2, 11 a.m.; Q. C., 2:30 p.m.
Arcadia, at Arcadia, Feb. 2, following night service.
Bienville, at Bienville, Feb. 9, preaching, 11 a.m.; Q. C., 2:30 p.m.
Calhoun, at Calhoun, Feb. 9, following night service.
Marion, at Bird's Chapel, Feb. 16 preaching, 11 a.m.; Q. C., 2:30 p.m.
Athens, at Wesley Chapel, Feb. 16 p.m.

R. M. BROWN, P. E.

SUBMARINE MEDICATION

One, two or three months' treatment for chronic ailments. Guarantee to please Rheumatics. Letters of inquiry, enclose postage for reply.

DR. E. A. GULLEDGE & SONS
122 Linden Ave., Memphis, Tenn.

Minden Dist.—First Round

Jena, at Jena, Feb. 2, a.m.; Q. C., 2 p.m.
Trout and Goodpine, at Trout, Feb. 2, p.m.
Ringgold, at Ringgold, Feb. 9, a.m.; Q. C., 2 p.m.
Hall Summit, at H. S., Feb. 9, p.m.
Campti, at Campti, Feb. 16, a.m.; Q. C., 2 p.m.
Conshatta, Feb. 16, p.m.
Plain Dealing, Feb. 23, a.m.; Q. C., 2 p.m.

W. R. HARVELL, P. E.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

Needless Suffering



The next time a headache makes you stay at home—

Or some other ache or pain prevents your keeping an engagement—

Remember Bayer Aspirin! For there is scarcely any pain it cannot relieve, and relieve promptly.

These tablets give real relief, or millions would not continue to take them. They are quite harmless, or the medical profession would not constantly prescribe them.

Don't be a martyr to unnecessary pain. To colds that might so easily be checked; to neuritis, neuralgia; to those pains peculiar to women; or any suffering for which Bayer Aspirin is such an effective antidote.



For your own protection, buy the genuine. Bayer is safe. It's always the same. It never depresses the heart, so use it as often as needed; but the cause of any pain can be treated only by a doctor.

BAYER ASPIRIN

Aspirin is the trade mark of Bayer Manufacture of Monosaceticacidester of Salicylicacid

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers:

"Now isn't it strange that princes and kings
And clowns that caper in sawdust rings
And common people like you and me
Should be builders of eternity?
To each is given a bag of tools,
A shapeless mass and a book of rules.
Of these we shall build ere life is flown
A stumbling-block or a stepping stone."

I do not know the author of this quotation, but it contains "food for thought" for you Epworth Leaguers and other readers. If this be true are you becoming "a stumbling-block or a stepping-stone" in your Epworth League chapter? A few characteristics of the stepping-stone are optimism, altruism, faith, patience and love. I found a chapter this last week that I think will be a stepping-stone to higher things. The church at Quitman was a Northern Methodist Church until the last Annual Conference. At that time it became a Southern Methodist Church. I met with its Leaguers last week and although it was one of the coldest nights we have had we found about forty young people waiting at the church when I arrived. Mrs. Sybil Blalock is president and Rev. J. S. Henley, their pastor. They have an efficient group of officers and promise big things as a League because they are starting out in the right

THE LAXATIVE WITH HIGHEST ENDORSEMENT

When you get out of bed feeling headachy, sluggish, weak, half-sick, here's a simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoonfuls is the usual adult dose. Taken in lemonade, Phillips Milk of Magnesia acts like citrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an antidote to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

Full directions for all its uses come with every bottle. All drug stores have the generous 25c and 50c sizes.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

way. Ruston District is proud of this new chapter.

Officers' reports are still coming in to me from the different pastors. I haven't received half of them yet though. Please send yours in if you are among those who have delayed doing so. This is helping me greatly in checking my records, and I thank you for your response. I will be able to report several new Leagues next time.

Mrs. R. H. Wynn, wife of our pastor at Minden, and an ardent admirer of Leaguers, writes that she is "crazier about League work than ever, and very proud of her fine workers among the Minden Leaguers." She is acting as counsellor of the Hi-League there and has organized a Junior Hi League since going there.

League work is progressing "in spite of" in our Conference and we must all work together if we want to become stepping-stones to Methodism.

Your Field Secretary,

ELIZABETH LANGFORD.

POPE PIUS OPPOSES THE PUBLIC SCHOOLS

The attitude of the Roman Catholic Church towards the public schools, as clearly set forth by Pope Pius in his encyclical of the new year entitled "Of Christian Education of the Young," openly opposes these institutions. It is generally contended by the members of that Church in this country that they heartily endorse the policies of the public schools. Can they be sincere in this and conform with the mandates handed down by the head of their Church?

If they are devout Catholics and adopt the policies suggested by Pope Pius, do they not constitute a dangerous element in the population of the nation? Why? Because it is in the public schools that future citizens become assimilated and are imbued with principles of democracy, self-reliance and individualism, so essential to our form of government. If the Catholic youth are held apart, later as citizens do they not form a group incompatible with the rest? To go a step further, if every church and organization demands the same, it will necessarily result in a citizenship composed of a great number of divided groups each pulling in so many different directions, instead of a united citizenship working together. The only way to have a homogeneous nation is through the public schools; under any other system such an attainment is impossible.

The dangers of following the suggestions of Pope Pius are commented upon by the New York Times of Jan. 13, as follows:

"The Pope's encyclical sounds a note that will startle Americans, for it assails an institution dearest to them—the public school—without which it is hardly conceivable that democracy

could long exist. As was said only yesterday by a critical authority, despite its shortcomings and mistakes, the public school has 'already contributed to society more than all other agencies combined.' Under its tuition not only are the elemental lessons, which the race has learned, taught to children of diverse traditions, racial qualities and religious faiths, but these children have been prepared to live together as citizens in a self-governing State. If the declaration of the encyclical were scrupulously obeyed by those to whom it is addressed, the public school would be emptied of all its Catholic pupils except as the Bishop in his discretion in special circumstances may permit them to remain. The language of the encyclical is:

"...therefore, confirm our previous declarations and sacred canons forbidding Catholic children to attend anti-Catholic, neutral or mixed schools, by the latter being meant those schools open equally to Catholics or non-Catholics."

"If other churches were to make like claim—that is, that 'the educative mission belongs pre-eminently' to them for their children—and were to lay like inhibitions, the very foundations of this Republic would be disturbed."

It was further stated in this editorial in the Times that the encyclical would, by implication, also forbid a devout Catholic to teach in a school in which Catholic doctrine is not permitted to be taught.—Scottish Rite News Service.

ENGLAND AND PROHIBITION

England is waking up to the necessity of destroying the liquor traffic, and many of the leading people are in favor of prohibition. The Prime Minister and eight members of the cabinet are tee-totalers, and this in a country where the sale of liquor is legalized and very generally used. It means a great deal for a country, when nine of its leading statesmen set such an example before the people.

A writer in the New Outlook of Canada says that the worst troubles in Britain are not labor troubles, but liquor troubles. When about a million wage earners are out of work, and when their families are subsisting on the pitiful dole that the government is giving them, it seems unbelievable that the people of Britain should spend \$1,400,000,000 a year for liquor, or practically \$25 for each inhabitant. If all of that most terribly needed money were spent in the channels of legitimate business, there would be far less of unemployment than there is now and there would be far less of misery and suffering than are found in that land at present. May England's eyes be opened to see conditions and may she find a remedy for its distressing conditions.—Presbyterian of the South.

A Sunday evening vesper service for both the Chinese and the Americans has recently been started at Soochow, China. The first service was held on the second Sunday of December at the Laura Haygood school, as the service was inaugurated largely for the benefit of the students at both Soochow University and Laura Haygood. The little chapel was crowded with a far larger attend-

French OPERA COFFEE
AND CHICORY
AMERICAN COFFEE CO. INC.
NEW ORLEANS

6 6 6

Is a Prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.
It is the most speedy remedy known.

ance than was expected, as under the law in China to-day all attendance upon religious gatherings must be voluntary. Great numbers of the students continue to attend this vesper service, which is considered a most encouraging sign of interest in Christian teachings.

QUARTERLY CONFERENCES NORTH MISS. CONFERENCE

Greenwood Dist.—Second Round

Lambert, at Crowder, 11 a.m. and 2:30 p.m., Feb. 2.
Tutwiler, at Rome, night, Feb. 2.
Dublin and Mattison, at M., 11 a.m., and 2:30 p.m., Feb. 9.
Minter City, at Glendora, night, Feb. 9.
Marks, at Darling, 11 a.m. and 2:30 p.m., Feb. 16.
Drew sta., night, Feb. 16.
Black Hawk, at Colla, 11 a.m., Feb. 22, 23.
Carrollton, at McCarley, night, Feb. 23.
Tehula, 11 a.m. and 2:30 p.m., Mar. 2.
Greenwood, First Church, night, Mar. 2.
Belzoni, preaching, 11 a.m., Mar. 9.
Cruger and Sidon, at S., night, Mar. 9.
Acona, at Bowling Green, 11 a.m., Mar. 15, 16.
Schlater, at Morgan City, night, Mar. 16.
Drew ct., at Sandy Bayou, 11 a.m., Mar. 23.
Ruleville, at R., night, Mar. 23.
Swiftown, at Swiftown, 11 a.m. and 2:30 p.m., Mar. 30.
Price Memorial, night, Mar. 30.
Webb and Sumner, at S., 11 a.m. and 2:30 p.m., Apr. 6.
District Training School, everywhere, Apr. 6-11.
Sunflower, at Blaine, night, Apr. 6.
Moorhead, 11 a.m. and 2:30 p.m., Apr. 13.
Indianola, night, Apr. 13.
District Conference at Greenwood, First Church, Apr. 17, 18.
Inverness, 11 a.m. and 2:30 p.m., Apr. 20.
Itta Bena, 11 a.m. and 2:30 p.m., May 4.
L. P. WASSON, P. E.

PILES

You need not suffer the daily handicap of itching, bleeding piles! You can have quick, and often permanent relief by the use of UNGUENTINE RECTAL CONES. Don't suffer another day. All druggists—75¢. Write for FREE trial. Also use NOROL-AGAR for stubborn cases needing a laxative. So safe and gentle a lubricant doctors prescribe it even for children. The Norwich Pharmacal Co., Dept. Ja-23, Norwich, N.Y.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 6. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3906.

ROBERT H. HARPER, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 6, 1930.

CHAS. O. CHALMERS, Manager.

NOTES AND COMMENT

The recent Yuletide marked the first time in the history of the race that Christmas greetings were exchanged across the ocean by radio. Amsterdam and Berlin sought to add to the joys of American listeners by playing for them "Home, Sweet Home," and "Suwannee River." It is to be hoped that such bridging of the barriers of space may help toward bridging the barriers between the nations.

* * *

The caption of an article in a recent issue of a church periodical is "A Prayerless Church." We trust the churches are not entirely prayerless, but we fear they are often lacking in the right kind of prayer. It may be observed that prayer is often brought to the irreducible minimum in some churches, and that it seems to be regarded as the least important part of the "program." We have even known of certain group meetings of churches to begin and end without any prayer.

* * *

The editor of the North Carolina Christian Advocate recently said in part: "Just now it is a program for Pentecost. Indeed, to be a bit more accurate, it is thousands of programs for Pentecost. . . . Programs are of no value in this anniversary year. These are one of the perils of this year; like unto it is an unwillingness to pay the price of Pentecost." We agree with Dr. Plyler. Man-made programs can defeat Pentecost. The only program for Pentecost that we know of is tarrying before the throne of grace.

* * *

We are in harmony with the sentiments of Dr. Nolan B. Harmon, Jr., editor of the Baltimore Southern Methodist, the while we read a recent article from his pen, "The Old Church Steeple." He laments the passing of the "honest-to-goodness steeple with some height to it." So do we. We have often observed how, in the low-lying country in South Louisiana, the steeple of the Catholic church rises above the horizon—the first object in the distance to greet the traveler's eye as he approaches a town. For the Catholic Church knows the value of an appeal to the eye. She makes her church buildings into a symbol of the right she claims to govern all things—her architecture usually dominates all the other buildings in our section. But our churches, at least the new ones, are adorned (?) with what Dr. Harmon calls "half-way steeples, imitation steeples, little sawed-off, hammered-down affairs" that seem to say, "Hope you will think this is all right," or "Hope you won't notice it." It seems to us that a church should look like a church, not like a town hall, a library, or a school. Why save a few dollars in building costs at the expense of the beautiful and sacred appeal that a churchly building makes as it at once proclaims itself as a house of worship?

"PREACHERS ARE NOW MENTAL DOCTORS"

"What used to be hell may now be merely tonsillitis. That is one conclusion to be reached from Dean Shailer Matthews' announcement today of new concepts of ministerial training." So writes Mr. Leo J. Ryan under the foregoing caption in an article of January 24 in the Associated Press Feature Service.

"Diagnosis as an essential of the ministry was launched today by the divinity school of the University of Chicago, and the paths of religion and science have been drawn closer," continues Mr. Ryan.

"The announcement of this change in the trend of ministerial training was made by Dean Matthews at the opening of a course of lectures sponsored by the school and delivered by noted exponents of the theory of psychiatry in religion.

"The minister of the future, Dean Matthews said, must fill something of the place of the country doctor, or the general practitioner of medicine. He must give over 'scaring people' into being good, and substitute for threats of hell-fire an intelligent knowledge of what is psychologically or pathologically wrong with his parishioner-patient, so that the patient may be sent to the proper specialist for cure.

"It amounts to the establishment of clinics of specialists in connection with the ministry," Dean Matthews explained. "Religious workers can do and have done a great deal of wrong by using wrong psychological methods. It seems wrong to me, for instance, to frighten people still with threats of hell when their 'sinfulness' may only be a case of bad tonsils."

"If the curing of sick souls is the purpose of religion, Dr. Matthews said, the minister must have some scientific knowledge of how sick minds and sick bodies create sickness in the soul. This theory, he said, will be adopted in the courses of the university divinity school.

"The 'materialist' is now old-fashioned, Dr. Matthews declared, because the physicist has cast doubts upon the authenticity of matter.

"Religion, he said, evolves with life, and the Scriptural admonition about the offending right eye should now be 'if thy tonsils offend thee, cut them out.'"

We started to say we were astounded to read, but we end by saying we were not surprised to read of this new venture in the training of ministers. Like Saul of old, when men cease to depend upon the power of God to-day, they may be found taking strange counsel for their own safety. When they discredit the Atonement, it should perhaps not astound us to read that they have turned from the Great Physician to the surgeon's knife. They will cut out the tonsils and save the soul. But we have known some whose character did not seem to improve after their tonsils were removed. And a number of years ago we read of surgeons who operated upon a boy to change him from a thief into an honest lad. But they failed. We believe in sur-

"ALAS, POOR YORICK!"

Zion's Herald comments on the finding of a "million-year-old skull" in China, and says that scientists "hailed the find as possibly the most important in the history of human evolution." Some skull—that! We are reminded of Hamlet, holding a skull of lesser age and exclaiming, "Alas, poor Yorick! I knew him, Horatio; a fellow of infinite jest, of most excellent fancy: he hath borne me on his back a thousand times; and now, how abhorred in my imagination it is!" For Roy Chapman Andrews, taking up this "million-year-old skull," says: "Scientists will be able to determine the skull's geological age positively." Still holding the skull, we suppose, he continues: "The find already shows clearly that in the human family the teeth were of distinctly human type while the jaw or jaw sockets still retain an ape-like character." All the scientists are "particularly impressed by the comparatively large brain capacity indicated by the skull." Dr. Black holds up the skull and opines that the man "probably lived in a period prior to the discovery of tools or fire," because no tools or signs of fire were discovered in the cave where the skull was found. If the weather was as cold a million years ago as it has been recently, and behaviorism was in force, we imagine the poor fellow shivered and couldn't help it. If some man a million years from now fails to find a radiator with our skulls, he may shiver to think how we must have shivered.

Anyway, to a man not schooled in such mysteries, it seems remarkable that some men can determine the age of a skull so easily. Some of us have forgotten some of the things that have happened in our own short lives. Some of the earliest events in the history of our own new country are lost in uncertainty. In the few thousand years of recorded time men have had some trouble with their calendars and some confusion and contradictions as to the exact dates of important events. But for some men to go back a million years—that is different. And how some of us, who have struggled to remember the period of the Shepherd Kings and the date when Columbus discovered America only a few mere centuries ago, may envy those who can hold up a skull, at once declare that it is a million years old, and sigh with satisfaction, "Alas, poor Yorick! We knew the fellow well."

geons in their own field. We recognize the fact that bodily ailments can affect the mind and that the surgeon and the physician can help a man toward a better attitude. But there are conditions which no surgeon's scalpel can remove; there are dim regions of the soul which no straining brain will soon bring to light. We are old-fashioned enough to believe in "the authenticity of matter." But we refuse to believe that matter is greater than mind, that the brain is greater than the soul; that the surgeon's knife is more than the cross of Christ, and that the surgeon is greater than the God who made him.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ARE WE JUSTIFIED?

By Rev. Edmund Cook, D.D., Pastor Vineville Church, Macon, Ga.

Education is the strong arm of the Church. By education alone is the mind of a generation molded. Any effort to relate education to the spiritual life and world-program of the Church discloses the fact that missions must be recognized and emphasized as an integral part of the program in religious education. By such recognition and emphasis alone can we hope to rear a generation of missionary-minded Church members. If we wait, however, for the education in missions of a generation we shall have to mark time in the forward march of the Kingdom of God. In view of the forces of darkness arrayed against the Prince of Peace this is too perilous to be risked. While training the on-coming generation we must awaken, mobilize and deliver the resources of the Church of to-day upon the most stupendous and impelling task ever committed by our Lord to his followers. In view of the grave responsibility resting upon this generation the many great interests of the Church clamoring to-day for sympathy and support and in view of the present-day missionary situation, it behooves us to ask—is the pre-empting by the General Conference of so long a period as two months of the year for the study of missions justified? Consider the facts and draw your own conclusions.

I. Such a Study is Essential to the Proper and Effective Functioning of the Church in the World of To-day

This generation of Christians is responsible for making Christ known to the non-Christian peoples of this generation. It is needful that we should realize, therefore:

1st. That human need indicates and defines Christian responsibility. In consequence, this generation of Christians must be brought to face human need in non-Christian lands in all its changing aspects and challenging appeal to sacrifice and service. To do this adequately requires time, though, preparation and the cooperation of all the departments of the Church. Two months is all too brief a period for the survey necessary to an adequate conception of the world's deep need of the Gospel.

2nd. It is important, also, that we should realize that opportunity indicates and defines Christian responsibility. The doors of opportunity are wide open to this generation to carry the Gospel to the ends of the earth. Every agency of modern progress is now at the command of the Church for the expansion of the kingdom of God. We need but to realize the fact, to utilize with intelligence and vigor the discoveries and inventions of the modern world to make missions the greatest going enterprise on earth. The missionary opportunity of this generation is immensely bigger and more impelling than the Church can comprehend without faithful study. The special opportunity provided should be coveted.

3rd. It is imperative also that we should realize that ability indicates and defines Christian

responsibility. In material resources the Church was never more able than now. Great progress has been made in recent years in the money-thinking of Methodism. This is a pertinent question, however: Has the Church ever faithfully and scientifically measured her resources in man and money against the missionary responsibility assigned her in the providence of God? This she must do or surrender her commission. This she cannot do in the restless rush of our modern life and pre-occupation with things, unless she shall set apart, at stated intervals, definite periods of time for a survey of her task and a faithful appraisal of her resources. For just this the General Conference seeks to provide in the January-February Missionary Education campaign.

II. The Exigencies of the Missionary Situation Requires the Special Period of Study and Heart-Searching to Which Methodism Is Called

Let us test out the case briefly:

1st. We are responsible for the desperate situation which we alone can relieve. The impact of Christianity upon non-Christian peoples has shaken them from their old foundations, social, civic and religious. The whole non-Christian world is in tumult and in search for new foundations for an enduring civilization. It is squarely up to us to help them to lay the one and only foundation upon which a lasting civilization can be builded; viz, Jesus Christ. We cannot shift this responsibility to the on-coming generation, nor to generations unborn. Civilization is too fluid, humanity is too restless and adventurous. The whole world is awake and in movement. We must make haste to guide them aright, lest our past missionary success will but hasten the collapse of civilization. Mr. John R. Mott has several times well said recently—that the next ten years will count for more in the destiny of nations than any century of the ages past. The Church must be brought to realize that the Church of to-day alone can solve the problem of the next decade. To this responsibility she is summoned each winter for patient thought and investigation.

2nd. The crisis of which we speak is accentuated by the fact that Christianity has proven so regenerative and revolutionary in non-Christian lands as to awaken at last organized and bitter opposition. While its power was unrealized the Christian movement was not antagonized; but now that it is notably awakening the multitudes, redeeming human personality and re-channelling the life of nations the apostles of ancient civilizations and old faiths are aroused. They have lifted the war cry against all things foreign, including the religion from the West. The marked success in missions of the past quarter of a century has produced an intense crisis. As in the crisis of any battle against superior numbers, on alien soil, our need is re-enforcement at the front—an army of young men and women trained for the leadership of mighty peoples who have caught a vision and who are willing to follow the gleam and to encounter prejudices centuries old and bitter hatred born of conscious waning powers. We must need also equip the rising Church in non-Christian lands that she may hold the salient driven into heathen darkness and gather her strength for a great advance in the Christian conquest of the nations. In the face of such a crisis and such patent needs our people must be brought together for counsel and prayer. They must be encouraged to view the new missionary situation in all of its encouraging, challenging and alarming aspects. To this end the General Conference has set apart January and February of each year.

3rd. Properly to recruit the forces and to advance the line and adequately to equip the Church in non-Christian lands requires immediate resources in men and money beyond the vision and missionary intelligence of the Church to supply; unless, indeed, through a sustained cultural process we shall be able to awaken the conscience, quicken the imagination and stir the heart of the Church with repeated visions of the missionary

world. It is imperative, therefore, that at least once a year, for an extended period, the whole Church should be rallied to a study of the fields assigned to us. At least once each year we must view the missionary situation through the eyes take account of the labors of our missionaries, of the world's great Christian statesmen and take stock of our resources for this tremendous task from which there is no escape, since it is God's appointment.

4th. During a hundred years of heroic missionary service Methodism has never once retreated. She is now facing, however, the necessity of marking time. If this cessation of aggressive campaigning continues too long retreat is inevitable. Such a tragedy can be averted only as the Church meets the present opportunity and need with adequate resources. The challenge to advance comes at a time when every Christian influence released counts for more than ever it did before, and when an awakened leadership in every nation pleads for Christ and the Christian message. Christ is King and can conquer if only we will give him a chance. Surely Methodism will not begrudge a little time each year to face her mission to men, to re-evaluate her message to the world and to challenge the manhood of the Church to answer the call of God and human need.

5th. Past experience justifies the two months cultural period. Facing a crushing debt, a recession of missionary interest at home and exceptional opportunity abroad, the General Conference of 1926 called upon the Church to assemble annually for a two months' study and counsel that we might determine what we should do, how a great calamity could be averted and how missionary success could be conserved. As a result the line has been held steady in the face of overwhelming odds. The debt has been paid in spite of periods of nation-wide financial depression and the Church now faces a supreme opportunity to fortify her advance line, to extend her borders and to gird herself for the greatest missionary advance in history.

The problem of missions is not money; it is intelligence. When our people know God and his program for the world and the facts of modern missions they will give. Shall we rally to the program of the General Conference of 1926 and keep our people abreast of the missionary movement, or shall we grow weary in well-doing, growing tired of the far vision and the fellowship of Christ in service to humanity? These questions we must answer. He calls us to a full share in the greatest achievement of the centuries. It is ours to get ready and go forward!

SHALL WE CARRY ON?

By Dr. W. A. Shelton, Emory University

Think of Paul with the vision of the Damascus road asking that question! Wesley leaving Aldersgate street would never have thought of it! Lambuth would have driven it from him as of the devil. No Christian soul in the immediate presence of the Divine would ever ask it. The natural question every new-born soul asks is, "Lord, what wilt thou have me do?" and as in the case of Saul of Tarsus, Jesus answers, "Go," even unto the uttermost parts of the Gentile world. So Isaiah, in that wonderful vision, that day in the temple, when his lips were cleansed, his ears were opened and he heard the voice of the Lord saying, "Who will go for us?" cried, "Here am I, send me," and the Lord said, "Go tell this people." The whole theme of the Song of the Suffering Servant, in Isaiah, is that the people may be the agents of God, even the vicarious agents, for the salvation of the world.

The Book of Jonah is an appeal for the spread of a gospel of love to the whole world. It is the mightiest appeal in the Old Testament for Israel to become the channel of God's saving grace to all the world. Suppose the Good Samaritan had asked this question? The bleeding wounds of the unfortunate man before him would have cried out

an answer to that question. And so, today, the question, "Shall we carry on?" finds its best and most conclusive answer in a weary, wounded world, whose bleeding hands stretch up out of the darkness, and whose pleading for Christ's Good Samaritan, the Church, to come and minister to their needs and bring them the Great Physician. From all the mission fields into which we have gone and from many into which we could not go, there comes up the Macedonian cry, "Come over and help us."

The most misunderstood term in the world of Christian service today is Nationalism. Not that it is a bad thing, perhaps the reverse, for it may be but the evidence of growing maturity. This demand for autonomy in our missions is only a part of the movement that has caught up and filled all modern thinking. It was voiced to the world by Woodrow Wilson in his "Self-determination of Nations." It is that sentiment that has done away with autocratic governments, and will eventually do away with the control of nations by foreign powers. It is in the air. It is part of our day and generation. But in the propagation of the Kingdom of God among those foreign to His government, there is this difference. In this propaganda no selfish ends are sought, no civil control, no military power, no revenues asked. The Church of God only asks for a chance to be of service in the spread of the doctrines of human benefit and the presentation of a Savior for all men. It is the dissemination of the Good News of Salvation to all. It should be the purpose of the Church to withdraw from governmental control of the religious bodies as rapidly as is good for the Christian community concerned. That time has not come in any of our fields. Should we set up ecclesiastical governments using only natives, we would be under obligation to carry on by their side until such time as we could entirely withdraw. But even if we were completely withdrawing from each and every field into which we have entered up to date, we would have exactly the same obligation to enter other fields as we had when we entered these from which we now withdraw.

Look at the missionary map. We have done so little in such a needy world! Here by our side is little Cuba, our adopted child. We cannot abandon her yet. Because, in the government's battle against a false Christianity which would dominate all civil life, Mexico has been under the necessity of ordering all foreign ministers from her soil or forbidding them the rites of their respective creeds, is no reason why we should throw up the sponge and clear out from Mexico and leave her to her fate at a time when she needs us most. Korea, the nation of sadness and disappointment, born to Christ in almost a day, but yet impotent and young, needs us more than it has ever needed us. Already Japan has taken on the burdens and responsibilities of self-government, but we are spending more money in Japan than ever, and rightly so. We have a better opportunity there than ever. Europe has long been weighed down with a religion based on autocracy, and is crying out for a religion of democracy, with life and spirit and uprightness. South America, that great, unknown continent, has vast and unexploited resources and unexplored regions. Brazil alone is larger than the United States by 250,000 square miles, with 30,000,000 peoples and with the most inviting future for settlement. The next great continent opening for settlement to the advancing populations of earth is South America. And it is for the Christian Church to say whether it will be a pagan or a Christian country. Look at the map of Africa, 5000 miles from Cairo and to the Cape, 5000 miles from Aden to the Gold Coast, with at least 10,000,000 blacks in the central section alone, rich in agriculture, rubber, silver, gold and diamonds, with marvelous forests and great undeveloped agricultural resources, with ivory and hard wood and everything else, with a vast domain of human beings who have never known a Christ and who have never known anything but injustice, exploitation, and cruelty, the

slave trader, the trafficker in human bodies and human souls. But into this dark picture there have come rays of light, for Africa is the land of Mofatt, and Livingstone, and Taylor, and many others who have brought healing into this "open sore of the world."

Land of opportunity and injustice, of wealth and starvation, of sorrow and cruelty, the darkest spot on the earth's surface, crying out for the light with no language but a cry. The map of Africa is in the form of a huge interrogation point, or is it a listening ear, asking, "How long, oh Lord, how long?"

But it completely dissipates this delusion—one needs but to take China alone with an area of 4,278,352 square miles, with a population estimated at 436,000,000, with many of its provinces remote and unexplored, some of them so densely populated that one of them shows a density of 875 to the square mile. About one-fourth of all the people of earth are Chinese. A large part of this land is agricultural and 80 per cent of the population are farmers with great industrial products, and with much undeveloped resources. It is said that one province alone contains enough coal to supply the world for two thousand years. And yet among all of this stalks poverty, young children working twelve hours a day in the silk factories for 20 cents per day. In the midst of all of this famine rages, plague stalks through the land like a grim spectre and disease is everywhere. In all of this vast field we have about 85 missionaries, 78 church buildings, 93 congregations, 60 educational institutions, 4 hospitals, 13,000 members with 14,000 adherents. While all of the Christian world together has but 8000 missionaries, 2700 native workers, 5500 churches, 400,000 members with approximately 800,000 adherents, and a residue of 400,000,000 people who have not yet heard of Jesus, the Savior. Now if we withdraw from every province into which Christianity has ever gone and leave it to the native Christians there, what would be our duty to the other 400,000,000 people for whom Christ died? Shall we leave them? Have we fulfilled our mission? Has the Great Commission been abrogated or completed?

America is herself a vast mission field stretching from Klondyke to Key West, filled with Indians, foreigners, Negroes, and half of her population who have never confessed Christ in any Church or at any altar. Shall we now withdraw from these missionary tasks because those small mission spots inaugurated by us have come to a degree of maturity which will enable them to govern themselves? The world still calls us from beyond the pales of evangelized areas. If we withdraw from where we are we shall still be under obligation to enterprise new work in new fields. But the nationalizing of our Churches in the foreign fields would not reduce the amount of money they need to carry on, and the Church at home is not relieved of any of its happy task of raising funds for the extension of the Kingdom of Christ on earth. The Great Commission of our Lord is still in effect and still demands our attention and our ardent support. His voice is not stilled in behalf of the unchristian world. It penetrates down through the centuries, through the indifference of his disciples, through paralyzing materialism and above the cry of commerce and hate and war and selfish greed, and says, "Go ye into all the world and preach the gospel to every creature."

Here is the world's need and America is well able to meet that need. We are today the richest nation the world ever saw. In 1928 we reported to the tax collectors property values to the amount of \$400,000,000,000 with an annual income of nearly \$90,000,000,000. We put \$14,000,000,000 into savings banks. We spent \$23,000,000 for automobiles. We own 80% of all the automobiles in the world. We have 34% of all the railroad trackage in the world, and we own one-third of the total gold supply of the world. There is more than one telephone for every four persons in America, while there is one for every fifty in Europe. We spend about twenty-three billion dollars for food. Sev-

enty-five per cent of all we spend is not for necessity, but for luxury. That is, 75% of all our spendings are for things we could do without. The average earnings for an individual in America is \$749 per year. Thus a family of five averages \$3745 per year. The returns from mercantile and industrial enterprises brought in \$30,000,000,000 last year. I do not say that every luxury should be done away with, but we certainly should be willing to divide those luxuries without which we could do just as well and spend a part of it on the redemption of the world for which Christ gave all.

If half of the income of America is in the hands of the Christians and they should tithe, you would have for the expenses of the Kingdom of God four and one-half billion dollars per year. Subtract from that the 25% spent for necessities so that we would only spend a tithe of our luxuries and we would still have more than three billion dollars per year for the extension of His Kingdom. With such a golden stream turned in channels of usefulness for Jesus, sweeping across the world as the river of God, we could pave the streets of a New Jerusalem here on earth wherein would dwell righteousness, a city whose builder and maker is God.

America needs to spend this money on sacrificial service for humanity, or she will die herself. America was born a providential nation, seeking God. Will she now give herself over to a nation seeking gold? With God as her magnetic center, she climbed to first place among the nations. With gold as her magnetic center she will descend to the depths of hell and her gravestone will be insignificant among those who have long since died of the same disease.

We have the money and we have the power. There never was a time in the world's history when such opportunity presented itself for the quick evangelization of all humanity. Science has made a notable contribution to the spread of the gospel. Jesus walked the hard ways of Palestine with sandaled feet, but the gospel today may ride upon the swift ships, plunge through city streets in automobiles, sweep through the upper terraces in airplanes, or vibrate through the ether waves of the radio. The dissemination of knowledge is startling and effective. Nations hear and wonder. The very activities of the times require international understandings and a recognition of human brotherhood. A missionary dollar will go a thousand times farther today than a generation ago. We are not leaving the field, Jesus is not abdicating for he is the Master of such times as these. Let the Church arouse herself and become a part of this great day, catching a vision of its possibilities, its opportunities and its imperative duties. What we need above all else is a spirit of self-sacrifice and disinterested devotion to the welfare of the human race and the brotherhood of man, and especially the salvation of those for whom Christ died.

Let everyone examine himself and give as the Lord hath prospered him, not grudgingly but as an eternal investment in the Kingdom of God. Let some great-hearted layman lay upon the altar of God for the salvation of the world, one million dollars.

TEL-EL-AMARNA TABLETS

By Rev. John F. Foster

The findings of the spade in the excavations in the East are remarkable indeed, and when fully codified and placed within the scope of the reading of the general public are going to have, and should have, a telling effect in cheering the faithful and establishing the faith of the weak.

The story of the Amarna Tablets is possibly one of the most remarkable tales of them all, and to me is of marked interest.

In this short notice I can not tell all or even a part of that which, if told, would prove of interest to the Advocate readers.

Among the tablets and the autographic letters

written by some of the tribal kings of Palestine at the time of the occupancy of that land by the Hebrews under Joshua, in which they ask Pharaoh for military aid against the Hebrews, I know the claim that these Hebrews were a people of an earlier date, but I also know that the authors who so claim, later in their books admit the fact that they are the same folk whom Joshua led. One of the letters is written by Adonizedel, asking for aid, his letter leading up to the story as found in the tenth chapter of Joshua, and the capture of the five kings.

A letter of one Abeletof is of unusual interest, in which he states that he is not a descendant of Melchisedec, but a successor, adding that he is prophet, priest and king in Salem, being without father and mother, but coming to the throne by the powers of his own arms. I have read somewhere that one of these tablets was a letter from Melchisedec himself, but have not seen the claim verified.

"ON THE WRONG TRACK"

By Bishop W. A. Candler

From the earliest days of Christianity there have been men who opposed it most stoutly; others who sought to modify and revise it in order to conform it to the dogmas of rationalists; and very many who predicted its speedy disappearance from the world. But time has shown that all such men, whether of one of these classes or another, were mistaken and "on the wrong track."

A notable example is the case of Hon. John Morley, the English statesman and man of letters. In his early days he was identified with the School of British materialists, of which Charles Darwin, Herbert Spencer, John Tyndall, and Thomas H. Huxley were the leaders. During that period of his life he did not oppose Christianity outright and with a frontal attack; but he sought to modify it by the rejection of some of its most vital tenets. Later he saw the error of his way and made this honest confession:

"We have all been on the wrong track, and the result is that the whole of us have less to show for our work than has one man, Booth of the Salvation Army. Herbert Spencer, Matthew Arnold, Frederick Harrison, and the rest of us, who have spent our lives in endeavoring to dispel superstition, and to bring in a new era, have to admit that Booth has had more direct effect on our generation than all of us put together."

It is instructive to note that Mr. Morley not only confessed that he and his associates had been on the "wrong track," but, of all the men in England, he named General William Booth, founder of the Salvation Army, as the most conspicuous and influential of those who had been on the right track.

He passed over such men as Bishop Gore, R. J. Campbell, and others of kindred minds, who relied not upon evangelical Christianity, but liberalistic preachments to bless and save their country.

The outcome confessed by Mr. Morley is not unprecedented, nor surprising. The same forces in all previous times have produced the same results. Liberalism has always failed to promote the moral life of nations, and evangelical religion has never failed to revive and reinvigorate it.

In the eighteenth century liberalism blighted the religion and demoralized the life of the British nation. The testimony of the greatest men of that period is too positive and too uniform to leave room for doubting that fact.

Bishop Joseph Butler of Durham said, "It has come to be taken for granted that Christianity is no longer the subject of inquiry; but that it is now, at length, discovered to be fictitious. And accordingly it is treated as if, in the present age, this were an agreed point among all persons of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule."

Dr. Isaac Watts declared that in his day there was a general decay of vital religion in the hearts and lives of men, and that it was a general matter

of mournful observation of all who lay the cause of God to heart.

Dr. Guyse, a leader among the non-conformists, affirmed that, "the religion of nature makes up the darling topic of our age; and the religion of Jesus is valued only for the sake of that, and only so far as it carries out the light of nature, and is a bare improvement of that kind of light. All that is distinctively Christian, or that is peculiar to Christ, everything concerning him that has not its apparent foundation in natural light, or that goes beyond its principles, is waived and banished and despised."

The celebrated Sir William Blackstone had the curiosity to go from church to church and hear every notable clergyman in London, and he reported that he did not hear a single discourse which had more Christianity in it than the writings of Cicero; and that it would have been impossible for him to discover from what he heard whether the preacher were a follower of Confucius, of Mahomet, or of Christ.

Bishop Ryle, of Liverpool, says: "From the year 1700 till about the era of the French Revolution, England seemed barren of all that is really good. How such a thing could have arisen in a land of free Bibles and professing Protestantism is almost past comprehension. Christianity seemed to lie as one dead, inasmuch that you might have said: 'She is dead.' Morality, however much exalted in the pulpits, was thoroughly trampled under foot in the streets. There was darkness in high places and darkness in low places—darkness in the court, the camp, the Parliament, and the bar—darkness in country and darkness in town—darkness among rich and darkness among poor—a gross, thick religious and moral darkness—a darkness that might be felt."

Isaac Taylor affirms that "the people of England had lapsed into, heathenism, or a state scarcely to be distinguished from it, when Wesley appeared."

What power rescued England from that era of darkness and disorder? Nothing else but the rejection of rationalism and the revival of evangelical religion.

Even the skeptical Lecky is forced to admit this. In his "English in the Eighteenth Century" he says:

"It also exercised a profound and lasting influence upon the spirit of the Established Church, upon the amount and distribution of the moral forces of the nation, and even upon the course of its political history."

To the same effect speaks the Australian historian, W. H. Fitchett, who in his admirable treatise entitled, "How England Saved Europe," says:

"Great Britain was invigorated by the great religious movement of which Wesley and Whitefield were the leaders. That movement was practically a new birth of Puritanism, spiritualized and ennobled, purged of its gloom, of its fierce political leaven of its narrowness. It is not easy to realize how it might have affected English history, if in the middle of the eighteenth century, with its drowsy Church, its enervated morals, its laxity of public life, there had arisen, instead of a reformer like Wesley, an English Voltaire, distilling the gall of his skepticism, the acid of his bitter wit into the life of England. In that case the reign of terror in Paris might have been rivaled by one as fierce and bloody in London."

In the United States similar conditions of liberalism and laxness followed the War of Independence, and overflowed the land like a disastrous flood. And a revival of evangelical Christianity in 1800 wrought the rescue of the young Republic as it saved England a half century before.

Our country is now suffering similar effects of doubt and disorder. Let us learn the lesson of past history and seek a revival of religion, which is our only hope for deliverance.

Men who look to any other force to save us are on "the wrong track," and they should not be heeded for one moment.

Speculative philosophy, changeful science, and rationalistic criticism of the Holy Scriptures can bring us no relief. On the contrary, they will

deepen our darkness and make for increased demoralization.

It is time for the ministry to return to what Noah Webster put in the "Blue-back Speller": "The preacher preaches the gospel." So preachers did then; and so must they do again, if they are to do any good that is "worth their keep."

There has been in American pulpits during the last twenty-five years more than enough of that which is not the gospel.

If there is to be a real Pentecost in 1930, there must be renewed proclamation of the Gospel with power from on high.

METHODIST PUBLISHING HOUSE CELEBRATES ITS SEVENTY- FIFTH ANNIVERSARY

The Methodist Publishing House, with headquarters at Nashville and branches at Richmond, Va., Dallas, Texas, and San Francisco, Calif., celebrates its seventy-fifth anniversary throughout 1930.

The publishing House was originally organized in 1855. From the very start it was a success up to the time of the Civil War, when activities were suspended until some time shortly after the close of the war. Then came years of poverty, with actual money losses every year until 1872, when the Publishing House started to make a little money. From that time onward its activities have been an outstanding success, so that from its small beginning this business has grown to a \$3,000,000 organization, owning a five-story office building at 810 Broadway, a quarter-million-dollar printing plant at Demonbreun Street and Ninth Avenue, Nashville, Tenn. It also owns the branch houses at Richmond, Va., and Dallas, Texas.

Publishing House Owned and Operated by Methodist Episcopal Church, South

The publishing House, with all of its properties, is owned, operated and conducted by the Methodist Episcopal Church, South, operating through a Book Committee of thirteen members and two executive publishing agents appointed by the Book Committee.

The present book agents are A. J. Lamar and Benjamin A. Whitmore, who are the executive heads of the business, working in co-operation with the Book Committee, appointed at the General Conference of the Church.

Who Gets the Profits

The General Conference orders disbursements of part of the Publishing House profits for various purposes, such as teacher-training, the support of religious publications that may not be able to support themselves, etc.

The greatest portion of the net profit, however, goes to the support of retired ministers of the Methodist Episcopal Church, South. The entire Church body seems to recognize the responsibility of supporting the retired ministers, their widows and orphans. Early in the history of the Church, it was decided that all of the net profits of the Publishing House should be devoted to supporting superannuated preachers. Those who have given their lives in ministering to others and not to seeking worldly goods have not been able to lay by sufficient funds to carry them on in reasonable comfort when they become worn out in the service of their Church, and must retire. Surely the proceeds of the Publishing House could not be devoted to a more worthy cause.

5 Per Cent on all Sales Goes to Support of Retired Ministers

Of all the money taken in by the Methodist Publishing House, approximately 5 per cent goes to the support of retired ministers. This means that every time you send \$1.00 to the Publishing House you will know that 5 cents of this dollar will go to the retired ministers. On every \$100 in sales \$5 of the money taken in goes to the retired preachers. Another \$5 is devoted to the educational program of the Church, such as carrying on teacher-training work, making available the nec-

essary literature and books for the mission field. The first donation of \$5,000 was made in 1888. Since that time donations have been constantly increasing until 1929, when the total sum of \$105,000 was reached.

10 Per Cent Merchandising Certificates to Commemorate 75th Anniversary

As a special offer to the public to commemorate its 75 years of progress the Publishing House is issuing 10 per cent merchandise certificates with all purchases excepting Sunday school literature. While these merchandise certificates are issued to the purchaser, they are redeemed by the local pastor. The suggestion to the purchaser is that the merchandise certificates be donated to the pastor for the purpose of purchasing church supplies.

The merchandising certificates have a double purpose: They enable the local pastor to secure church supplies in exchange for the certificates donated through the church by its members. Another purpose is to acquaint the members of the Church with the fact that the Publishing House is owned and operated by the Church, and is not the property of private individuals.

THE MEETING OF THE SARDIS DISTRICT MINISTERIAL ASSOCIATION

The January meeting of the Sardis District Ministerial Association was held at Longtown, with Brother B. D. Benson as pastor-host. Brother Benson extended to the Association words of greetings and of welcome on the part of the church and community, after which Brother R. G. Lord led in prayer.

The president, Brother W. W. Hartsfield, gave us some timely remarks and helpful suggestions, after which he presented Brother W. D. Bennett, who brought us a very great message from the old time text: "Why halt ye between two opinions?"

The good ladies of the Longtown community served the association a big basket dinner to the delight and pleasure of all.

The afternoon was devoted to the very interesting and profitable discussion of the following topics: 1. How to Effectively Organize the Local Church. This discussion was led by Rev. R. G. Lord. 2. The Problem of Pastoral Visiting. Led by Rev. C. T. Floyd. A good many impromptu speeches were made by the brethren present, after which the association adjourned to meet at Coldwater, Feb. 11, when the following program will be given.

1. Sermon. W. C. Gaileeran, Sr.
2. The Need of a General Revival, by M. H. Weed and T. H. Porter.
3. The Need of a Revival in Moral Standards and of Living, by R. G. Lord.
4. What Constitutes a General Revival, by J. B. Conner.
5. The Need of a Revival of the Missionary Spirit, by S. P. Ashmore.

W. C. BEASLEY, Secretary.

TO PASTORS AND AGENTS FOR THE MISSIONARY VOICE

I trust that you have already had a very successful campaign for the Missionary Voice, which has resulted in a large increase in subscribers to the Missionary Voice; but if you have not put it on, please remember that Sunday, February 9th, is Missionary Voice Day. Call attention to it, and take subscriptions for it, in all the services that day; then have the Voice agents of the Missionary Committee and Missionary Society to make a canvass of those who did not subscribe at the service that day, having as their goal "A Missionary Voice in every home in the church." Let's all work at it, and make ours the banner Conference in the number of subscribers to the Missionary Voice.

Yours very sincerely,
W. D. HAWKINS.

VICTORY

By Irene Symonds

Determined and reckless through hard years I've fought,

With daring behind every gun;

The prizes that Mammon has cradled I've sought,

Through battles I never have won.

With face deeply seamed and my body tired taut,

I've warred 'till I've slanted my back;

While Bedlam has shrieked in the havoc I've wrought,

And BabeI has raved round my track.

And Moloch has leered when his blood-reddened clasp,

Black-charred what my heart lusted for;

My home and my loves, with his fiery-edged rasp,

He's cleft from my grasp and my door.

So now where Life's ebb and Discouragement meet,

I'm foiled, I'm distraught, and gone down in defeat.

But later, at prayer, in a cool, quiet place,

My Lord let me meet my real self, face to face.

The throb of my need touched the core of God's love,—

Did heaven reach far down, or did earth reach above?—

"My hard battling child," oh, God's tones were so sweet,

"The Lord God of Hosts will accept no defeat."

"I fight but to lose!" in hot anger I cried.

"Your weapons, my child, need to be sanctified.

Come rub your broad sword till it flames—tempered sweet—

Like bright drops of honey-dew down at your feet.

Lay down that thick shield—'tis but pride in your dower—

Turn, face your dark foe in the strength of God's power!"

My Spirit now steeped in heaven's ecstasy slings,
"Bless God, who gives victory to down-trodden things!"

Not the rocks, nor the soil, nor the sea scrolls such bliss,

For nothing but soul needs a record like this.

"E'EN DOWN TO OLD AGE"

Mrs. Prudence Thomas One Hundred Years Old
Yesterday

Dear Editor: We have living in Bossier City an old lady, Mrs. Prudence Thomas, who will be one hundred years old on February 5. She is living with her granddaughter, a Mrs. Elmore; all her relatives are scattered far away. Brother Cross, the pastor at Sicily Island, is a nephew and he intends to come to see her on that day. Sister Thomas does not wish to have a family celebration; as she puts it, "I am an old-timey sort." She has a wonderful memory; can hear easily, but her sight is not so good, and this seems to be the only thing she complains of. She carries on an interesting conversation, and is happy in her church memories of bygone days. Presiding Elder Cain she speaks of often. I have written to him and Brother P. M. Caraway, the present pastor of Parker Memorial Church. Maybe they will remember her in some way on her birthday. I think the Woman's Missionary Society will do something also.

Yours cordially,

FRANK B. HILL.

Bossier City, La.,
January 24, 1930.

TOWARD SOLVING THE PRESS PROBLEM

The Editorial Association of the Methodist Episcopal Church, South, has memorialized the General Conference to apportion \$80,000 to the churches annually, the proceeds to be distributed among the denominational weeklies (Conference organs) in return for the publicity which these papers give to the work of the benevolent Boards. What the General Conference will do with the proposal will be of deep interest to the religious press everywhere. It is well known that church papers carry large amounts of matter for the Boards, for which they receive no compensation. It is also known that the papers, with few exceptions, yield no profit to their publishers. No satisfactory way has yet been devised to meet the deficit by contributions from the Boards which benefit most from this publicity. Most of the Boards prefer to supplement this gratuitous publicity by issuing organs of their own at the expense of the funds contributed for benevolent purposes, and which are thus diverted from the main channel. In some denominations there are six or seven of these Board periodicals, which are widely circulated, either free or at a nominal subscription price. This is regarded in some quarters as a questionable use of Board funds, and as a practice which tends to dull the interest in the regular church weeklies. The solution proposed by the Southern Methodist editors has the novel feature of putting the deficits of the church papers into the budget of the Church as a separate item. There is a good deal to be said in its behalf. The papers are of immense value to the intelligence and morale of the Church. Under present conditions—high labor and material costs and small advertising revenue—they cannot meet expenses. Why should not the whole Church pay the deficit? In the Methodist Episcopal Church an apportionment of three cents per member per annum, \$6 for a church of 200 members, would defray the annual deficit, and make possible the improvement of the papers. Moreover, no one could say that the money was diverted from the benevolences or from any other channel. If the press is worth having it is worth paying for. To cling to the idea that the outside public, through its advertising patronage, will provide ample cash to pay the printer's bills is folly. The wise, prudent, safe, and reasonable plan is to find out the difference between expense and income and ask the denomination to make it good. There is no more paying investment, for the press helps every good cause.—New York Christian Advocate.

CORRECTIONS IN CONFERENCE MINUTES

Louisiana Conference

Dear Dr. Harper: Statistics furnished me by Rev. L. W. Cain, presiding elder of Baton Rouge District, for 1929, were as follows: General Work, \$292; Conference Work, \$142; District Work, \$10. Clinton Charge paid the stated assessments in full. Regret the error in statistical table No. 3, recording Conference Work \$482 instead of \$442. Please give notice through the Advocate. Thanking you in advance,

B. D. WATSON.

Mississippi Conference

Dear Dr. Harper: Please allow me to make the following correction: Certain comparative statistics directed my attention to the Journal of our Conference, and I find a mistake in the total amount reported as paid on the Mission Special by the Hattiesburg District. Nothing is reported from Collins or Main Street, though they made contributions. The amount given as the total district contribution is \$2,379. It should be \$2,739.65. In comparison with the previous year a decrease of \$116 is reported. It should be an increase of \$246.65. Statistics, when correct, can't express the whole truth concerning any man or charge. Certainly less when incorrect.

W. A. HAYS.

BATON ROUGE DISTRICT MISSION- ARY INSTITUTE

If attendance and interest are signs of success when speaking of meetings, surely the institutes of the Baton Rouge District, one held at First Church, Baton Rouge, on January 14, and the other at Amite City on January 15, were successful meetings. The writer has attended all the Missionary Institutes of the Baton Rouge District during the past four years and for attendance and inspiration these surpassed all the others of former years.

Rev. Mr. Walter C. Scott of Bogalusa opened the meeting at Baton Rouge with a devotional talk on church unity and especially as it affects Christian Missions. Rev. J. G. Snelling, Conference Secretary of Missions, explained the literature and gave some helpful suggestions concerning our task in Louisiana. At eleven o'clock Bishop U. V. W. Darlington brought to the institute a great missionary message. Following the Bishop's address, the missionary books were given to the pastors, and women of First Church served a delightful luncheon.

Rev. Mr. J. L. Decell, presiding elder of the Brookhaven District of the Mississippi Conference, opened the institute at Amite City with a devotional talk on "Our Responsibility of Adding to Our Heritage in the Field of Christian Missions." Rev. J. G. Snelling made only a few remarks as the time for Bishop Darlington's address was nearly at hand. The Bishop began by introducing to the institute Miss Daisy Davies, who for a number of years was in the mission work and who had been over the European Mission Fields of which Bishop Darlington is the presiding Bishop. Miss Daisy's message was short, but inspirational. It must have put the Bishop in the right mood for his own address for he delivered the greatest missionary address that it has been my privilege to hear since I attended the great Conference at Memphis last January. After this address the pastors gladly accepted their estimated quotas and the ladies of Amite served a splendid lunch to the delegates attending this conference.

If attendance and enthusiasm are tokens of interest then surely there is a growing interest in missions in our Baton Rouge District.

J. HENRY BOWDON.

INSTITUTES ON PROGRAMS OF WORK CONDUCTED BY THE GENERAL AND CONFERENCE SUNDAY SCHOOL BOARDS

By O. W. Moerner

The General Sunday School Board has had standards for local Sunday schools for nearly twelve years. Eight years ago it was voted to call these standards "Programs of Work," bringing the term more in harmony with the purpose of the instrument, namely, suggesting a "program" for the local school. The Programs of Work which were released in 1922 served well in many situations, but they did not measure up to the demands of a modern program of religious education. Hence, in 1926, four years later, revision of these programs was authorized so as to bring them in harmony with modern and tested principles of religious education.

After three years of study and experimentation, over three hundred workers in the field of religious education sharing and participating, the present Programs of Work were released. These new programs are more dynamic and vital than the old. They suggest life, not a dead, mechanical measuring rod. They are to serve as guides to better work in the local Sunday school, not as hard and fast standards.

Institutes on Programs of Work

This change in conception in the purpose of the Program of Work naturally affects the task of the one who is to introduce it in the local Sunday school. Formerly this person was known as a scorer; and all too frequently scoring or checking was all that he did. Now he is known as an interpreter. The word itself suggests a more vital task than the old word scorer. Because of this fact, the General Sunday School Board decided to hold institutes on Programs of Work, the purpose being to reach as many prospective "interpreters" as possible, with a view to studying with them the contents of the Programs of Work, and especially their function and purpose and the best way of using them as guides to better work. Members of the General Board staff, certain field workers, and others doing effective work in local churches were carefully selected to help in the institutes. These took special training in the Leadership Schools held at Sequoyah and Lake Junaluska during the summer, and, in addition, attended special meetings and conferences.

The institutes began the last week in August and continued through the middle of October. All of them lasted from one and a half to two days and in each case practically as much time was given to a detailed study of the Programs of Work as is usually occupied by class study in a Standard Training School, namely, from ten to twelve hours.

The General Board defrayed all expenses of the helpers in the institutes and paid also a small honorarium to those who were not members of the General Board staff. The local community usually furnished free entertainment to those attending the institutes from within the Conference.

Statistics

A careful check was kept by those helping in the institutes as well as by the Conference Superintendents. Below is a general resume of the work done in those institutes:

Number of Conferences in which institutes were held	26
Total number of institutes held	75
Approximate attendance upon the institutes	4650
Number of schools reached	1396
Approximate number of prospective interpreters reached	1030
Number of presiding elders in Conferences in which institutes were held	199
Number of presiding elders attending the institutes	115
Total number of persons helping in the institutes	32
a. Those outside of staff members	21
b. General Sunday School Board staff members	11
Total number of weeks of service rendered by persons helping in the institutes	79
a. By members of General Board Staff	35
b. By other persons	44

Results of Institutes

The results of these institutes were most gratifying. The Conference Superintendents and those helping in the interpretations have been practically unanimous in saying that these institutes went beyond all expectations. It might be of interest to quote from some of the letters that have been received.

Rev. F. D. Dawson, Conference Superintendent of the Texas Conference, writes: "These meetings did more to give force to our Conference program than anything that has happened in the Conference."

Rev. John C. Chambers, Conference Superintendent of the Mississippi Conference: "I feel that these institutes were the best work we have done in some time. I also feel that the response was such that it will mean we will have very little, if any, trouble in getting started on the new Programs of Work. Every place we went, the folks responded in a fine way and it was a delight. I feel that the institute helped us pull up on the whole Conference program and enabled us to come to the Annual Conference with a very much better report than we could have done otherwise. I do not know that such a series of institutes could be possible again, but they were worth the time and

effort in our Conference and all the money it cost."

Rev. R. K. Nevitt, Conference Superintendent of the Baltimore Conference: "I consider the institute at Roanoke of greater value to our Conference than any Conference-wide Sunday school held within the Conference during my association with the Conference Board. The interest in the new programs is spreading throughout the Conference even more rapidly than we had anticipated. Those who were in attendance at the institute have really gotten a new point of view as to the significance of the Programs of Work."

One of the workers had this to say: "I am thoroughly convinced that these institutes put us at least two or three years ahead in the total program of our Sunday school work. It seems to me that they opened the way for the greatest program that the church has ever had."

Another writer said: "Without exception, the general spirit of understanding and appreciation was marked. I feel that the General Board never spent a sum of money more wisely, and that those of us who participated in the institutes will never use our resources to a better end."

As seen from the above, there is a more vital appreciation of the place and function of the Programs of Work for the local Sunday school. Requests for copies of the new programs are coming in so fast that it is practically impossible for the Conference superintendents and associates to meet these requests. The matter of scoring, which seemed to be of considerable importance in the old programs, has been minimized. The fact that these Programs of Work emphasize guidance rather than scoring is being received with a great deal of enthusiasm everywhere. There is a better understanding of the attitude and spirit of the overhead organizations. Other Annual Conferences, which could not have institutes last fall, have made arrangements to have similar meetings this winter and spring and will fall in line with the interest already created elsewhere.

Scarritt College FOR Christian Workers

SUMMER QUARTER, 1930

First Term: June 10-July 18

Second Term: July 19-August 23

Scarritt College is designed for the training of all types of lay workers in religion. It seeks to do for lay religious workers what a teachers' college does for workers in secular education.

Open to men and women on equal terms. Affiliated with George Peabody College for Teachers.

Students may register for either half of the quarter. Courses credited toward A.B. and M.A. degrees.

During the 1930 Summer Quarter standard courses will be offered in Religious Education, Old Testament, New Testament, Music and Pageantry, Church History, Missions, Community Service, Sociology, and The Rural Church.

For further information address

ALBERT E. BARNETT

Director of Summer Quarter

SCARRITT COLLEGE,

Nashville, Tenn.

The Home Circle

WINTER WANDERING

By Afix Thorn

With musing eyes upon red flames a-leaping,
Alone before my fire, a winter day;
What joy to take the trail with friendly fancy,
And wander far, and very far away.

Behind the back log seem to rise in grandeur
Great forest trees, and in the ruddy glow
A highroad sweeps past meadow land and pasture,
And there are mountain peaks in splendid row.

Outside the north wind calls with voice insistent,
Then pipes while little snow-flakes wildly play.
But I have found sweet Spring and Smiling Summer
Before my hearth a blust'ring winter day.

—The New Outlook.

A DOG AND CAT FRIENDSHIP

"Buddy" and "Snubs," my puppy dog and my kitten, are a living refutation to the generally accepted hereditary enmity between these two species. They are not like the proverbial cats and dogs; on the contrary, the attachment to each other is deep-rooted; in fact, they are inseparable friends.

True, for a short period of the acquaintance, Snubs did not cherish the presence of Buddy. At the approach of the latter, Snubs' back would arch, his tail would form a handle to his body, and his soft fur would bristle. A terrific hissing and spitting would follow the insistence of Buddy to come near the kitten. Nothing would be left for the dog but to retire at a respectful distance and bark at her. But as this bark was innocuous, the kitten soon learned to disregard it, her back would become even and fluffy again.

But the enmity between these creatures did not last long. Every day saw less and less of it. And now there are no better pals, no truer friends than Buddy and Snubs. For hours they will play, running after each other, actually playing the game of hide and seek. When at last tired and exhausted, they fall asleep, the dog in his dog's way, all stretched out, and the miniature kitten resting on his chest, curled up between his paws.

Peacefully they often eat their meals from the same dish, although occasionally, when Buddy gets hold of a good juicy bone, it is better for Snubs not to be within his reach. And let Buddy likewise beware, when Snubs is busy with a piece of fish. Their friendship at such moments seems to be forgotten. But when such unpleasantness is over, friendship between them is re-established and reigns supreme.

One night my peaceful sleep was interrupted by a persistent barking at the closed door of my room. When I opened the door, the dog led me to the vestibule door, on the other side of which the mewling of a kitten was heard. It was Snubs. On the other hand, when Buddy once disappeared for many hours, Snubs was quite unhappy; he was restless looking from one room into another, trying to locate his friend. And it was a happy reunion indeed, when at last Buddy returned home.

Such is the friendship between my dog and my cat, in spite of the proverbial enmity of cats and dogs.—M. J. Konikow, in Our Dumb Animals.

HENRY'S PRIZE

On their way home from school one afternoon Henry and three of his playmates stopped every now and then to make snowballs to throw at some spot on a tree or fence or telegraph pole. They made believe that whoever hit the mark would get a prize.

When they came to Granny White's house Henry noticed a star-shaped thing half-way between the old parlor windows of the little frame cottage.

"Look, boys," he cried, pointing to the spot; "let's see who can hit that star!"

"Whee, that's easy!" said one of the other boys, as he picked up some snow.

"This time it's my first turn!" shouted Henry and he threw with all his might. But he had aimed a little too far to one side, and his snowball crashed right against the window pane.

Frightened at what they had done, Henry and the other boys ran away as fast as they could till they were a long way from Granny White's house; then they stopped, all out of breath.

"Let's throw snowballs against that barn!" called one of the boys, but Henry did not feel like throwing snowballs any more. He kept thinking of poor old Granny White and the broken glass. She lived alone, and he wondered how she was going to keep warm with a big hole in her window. "I don't want to play any more," he said to the other boys, "I'm going home!"

He walked away as fast as he could toward Granny White's house. But when he reached it he could not bear to look at the parlor window. He went to the back door and knocked. Granny opened it with a smile on her kind old face. "Well, well, if here isn't Henry!" she said. "Come right in and get warm."

Henry wondered how she could be smiling when one of her windows had just been broken. He sat down near the kitchen stove and turned to Granny. "I broke your window, Granny. But I didn't mean to. I was trying to hit that star on the front of your house between the parlor windows, and I missed it and struck the glass. I'm awfully sorry!"

Granny White smiled a pleasanter smile than ever. "You didn't break the glass, Henry," she said. "The snow must have been soft, for it did not go through the pane."

Henry was an astonished little boy when he heard that the window wasn't broken after all, and he was glad, too. "That's why you are smiling," he said. "You are so glad that the glass didn't break and let in all the cold air."

"It isn't that alone. I am happy that you were honest and manly enough so that you came back to tell me you did it, because you really thought you had broken the window. I never should have known who threw that snowball, because when I heard it hit the glass and hurried to the parlor window there wasn't a boy or girl in sight!"

As Henry ran home he was very happy to think that he hadn't broken good old Granny White's window after all. But he was still happier that he had gone back and told her who it was that had thrown the snowball.—The Youth's Companion.

A FISH STORY

By Robert Parker Grinnell (Age 14)

Is there anything more interesting than to take a long hike all by yourself, armed with stick, notebook, and camera, to meditate on the beauties of God's handiwork, and life? It was on one of these jaunts of which I am so fond, that I saw a most amusing and interesting little incident.

I was perched on a rock, out in the middle of a roaring, ranting, friendly trout stream, gazing into the deep pool, where the river was sheltered by a battlement of rock from the rapids. It is such a place where old King Trout loves to rule supreme. Dimly, in a silver-green against the darker background, I made out a big, spotted villain, snoozing in the current.

Suddenly a dark lump shot over the falls and into the pool, and flickering out of the stream, it gradually took the shape of another large trout, the same size as the king.

Back behind a rock whisked the first trout, while the new arrival darted about excitedly. A flash, and the water whirled and bubbled as the intruder rolled upon his back, and got to one side before the terrific charge of the emperor. The battle was on. The two fish darted at each other in deadly charges, slashing, swirling at express-train speed among the rocks.

I nearly fell off my ring-side seat as I watched the bubbling wake of the two gladiators. Other people of the wood seemed to be aware of the

conflict. Two jays screamed a little louder than usual, while a big hawk swooped back and forth, waiting until the fighters reached the surface so that he, too, could join the fray.

The fight progressed. One of the emperor's fins came floating lazily to the surface. The rebel had a long slash in his back and a chunk of his tail wandered aimlessly about the pool; but to make up for this disadvantage, the old king's right eye was out of action and streaming behind him like the tail of a comet.

Mr. wouldn't dad have been happy to have one of those fellows fighting him on the other end of the line! The fish would grow a foot every time he told the story, as fish do in cases like that.

Then suddenly the rebel closed in on the gallant king's blind side, got a good clamp on his tail, and began slowly to eat his enemy. Around flashed the monarch; if die he must, he was not going to be eaten alive! He nipped the other fish's tail as they flashed madly in a little whirlpool. Soon they would turn to butter, as the tigers did in "Little Black Sambo." But at this dramatic moment there was a swish, a whirl of wings, one splash, and the patient hawk sailed away, a fish in each talon.—St. Nicholas Magazine.

A LITTLE BOY'S SERMON

One Monday a little boy, who had been to church the day before, thought he would have a church of his own. He arranged his four sisters in front of him, then stood up on a stool and spoke very loud. This is a part of the sermon he preached:

"This is to be a 'mind-mother' sermon. There are two ways in which you ought to mind everything she says:

"Mind her the first time she speaks. When mother says, 'Mary, please bring some coal or water,' or 'Run to the shop,' don't answer, 'In just a minute, mother.' Little folks' minutes are a great deal longer than the ones the clock ticks off. When you say 'Yes' with your lips, say 'Yes' with your hands and feet.

"Mind cheerfully. Don't scowl when you have to drop a book, or whine because you can't go and play. You wouldn't own a dog that minded you with his ears laid back, growling and snapping. A girl ought to mind better than a dog."—The Watchman.

A CLEVER TAILOR BIRD

Did you know that there was a little bird so clever that he could sew; could make a bag?

Yes, it is true. He is a native of India, and he bores tiny holes with his bill in the edges of a leaf, and then sews it up with shreds of fiber, which he strips from the trees or leaves.

If you were to sew up a leaf, you would find that you had made a "sweety poke," shaped just like the pretty ones you see on the Christmas tree filled with candy.

Well, the clever tailor bird makes a bag out of a leaf, or sometimes two if they are small ones, then fills it with soft scraps to make it warm, and that is his nest.

The little tailors like it very much, and look very cunning peering out of such a funny home.—Jean McIntyre.

ABOUT PRACTICING

Mother shook her head soberly. "You never can learn to play the piano beautifully without practice, little girl! Your music teacher practiced these same things over and over when she was a little girl. That is why she can teach you and the other children so well to-day."

"I hate to practice," said Edna soberly.

Father came in just then, and he added, "Everything has to be practiced that we wish to do well, doesn't it, mother? Even being good will come easier if we practice at it every day, you know! Practice your lips in smiles, Edna, dear, and see how much easier it will be to-morrow!" And Edna ran away to the piano and began to work busily.—Exchange.

Editorial

PERSONAL AND OTHER NOTES

An all-day Missionary Officers' Training School was held at First Methodist Church, New Orleans, on Tuesday, Jan. 28.

The present semester of Grenada College, Grenada, Miss., began on Jan. 28. A number of new students were enrolled.

Dr. W. W. Holmes and the people of First Church, Alexandria, La., have made a fine beginning in the work of the new year.

Rev. Charles Assaf, home missionary of the Mississippi Conference, preached at both services of our church in Clinton, Miss., on last Sunday.

A mission study class is being conducted at each of the two churches comprising the Sulphur and Vinton (La.) Charge. Rev. R. S. Walton is the pastor.

Dr. J. B. Peters, the pastor of First Methodist Church, New Orleans, is teaching a class in missions. The text used is "The Church and the World Parish."

At the first quarterly conference of our church at Clarksdale, Miss., Messrs. W. M. Watkins, F. G. Bennett and Sam Abraham were added to the board of stewards.

Rev. and Mrs. R. T. Pickett of Eunice, La., are happy over the arrival of a granddaughter, at Canton, Miss., on January 20. Her parents are Mr. and Mrs. Thomas H. Smith.

A sacred dramatic sermon, or interpretation of the trial and death of Christ, was given by Dr. L. L. Cowen, the pastor, in the evening service of Galloway Memorial Church, Jackson, Miss., on Sunday, Jan. 26.

The board of stewards have authorized repairs upon the roof of our church at Crowder, Miss. Rev. T. B. Thrower, pastor of the Lamhart and Crowder Charge, is giving attention to the mission study period in the charge.

Our church at Picayune, Miss., is now issuing a weekly publication called "The Church Visitor." We are pleased that it gives attention to the Advocate and urges at least 20 subscriptions. Rev. W. H. Saunders is the pastor.

The Pacific Methodist Advocate of Jan. 23 gives much space to our church at Norwalk, Calif., with a sketch and photograph of the pastor, Rev. Hugh W. Jamieson. Brother Jamieson is well known to our readers in Louisiana, his native State.

The Most Rev. Charles P. Anderson, presiding bishop of the Protestant Episcopal Church of the United States, died at his home in Chicago on Jan. 30. He was 64 years old. He had been raised to the primacy of his Church only two months ago.

In a letter to the editor, Dr. J. B. Mitchell, who recently went from Rayne Memorial Church, New Orleans, to our great St. John's Church, Memphis, writes that he is delighted with his new charge, and that he finds it inspiring to preach to the large congregations there.

Sir Charles Marston, wealthy London business man, a student of the Bible, on Wednesday of last week announced that he is financing an expedition to Palestine to determine by excavation if it is true that the walls of Jericho fell down at the blast of Joshua's trumpets.

To-morrow evening, at Felicity Methodist Church, New Orleans, Mrs. Bertrand Kiern of First Methodist Church and Mr. Edward Austin of Christ Church Cathedral will give a recital, the purpose being to help Felicity to make needed repairs on the church and the organ.

The Tina Tucker Circle, of the W. M. S. of First Methodist Church, gave a program tea on Friday of last week at the home of Mrs. D. B. Carre, 44 Audubon Boulevard, New Orleans. The illustrated lecture on "Louisiana Gardens," by Mrs. Ole K. Olsen, was greatly enjoyed.

Mrs. Rebecca Latimer Felton, the only woman to occupy a seat in the United States Senate, died recently at the age of 94 in Atlanta, Ga. Her body was taken to Cartersville, Ga., and the funeral was conducted by Rev. W. S. Robinson, pastor of the Sam Jones Memorial Methodist Church.

The bulletin of Crawford Street Church, Vicksburg, is laden with good things devoted to the interests of the Church at large and news of the congregation. We learn from the issue of Jan. 26 that 35 persons have been received into the membership of the church since Conference.

Last Sunday was observed by First Methodist Church, Memphis, as Anniversary and Home-Coming Day, featuring the sixth anniversary of the ministry to First Church of Dr. Clovis G. Chappell, and the fiftieth anniversary as superintendent of the Sunday school of Mr. John R. Popper.

Rev. James W. Sells, pastor at Summit, Miss., is serving as scoutmaster of a troop in Summit, and on last Sunday evening he conducted a special scout anniversary service at the church. Brother Sells is also teaching a class in Freshman Bible at Southwestern Junior College in Summit.

Rev. J. L. Neill, pastor of Crawford Street Church, Vicksburg, delivered a series of addresses on missions in McComb, Miss., on Monday, Tuesday and Wednesday of last week. In his absence from Vicksburg, the presiding elder, Rev. L. E. Alford, conducted the prayer meeting at Crawford Street.

Mrs. Laura M. White, of Houma, La., on Jan. 24, writes as follows: "Have just finished looking over this week's issue of the Advocate, and I want to commend something—the article by Rev. J. H. Felts. He has put his finger on a crucial point. Give us more of the really scripturally sound contributions."

The Monroe District Conference will be held this year in Columbia, La., with Rev. R. F. Harrell as the host. The conference will open on Tuesday, April 1, at 10 a.m., with a sermon by Rev. A. C. Lawton, pastor of Oak Ridge and Little Creek. The conference will close on Wednesday, April 2.

In his latest book, "Old Louisiana," Lyle Saxou, New Orleans author, gives space to the "old" Centenary College at Jackson, La., and to the Fluker place, the Scott place and other fine old plantation homes in the vicinity of Jackson, places doubtless known to many Centenary students in days gone by.

The national Red Cross announces a donation of \$500 to the chapter of East Carroll Parish, La., which is co-operating with the State and local authorities in stamping out an epidemic of meningitis. The prevalence of the disease has been serious enough to prevent the holding of regular services in our churches in that section.

Rev. C. F. Sheppard, our pastor at Clinton, La., writes: "We are now soliciting funds to be used in the erection of a parsonage. We anticipate beginning work on it soon. This is a fine work, and a splendid people. We have received many favors since we have been here." Among the favors, he mentions an old-fashioned Methodist pounding.

In sending in two subscriptions, Rev. Hilary S. Westbrook, pastor at Vaughan, Miss., writes: "In spite of unfavorable weather and bad roads, I am glad to say that we are getting along moderately well with our work here. . . . I feel like a good year is in store for us on this splendid charge. We are hopeful and happy in our work for Him."

The stewards of our church at Holly Springs, Miss., are doing their work in a faithful and systematic way. All the members have been assessed and a neat "Assessment Book," containing the list of assessments for the different families of the church and a column for entering pay-

ments, has been issued to the members. Dr. C. M. Chapman is the pastor.

Rev. A. Y. Brown, pastor at Marks, Miss., recently issued to his people a fine letter on missions and announced a series of special meetings devoted to the missionary interests of the church. The pastor spoke on the evening of January 26, and will speak on next Sunday evening. Rev. T. B. Thrower of Lambert, Miss., was the speaker on the evening of January 26.

Rev. John L. Sutton of Jackson, Miss., now a member of the Mississippi Conference, but formerly a member of the Louisiana Conference, visited New Orleans last week and was a pleasant caller at the Advocate office. Brother Sutton was for a number of years superintendent of a boys' orphanage in New Orleans. He also served as pastor of Louisiana Avenue Methodist Church.

A review of Lyle Saxou's latest book, "Old Louisiana," was featured on the book pages of the Commercial Appeal, the Nashville Tennessean and the Knoxville Journal in the editions of January 26. Professor Shaw, who is in the English department of Centenary College, has a very active interest in literary matters. He was recently elected president of the Poetry Society of Shreveport.

Returning from the fellowship meeting in Kentwood, La., last week, the editor had the pleasure of riding with Rev. Harry Brown, in his car, as far as Hammond, and of making a hurried trip out to see Brother Brown's church and parsonage at Springfield. Mrs. Brown is a direct descendant of the famous McGuffey, honored and beloved maker of the readers that have had so great an influence in American life.

Mrs. Harper and the editor had the privilege of worshiping on a recent Sunday evening with Rev. Guy M. Hicks and his congregation at our Epworth Church, New Orleans. The number in attendance was large and all seemed greatly to enjoy the illustrated lecture on the missionary work of the Epworth League in Africa and elsewhere—the lecture being given by the pastor, with the assistance of that faithful layman, Dr. M. F. Wilson, at the stereopticon. Young people of the Epworth League of the church also contributed to the program of the evening.

Rev. E. C. Gunn, presiding elder of the Monroe District (La.), asks us to announce that Bishop Candler has relieved Rev. E. M. Mouser from the Epps Charge, and appointed Rev. G. L. McNeese, a local preacher and formerly a member of the Mississippi Conference, to serve Epps until Conference. The presiding elder writes: "Bro. Mouser was appointed chaplain of the State prison and, while we regretted exceedingly to see him leave our district, we feel that he has a wide field of opportunity in this work and that he is qualified to do that kind of work."

The announcement of the program of the meeting of the Educational Association of our Church in Memphis yesterday and to-day included among the speakers the names of Dr. George S. Sexton, president of Centenary College, Shreveport, La.; Dr. R. E. Smith, Centenary College; Rev. D. B. Raulins, president Mansfield Female College, Mansfield, La.; Dr. D. M. Key, president of Millsaps College, Jackson, Miss.; Dr. G. F. Winfield, president of Whitworth College, Brookhaven, Miss., and Dr. J. R. Countiss, president of Grenada College, Grenada, Miss. The total number in attendance at this meeting of bishops, representatives of the 71 institutions of learning under the control of our Church, and members of the various Conference boards was expected to approximate three hundred.

The Christian Advocate (Nashville) says: "Dr. A. J. Lamar was elected to the General Conference from the Alabama Conference at its recent session, for the tenth consecutive term, his time of service covering forty years. No other delegate has such a continuous record. He is eighty-two years old, strong physically and mentally, and

seldom loses a day from the Publishing House when in Nashville. Dr. Lamar was elected Publishing Agent in 1903, to succeed Dr. R. J. Bingham.

In a recent meeting of the St. Louis preachers of our Church, Rev. A. J. Gearheard, pastor of Cabanne, reported good services the Sunday before, and two additions to the Church. "Badly led outside but a fervent spirit inside." Brother Gearheard was formerly a member of the Louisiana Conference.

Brother W. D. Hawkins, the able Secretary of Missions of the Mississippi Conference, is greatly encouraged in his work. He reports: "Our institutes were by far the best of the quadrennium, the attendance and the interest being very fine. Sold more than 1400 more books than last year, secured a great many subscriptions to the Missionary Voice and sold nearly 100 maps of Southern Methodist Missions."

The Southern Baptist Convention, it is announced in Baptist papers, will meet in the splendid new municipal auditorium in New Orleans on May 14, and the Hotel Operative Association, representing the leading hotels of the city, has arranged special rates for the visitors. Not so many years ago this Convention was held in New Orleans. In recent years the Presbyterians and the Episcopalians have held their church-wide meetings in New Orleans. But the city has had only one session of the General Conference of our Church, and that was in 1866.

Sir Robert Perks, veteran layman, describes the British Methodist Church Union Act, having passed the committees of the House of Commons and the House of Lords and having received the royal assent, as the most important event in the history of British Methodism since the death of John Wesley in 1791. The object of the act is to enable the Conferences of the Wesleyan Methodists, the Primitive Methodists, and the United Methodists of Great Britain to unite under the title of "The Methodist Church." The new Methodist Church will have under its direct control in Great Britain 15,367 churches and mission halls; 4,541 ordained ministers; 37,090 lay voluntary preachers; 1,649,065 Sunday school teachers and scholars, and 4,300,000 members and adherents.

Concerning the two missionary institutes that were held in the Vicksburg District, the presiding elder, Rev. L. E. Alford, writes: "All the pastors of the district attended these institutes and had a good lay delegation with them, except Rev. M. W. Porter of the Hermanville Charge, who was kept at home for a funeral service, and Rev. S. B. Watkins of Silver City, who had several sick children in his family. The program was good; the interest fine. Seven hundred and twenty books were sold, about 70 per cent increase over last year, and quite a number of subscribers secured to the Missionary Voice. The pastors are now, in many places, conducting mission schools, and I am confidently expecting the Vicksburg District to make a large offering to the maintenance fund." The two institutes were held at Jefferson Street Church, Natchez, and at Gibson Memorial Church, Vicksburg.

KENTWOOD JOINT FELLOWSHIP MEETING

By Rev. James W. Sells

Friday, January 30, 1930, at 10 a.m., preachers of the Baton Rouge District and the Brookhaven District met at the Kentwood, La., church for a day of fellowship and mental invigoration. The pastor, Rev. William Schuhle, and his hospitable congregation ably ministered to the needs of cold and hungry preachers, and under the inspiration of many well thought out addresses these preachers were made to thoroughly enjoy the day.

Even though the Red Stick on the placard resembled the Big Stick and Brookhaven's Brook suggested the mighty Mississippi, the pastor in his welcome address set the tone for the meeting, and this was made to vibrate heartily by each speaker.

The morning devotions were led by Rev. A. D. George with the assistance of Mr. Chas. H. McEuen as song leader. Rev. L. L. Roberts led in prayer and Rev. L. W. Cain welcomed the Mississippians to Kentwood; Rev. J. H. Jolly responded in a pleasing manner.

Dr. R. H. Harper in his address "In the Times When We Were One" spoke of the history of the two Conferences, relating incidents of the work of Tobias Gibson, Lorenzo Dow, E. W. Bowman, Miles Harper, William Winans and others. His speech was a brief epitome of the history of Methodism in the two Conferences. He stressed the heritage we received from these men: Allegiance to duty, heroism and a love for the souls of men.

Rev. L. L. Roberts spoke to the subject, "The Tie That Binds Now—The Advocate," commenting in an unusually humorous manner on his early experiences in Louisiana. His impression seemed to be that all the ties were broken, and the only one left was the Advocate.

Dr. G. F. Winfield pitched a new note for the day's study by stressing the Advocate as a part of the Church's program of Christian education. He defined education as "The training of the whole man for effective, efficient living," and gave a forceful argument for the use of the Advocate as an educational factor.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

"Christian Literature—A Soul Saving Agency," was the topic assigned Dr. F. L. Wells. He approached his subject with the statement that if he could prove the usefulness of Christian literature in the life of one man his argument would be satisfactory. Then he proceeded to give in a very short time a complete sketch of the early life, conversion and work of Dwight L. Moody, proving that this man's influence was world wide in its scope, still being felt and was mainly due to the inspiration received from Christian literature. For he received his early desire to begin evangelistic work from reading the Congregationalist and other church papers.

After a delightful lunch served by the Kentwood ladies in the chapter hall, Rev. S. A. Seegers conducted the afternoon devotions. Mr. McEuen and Rev. Mr. Martin sang a duet and Rev. J. A. Smith preached the sermon of the day. He chose as his subject "Cosmic Starting Points," with the text, "The heavens declare the glory of God and the firmament sheweth his handiwork."

In this masterful sermon he spoke of modern astronomy and how it might be used as an approach to God, and referred to biology and biogenesis in a like manner. He referred to several concepts of the scientists that seemed to present

difficulties to the believer, but in a brief argument proved their usefulness as an approach to an enlarged belief in God. Through a short discussion of comparative religions the conclusion was reached that the one outstanding essence of Christianity is a Person. And in this Person, personality was extended to its utmost. Jesus Christ is the revelation of God. Jesus is not merely an elongation of man, but He is an incarnation of God.

After the sermon and a solo by Mr. McEuen, Dr. J. L. Decell presided over the afternoon session and called on Rev. Del Longgear to continue the discussion of the Advocate, speaking of it as "A Denomination and Kingdom Building Agency." In a short and telling speech he stressed the importance of the Advocate in its own field, as a Conference organ, and referred to it as the local paper in the church field compared with the city daily in the secular field.

Because of the shortness of time the rest of the program was presented in a number of resolutions. After some brief discussion the benediction was pronounced, and the group adjourned to meet in a return joint fellowship day at Osyka, Miss., during the first part of April. And so over forty preachers enjoyed a day of fellowship and inspiration and left Kentwood with renewed enthusiasm and zeal.

RESOLUTIONS

Whereas, fraternal meeting and friendly exchange of ideas is a God-given privilege, and

Whereas, our presiding elders, Dr. L. W. Cain of the Baton Rouge District, and Dr. J. L. Decell of the Brookhaven District, wisely arranged this Joint Fellowship meeting of the two districts, and

Whereas, the pastor of Kentwood, Rev. Wm. Schuhle, and his loyal congregation have proven themselves ideal hosts and the ladies of the church have abundantly and charmingly ministered to our needs in the providing of a bounteous meal; therefore be it

Resolved, That we hereby express our sincere appreciation of the efforts of all those responsible for this auspicious occasion and pray God's richest blessings upon them; and be it further

Resolved, That we endorse the idea of having such joint meetings, and express the belief that the work of the Kingdom has been materially advanced and a spirit of greater friendliness engendered between the members of the two Districts. It is further

Resolved, That we congratulate Dr. R. H. Harper on his evident successful conduct of the New Orleans Christian Advocate, and hereby pledge him our loyal support.

DEL LONGGEAR,
L. J. SNELGROVE,
W. T. GRIFFIN.

RESOLUTIONS

Whereas, the various addresses of this Joint Fellowship meeting have stressed the usefulness of the New Orleans Christian Advocate, and

Whereas, to take its rightful place in the life of the Church the Advocate circulation must be greatly increased; therefore be it

Resolved, first: That we change our attitude. That is, the attitude of merely asking for support of the Advocate on the grounds of it being a part of the program of the Church be changed to that attitude of presenting the Advocate as a medium of adult education and a method of propagating the Gospel of Jesus Christ.

Second: That we suggest to the Editor and Publisher of the Advocate that they undertake a program of promotion and circulation of the Advocate; this either by personal effort of the Editor and Publisher, or by a well conceived and competently executed direct-by-mail campaign.

Third: That we as members of this Joint Fellowship meeting hereby pledge ourselves to undertake the securing of subscriptions to the Advocate and secure them by the time requested; and that we continually keep the Advocate's interests before our people both by personal solicitation and public exhortation.

W. C. SCOTT,
J. W. SELLS.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all-around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Oct. 29, 1929, at his home in Contrel, Miss., the spirit of W. H. WOOD, SR., took its flight for brighter realms above. Whitmal Harlstan, youngest son of Rev. William Wood and Martha Parish, was born Oct. 25, 1854, in Arkansas. His parents moved into Mississippi when he was quite a boy and settled near Crystal Springs, where he attended school. Later in life the family moved to Amite County. At the age of twenty, Whitmal Harlstan was married to Miss Lena Bales, who was a loving companion until she was called home in May, 1916. To

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1894—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

DEAGAN TOWER CHIMES

A hymnal program in the morning, old favorites at sun down, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church.

The press of a button, or the setting of a Master Clock, fills the air with the most inspiring music in Christendom. A living tribute—the Memorial Sublime. Price, \$43.75 up. Literature on request.
J. C. DEAGAN, Inc., 149 Deagan Building, Chicago

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
REG. U.S. PAT. OFF.
"The Modern Dish Cloth"
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. W, LEHIGH AND MASCHER STREETS PHILA.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

their union were given eight boys and four girls, all of whom are living, except two boys, who died in infancy. In April, 1918, another union was solemnized, between him and Mrs. Annie Wells, of Gulfport, Miss. A portion of their married life was spent in Arkansas; but they returned to Lena, Miss., in 1926 and lived there and at Contrel until his death. It has never been my privilege to know a gentler, nobler character than dear father Wood, and "to know him was to love him." When a young man he was converted and became a faithful member of the Methodist Church, South. His loyalty to his Master was beautiful to see. His counsel was sought by many and he was always on the side of right. He fostered everything that was uplifting. Under severe strain, I never knew his brave spirit to be daunted, and he seemed to know just the words that a despondent soul needed. Many times he has carried his hearers to the very footstool of Jesus in prayer, while worshipping in church. His patience during his last long illness was an example of fortitude to all who visited with him. Oh, how we miss him!

When the Holy Sabbath dawns
To bless this earth with rest.
We enter it with gratitude
To Him who knoweth best.

But it brings sad, sweet memories
Of former Sabbath days,
When he we loved so tenderly
Could join our songs of praise.

We seem to hear his footfall
Coming softly down the aisle.
We turn to greet him—but alas
We see no more his sainted smile.

His very presence seems to be
In every hallowed spot,
And how our sad hearts ache with pain
To know that he is not.

But we know he's gone before us
To that land of heavenly rest.
He has joined the sainted chorus
Of the ones forever blest.

The sweet life he lived among us,
The good influence he bore,
Are beacon lights to guide us homeward
Where we'll meet to part no more.

MRS. K. P. WOOD.

The shadows of great sorrow have fallen over the home of Mr. and Mrs. Floyd White, because of the death of their dear son, Benja. BENJA WHITE was born August 20, 1907, died Dec. 31, 1929. Benja was an unusually bright and attractive boy, loved by all who knew him, both by older people and children. His sickness was of long duration, having been sick for almost one year; yet he endured his suffering with great fortitude, even teaching older people a great lesson of patience. He was converted and joined the Methodist Church when a small boy; he was always found at church on the Sabbath, and was never known to do anything that would bring grief to his parents; he was kind and loving in the home, and wore a smile for all. For several hours before his death he realized the end might be near. The writer visited him during these hours, played with him, and was readily assured there was nothing to fear, death

held no fear for him. My! What an inspiration to those around him, and especially a striking lesson to the thoughtless youth of to-day, who seldom if ever know a care or serious thought. He said he didn't fear death for he was happy, and kissed each of his loved ones good-by without the least bit of excitement, and his prayer was to go home to be with Jesus. Funeral rites were conducted at Contrel Methodist Church by his pastor, assisted by Rev. T. B. Winstead of De Kalb, Miss., (his former pastor), and Rev. G. W. Nutt, pastor of the Baptist Church. Beside a grief-stricken father and mother, Benja leaves one brother and four sisters and many relatives and friends. Although we are deeply grieved at his going, yet there is one fact that brings an infinite calm to our hearts, and that is to know that Benja had wrought wisely and well, laying the foundation in Jesus Christ his Saviour.

Oh, the joy of that reunion!
What a meeting it will be
As our loved ones come to greet us
Radiant in their ecstasy.

Love was part of their existence,
Yet the love that was of yore
Will be just a perfect rapture
Over on the other shore.

His pastor,
H. E. RALEY.
Harperville, Miss.

DAVIE FRANK THOMAS, born Feb. 1, 1891, died Jan. 10, 1930, almost thirty-nine years of age. Brother Thomas was genuinely converted in 1915 under the preaching of Brother W. S. Selman at Mt. Pleasant, and joined the Methodist Church, which he served in a most faithful and commendable manner until his death. In 1913 he was married to Miss Minnie Jones, of Red Banks. To this happy union were born two children. Brother Thomas was for several years a steward in the Wyatt church, on the Waterford charge, and was always counted as the leader. He was a very busy man in life, but never too busy to attend to the needs of his church and worship God, both there and in the home. The writer was never in a more perfect home than that of Brother Thomas and his faithful wife. They understood each other perfectly, having been reared together from early childhood. Their interests were mutual, and their sincere devotion to each other was remarkable. This fine characteristic was often commented on among their associates, who were sure of their sincerity. Davie, as he was familiarly known, was noted for his profound faith in God, and often remarked that with the Lord in the lead he was not afraid of any task, however great. As a planter and business man he was a success. At the time of his death he was in business at Thyatira, where he resided when stricken with apoplexy two days before his death in a Memphis hospital. In the passing of this good and useful man, a great loss has been sustained, not only in his immediate family, but by all who were in any way associated with him. So many have wondered why God saw fit to take such a useful man, in the prime of life. But

**PARKER'S
HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patheogue, N. Y.

we feel that his death was simply due to an unavoidable over-taxation of both his mental and physical capacities. On the other hand God sometimes has a peculiar way of reminding wayward humanity of the wisdom of having their houses in order. The exemplary Christian life that he lived shall only serve to make us love earth less and heaven more. Brother Thomas leaves a wife and one child, Raymond; his mother, three brothers, three sisters, and friends innumerable. The funeral service was conducted by the writer, his former pastor, assisted by Brother R. W. Evans, pastor of the Mt. Pleasant Church. His body rests in the fair little cemetery at Mt. Pleasant, while his soul waits in that home not made with hands, for the arrival of those now bereaved at his sudden departure. Mr. Editor, please indulge me this one word of admonition to others against making the painful mistake that I have made. Next to my family, Davie Thomas was the dearest friend I had on earth, and oh, I so often failed to let him know!

LESTER M. JAMES.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

MOSBY'S 1930 GARDEN GUIDE

Your copy of this new book is waiting for your name and address. Furthermore, if you mention this paper we will send you free a packet of Tomato Seed.

JOHN MOSBY SEED COMPANY
Memphis, Tenn.

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 53-1.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDE & WEIS MFG. CO.
JACKSON, TENNESSEE

**CHURCH
HEATING**
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

SUBMARINE MEDICATION

One, two or three months' treatment for chronic ailments. Guarantee to please Rheumatics. Letters of inquiry, enclose postage for reply.

DR. E. A. GULLEDGE & SONS
422 Linden Ave., Memphis, Tenn.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Jodie Drake Cooper, Church Hill, Miss.

NEWS ITEMS

At Donaldsonville the first meeting of the new year was one of unusual interest. The year's work was outlined and several committees appointed. Very gratifying pledges for the coming year were made and plans were formulated for raising money for the local treasury.

At Coffeeville members responded to the first roll call of the new year with current events pertaining to church-missionary interests. At the close of the meeting announcement was made that seventy-five per cent of the members of this auxiliary were subscribers to the Missionary Voice.

Interesting features of the first meeting of the year at Logansport, Louisiana, were a discussion of "Characteristics of the Approved Life" and

GALL STONE SUFFERERS

Out of gratitude for relief, after years of awful suffering from Gas Spells, Colic Attacks, Indigestion, Pain in Pit of Stomach, Soreness in Right Side—G-A-L-L-S-T-O-N-E-S, I will tell anyone who sends a self-addressed, stamped envelope how to obtain the same help at home. I have nothing to sell. Address Mrs. Rose Mollenbrey, Dept. 36, Box 84, Turner's Falls, Mass.

IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD



SORE THROAT

ALL THE WAY DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT
35c and 50c. Hospital Size \$1.00
ALL DRUGGISTS

GOITRE NOT A DISEASE.

Milwaukee Doctor Makes Remarkable Discovery.

Milwaukee, Wis. — It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept. 827, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 24 years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astonishing results. The Doctor states that goitre is a condition which grows worse with neglect and recommends immediate attention no matter how small the growth may appear. He strongly opposes needless operations. Dr. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested. Write him today.—Adv.

a dialogue showing how the million dollars and more raised for missions by Southern Methodist women was used in advancing Christ's Kingdom.

CAPITOL STREET, JACKSON

The Woman's Missionary Society of Capitol Street Church has just completed a very splendid year's work, the success of which was not due to the efforts of any one or few women, but to the combined efforts of every single officer and member working together for the advancement of our Master's Kingdom.

The Lord gives to each of us a work to do which no one else can do for us, and the success of any organization depends upon the way each member performs his or her duties.

The following is a report of the year's work as given by the various officers on last Monday at the business session:

200 Adult members	
74 Children	
Dues	\$ 617.95
Connectional Pledge	1,109.10
Children's Department	85.65
Local Work	430.00
Expenses of Velma Sant at	
Vashti School	200.00
Wesley House donation	60.00
Scarritt College	60.00
Week of Prayer contribution	52.45
Love Gift to Meridian Wesley House	60.00
Special contribution from circles to O. L. H. at Christmas	60.08
Value boxes sent Wesley Houses	225.00
Value contributions for Velma's clothing	100.00

Total.....\$3,060.15

Voice Subscribers—80.

Average attendance—100.

163 members taking Missiou and Bible study.

Most of the circles have done special work and made special contributions for worthy causes not mentioned above.

While we have great reason to rejoice and do so most heartily, there is also reason for us to be deeply grieved that more has not been accomplished. When we stop to think that there are several hundred women in our church who are not members of the Missionary Society and that our goal is "Every woman, child, and young person in the church a member of some department of the Society," we feel the need of a reconsecration of our lives to our Master's service, that we may have a deeper Christian experience that will radiate in our lives and draw others into His work. We are indeed most grateful for the success of this year, for the beautiful spirit of co-operation and service manifested by every member, and it is our earnest prayer that many more may be enlisted among our members ere this year grows old.

MRS. B. E. WALKER.

THE WOMAN'S MISSIONARY SOCIETY OF GALLOWAY MEMORIAL CHURCH

A brief installation service was held during the Sunday morning Worship Hour at which time the following newly elected officers of the Woman's Missionary Society appeared before the Church body and consecrated themselves to their tasks: President, Mrs. A. F. Watkins; Vice President, Mrs. I. E. Cobb; Recording Secretary, Mrs. J. T. Brown; Corresponding Secretary, Mrs. G. C. Swearingen; Treasurer, Mrs. D. W. Bufkin; Local Treasurer, Mrs. J. E. Bouris; Superintendents of: Children's Work, Mrs. J. P. Stevens; Juniors, Mrs. Tom Naylor; Primaries, Mrs. C. W. McKeithen and Mrs. Ormand Van Hook; Baby Division, Mrs. J. D. Hodgkins; Social Service, Mrs. S. B. Lawrence; Supplies, Mrs. T. W. Biles; Publicity, Mrs. D. G. Patton; Study, Mrs. Jno. Patton and Mrs. D. M. Key; Reporter for Circles, Mrs. E. A. May; Circle Leaders: No. 1, Mrs. Thomas Naylor; No. 2, (to be selected); No. 3, Mrs. W. W. Ford; No. 4, Mrs. J. J. Grambling; No. 5, Mrs. Charles Thompson; No. 6, Mrs. D. M. Key; No. 7, Mrs. E. C. Robin; No. 8, (to be selected); No. 9, Mrs. E. H. Galloway; No. 10, Mrs. M. E. Joyce; No. 11, Mrs. S. A. Stone; No. 12, Miss Mary O'Bryant.

Something of the splendid work being done can be seen in the following report of the Treasurer, Mrs. D. W. Bufkin, as to funds raised last year: Dues, \$802.00; Pledges, \$1,500.00; For Blind Chinese Girl, \$60.00; Alice Lester, Bible Woman, \$120.00; Anderson Bible School Student, \$40.00; Week of Prayer, \$112.80; Meridian Wesley House, \$100.00; Other Wesley Houses, \$84.45; Julia Watkins Scholarship, \$40.00; Scarritt Fund, \$20.00; Girls' School \$3.00; Special, \$1.50; a total of \$2,883.75.

RESOLUTIONS FROM MOORHEAD AUXILIARY

Whereas, on January 10, the pure spirit of Miss Frances A. Gardner left its earthly house and took its flight to the "house not made with hands, eternal in the heavens," and

Whereas, our church in every part of its organization has sustained a distinct loss in the passing of Miss Gardner, who for many years lived a life of daily devotion and godliness, helping every life that she touched, not only at home, but as a missionary in far-away Japan, ministering in some way to every need and always abounding in the work of the Lord, and

Whereas, our Woman's Missionary Society feels keenly that the loss we have sustained is irreparable; therefore be it

Resolved: That while we grieve because she is no longer with us in the flesh, we rejoice in the knowledge of her victorious life and triumphant death, and that the inspiration of such a life is still ours to treasure and live by, and that we shall long cherish her precious memory, and that the influence of her godly life will be a motive power, helping us in our work and causing us to be more faithful and zealous in our work for the Master.

Resolved, further: That these resolutions be read at the next meeting.

(Continued on Page 15)

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

The Purgative for

Colds

With Constipation
and Biliousness



Relieves the congestion,
reduces complications, and
hastens recovery.

WEAK EYES

Strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c. DICKY DRUG CO., BRISTOL, VA.

Piles Treated Without Surgery

Write for FREE Book

A new instructive book, "Piles Treated Without Surgery," fully illustrated, printed in colors and copyrighted, has been published by Dr. McCleary, the noted Rectal Specialist, 6530 Elms Boulevard, Excelsior Springs, Mo. In it Doctor McCleary tells how sufferers from Piles can be successfully treated without surgery, without the use of chloroform and ether. If treatment is taken in time. The McCleary treatment has been successfully used for over 28 years. Over 19,000 cases of rectal trouble have been treated by Dr. McCleary and his associates. If you suffer with Piles or other rectal troubles, write Dr. McCleary today for a free copy of this book and their large reference list of former patients. All literature sent in plain wrapper free and postpaid.—Adv.

Sunday School

LOUISIANA CONFERENCE

Rev. J. C. Rousseau of Lake Providence writes: "Our church has \$500 towards a new Sunday school annex, money left in 'will' by a good lady here. We have been closed since Christmas account of meningitis. I hope to have good report later."

Rev. B. C. Taylor of Mer Rouge, Conference Superintendent of Adolescent Work, says: "Brother Ellis Smith of Bastrop spoke to me about a Standard Training School for this area. Think it a fine idea, and we ought to get it going real soon. I want to come down to Alexandria as soon as possible to talk things over about our State-wide Conference."

Mr. R. H. Nelson, district secretary of Shreveport District, writes: "Have had a conference with Dr. Carley today. We think it wise to have our joint meeting of pastors and superintendents about the first of March."

Sunday, January 26, we spent in Monroe. Our mission to Monroe was to fill the morning and evening appointment at Gordon Avenue for Bro. Jordan, who was on the sick list with a case of flu, and to have a "set-up" meeting in interest of a Standard Training School at First Church. We left Alexandria at 6 a. m., reaching Monroe about 9 o'clock. We visited the Gordon Avenue Sunday school and found the attendance over 100, with Mr. R. H. Goza, superintendent, in charge. We were delighted to see building material on the ground for an annex building. We visited the parsonage in the late afternoon and found Brother Jordan and family delighted with their new work. The "set-up" meeting in the interest of the Training School was well attended; representatives from all of the co-operating Sunday schools were present. Rev. R. L. Armstrong of Sterlington was elected educational director, with Mr. S. M. Collins, of Monroe, chairman of the board. Rev. H. N. Brown of West Monroe had a good representation from his Sunday school. Dr. W. W. Drake of First Church suggested that we set as a goal for the school an attendance of 125. They tentatively decided on the following courses; Stewardship, Bible, Primary Lesson Material, and Inter-

mediate-Senior Organization. The district secretary, Mr. I. A. Hearn of Columbia, was present in our "set-up" meeting and made a talk about the district work. We missed the presiding elder who was out of town, but sent his regrets at not being able to be present. While in Monroe we had the honor of being guest of Dr. and Mrs. W. W. Drake, both of whom are delighted with their new work.

Monday morning, January 27, found us in New Orleans at the preachers' meeting. We were impressed with the number of young men in this group. Every pastor in the city was present and all were full of hope and enthusiasm. We appreciated the courtesies extended us by the presiding officer, Rev. W. L. Doss, Jr. Their plans for a united pre-Easter evangelistic campaign impressed me. The adults Sunday school work, including a district federation of the adults, was discussed by the district superintendent of adult work, Mr. H. P. Wall.

In the evening we visited the monthly council meeting at Carrollton Avenue, presided over by their efficient superintendent, Mr. J. H. Carter. This school is one of the best in the Conference, and no doubt much of the success is due to their council meetings. While in the city we had the pleasure of being the guest of Rev. and Mrs. H. L. Johns. Just after lunch on Monday, he took me on a trip to visit Gallier St. Mission, which was my first opportunity to visit that section of the city in several years. It dawned on me how fast New Orleans is growing. The superintendent of the mission Sunday school, Miss Carrie Moncla, has just recently moved to Alexandria. Their loss has been our gain.

C. D. ATKINSON,
Conference Sup't.

MISSISSIPPI CONFERENCE

February our District Sunday school institutes are to meet; we are anxious that these meetings be the best we have ever had in their practical benefits to the workers of the districts.

To this end we have planned to discuss the Programs of Work only. We are to have three sectional meetings. Elementary, Adolescent, and Adult and General Elements, the two later meetings in the same group. Everyone who has had the interpretation will be ready for more. Those who have not had the privilege of being in an interpretation meeting ought to be ready to hear the programs discussed. Every Sunday school should have representatives present who will be able to bring the message back to the local school. We are expecting much from these new instruments and we are anxious to get them introduced to the people as quickly as possible.

We are getting requests right along for aid in daily vacation church schools. We are especially anxious to aid every mission charge. Let us hear from you right away so we can prepare to give you the aid you feel that you need.

We have secured a fine young woman to give her entire time to daily vacation church school work and we are hoping that her entire time will be used without a miss from June until September. This will only

mean five or six efforts, but we are anxious for these to be conducted without fail.

Requests are also coming in for Cokesbury schools. We will not have as much money for Cokesbury work this year as we had last year, so we are urging upon all who expect help from the Board to get their requests in early that we may be able to render service.

We have mailed a card to each Sunday school, calling attention to the fourth Sunday. As the weather looks today we are in for another bad Sunday. If you have not observed the fourth Sunday appropriately, please observe next Sunday and get your offering in to the Sunday School Board. If you have observed the day we trust you had a good program and that much and abiding good has resulted to all. Your Conference Board is depending upon the good work of the various Sunday schools for the money to go forward. Each school can make a real contribution to the work.

There is a new series of leaflets on Evangelism just off the press; those who are interested can get these leaflets by writing to the Conference Board office. I called attention to one leaflet last week. The others are of the same high order.

The Sunday school workers must be evangelists. God can not be pleased when we fail to reach the people and bring them to him. Nothing can be quite as bad as a Sunday school worker who does not fit into the scheme of reaching the last person for God and his kingdom. These leaflets will put iron in your blood.

The adult Bible classes have a very definite task to perform in this great work. Much of the responsibility rests upon them. If you have not received the leaflet in regard to the Adult Bible Class and Evangelism let us send it to you and then be sure to study it hard and master it that you may be able to lead the class to do the work necessary in your community.

District Sunday school institutes



HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

Phone, MAIn 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

will be held as follows:

Meridian District Institute, at Quitman, Miss., February 4, 1930.
Brookhaven District Institute, at Hazelhurst, February 6, 1930.
Vicksburg District Institute, at Port Gibson, February 7, 1930.
Newton District Institute, at Decatur, February 14, 1930.
Hattiesburg District Institute, at Port Gibson, February 16, 1930.
Jackson District Institute, at Bolton, February 18, 1930.
Seashore District Institute, at Wesley House, February 20, 1930.

Every Sunday school is entitled to a delegate. All institutes begin at 9:30 a. m. and close about 3:30 p. m.

Pray for the work and the workers.
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The schools that have adopted the new Program of Work will do well to read the paragraphs on Evangelism and Church Loyalty and for the benefit of the schools that have not seen the new program 1 copy the instructions in full from the C type program.

1. Special Emphasis upon Evangelism
 - a. Committee in charge, composed of the pastor and representatives from the Junior, Adolescent, and Adult Departments.
 - b. Period devoted to the preparation of officers and teachers.
 - c. Period for special cultivation of pupils.
 - d. Plan for close co-operation with parents and home.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.



Boils and carbuncles yield readily to
Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

BOHNE & WILT, Booksellers and Stationers, 1828 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Portfolios, School Books.

The whole task of the Sunday school is one of evangelism, if that is understood in its fullest and most complete sense. No other situation, with the exception of the Christian home, affords so effective an opportunity for introducing young and old to the fellowship of Jesus Christ as that of the Sunday school.

There is need, however, to bring the evangelistic emphasis into the foreground from time to time in order that the evangelistic aim and significance of the Sunday school may be clearly understood, and kept before the Sunday school workers. Annually, therefore, the workers should be called together for prayer and study under the leadership of the pastor, or some one appointed by him. The leaflets on evangelism issued by the General Sunday School Board should be read carefully. The workers should give careful thought also to the right approach in all personal dealings with pupils of various ages in the school. This is so important that the workers' council should make this the leading subject for consideration at several meetings, both regular and special. Following this period of definite study and preparation, there should be a period of special cultivation and enlistment of pupils. A word of caution needs to be said, however, against bringing such

pressure to bear upon any persons, particularly the younger ones, that it may lead to mere outward acts that do not reflect a really religious attitude. The teachers should seek to guide the pupils into an actual religious experience involving personal loyalty and devotion, rather than to a mere "decision" that may grow out of little background of understanding and conviction. The decision on the part of the pupil to commit his life to Christ ought to be genuine, spontaneous and voluntary.

In all of this work there should be
(Continued on Page 16.)

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Second Round.

Bolton and Raymond, at Bolton, Feb. 16, 11 a.m., 2:30 p.m.
Jackson, at Glendale, Feb. 16, 7:30 p.m.; Feb. 17, 7:30 p.m.
Brandon and Pelahatchie, at Brandon, Feb. 23, 11 a.m., 2:30 p.m.
Jackson, at Grace, Feb. 23, 7:30 p.m.; Mar. 26, 7:30 p.m.
Jackson, at Capitol Street, Mar. 2, 11 a.m.; Apr. 2, 7:30 p.m.
Flora, at Flora, Mar. 2, 3 p.m., 7:30 p.m.
Benton, at Midway, Mar. 8, 3 p.m.; Mar. 9, 11 a.m.
Eden and Benton, at Eden, Mar. 9, 3 p.m., 7:30 p.m.
Mendenhall and D'Lo, at D'Lo, Mar. 16, 11 a.m., 2:30 p.m.
Jackson, at Millsaps Memorial, Mar. 16, 7:30 p.m.; Mar. 19, 7:30 p.m.
Edwards, at Learned, Mar. 23, 11 a.m., 2:30 p.m.
Jackson, at Galloway Memorial, Mar. 23, 7:30 p.m.; Apr. 9, 7:30 p.m.
Satartia, at Satartia, Mar. 30, 11 a.m., 2:30 p.m.
Madison and Pocahontas, at Pocahontas, Apr. 6, 11 a.m.; Apr. 9, 10 a.m.
Terry, at Forrest Hill, Apr. 6, 3 p.m., 7 p.m.
Florence, at Monte Rey, Apr. 12, 11 a.m., p.m.
Harrisville, at —, Apr. 13, 11 a.m., 2 p.m.
Fannin, at Goshen, Apr. 19, 11 a.m., p.m.
Camden, at —, Apr. 20, 11 a.m., p.m.
Canton, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.
Vaughan, at Ellison, Apr. 26, 3 p.m.; Apr. 27, 11 a.m.
Clinton, at Ridgeland, Apr. 27, 3 p.m., 7 p.m.
Yazoo Circuit, at —, May 3, 11 a.m., p.m.
Yazoo City, May 4, 11 a.m., 2:30 p.m.
The district conference will convene in Millsaps Memorial Church, Jackson, Miss., on April 3, at 9 a.m. The pastors are requested to have delegates to this conference elected, and furnish me with their names, at least one week in advance of the opening of the conference.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

Pachuta, at Orange, Feb. 9, 11 a.m.
Meridian, Poplar Springs, Feb. 9, 7:15 p.m.
Enterprise, at Stonewall, Feb. 16, 11 a.m.
Meridian, Seventh Ave., Feb. 16, 7:15 p.m.
Waynesboro et., at Winchester, Feb. 21, 11 a.m.
Bucatanua, at Bucatanua, Feb. 22, 23, 11 a.m.
Waynesboro sta., Feb. 23, 7:30 p.m.
Lauderdale, at E. Mills, Mar. 2, 11 a.m.
Meridian, Hawkins Memorial, Mar. 2, 7:30 p.m.
Shubuta, Mar. 9, 11 a.m.
De Soto, at Manassa, Mar. 15, 16, 11 a.m.
Matherville, at Theadville, Mar. 16, 7:15 p.m.
Vimville, at Oak Grove, Mar. 22, 23, 11 a.m.

Meridian, East End, Mar. 23, 7:30 p.m.
Scooha, at Binnsville, Mar. 29, 30, 11 a.m.
Porterville, at Union, Apr. 5, 6, 11 a.m.
Cleveland, Apr. 12, 13, 11 a.m.
District Conference at Enterprise, Apr. 17 and 18.
Daleville, at Soule's Chapel, Apr. 19, 20, 11 a.m.
De Kalb, at New Hope, Apr. 26, 27, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Rose Hill, at Hopewell, Feb. 9, 11 a.m., 1:30 p.m.
Newton, Feb. 9, 7 p.m.; Mar. 17, 7:30 p.m.
Homewood, at Carr, Feb. 15, 11 a.m.; Feb. 16, 11 a.m.
Forest and Morton, at F., Feb. 16, 7 p.m.; Apr. 21, 7 p.m.
Montrose, at Louin, Feb. 23, 11 a.m.; Mar. 20, 2 p.m.
Bay Springs, at Stringer, Feb. 23, 3 p.m.; 7 p.m.
Harperville, at Good Hope, Mar. 1, 11 a.m.; 1:30 p.m.
Walnut Grove, at Zlon, Mar. 2, 11 a.m.; 1:30 p.m.
Philadelphia et., at Mars Hill, Mar. 8, 11 a.m.; 9, 11 a.m.
Burnside, at Longino, Mar. 9, 2:30 p.m.
Philadelphia sta., Mar. 9, 7:30 p.m.; 10, 9 a.m.
Shiloh, at S., Mar. 16, 11 a.m.; 1:30 p.m.
Carthage et., at Singleton, Mar. 23, 11 a.m.; 1:30 p.m.
Carthago sta., Mar. 23, 7 p.m.
Union, at Union, Mar. 25, 7 p.m.
Chunky, at Meehan, Mar. 30, 11 a.m.; 1:30 p.m.
Decatur and Hickory, at H., Mar. 30, 3:30 p.m.; 7:30 p.m.
Trenton, at Trenton, Apr. 12, 11 a.m.; 1:30 p.m.
Raleigh, at Burns, Apr. 12, 3 p.m.; 13, 11 a.m.
Lake, at Conehatta, Apr. 20, 11 a.m.; 1:30 p.m.
Laurel, First Church, Apr. 24, 7:30 p.m.; 27, 11 a.m.
Laurel, Kingston, Apr. 27, 2:30 p.m.
West Laurel, Apr. 27, 7 p.m.
District Conference will meet at Philadelphia, April 15 and 16. The conference will open April 15, 9 a.m. Will the pastors please elect their delegates to the District Conference by the first of April, and send list to Rev. W. B. Jones, Philadelphia, Miss., and to me at Newton, Miss.?

H. A. GATLIN, P. E.

Vicksburg Dist.—Second Round.

Woodville, Feb. 9, 7 p.m.
Rolling Fork and Cary, at Cary, Feb. 16, 11 a.m., 2 p.m.
Anguilla, at Anguilla, Feb. 16, 4 p.m., 7:30 p.m.
Louise and Holly Bluff, at Louise, Feb. 23, 11 a.m., 2 p.m.
Silver City, at Silver City, Feb. 23, 4 p.m., 7:30 p.m.
Crawford Street, Vicksburg, 11 a.m., Mar. 2.
Gibson Memorial, Mar. 2, 7:30 p.m.
Lorman, at Willows, Mar. 9, 11 a.m., 1:30 p.m.
Port Gibson, Mar. 9, 7:30 p.m.

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth. Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

666

Is a Prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.

It is the most speedy remedy known.

Washington, at Washington, Mar. 16, 11 a.m., 2 p.m.
Natchez, Mar. 16, 4 p.m., 7:30 p.m.
Fayette, Mar. 23, 11 a.m., 2 p.m.
Roxie, at McNair, Mar. 23, 4 p.m., 7:30 p.m.
Nebo, at Cool Springs, Mar. 30, 11 a.m., 2 p.m.
Oak Ridge, at Porter's Chapel, Apr. 6, 11 a.m., 2 p.m.
Rosetta, at Mars Hill, Apr. 13, 11 a.m., 1:30 p.m.
Gloster, at —, Apr. 13, 4 p.m., 7:30 p.m.
Utica, at Cayuga, Apr. 20, 11 a.m., 1:30 p.m.
Hermanville, at Patterson, Apr. 20, 4 p.m., 7:30 p.m.
District Conference, at Rolling Fork, Apr. 22 and 23.
Mayersville, at Valley Park, Apr. 27, 11 a.m., 2 p.m.
Centerville, at Centerville, May 4, 11 a.m., 2 p.m.

Let all pastors hold church conferences and have delegates elected to the District Conference during the months of February and March.

L. E. ALFORD, P. E.

FOR COLDS—ALKALINIZE YOUR SYSTEM

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently. Begin when you feel a cold coming. Take a tablespoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkali in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

For fifty years, this pleasant alkaline has been famous as an anti-acid. Doctors prescribe Phillips Milk of Magnesia; hospitals use it; millions know how it relieves sour stomach, gas, indigestion and other symptoms of over-acidity. All drug stores recommend it. 25c and 50c bottles, with full directions for its many uses.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

CLAMMY HANDS

Kentucky Lady Was Weak And Felt Miserable. Dizzy Spells Quit After She Took Cardui.

Danville, Ky.—"For a long time, I suffered with severe headaches and pains in my sides and back," says Mrs. Lottie Smallwood, residing at 116 Fourth Street, this city.

"I was very weak, and just not able to go about or do my work. I just felt miserable.

"I was all out of heart. I would have spells when my head would hum, and my feet and hands were clammy and cold.

"I would be so dizzy, I would fall. I had read of Cardui and what it had done for others, and so I, too, began taking it. I had been aching and hurting awfully.

"After I took Cardui, I quit having the dizzy spells. I kept on taking Cardui, and saw then that I was being helped. I was not nearly so weak, and from that time I have felt better. I took six bottles in all."

Cardui is a purely vegetable remedy and contains nothing harmful or injurious. It may be safely taken by a delicate young girl as well as by a feeble old lady.

Cardui has been in use by women for over 50 years, and great numbers of women have reported that it helped them back to health.

Get a bottle today.

Take **CARDUI** 50 YEARS OF USE BY WOMEN

SIKES' EARLY BIG BOLL PEDIGREED COTTON SEED fruits thick on the stalk—1250 pounds seed cotton makes 500 pound bale. Extra Early Big Boll 5-lock. Staple standard and better. Write for price and free literature. M. H. Sikes Seed Company, P. O. Box 244, Atlanta, Ga.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Koselusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: If every week could be as pleasant and profitable to me and to Leaguedom as this week has been I'm sure we would some day know real success. But, then, was it Adam Beade who said, "The world was not created for myself—that when things turn out all square I think that all is well?"



DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

"Oh Promise Me"



At some time in her life Cupid pleads to every attractive woman. No matter what her features are, a woman who is sickly cannot be attractive. Sallow skin, pimples, sunken eyes, lifeless lips—these are repellent. DR. PIERCE'S GOLDEN MEDICAL DISCOVERY is just the tonic a run-down person needs. It enriches the blood, soothes the nerves and imparts tone and vivacity to the entire system. In liquid or tablets, at drug store. Send 10c for trial package of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y., and write for free advice.

Did I report last week that I met with the Sterlington Leaguers on the 19th and with their pastor, Rev. R. L. Armstrong, discussed their League problems? These Leaguers are to be hosts to the Service Union on February 13. The Leagues of Bastrop, Oak Ridge, Jones, Bonita, Mer Rouge, West Monroe and Sterlington are in this Union.

The Leaguers of Arcadia gave me their usual cordial reception in my meeting with them on the 24th. I always enjoy being with Rev. and Mrs. Dodson and especially appreciated their driving me to Homer on Friday, and thus saving me an all-day, round-about trip.

The Hi Leaguers of Homer, with their new counselor, Miss Mary Bailey, had asked that I meet with them, so we had a delightful business meeting on Friday night. Mr. Leslie McKenzie, their president, predicts a splendid future for his Leaguers. The Homer Leaguers went with me to Haynesville Saturday night where we had a great meeting. After the business meeting we enjoyed a social hour in the basement that was filled with fun and laughter. Mrs. F. J. McCoy and Mrs. J. R. Bevil served delightful refreshments to about forty. Mrs. Bevil is one of our most capable Hi League counselors and deserves much credit for her untiring service with this splendid group of young people.

Sunday morning I attended Sunday school and church in Haynesville, and in the afternoon met with the Senior Leaguers to plan reorganization with their group. We had a very profitable meeting. The presiding elder, Rev. R. M. Brown, preached at the evening hour and was kind enough to take me to Homer Monday morning. On Monday I met again with Miss Bailey and her assistant, Miss Eula Linton, to review the Hi League program of work.

Tuesday night found me in Minden. I spent the afternoon with Mary Searles, whom, I am glad to report, is improving in health with every new day. Since Rev. and Mrs. Wynn have been in Minden a new Junior Hi League has been organized, giving Minden four different organizations. They are an enthusiastic group. I met with the Hi Leaguers at five and with the Senior Council officers at seven-thirty. We counted both meetings very profitable because of the enthusiasm and delightful co-operation of each young person. The Minden Leaguers are doing some great things, and my one reproach to them was that they weren't letting Louisiana Leaguedom know about it.

I am now in Springhill with Rev. and Mrs. G. A. Morgan, planning to meet with the Leaguers to-night.

You will be interested in knowing that I have just received a card from Miss Ina C. Brown, who is now in

Congo Belge, Africa. She reported that she was then on her way to Wembo-Niama. Miss Brown is our missionary superintendent from Nashville and is spending six months in Africa and Belgium studying our Mission Special.

The Verbeaucal Union of Lake Charles District decided to hold the week-end institute in DeRidder. The dates are March 7, 8, 9, and any Leaguer interested in attending the institute is cordially invited to attend. DeRidder will provide entertainment if you will write Mr. Mid Cole that you are interested in attending.

Keep up your good work and keep us posted about it.

ELIZABETH LANGFORD.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE

We promised to publish each quarter a statement, showing the number of Epworth League chapters on roll in each district, and the number reporting on time to the district secretary. The following is the report for the quarter ending January 1, 1930.

Hattiesburg District, report not received; Brookhaven, report not received; Jackson, 23 senior chapters, 15 reporting, Hi League report not received; Newton, report not received; Seashore, senior report not received, 8 Hi League chapters, 4 reporting; Vicksburg, 10 senior chapters, 8 reporting. These Leaguers are to be reported.

Look this list over, Mr. Pastor, Epworth League President, and Hi League Counselors, and see whether or not your chapter is giving the district

worker the proper co-operation.

If our Conference had a paid field worker, we probably could do something about this; something to impress upon you folks, the importance of reporting quarterly, and show you the inconvenience to your Conference officers, because of a failure to get your reports. It only takes a few minutes to make out a report, and surely, after all the time your district secretary gives so freely to the work of your district, you can afford to make every effort possible, or necessary, to see that your chapter's report is not counted.

(Continued on Last Page)

Free for Asthma During Winter

A Remarkable Method that Has Come to the Rescue of Asthmatics. Send Today for Free Trial.

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath, don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief; even if you are utterly discouraged, do not abandon hope but send to-day for this free trial.

FREE TRIAL COUPON

FRONTIER ASTHMA CO.,
827J Frontier Bldg., 462 Niagara St.,
Buffalo, N.Y.

Send free trial of your method to:

IMPROVE YOUR HEALTH



MRS. SARA A. BLALACK
Route No. 1, Box 677, Memphis, Tenn.

"I was in an auto accident which was the cause of many troubles. I used to feel weak and tired but since taking the Vegetable Compound my nerves are better, I have a good appetite and sleep well. I am in good spirits now, too, and able to work every day and take care of my house and my new baby. I recommend the Vegetable Compound to all women, whether married or single, and am willing to answer letters."—Mrs. Sara A. Blalack.



MRS. OSCAR OTTUM
Box 474, Thief River Falls, Minn.

"About five months ago, following an operation for appendicitis, I did not gain strength enough to be up and about. My mother and sister advised me to take Lydia E. Pinkham's Vegetable Compound. I have taken five bottles and it has helped me to get strong so I can do my own housework now. I have recommended it to several friends and I am willing for you to use these facts as a testimonial."—Mrs. Oscar Ottum.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Medicine Co., Lynn, Mass.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

lutions be spread upon the minutes of our Auxiliary, and that copies be sent to The Moorhead Times and the New Orleans Christian Advocate for publication, and to Mrs. Jewell and Mrs. Smith, nieces of Miss Gardner.

MRS. U. S. WASSON,

MRS. J. S. BATSON,

MRS. H. P. LEWIS.

Committee.

MISSIONARY HEROES

A Catechism for the Juniors

1. Question: Who was the first Christian missionary of New Testament times?

Answer: Paul, and his story is found in the Book of Acts.

2. Q.: Who was called "The Apostle To the Indians?"

A.: John Elliott. He translated the Bible into the Mohican dialect and this was the first Bible printed in America.

3. Q.: What famous Home Missionary founded a great Church?

A.: John Wesley.

4. Q.: What famous man, afterwards made Bishop, was among the first missionaries sent out from England to establish Methodism in this country?

A.: Francis Asbury headed the list of first missionaries to America. When Asbury came across the sea in 1771 he found only a handful of Methodists but when he died in 1816 more than half the Methodists in the world were in America.

5. Q.: What cobbler became a noted missionary?

A.: William Carey, who lived in Northamptonshire, England. One day while teaching a geography lesson, as he looked at the map of the world he began to think of all the countries that had never heard of Christ and it was not long until he made up his mind to carry the gospel to the heathen nations.

6. Q.: What wonderful missionary said he could stand in the light of the morning sun and see the smoke from a thousand villages where no missionary had ever been?

A.: Robert Moffat, who was a missionary to South Africa for more than fifty-three years.

7. Q.: Who was called "The St. John of the New Hebrides?"

A.: John G. Paton. The people he preached to were naked, painted, miserable savages.

8. Q.: What mill boy became a great missionary and what two of his mottoes are good for us to-day?

A.: David Livingstone was born in Scotland more than a hundred years ago. His two mottoes were: "Fear God and work hard" and "Anywhere, provided it be forward."

9. Q.: Who was the founder of Protestant missions in China?

A.: Robert Morrison. He spent twenty-five years of heroic service in that country and was the first Protestant missionary to translate the Bible into the Chinese language. He also prepared a Chinese dictionary.

10. Q.: What slave boy became a bishop?

A.: Samuel Crowther, who was a native African. When a little boy he

was captured and sold as a slave. He was very wretched until one day he was rescued and set free. One of the first things he did was to beg a penny and with which he bought an alphabet card.—Missionary Catechism.

METHODISM AND THE DISTINCTIVE NOTE

We insisted on an experience, and afterwards upon doctrine. Are we today insisting upon the thing out of which we came and which made Methodism? Have we a note distinctive from the Baptists, the Presbyterians, Disciples, and the Episcopalians? Are

we not all trying to be Christians? At first this appears to be commendable. However, let us not forget that it is the distinctive note that attracts attention. Today, only those churches are drawing people that have a distinctive note, or great outstanding preachers. If you go into the Presbyterian, or the Episcopalian, or the Baptist, or the Disciples Church, or any one of the two hundred different denominations, you will hear practically the same gospel. There is scarcely any outstanding distinctive note. Go to the Christian Science Church, and you will hear a distinctive note. That is the reason why the churches of this communion are filled. They have

OVER-RUNS AND WILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices. MONAGHAN MILL STORE, Dept. A., Greenville S. C. "Textile Center of the South"

something distinctive from any other church. Go into the Roman Catholic Church, and a similar thing prevails. When the communions of Protestantism awaken to the fact that the distinctive note is the guarantee of a voice that will be heard by the general public, then their pews will be filled and a new life manifest itself.—Western Christian Advocate.

The Memorial Breastplate



"And thou shalt make the breastplate of judgment with cunning work. . . . And thou shalt set it in settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl, an onyx, and a jasper. . . ."

Exodus Ch. 28: Vs. 15-20.

Aaron, the high priest, was commanded to wear the breastplate with the names of the twelve tribes of the children of Israel on the twelve precious stones before the Lord for a Memorial.

Quite remarkably these precious gems and others are found in minute crystals in the superb modern Memorial stone

Winnsboro Granite

"The Silk of the Trade"

When the surface of this granite, which is a composite of these and other actual precious stone crystals, is highly polished, all the scintillating beauty and color of these minute jewels become visible.

Be sure that the monuments you buy are cut from genuine Winnsboro Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

When you have purchased a monument specifying Winnsboro Granite, write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Granite paper weight.

Winnsboro Granite Corporation
Rion, South Carolina •



MISSISSIPPI CONFERENCE EP-
WORTH LEAGUE

(Continued from Page 14)

ed among the missing at the end of the quarter. Why pass resolutions at the district institute, reading, "It shall be our aim to have every chapter reporting every quarter, on time, to the district secretary," and then go home and promptly forget all about it? How will the rest of the world know you are living or dead if you do not report?

We cannot yet give the name of our Assembly platform speaker, as we promised, but rest assured he will be the best to be had.

Our Assembly plans are taking shape, and you young folks, who are fortunate enough to get there this year, will find the best planned Assembly in every way that we possibly have ever had.

Don't overlook our poster contest! See that your chapter conducts a chapter contest and has an entrant in the Conference contest. Write the secretary for details, if you have not received notice.

Some time ago, on the occasion of deep sorrow in the home of one of our friends, Miss Louise Preston wrote that friend a letter which seems—now that she is gone—to express so well her own philosophy of suffering and death, that we are allowed to publish it in part, as a help to readers of our column:

"What thou hast given thou canst take,
And when thou wilt, new gifts can make.

All flows from Thee alone;
When thou didst give it, it was thine;
When thou retook'st it, 'twas not mine—

Thy will in all be done."

"We are ready to praise when all shines fair; but when life is overcast, when all things seem to be against us,



Miserable With Backache?

Too Often It Warns of Disordered Kidneys.

A CONSTANT backache, with kidney irregularities, and a stiff, aching, worn-out feeling all too often warn of disordered kidneys. Don't take chances! Help your kidneys with Doan's Pills. Recommended the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

Mrs. C. S. O'Leary, 223 E. Walburg St., Savannah, Ga., says: "I was tired, stiff and aching. Headaches and nervousness bothered me. The kidney secretions were scant and broke my rest at night. After taking Doan's Pills these troubles were gone."

DOAN'S PILLS
A Stimulant Diuretic to the Kidneys

when we are in fear for some cherished happiness, or in the depths of sorrow, or in the solitude of life which has no visible support, or in a season of sickness, and with the shadow approaching—then to praise God; then to say, 'This fear, loneliness, affliction, pain, and trembling awe are as sure tokens of love as life, health, joy, and the gifts of home; on either side it is He and all is love alike, blessed be the name of the Lord—this is the sacrifice of praise. What can come amiss to a soul which is in accord with God? In all the changes of this fitful life, it dwells ever in praise.'

"I have such a comforting little verse that I love:

"When through deep waters I call thee to go,
The rivers of sorrow shall not overflow,
For I will be with thee, thy sorrows to bless,
And sanctify to thee thy deepest distress."

"I love, too, the translation Weymouth gives to Hebrews 13:5: 'I will never, never, let go thy hand.'

"I remember how comforting a friendly handclasp is when one is in trouble, and how much more comforting is the thought His hand clasps ours tightly, when we need Him most."

J. H. WEEMS.

SUNDAY SCHOOL

(Continued From Page 13.)

the closest co-operation with parents and the home. The home should be led to see that it plays an important part in the religious development of the child and that it should, therefore, assume a definite share of the responsibility in helping the child and young person to live the Christian life.

The entire program connected with this special emphasis upon evangelism must be carefully planned. A committee should be in charge, composed of the pastor and one or more representatives from the Junior, the Intermediate, Senior, Young People's and the Adult departments. Because of his relationship to this work, the pastor may serve as chairman.

The main thing in this whole business is to pray, get others to pray, pray until the Holy Spirit cleanses and fills the soul; after this is experienced all else will be comparatively easy. One trouble is we are so full of sin and of self that we do not care to pray through to victory. The big thing that ails the world is the leaders in the Church will not pray. Send for the literature on Evangelism and it is possible that this may help us pray. May the Lord convict us of our sin and put us upon our faces.

FROM HALL SUMMIT, LOUISIANA

Dear Brother: Just a word to let you know that we are still on the job here at Hall Summit. The third year bids fair to be the best of the term in which it has been our happy privilege to work with the people of this charge.

We had a meeting of the men of our church here at Hall Summit a few nights ago to plan our work for the year, and while we were assembled,

the paying of the debt on the church building was discussed, and, before leaving the building, the debt of five hundred dollars was paid and we are now ready to dedicate.

The people of the charge have been very nice to us since our return and have brought so many nice things to the parsonage we can hardly find room to place them. We can truthfully say our lot has been cast in pleasant places since we came into the Methodist ministry. It has been our happy privilege to serve some of the finest of all the people in the State; and we are praying God to help us to be able to meet the demand that is now upon us.

We are now planning to pay the remainder of the debt that is on the new church building at East Point, which has already been reduced to the amount of four hundred and forty dollars; when this is done we will have everything on the work clear of debt, and will have realized that for which we planned when we came on the work.

Yours in the Master's service,

P. B. McCULLIN, P. C.

THE BLACKWOOD TOUR TO THE
HOLY LAND

In this issue will be found particulars of a very interesting and helpful tour which is being planned by Dr. and Mrs. A. W. Blackwood of the Presbyterian Seminary of Louisville, Ky., and of which Rev. Robert S. Woodson, of Starkville, is special representative. This is not only a splendid trip but should prove most valuable to those who wish to become better acquainted with the Land and the Book. Dr. Blackwood will lecture daily on the Bible and hold informal conferences on the outgoing trip. In the Holy Land lectures will be given by resident specialists, including Dr. M. G. Kyle, the archeologist, who will explain his work when the party reaches Kirjath-Sepher, where he has made some marvelous discoveries. Write Mr. Woodson for full information.

N. MISSISSIPPI CONFERENCE

Greenville Dist.—Second Round

Greenville, Feb. 9, a.m.; q.c., April 10.
Arcola and Murphy, at M., Feb. 16,

**French OPERA
COFFEE
AND CHICORY**
AMERICAN COFFEE CO., INC.
NEW ORLEANS

**Fletcher's
CASTORIA**
FOR QUICK,
HARMLESS COMFORT
Children Cry for It
FOR CONSTIPATION, DIARRHEA, FEVERISHNESS

a.m.; q.c., Mar. 19.
Hollandale, Feb. 16, p.m.; q.c., Mar. 19.
Glen Allen and Winterville, at W.,
Feb. 23, a.m.; q.c., Mar. 21.
Cleveland, Feb. 23, p.m.; q.c., Mar. 6.
Priars Point and Lyon, at P.P., Mar.
2, p.m.; q.c., Mar. 25.
Clarksdale, Mar. 2, a.m.; q.c., Mar. 25.
Lula and Dundee, at Dundee, Mar. 9,
a.m.
Duncan and Alligator, at A., Mar. 9,
p.m.
Boyle and Pace, at Pace, Mar. 16, a.m.
Coahoma and Jonestown, at J., Mar.
16, p.m.
Gunnison and Hills House, at H., Mar.
23, a.m.
Shelby, Mar. 23, p.m.
Rosedale and Benoit, at Benoit, Mar.
30, a.m.
Merigold and Sberard, at Sberard,
Mar. 30, p.m.
Lake Cormorant and Robinsonville, at
R., Apr. 6, a.m.
Tunica, Apr. 6, p.m.
Leland, Apr. 13, a.m.
Shaw, Apr. 13, p.m.
Dubbs and Evansville, Apr. 20, a.m.

District Conference to be held at
Cleveland, April 23 and 24. Reports
on Orphanage quota, Special for Mis-
sions. Advocate circulation to be made.
Pastors will get all the people they
can, enlisted in the different activities
of our holy Christianity and the more
the better. Summon the people to
your aid. You cannot carry the load;
you cannot build the Kingdom by your-
self. Pray far, seek, solicit, entreat,
and look for your people to help you.

L. M. LIPSCOMB, P. E.

AN IDEAL TRIP!

A trip to Palestine, Egypt and Europe next summer with The Louisville Seminary Party being organized by Dr. and Mrs. Andrew W. Blackwood.

The Party sails from New York, June 19, on the Fabre Liner, ALESIA, visiting the Azores and the Madeira Islands, sailing past Gibraltar to Algiers and Athens, visiting Constantinople and Constanza, landing at Haifa. Using Institute Automobiles the party visits Beirut, Baalbek, Damascus and the Sea of Galilee, journeying through Galilee and Samaria to Jerusalem—visiting enroute all points of interest to Bible students.

The Party spends ten days or more in Jerusalem, seeing everything of interest and making outlying trips. After memorable hours by Galilee, in Gethsemane, at Calvary and on Olivet, the Party goes by rail to Egypt, visiting the Pyramids, the Sphinx, and the site of ancient Cairo.

Sailing to Naples The Party visits the principal cities of Italy, witnesses the Passion Play, stops in Switzerland, in France, and in England, sailing from Liverpool, August 29, on the White Star Liner, ALBERTIC, arriving in Montreal September 7.

\$650

Pays All Expenses to Palestine.

\$930 Includes European Extension.

Why not give some member of your family a gift by making the initial deposit?
Why not make your Pastor happy by such a gift?

Write to-day for further information!

ROBERT S. WOODSON,
Special Agent,
P. O. Box 206, Starkville, Miss.

Please send me full information regarding the tours of the Travel Institute of Bible Research to Northern Africa, Southern Europe and the Holy Land.

Name.....
Address.....

Christian Advocate

NEW ORLEANS

Vol. 76—No. 7 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3907

ROBERT H. HARPER, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 13, 1930.

CHAS. O. CHALMERS, Manager.

THE LEAVEN OF THE PHARISEES

The leaven of the Pharisees—hypocrisy—does not always work secretly. It is sometimes so little hid that it is easily discerned. For example, a stock accusation of anti-prohibitionists is that prohibition is hypocrisy. Such an accusation is in itself hypocrisy. For those who make it must know in their hearts that the rank and file of prohibitionists are not hypocrites in their insistence upon putting down a terrible evil. What dark and sinister designs against their fellow men could they be cherishing in seeking to stamp out one of the worst and furthest reaching evils the world has known?

Again, we wonder if the anti-prohibitionists are inspired with love of law and with altruistic designs for the homes and the children of the land; to say nothing of strong men, when they cry, "Hypocrisy," and seek to repeal the Eighteenth Amendment.

In this connection it will be remembered that Representative Graham, chairman of the committee concerned, recently announced that all persons and organizations wishing to be heard would be given an opportunity to present their side of the argument in the open hearings of the committee on measures proposing that the Eighteenth Amendment be repealed. The hearings were scheduled to begin on yesterday. Mr. Graham stated that he had decided to conduct the inquiry because he believes that the proponents of repeal or modification are entitled to be heard.

Should some one or other of the proposed measures be brought eventually to the floor of the House, prohibitionists are said to be confident of their voting strength.

We can hardly believe that the American people would welcome back the open saloon and all its evils. Meanwhile there is need that every opportunity be used to develop public sentiment for the enforcement of the existing law.

METHODIST HISTORY IN LOUISIANA AND MISSISSIPPI

The recent fellowship meeting at Kentwood, La., so fully reported by Rev. J. W. Sells in our issue of last week, served to recall the days when not even an imaginary line separated the work of our Church in Louisiana and Mississippi. For the work in Louisiana was initiated by the early leaders of the Church in Mississippi and the Mississippi Conference included for many years the charges in the adjoining State.

A few years after Tobias Gibson reached the Natchez country and began the work of our Church in that section, Methodist preachers were sent to Louisiana. The celebrated Lorenzo Dow was seemingly the first to preach in Louisiana. He went into the Attakapas country to purchase Span-

ish mustangs, preparatory to a trip to Georgia, and he recorded in his journal that he visited several settlements and held religious services. That was in 1804. Elisha W. Bowman was appointed to Louisiana in the following year and he and others developed charges that were included in the Mississippi Conference for many years. When the Louisiana Conference was organized in Opelousas, La., in January, 1847, the greater part of what is now the Baton Rouge District remained in the Mississippi Conference. Not until 1894 was this section transferred to the Louisiana Conference.

It will also be remembered that the fine McGehee family of Woodville, Miss., made possible the erection of the first Methodist church building in the city of New Orleans, under the pastorate of Dr. B. M. Drake, in 1825, and also contributed liberally to other buildings in which the congregation, now known as the First Methodist Church, have worshipped. One of the buildings occupied by this congregation was the Poydras Street Church. Two sessions of the Mississippi Conference were held in that building.

Louisiana and Mississippi have thus been closely connected in the work of our Church, and, while the work is now divided by State and Conference lines, we trust that the Advocate, as it has served since 1850, will continue to serve as a bond of union between the Conferences in the two States. The grouping of these Conferences in the First Episcopal District during the quadrennium now closing has naturally been a satisfactory one to the Advocate, and, unless there are weighty considerations that would make a different grouping advisable, we would be glad to see the Conferences in our patronizing territory continued in the same episcopal district.

PIGSKIN AND SHEEPSKIN

The North Carolina Christian Advocate recently carried the following: "Will Rogers, himself a Methodist, saw the football game New Year's day between Southern California (Methodist) and Pittsburgh (Presbyterian), the very team that walked roughshod over Duke last October. Will says: 'While 81,000 part-time atheists howled in heathen glee, the Methodists believed in the "pass-over" and their faith was well founded, for seven out of the eight passes were touchdowns. It was their greatest day since the Wesley boys, Johnnie and Charlie, single-handed, beat the Church of England. The Right Reverend Russell Saunders was the principal presiding elder called upon to carry or heave, their message, and test, into infidel territory.'" All of which may or may not be humor, and may or may not reflect honor upon the Churches, according to the view-point, while it raises the question of the relative value to the colleges of pigskin and sheepskin.

WHO WILL BE THE NEXT?

In our issue of Jan. 16, Dr. C. C. Jarrell, general secretary of the Hospital Board of our Church, told of the gift by Mr. W. S. F. Tatum of \$100,000 to the Methodist Hospital at Hattiesburg, and urged that his example be followed by others.

The recent death of Mrs. Mary Baird Bryan, widow of William Jennings Bryan, marked the passing of a noble Christian mother and a devoted worker in the Church of Christ. While she was a member of the Presbyterian Church, she gave her time and service without stint or limit to the church nearest her home, and this happened to be a Methodist church.

It is interesting to note that the Bryan mansion at Lincoln, Nebraska, was given to the Methodists for use as a hospital, and is known today as "The Bryan Memorial Hospital."

Is it too much to expect that prosperous Methodist laymen will from time to time consecrate their property as well as large sums of money for the building of Methodist houses of healing throughout the bounds of our Church?

A NEW PAPER—THE METHODIST HERALD

In the issue of the Methodist Advocate of Jan. 15, Rev. John Durrett, chairman of the Methodist Advocate Commission, wrote:

"A merger has taken place between the Central Methodist, the Conference organ of the Louisville, Kentucky and Illinois Conferences, and the Methodist Advocate, Conference organ of the Holston, Tennessee and Memphis Conferences. This is the last issue of the Methodist Advocate. Next week the new paper will come off the same press under the title, The Methodist Herald. This combined church paper is the result of a long and earnest effort on the part of the Commissioners of the Conferences involved, and gives us an enlarged subscription, which should be greatly increased in the near future."

In the same issue of the Methodist Advocate were found resolutions of appreciation of the faithful service of Dr. W. A. Swift, who has been the editor of the paper for three years. He retires from the work of editor and will enter into evangelistic work.

Dr. B. C. Horton, who has been the editor of The Central Methodist, will edit the Methodist Herald, and the paper will be published by McCowett-Mercer Company at Jackson, Tenn.

We heartily wish for Dr. Horton and the Herald abundant success in serving the Church through the printed page.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE FIRST DECADE OF NATIONAL PROHIBITION

By Dr. Ernest H. Cherrington, General Secretary of the World League Against Alcoholism.

Prohibition is no longer an experiment in the United States of America. From whatever angle we view this question it has passed beyond the testing point and has demonstrated its value. This is attested equally in the fields of economics, of health, and of sociology. Assailed as no other public policy ever has been assailed, it has weathered storms which would have sufficed to overthrow a measure that was less strongly established or that did not have behind it a tremendous volume of public sentiment.

Because we are so close to the question, many of us do not fully realize the tremendous achievements which are to the credit of national prohibition. Then, too, that easy forgetfulness which is so characteristic of humanity makes it difficult for us to compare the occasional violation of the law to-day with the chronic violations of the pre-prohibition era. We know that the prohibition law is violated. We forget too readily that the license or regulatory laws were violated so continuously that the popular assumption was that such violations were normal. The occasional sight of a public drunkard to-day rallies a crowd. Before the adoption of the Eighteenth Amendment drunken nuisances infested the streets and public places. There is significance in the fact that the hip flask, with its limited quantity of liquor, has taken the place of the quart and the decanter. We are dealing in fractions now, when once we dealt in whole numbers with three figures. If it be true of the beverage-alcohol problem that "needs must that offenses come," it is none the less a great achievement to have made those offenses so closely approach the minimum.

In estimating the value of prohibition as an economic asset one must not ignore the fact that this national policy had its earlier years in a period when economic disaster would have been the normal expectation. Probably there is no better index to prosperity than the savings accounts of the nation. While these are only a part of the total savings, which include life insurance, permanent investments, home buying, etc., they probably mirror more accurately than any other single factor the better condition of the wage earners of the country.

In 1918, according to the figures in the report of the Comptroller of the Currency, the amounts of these savings were: Private bank savings, \$23,459,832; postal savings banks, \$148,471,499; loan and trust companies, \$1,286,650,369; State banks savings, \$1,071,636,806; mutual savings banks, \$4,442,096,393; stock savings banks, \$1,001,573,414; national banks saving departments, \$1,398,358,000; total, \$9,372,246,304.

In an analysis of the report of the United States Comptroller of the Currency, W. Espy Albright, deputy manager of the American Bankers' Association's savings bank division, says:

"The year ended June 30, 1928, registered over the previous year the largest gain in savings de-

posits in banks and trust companies of continental United States ever recorded in the history of this country. On June 30, 1928, the volume of savings stood at \$28,412,961,000, a gain of \$2,327,059,000 over the previous year. . . . Since 1912, when adequate records first became available, the gain per inhabitant is \$169.3 per cent. . . . The number of depositors, which, for 1917, was reported at \$48,354,784, reaches a high mark this year with 53,188,348."

The American banker recognizes the part played by the Eighteenth Amendment in developing our gains in savings deposits and finds that although it would be impossible to determine exactly "the influence of prohibition in building the savings bank totals of the country, that it has had some bearing will be admitted even by those who do not particularly favor the prohibition amendment."

The life insurance data of the country is another index of the economic gains made under prohibition. Since the adoption of the eighteenth amendment our annual purchase of new life insurance has been multiplied three and one-half times. Over 65,000,000 people now carry life insurance amounting to \$100,000,000,000.

The Insurance Field in September, 1929, commented at great length upon the economic gains from prohibition. In the course of its article it said:

"What we particularly want to see discussed fairly is the relation of prohibition to the economic system of insurance as importantly incidental to and with the general welfare. How much of the evident savings from the annual alcoholic drink bill has gone into life insurance, building and loan associations, savings banks, and the many comforts of living? * * *

"Has prohibition advanced the general welfare, or has it merely dried out cocktail glasses? It is a business and not a moral, personal-liberty matter with insurance."

Prohibition gave a new emphasis to the home-building impulse. Many who during the saloon epoch were forced to live in shums or in unspeakable tenements because the major portion of their income went across the bar are today knowing a new comfort and a new ambition. The best authorities in realty and building circles recognize the part played by prohibition in developing the new market for homes. The Bureau of Labor Statistics, in its recent review of building operations in the first half of 1929, calls attention to the fact that in 85 cities in the United States having a population of 100,000 or over, building permits issued in the first half of 1929 call for an expenditure of \$1,425,106,688, of which 64.1 per cent was for residential building.

There is a double significance in this stimulation of home building. Not only does it register the improvement in home conditions and the higher standards of living which have developed since prohibition, but this increased volume of construction means labor and employment for a host of men engaged in the building trades.

The automobile industry has a very intimate relation to prohibition. Even before Henry Ford made his famous statement, "If booze ever comes back to the United States, I am through with manufacturing," and "gasoline and booze don't mix; that's all," thinking people realized that intoxicating beverages could not be safely permitted if we were to continue to use high-speed automobiles on our public highways. The auto death list is already too high. If the saloon should return or if under any system drink should be legalized once more, few of us would care to run the risks incident to traveling on a road infested with drinking drivers.

Since, according to the Bureau of Labor Statistics in its August, 1929, study of Trend of Employment and Labor Turnover, the number on the August pay roll in 217 establishments, producing automobiles, was 437,202, while the amount of the weekly pay roll was \$15,098,523, one is forced to realize that any national policy which threatens an industry of this caliber would be a positive dis-

aster to the business structure of the country. If we add, however, to these figures the 58,240 engaged in production of automobile tires with the weekly pay roll of \$1,685,032 and then add to these those employed in filling stations, garages, accessory manufacturers, and retailers, it is quite evident that anything which seriously disturbs the automobile industry would at the same time shake the very foundations of our industrial life. If prohibition had done nothing more than make possible the amazing development of the auto trade in the past 10 years, it would have made an incalculable contribution to the economic life of the nation.

Prohibition has played an important part in reducing the criminality in the United States.

Dr. George W. Kirchwey, formerly dean of Columbia Law School, and one of the leading authorities on criminology in the United States, denying that crime is increasing in this country, declares that:

"As between 1910 and 1923, the latter date being the high-water mark of reaction against national prohibition, there was a decrease of 37.7 per cent in general criminality in the United States in proportion to population. The chief reductions were in public intoxication, 55.3 per cent; disorderly conduct, 51.5 per cent; vagrancy, 52.8 per cent; fornication and prostitution, 55.7 per cent; malicious mischief, etc., 68 per cent; larceny, 53.1 per cent; and burglary, 11.4 per cent."

Possibly no other single public policy ever played so large a part in striking at the causes of crime as did the adoption of national prohibition. It made intoxicating beverages difficult to obtain instead of easily accessible; it made them costly instead of cheap; it eliminated the saloons and their back rooms, which were the rendezvous for criminals and the school of crime. Its effect may be measured not by the too fervid utterances of its friends or its foes but by the criminal data of almost any town or city in the country. Lawlessness is of course far too prevalent.

The effect of prohibition upon the public health has been as marked as its effect upon the economic life of the country. This can likewise be measured by statistics whose authenticity is beyond question. While there had been a slight yearly decrease in the national death rate in the pre-prohibition years, that decrease was so small that it was barely perceptible upon the ordinary chart. With the coming of prohibition, however, the death rate for the country dropped abruptly. It has not even remotely approached the rate for the license period. According to the figures issued by the department of vital statistics in the United States Census Bureau, this decrease in the death rate has been equivalent to the saving of 100,000 to 200,000 lives per year. In other words, nearly 200,000 persons would have died annually during the past 10 years had the conditions prevailing during the license period been continued.

Horatio M. Pollock, of the New York State Department of Mental Hygiene, and Frederick W. Brown, of the National Committee for Mental Hygiene, have recently published some unusual statistics on recent alcoholic mental diseases. The following quotation from their survey is so significant that it is hardly necessary for one to point the moral which it contains:

"The nine States that were 'wet' before prohibition contributed more than 90 per cent of all cases of alcoholic insanity in 1922, 1925, and 1926. The percentage of alcoholic cases among all new admissions to these hospitals for the years 1922, 1925, and 1926 shows a steady increase. The percentage of alcoholic cases among all new admissions and re-admissions to these hospitals in 1926 was less than one-half of that of 1910, but slightly greater than that of 1922 or of 1925. * * *

Miss Cora Frances Stoddard, of the Scientific Temperance Federation, has carefully analyzed the alcoholism mortality statistics of the various States as furnished by the United States Census Bureau. She finds:

"There were about 16,000 fewer alcoholism deaths in the first seven prohibition years than

there would have been had there prevailed the average pre-prohibition rate of the years 1912-1917. In 1926, the latest year for which United States statistics are available, there were fewer actual deaths from alcoholism in a registration area of 105,000,000 people than there were in 1916 from 71,000,000 people."

Prohibition has proven its worth. That it is no longer an experiment does not need citation of authorities or the presentation of elaborate statistics. Even the most casual observer can see for himself the change which has been wrought in America by this national policy. It has so transformed conditions in our social life that it is difficult today for us to think ourselves back into the setting of the pre-prohibition era. We have in this brief space of less than a decade, become accustomed to streets and public places free from drunkards. We take for granted now prosperity which is merely one of the by-products of prohibition. We assume as a normal condition the better health and the improved living conditions which have become general. We may not always recognize that behind these things and underlying them as well there is the Eighteenth Amendment. It is there none the less.

LET MISSIONS BE BORN ANEW

By William Hamilton Nelson, Editor of the Pacific Methodist Advocate

I hold in my hand a dime; ten cents in coin of the realm, United States, and I am tempted to make a few remarks to myself about this little piece of money before taking my typewriter in tow and pouncing on it with the full force of the index fingers of both hands. This dime is not a bright, shiny, new dime such as Mr. Rockefeller, Sr. gives away for meritorious, distinguished, and onerous service. Rather, it is a dime of a vintage. It is worn so slick that I can hardly make out the date. I see very faintly two sevens, so I conclude it must be of the coinage of 1877 before this writer was born. It has been in circulation a long time, and has passed through so many hands it is worn down. No matter how stout a piece of money is, much handling will remove the mark and superscription.

Now, the same thing happens to words and phrases. They are but merely coin current in the intellectual realm. They are true mediums of mental barter and exchange, and much handling will make them smooth and slick, and the friction will take off the burr which gives them a grip on the mind. I wonder if this is not happening in some minds to the word "Missions" and "The Missionary Idea?" This dime, though thin and somewhat reduced in dimensions, is still a dime, and has the treasury and the resources of the United States government back of it; "Missions" and the "Missionary Idea" have behind them the superhuman teaching of Jesus, and motive for his coming into the world, his spirit and life, and the power and glory of the kingdom of God.

Now, just as a coin which has lost its distinctive outlines may be recalled by the government, thrown back into the melting pot, and come forth in newness of life, and all the finer, so should we scrap some of our conceptions of "Missions," and bring them out anew with the image of the Master upon them.

From some sermons I have heard in the last few years of my tender, young life I feel like reminding my brethren beloved that the great idea of missions is not to send our missionaries to become a sort of John the Baptist to commerce. The purpose of the missionary is not to become an advance agent for gasoline, Ford cars, plug hats, tuxedo coats, sewing machines, radios, nor even pocket handkerchiefs, as convenient and desirable as this last article of virtue may be as an evidence of civilization. Most of these things follow the advent of the missionary and the preaching of the gospel, but it is not the purpose of the mis-

sionary primarily to create a market for these things. It is not even the purpose of the missionary to create a "western civilization" in the East, or in Africa. A man is not redeemed when he knows enough to pull the plug out of a modern bathtub, and he has not reached his final goal when he is brought mentally into a condition when he can appreciate Wall Street, or 42nd and Broadway, New York City which God forbid. Anesthesia and antiseptics in the far lands may be the gratifying results of missions—and thank God for them—but they are the results and not the primary reasons. I am reminded that the celebrated Dr. Young, of Arabia, who, in his glorious lifetime as the head of a hospital in the Near East, attended to over 40,000 surgical cases, said, and rightly, "The curse of Islam is not to be stopped by surgery any more than immorality is to be cured by free breakfasts." A hospital is merely one of the numerous but glorifying by-products of Christianity, and is peculiar to our religion; but that which made the by-products, and not any one by-product, is the purpose of missions and the reason for the existence of the missionary.

Perhaps we need to be reminded also that the foundation for the Missionary Motive is deeper than some of us have, unfortunately, led people to believe. It does not rest upon a few "proof-texts," as glorious as these may be. Most missionary sermons are based upon the Great Commission found in the Synoptic Gospels—you recall the text, "Go ye therefore and teach all nations" To some it may seem a sad fact that there are few texts in the Gospels which pointedly prove to those who are spiritually obtuse, and who want everything to stick out as plain as a pikestaff, the purpose of a world-wide mission. We remember that Jesus in the Sermon on the Mount said that his disciples were the light of the world, and the salt of the earth; and when Mary of Magdala broke the alabaster box of ointment he said that what she had done would be a memorial of her wherever the gospel was preached "in all the world." We recall also the vivid picture he drew when he let us see the multitude coming from the East and the West to sit down in the Kingdom of Heaven. On the other hand, some of the timid quail when a critic like Harnack attempts to argue away the force of these texts, and reminds them stonily that Jesus charged his disciples, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel;" and again when he said to the Syro-Phoenician woman, "I was not sent but unto the lost sheep of the house of Israel." Some years ago that great English preacher, Dr. George Jackson, in a sermon demolished the contentions of Harnack, who insisted that the text which seemed to teach the universality of the kingdom of Christ should NOT be taken seriously, and those which seemed to limit his mission SHOULD. Furthermore, Dr. Jackson showed that Jesus in restricting at first his message by himself and through his disciples to Israel was merely consolidating his position, just as a wise general will take a key-sector, from which he can control the whole country. "Jerusalem, Judea, Samaria, and the uttermost parts of the earth;" that was the deliberate purpose of Jesus, and the disciples followed the plan in orderly procession.

It is also a mistaken notion to say that missions were born when St. Paul saw a man of Macedonia in a vision, who said, "Come over and help us." There is no discounting the contribution of St. Paul toward spreading the missionary message over the world, and we are compelled to stand amazed at his energies. I have a natural liking for anybody who can put the amount of hard work and hustle into a life which St. Paul put into his, and I kneel in reverence when I see God's hand in his life. But St. Paul did not create missions; the cause is higher and holier. Just as the missionary message is not to be confined to a few proof-texts, but is to be caught in the fervent, spiritual atmosphere of every book of the New

Testament, so the missionary motive came not from Paul and not merely from the lips of Jesus, but from his all-pervasive and compelling spirit. Never outside of his own native land, Jesus always had the world in his heart. Brought up in Judaism which even to this day is essentially not missionary, he over-stepped racial and national boundaries, and is the perennial inheritance of all men everywhere.

I think if we get the truth in this matter our missionary zeal will be reborn. It was inevitable that the disciples who lived with Him should finally catch his spirit, and give his message to the world. There was something in that spirit which even overcame the limitations of the flesh. It was this that caused Peter to out-preach himself on the Day of Pentecost—even though he went back on that sermon for a time, later. It was the recollection of that prayer he taught them, "when ye pray, say Our Father," which ultimately melted with a fervent heat national and religious prejudice, which is colder and harder than a steel wedge. Jesus did not say in a prelude to that prayer, "Now, I am giving you a missionary motive." But he did, all the same. He who can take captive the spirit of man, transform, and lift him out of himself, need not diagram his remarks. "The words I speak unto you they are spirit and they are life"—more so than the best and brightest of us have ever imagined.

Even Harnack says, in substance, that when we consider the spirit of Jesus it was "in the nature of things" that the disciples should go out as a flaming torch and a burning fire to communicate his spirit to the world; but it was more "in the nature of things" than Harnack was willing to admit. It happened because there was that in the teaching of Jesus and the spirit of Jesus was simply irresistible and unescapable; and there was that in His character which called unto the deep in the soul of every wayward and wandering son of man everywhere.

Some years ago I heard Dr. John R. Mott say in an address something like this: "On the return from my first tour of the world the burden of my message was to send more missionaries. A few years later, on return from my second tour, I urged the Church to raise more local workers. A few years later, after spending quite a time in Asia, Africa, and Central and South America, and studying the missionary situation intensively and prayerfully, I placed the emphasis on a more spiritual Church at home and abroad."

And that is where I would like to place the emphasis. If we as a Church in these early days of 1930 catch a vision of the purpose of Jesus in coming into the world, and we get something of his spirit, missions will be reborn in our midst. We must realize more fully than in the restricted application we have given the text, "If any man have not the spirit of Christ he is none of his." Those who advocate the cause of missions should not misplace the emphasis; it is nothing less than carrying out the will and spirit of the Master. The cause of missions is the finest flowering of his great heart. Place it again where it was born; make it Christo-centric.

It was Gibbon, a skeptic and a bitter opponent of Christianity, who said that the reason Christianity spread so rapidly in the Roman empire in the first three centuries following the death of Jesus was that every early Christian believed he could not be a true follower of the Lord Christ unless he did his utmost in giving the message of Jesus to all the world. The early Church had the spirit of missions almost unanimously. If we as a Church recapture this, our missionary problem is solved.

Four of the senior nurses in the nurses' training school of Huchow hospital, Huchow, China, who were opposed to Christianity when they entered the school, have recently stated that they want to become Christians and have asked to join the Church. Out of the new class of nurses admitted in September, 1929, four are daughters of ministers and several others are already Christians.

AMONG THE CHURCHES OF THE EAST

Federal Council News Service

India Interested in Church Union

If the plan of church union proposed for South India should be consummated, it would be the first union combining churches that emphasize the tradition of the undivided Church with churches that emphasize the heritage of the Reformation. To state the situation more precisely, the South India proposal contemplates a union between the Anglican Church, on the one hand, and the Methodist, Presbyterian and Congregational groups, on the other.

The path for such an epoch-making union was prepared more than twenty years ago by the formation in 1908 of the South India United Church, itself a union of the Presbyterian, Reformed and Congregational bodies in that area, growing out of American, English and Scottish missions. The new plan would provide for the merger of this United Church of South India with the Church of England in India and Ceylon and the Provincial Synod of the Wesleyan Methodist Church.

The "proposed scheme of union," originating at an informal meeting ten years ago, took final form at a meeting of a joint committee, representing all the interested churches, in March, 1929, and is now before the official governing bodies of the respective ecclesiastical groups for their approval or disapproval.

The essential points in the plan are as follows:

1. The Holy Scriptures, the Apostles' Creed and the Nicene Creed constitute the basis of faith.
2. The historical episcopate in a constitutional form is accepted; that is, bishops will be elected by the Church and their powers defined in a written constitution. It is agreed that there is no intent "to imply, or to express a judgment on, any theory concerning episcopacy."

3. It is the "intention and expectation" of the uniting churches that eventually all ministers will be episcopally ordained; but for a period of thirty years all ministers ordained in any one of the churches shall be "received as ministers of the United Church," if they accept the basis of union; with the understanding, however, that a minister not episcopally ordained shall not be transferred to, or minister temporarily in, a congregation accustomed to an episcopally ordained ministry, without the unanimous consent of its communicant members.

4. Bishops will be episcopally ordained, but at the first service of consecration (at which the union will be inaugurated) the Anglican bishops and the ministers of the South India United Church and of the Wesleyan Church shall lay hands on the heads of the new bishops, "thus conserving for the United Church the traditions held by each of the uniting bodies," and expressing a mutual recognition of the equality of the ministry of the several churches.

The union, if ratified, would bring into the one church over 448,000 baptized Christians, with additional adherents bringing the total constituency up to nearly 740,000.

Eastern Orthodox Leaders in Conference

Something new in the history of the Eastern Orthodox Churches is to take place next Easter, when representatives of the various churches making up that great division of Christendom are to meet at the monastery on Mount Athos, Greece. American Protestants tend to think of the Orthodox body as a single unit, almost as centralized as Roman Catholicism, but as a matter of fact it is made up of no fewer than twenty-two autonomous churches, all in fellowship with the Ecumenical Patriarch at Constantinople, yet all self-governing bodies and bound together only by spiritual ties. Among the chief sees of the various national groupings of orthodoxy are Greece, Russia, Roumania, Albania, Jugo-Slavia, Jerusalem, Alexandria, Antioch, Cyprus, and Sinai. Accord-

ing to the census of 1926, there are over 250,000 adherents of the Orthodox faith in the United States.

The purpose of the forthcoming conference on Mount Athos is "to examine the condition of the orthodox world and to prepare in all ways possible for the assembling of a general council at some future and speedy date." In general, the gathering is regarded as indicative of a growing desire for closer co-operation and fellowship among the several orthodox groups.

Prize Offered for Hymn on Peace

A contest for the best hymn on peace, for which a prize of \$100 is offered by the Hymn Society, a national organization of hymn writers and composers, has been announced by Dr. Benjamin S. Winchester, president of the society. This is the third contest for new Christmas hymns sponsored by the society, earlier prizes for "an aviator's hymn" and a "missionary hymn" having been awarded after world-wide competition. Following the selection of the winning hymn words, it is the custom of the society to offer a second prize for a suitable musical setting.

"To-day there is a deep realization that Christianity and war are not compatible," said Dr. Winchester in announcing the contest. "There has been a growth of both the spirit and the instruments of international peace. Nations have for the first time condemned and renounced war, and have pledged themselves to use only peaceful means in settling their disputes. There is a great lack of hymns expressing this new will to peace, which is one of the most distinctive expressions of religion today."

Manuscripts must bear a nom de plume and the name of the writer must appear within a separate envelope with the same nom de plume on the outside. All poems submitted in the contest should be mailed to Miss Caroline B. Parker, 353 Fourth Avenue, New York, before May 1, 1930.

GREENWOOD DISTRICT NOTES

By Rev. L. P. Wasson, P. E.

Dear Dr. Harper: We have just closed our first round of quarterly conferences and we are able to report that the work of the kingdom is going forward in the hands of a splendid company of pastors, laymen and elect ladies, that are doing as fine a piece of team work as I have seen done in a district. The Annual Conference and the Boards handed us a full program of work and we are doing our best to carry it out. Orphanage Special in December went over well in nearly all the charges. We expect to raise our part of that debt. We had a splendid Missionary Institute, the work of the cultivation period was well set out and the pastors and laymen are setting themselves earnestly to laying this great cause upon the heart of the church and we expect to exceed the results of last year. In co-operation with our Conference Superintendent and the General Sunday School Board we have set up a district wide Standard Training School with nearly every charge and church enrolling in the school. This is new, but we expect it to be mighty in its results to the district. Doctor, the appeal for the Advocate is being received sympathetically and we are confident that the Greenwood District will furnish its quota of new subscribers. Splendid Epworth League Institute at Itta Bena today. One hundred and fifty present. We expect to keep the banner again this year.

The new men in the district all have been well received and are hard at work. Brother Potts, royally welcomed at Acona, sent in full quota on Orphanage Special and is planning one unit of D. S. T. S. Brother Jernigan at Black Hawk has made a splendid beginning. Despite the fact that his wife is in the hospital he goes bravely on with the work and the people are delighted with him. Brother Caffey at Belzoni beat a temporary retreat to a hospital to dispose of an appendix, but is back on the job good as new. They say he is setting things afire. It is a spiritual blaze, however. Brother Doods' daughter, at Grenada Col-

lege, has suffered the loss of an appendix, also, from which she is rapidly recovering. Brother Doods has encountered a comfortable raise in salary and goes happily on with the work. Brother Youngberg has captured the hearts of his people on the Schlater charge and is carrying forward the whole program of the Church. The people of the Carrollton charge say they have a great preacher in Brother Snyder, and he is pushing with characteristic energy every claim of the kingdom. Brother Bullard has taken hold of the work at Price Memorial with energy and enthusiasm and is working systematically for a great religious awakening in his church.

Brother A. Y. Brown, Brother Thrower, Brother Ashmore and Brother Rhea at Marks, Lambert, Webb and Minter City, respectively, have been fighting high water and flood conditions in their territory, but the work of the Church has not been allowed to suffer in their hands because of that. Brother Brown and Brother Thrower brought their charges out of the delinquent column on benevolences last year and say they are going to stay out this year. Brother Ashmore is making systematic and vigorous plans to bring Webb charge to the level-column company this year. We believe it will be done. Brother Rhea and his people are planning to wipe out all church debts during this year. Brother Tucker, our youngest pastor, is looking well after his new charge, taking care of his mother, attending D. S. T. College and perhaps pursuing other important special interests.

Brother Walter Campbell, after 25 years, was returned to Tutwiler and feels that he is back home. How they do love one another. Good things are ahead in this charge this year. Brother Boyles has been graciously received at Dublin and Mattson and under his leadership progress along all lines is already in evidence. A new building at Dublin is being planned. Brother George Baker is going in high on the Cruger charge and the people are delighted. Brother R. G. Moore and the people of Indianola are happy together and are moving toward a general expansion of the kingdom work.

But what shall I more say? Your space would fail me to speak of the successful prosecution of the splendid program of work by Brother H. P. Lewis at Moorhead, where he has been so royally received and started so well in his new work, or of McIlwain and his superb organization at First Church, Greenwood, moving forward like an oiled machine to bigger things for the kingdom, or faithful McCafferty and his loyal band at Ruleville laying solid foundation for the future of the church. Then there is G. C. Gregory at Sunflower, W. B. Baker at Itta Bena, A. T. Clanton at Tchula, and J. C. Wasson at Swiftown and Isola, all prosecuting the work of the Church with vigor and consecration, and the Church is making steady progress in all these places. Mr. Shipman at Inverness has been elected "president of the company" and under his leadership Inverness will maintain the high record of last year.

That roll call presents as fine a brotherhood as is to be found in the Church. Come up to our District Conference April 17-18, and let us prove it.

Greenwood, Miss., Feb. 1, 1930.

BOARD OF CHURCH EXTENSION

Mississippi Annual Conference Executive Committee Meeting

The Executive Committee of the Board of Church Extension of the Mississippi Conference, will meet Tuesday, 2 p.m., March 11, in Capitol St. Church, Jackson, Miss.

The Committee will pass on applications to the General Board.

Write to Rev. I. H. Sells, secretary, McComb, Miss., for application blanks and manual. Read the manual and follow directions.

W. M. WILLIAMS, Chairman.

POETICAL THOUGHTS

By Mrs. George S. Brown

Whither have ye made a road today? I Sam.,
27, 10.

Roads

Answer soul of mine—which way
Hast thou made a road today?
Hast thou followed Love's sure chain
Over hill and over plain?
Whichsoever choice thou'st made,
There another road is laid—
But a path that shall not fail.
Evermore some foot shall stray
O'er the road thou mad'st today.
Ah, let each of us beware
How his thoughts and motives bear!
Every road that we shall choose,
Other pilgrim feet will use.
Some will follow where we lead
Long as life shapes life, indeed.
Have a brother's care and pray
God to mark thy road each day.

—Selected.

How we all shun responsibility! It is so much easier to go our own way, wandering at will, thinking naught of those who follow or those who are watching our footsteps. We do not like the idea of being our brother's keeper. We feel that if we live right ourselves, or rather, keep decent and clean and upright, we are doing our part and it is not anybody's business if we do things that cause criticism. Our motives may be right and yet we may each day do things that bring reproach on the cause we represent, and we can no more be perfectly independent than the day can be independent of the sunshine. We are making a roadway through life and others are walking in the footsteps. We did not ask them to do it, we may not want them to do it, but as sure as fate we have only to look behind to see that many are watching us and coming our way. Often we wish that a rain or snow would come and cover up the tracks that we would not want some one else to see. Alas, they seem to be indelible and there are paths that we make that cut deep into the earth and are there for all beholders! It behooves us, then, to see which kind of a road we are making. Is it one that some weary pilgrim can follow until he finds rest and hope and love?

We have all seen the little child trying to put his footsteps into those of his father, endeavoring to imitate him in every way. If we follow the footsteps of our Savior, even though it be over desert places or high mountain peaks or through lowly valleys, then we can be sure that those who follow our road will make a safe journey.

We can not throw off the responsibility. We are not butterflies flitting hither and thither, but we are human beings made in the likeness of Christ, and we must have a brother's care how we walk and what kind of a road we make for those who will continue to follow us as long as life shall last. Some day we must give an account. Would we have a brother or sister slip and fall because we made the wrong kind of road for them? Let our daily prayer be for guidance that our feet may be kept from stumbling so that our path may fail no one along the roadway of life.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 22nd, 9:00 a. m. All applications to be considered by the Board at its Annual Meeting must be in the hands of the Secretary on or before March 31, 1930.

T. D. ELLIS, Secretary.

SERVING WHILE SAVING

By W. E. Hogan

For the first time in its history the Board of Education is now prepared to issue attractive annuity bonds and to make semi-annual payments to its annuitants during the rest of their lives. The Board has been tardy in entering this field of service, believing that other agencies could adequately serve the Methodist men and women who desire to contribute to some benevolent cause through annuity contracts. But numerous unsolicited inquiries concerning such bonds have convinced the Board that an increasing number of persons desire to aid the cause of Christian education and at the same time assure themselves an income for the remainder of their lives.

Unless otherwise designated the donations in exchange for which the Board will pay annuities to the donors will be used as a students' aid fund. For that reason this will undoubtedly prove to be a very popular form of annuity contract. There are many ways of investing wealth for humanity. But there can be no stronger appeal to men and women of means than the one to assist worthy, ambitious boys and girls of approved character to secure that higher Christian education so necessary for the best service to the Church and society.

There are many men and women throughout the Church who are philanthropists at heart and who see the wonderful possibilities of service in the establishment of perpetual loan funds to help young men and women secure adequate training for the ministry and for other lines of distinctively Christian service. But these benevolent people—many of them—need the proceeds of their money to live on during the rest of their lives. To these the Board of Education is now prepared to render a real service. It can issue to them annuity bonds which will pay them a fair rate of interest and can at the same time offer them the opportunity of establishing permanent loan funds which will through all future years aid poor but worthy students.

The Board of Education has exceptional facilities for administering such loan funds. Already it is loaning annually about \$20,000 to 150 or more students in thirty-eight different colleges and universities through its Christian Workers' Education Aid Fund, a permanent endowment of \$208,000 secured in the Christian Education Movement. The loan funds to be established through the Board's new annuity bonds will become a part of this Christian Workers' Education Aid Fund. Much thought has been given to the working out of the best method possible of administering this fund. As a result there is no other agency which can so serviceably and so wisely administer students' loan funds designed to help worthy students in all the Methodist colleges and universities as can the Board of Education. This fact will undoubtedly popularize these annuity bonds.

Investment in these new annuity bonds will assure the donor an income on his investment for the rest of his life, but it will yield returns far more permanent and far-reaching. It will bring joy and hope into the homes of widows, ministers, farmers, and artisans of slender incomes whose sons and daughters yearn for better preparation to meet life's demands, and it will start a process of student-aid which will continue indefinitely—as soon as the money is paid back by one student it will be at once loaned to another.

The bonds are ready for you. For full particulars write to the Board of Education, Methodist Episcopal Church, South, 310 Broadway, Nashville, Tenn.

CORINTH DISTRICT MINISTERIAL ASSOCIATION

At the Missionary Institute at Ripley, the pastors voted not to meet in February. Therefore, our next meeting will be in March, with Brother H. E. Carter, on Blue Mountain charge. Notices will be sent in due time. The program for the

February meeting will be the program for the March meeting, and the special program committee for March will serve for April.

One item of the March meeting will be the reports from pastors on the Mission Special. Let every pastor in the district be ready to say, "We studied the book and gave the people a chance to make an offering."

Sincerely yours,

J. V. BENNETT, Secretary.

Booneville, Miss., Feb. 1, 1930.

MISSIONARY INSTITUTE AT LUCEDALE

On Tuesday, Feb. 4, 1930, at Lucedale, Miss., was held an inspiring missionary meeting. It was held in the Methodist Church, and presided over by Rev. W. A. Hays, P. E., of the Hattiesburg District.

The weather was fine, and there was a good attendance. The entire missionary committee of the Lucedale Methodist Church was present. There were several present from Pine Grove Church of the Corinth Charge.

Excellent addresses were made on various missionary topics by Rev. W. A. Hays, W. D. Hawkins, Rev. Vancura, Czech missionary, and others.

At noon an enjoyable lunch, served cafeteria style, was provided by the ladies of the Lucedale Methodist Church.

There is an attitude of hope in the Lucedale and Lakesville charges that our missionary campaign for this year will be the best thus far.

REPORTER.

I WONDER

By Rev. W. F. Henderson, Jr.

Dear Dr. Harper: Have just received the General Minutes of our Church and have been reading some very interesting things therein, among them the annual lists of the largest churches.

I have just figured a little, and as far as the pastor's salary is concerned these churches, a great many of them, have not done as well as the smaller churches, some of them in the "sticks." Just a few comparisons taken at random, this is the per capita contribution, and as all other assessments are based upon the amount paid the preacher and the number of members, with our present basis of assessing the Benevolences and Mission Special (for it amounts to an extra assessment after all) lead me to wonder if our next General Conference will do anything to help the small church. In the General Minutes year after year these big churches are lauded for what they do, and I would certainly not have them do less, but you know we poor little fellows have been told so many things, as to what we do not do, sometimes we should like just a word of encouragement.

Here are some in Louisiana, just the pastor's salary in each instance: Alco, \$14 (per member); Alexandria, \$4.19; Cedar Grove, \$3.40; Shreveport, First Church, \$2.66; Claiborne, \$6.16; Keener Memorial, \$6.40; First Church, Baton Rouge, \$3.32; Gordon Avenue \$11.11; First Church, Monroe, \$3.45; Jonesboro, \$3.03; Homer, \$7.06; Franklin, \$7.92; First Church, New Orleans, \$5.74; Ringgold, \$5.46; Minden, \$4.31. In the Texas Conference, Houston District; Cedar Bayou, \$7.26; First Church, Houston, \$2.12. This gives some idea of the Church as a whole. I am wondering if there will be any way out. I wish that our General Conference delegates might find some way to help.

W. F. HENDERSON, JR.

Athens, La.

FROM THE PELICAN PINES

By Dr. S. A. Steel

When you have lived out the time allotted to this life, three score years and ten, the "wanderlust" has about run out, and home is the place that holds one fast. You want to go to bed with the chickens, and get up with them, and are easily disgruntled if the schedule is upset. Nevertheless, it is well to stir out now and then and break up the monotony; so I ventured on a little trip to Arcadia. I spent Sunday morning in Shreveport, went to church, heard a good sermon from Dr. Goodrich, went home to dinner with him, and had chicken pie and strawberry short-cake! That in the dead of winter. I am sure they were not expecting company; so that was just the ordinary menu. Fine! By the way, if Goodrich keeps up the lick he will be some preacher by the time he gets as old as I am. What a privilege to hear such preaching every Sunday! The First Church in Shreveport is one of our greatest churches, has over 3,000 members, and is at the front in all good works. I met many friends whose love melody and I highly prize.

Sunday evening I went on to Arcadia to give the message on the Methodist Circuit Riders to Brother Dodson's people. The occasion was under the auspices of the Epworth League. Dodson is a lovable man, and is especially thoughtful and kind toward the superannuate. His sympathy is not mere hot air, but takes a practical form. He generously opened his church to me, and gave me a chance to preach,—a privilege I rarely get; though I think I am better qualified now to preach than ever. I have been at it 63 years, and ought to know a few things, and do!

Fifty years ago the Rev. John J. Lafferty was editing the Richmond Christian Advocate. We have never had but one Lafferty, and the people down this way never knew him. He was brilliant and witty, and his pen was diamond-pointed. You were anxious for the paper to come, and the editorials were the first thing you read. He had a lecture on the "Old Times and the New." It was a corker. By the way, when General R. E. Lee took charge of the college which now bears his name, Washington Lee, he wanted to establish a school of journalism. Lafferty was then publishing the Lexington Gazette—I think that was the name of the paper. He put his office and all its equipment at the service of General Lee, who accepted it, and thus was enabled to start that important branch of education. When the position of President of the college was offered General Lee, he hesitated to accept it on the ground that he was not familiar with educational work; but he soon demonstrated that he was a genius in that work not less than in the game of war. He turned down a business offer of \$50,000, and accepted a salary of \$1500, preferring poverty to money when he could serve his country.

Now, it so happened that it frequently poured down rain when Lafferty went to lecture, as he was often invited to do, especially for country churches. So he spoke of his lecture as "the cloud-compelling manuscript" and advised those communities that needed rain to send for him; and all who came to hear him to bring their umbrellas! Well, I thought of Lafferty at Arcadia. It poured. Dodson had a closed car and we went to the church in the downpour. To my surprise, the Epworth Leaguers were there, a splendid looking group of young people. A few others came, and we had a good time in spite of the weather.

When I was elected the General Secretary of the Epworth League, the General Conference made it the duty of the secretary to travel through the Church and organize the League, but made no provision for travelling expenses. I had this message on the Pioneers, brought my oratorical nag out of its stall, and it largely financed my ramblings from Baltimore to Los Angeles. And now and then, when Jupiter Pluvius is taking a nap and it doesn't rain, the story of the Circuit Riders helps to keep the pot boiling.

Few as they were at Arcadia, they made a generous offering, which covered expenses,—a thing that did not always happen to Lafferty; and with which I myself have had experience.

But here I am back at home. Rickey is doing well. Raulius and I discuss world affairs, but make little progress. Hoover, so far, has overlooked us.

Mansfield, La.

WHY METHODIST PREACHERS MOVE

Following are some reasons:

- (a) They don't visit;—are poor pastors.
- (b) Can't hold their own with preachers of other churches in same community.
- (c) Spend too much time in outside interests. Not enough on knees and in library.
- (d) The family, or some member of it, makes it necessary.
- (e) For a combination of reasons the charge insists on it.
- (f) Preacher asks for it.
- (g) Preacher insists on it.
- (h) Are badly needed in other fields.
- (i) Have served four years.
- (j) To open places for those who must move.
- (k) Because of weakness that inheres in all mortal beings—even presiding elders and bishops.

Now, therefore, the remedy is for all hands, from the critics down to the criticized, by the Lord's help, to improve the situations in their own spheres of activity. For then, of necessity, there will be a general improvement. To quote the immortal "pome":

Motes and Beams

Instead of finding fault
With all that isn't right,
And blaming other folks
For your unhappy plight;
Begin with Number One
And never sparing be,
And straighten out the kinks
Your neighbors likely see.
It will prove amazing
How the old world will seem
For motes will disappear
While working on your beam.

—SILAS GREEN.

EDUCATE OR DIE

By Robt. H. Ruff

Education is America's biggest business. One out of every four Americans is formally enrolled in some educational institutions. All of our States now have compulsory education laws. The question we face today is not whether our people shall be educated, but rather what kind of education shall they receive.

The State is not permitted to give religious instruction in any form. The Church alone offers guidance and training in religious and spiritual matters. Although we are doing more as a nation to educate our people than any other nation in the world, yet we have become notorious as a nation of law-breakers. Human life is cheap and there has been a decided slump in moral values. We have come far enough during the past few years to see that secular training alone is not enough. The late President Roosevelt was entirely correct when he said, "To educate a man in mind and not in morals is to educate a menace to society." The Church believes that intellectual training alone is insufficient; therefore, she has established colleges and universities wherein her sons and daughters may receive training which will fit them for leadership in both Church and State.

If we, as a Church, surrender the field of higher education, we immediately go out of the business of training a religious leadership. By so doing, we turn over the training of ministers and lay workers to other agencies which are not in

sympathy with the aims and ideals of the Church. Bishop Lewis, after years of conspicuous leadership in both America and China, said, "We may as well give up our churches as to give up our colleges."

An untrained leadership, both lay and clerical, spells certain defeat for the Church. In this day of secularism and materialism, the Church alone stands for spiritual values, holding with the greatest of teachers, that it does not profit a man to gain the whole world, if, in so doing, he loses his own soul.

The denominational college is the Church's most powerful agency for the training of a Christian leadership. Society will be saved only as it becomes permeated with the spirit of Him who said: "I am come to bring life and to bring it more abundantly." The Church college is set for the training of a leadership which endeavors to make real this ideal in every walk of life.

Therefore, the support and maintenance of the Christian college is one of the first duties of the Church. To do so will cost money and demand sacrificial giving on the part of our people. We may be assured, however, that no money which we may spend will bring in a larger return or be of more lasting service to the work of the Kingdom than the money spent for the training of a Christian leadership. The responsibility to support our Church colleges is inescapable. The Church must educate or die.

A RABBIT BIT ME

Mr. Editor: The snowfall has been quite heavy of late in both Church and State. The temptation was too great. A hunting I went. I tracked rabbits to a hollow tree. Feeling that smoking them out was unfair I used the old but honorable twist-er method. It consists of a tough switch, of sufficient length to reach Mr. Rabbit, slightly split both ways at the business end, pressed firmly against the game, twisted gently, followed by a steady pull. It worked. I felt the tug of game. I heard him squeal. True it is that more than two hundred letters have reached me of a most encouraging nature. But, alas and alack, just when my pride was rising, like the tail feathers of a peacock in May, my fall came. A rabbit bit me, sir. More, he, she, or it was an unknown rabbit hibernating at or near Bay Springs, Mississippi. I would really like to make acknowledgements to that rabbit. The NEW spelling and ribald criticism was such as to produce all but breath-taking laughter. If that rabbit will give me name and address I will express my appreciation in a personal letter. I do not like to be in debt to an unknown critic for such genuine and hilarious amusement.

JAMES H. FELTS.

Corinth, Mississippi.

AN APPEAL FOR THE OLD MEN'S HOME AT JACKSON, MISS.

We are asking you to please give the old Men's Home here a little space in your paper. We have taken in 94 old men in this home in the last four years. Sixty more are appealing to us, and we are in debt heavily on the improvements of the last three years.

This home is non-denominational, and we are asking every Sunday school, every church, lodge and the different orders of the State to give us their collections on the third Sunday in February. We are asking this of every church of every denomination.

We have men from all walks of life in this home—preachers, doctors, merchants, delta planters, and judges of the court. Somebody has to care for them. We all get old if we live long enough, but all do not get rich. The Lord is requiring this help at our hands.

Sincerely yours,

W. G. FRANCIS, Supt.

The Home Circle

FALLING SNOW

See the pretty snowflakes
Falling from the sky;
On the wall and housetops
Soft and thick they lie.

On the window-ledges,
On the branches bare;
Now how fast they gather,
Filling all the air.

Look into the garden,
Where the grass was green;
Covered by the snowflakes,
Not a blade is seen.

Now the bare, black bushes
All look soft and white,
Every twig is laden—
What a pretty sight!

—From Classroom Recitations.

ST. VALENTINE'S DAY

The fourteenth of February is called St. Valentine's Day, as the name day or feast day of eight different Christian martyrs named Valentine; that is, in the medieval church, services were held on that day in memory of their martyrdom. The custom of sending valentines or gifts has nothing to do with the martyrs, however. It happened that a springtime festival which was kept by the Romans fell on the same day. The making of gifts on that day has come down from this old festival; but the origin of the custom was generally forgotten, and in time the gifts were called valentines from the name given the day. This is a good example of the way customs survive, sometimes for centuries, among people who do not know how they arose.—The Book of Knowledge.

THE RESCUE OF SAINT VALENTINE

David looked at the counter of valentine postcards, valentines made of colored lace, and red and white peppermint candy hearts in the store. How he longed for one. But he put in his basket the sugar and tea he had come to the village to buy, tied his woolen muffler tighter, and went out of the store.

"I won't have a single valentine," David said to himself, as he started along the railroad tracks toward the farm on the edge of the village where he lived. "I don't know anybody who would send me one. There will be a valentine box in the village school tomorrow, but we won't have one, with only me and little Billy and the Brown twins in the district school."

David trudged on. He was not going to be down-hearted, but how he did wish that the rural delivery man would stop at their farm in the morning with a valentine for David Jordan.

"I ought to see the afternoon mail train coming in," thought the boy, as he passed the little tower beside the tracks where the signal man sat and worked the switches. "It will be loaded with mail bags today, full of valentines. I wish—"

Then David grinned and stopped being sorry for himself. Besides, he had seen something that made him happy.

Although it was early in February, the ice was gone from the brook and the willows that grew along the edge showed faint green. David crossed the tracks and felt the new shoots of the willow. Yes, the sap was running, and soon he could come down here with his jackknife and make himself a whistle.

As David re-crossed the tracks, he stubbed his toe on a tie and nearly fell down on the tracks. When he looked down at the roadbed, he gasped with fright. The railroad tie on which he had stubbed his toe was loose. The melting of the ice and the water overflowing from the brook had loosened the tie from the roadbed. Now, it stuck

up above the level of the tracks. David remembered that the mail train with letters and valentines was due any time.

David was a farm boy, and he knew that a safe roadbed was one of the most important things in the world. He must do something about this danger he had discovered, but could he do it in time?

"I must try, anyway!" he said to himself. "First, I will take off my red muffler and fasten it to this tree beside the tracks so that the train engineer can see it! Then I will run back to the tower."

The road was not meant for a boy's race with a mail train. There was slush and mud, and holes and stones and stumps to keep him back. But he ran as fast as his boots would let him. Finally he came to the tower.

"Flash a signal!" he cried to the man. "There is a loose tie in the road-bed back there that sticks up above the rails. The valentine mail train will be coming along soon!"

The switchman looked at his watch, and then he did things to his signals in a great hurry. "That will be all right!" he told David. "The mail is so heavy that the train is late. Thank you. What's your name?"

"David Jordan, from Hilltop Farm," David told him.

Then, as he started back towards home, he saw men come hurrying out on a hand car to fix the tie.

When Saint Valentine's Day dawned, David was out feeding the hens early, but he had no valentine. But just as he had scattered the last kernel of corn, he saw something odd in the road. There was the rural delivery cart in the Hilltop farm road and Uncle Sam sat beside the postman. The cart stopped at David's gate and Uncle Sam, no larger than he, stepped down and came in.

It was one of the village boys dressed like Uncle Sam, and he had a package of valentines for David from the boys and girls in the village whose own valentines David had brought safely to them when he saved the mail train.—Carolyn S. Baily, in Exchange.

JUNGLE TALES

Bulu Folklore

Once upon a time the tortoise built himself a village. But the hippo came and destroyed it. Again the tortoise built a village but this time the elephant came and destroyed it. He tried again and rebuilt the village but the hippo came again and destroyed it. And when he rebuilt yet again the elephant came and destroyed it again. Then said the tortoise, "This is too much! I am sick and tired of building!"

So he took a large wire cable and went to find the hippo in his home on the river. "Hello, Mr. Hippo," he said; "I have come to invite you to a pulling contest. You will pull one end of this cable and I will pull the other and we will see who is the stronger."

"All right," said the hippo. "I agree. We will have the contest early tomorrow morning."

Then the tortoise went to the town of the elephant and said, "Mr. Elephant, you have made me enough trouble and I am tired of rebuilding my town. Let us have a contest. You pull one end of this cable and I will pull the other and we will see who is the stronger."

"Agreed," said the elephant; "we will meet tomorrow morning early."

At dawn the next day the tortoise went to the hippo and said, "Now friend hippo, tie this cable tight around your body. Then I will go down the river and when you feel me pulling a little then you begin to pull with all your might and we will see who will pull the harder."

Then the tortoise went to the elephant and said, "Now friend elephant, tie this cable tight around your body. Then I will go up the river and when you feel me pulling a little then you begin to pull with all your might, and we will see who will pull the harder."

Then the tortoise went and hid in the bank at a place half way between the elephant and the hippo, and started to pull gently in both directions. The hippo felt the cable grow taut. "So! the tortoise is beginning to pull," he exclaimed; and he snorted and puffed and pulled with all his might. At the other end of the cable the elephant felt the tug, and said, "So! the tortoise is beginning to pull," and he began to bellow and trumpet and pull with all his might.

"I never dreamed the tortoise was so strong!" sputtered the hippo; while at the other end the elephant was gasping, "Whoever would have thought the tortoise was so strong!" And all the while the tortoise was peering from his hiding place between the two, watching the cable strain and twist.

The fight went on. The morning wore away, and when day was done both the hippo and the elephant were dead from sheer exhaustion, and the tortoise ran away and built his town.

—The Drum Call.

ANNIE'S DISCOVERY

"Esther Long is just the luckiest girl I know. She gets everything she wants—dolls, toys and lovely clothes—and now she has a fine new doll's house. I never seem to have anything."

Annie's face was wrinkled up in a frown.

"Annie, are you nearly ready?" called mother. "It's almost school time, and you will be late. I see Esther has driven past."

"That's it," grumbled Annie. "Esther drives to school, and I have to walk. 'Tisn't fair one bit."

Annie was all out of breath when she reached school, almost late; and more than one person stopped to look at her rosy face and brown curls as she ran.

"Let's make a snow man," suggested one of the girls after school.

Annie was busy with the rest, rolling up huge snowballs and patting the snow man into shape when a gentle voice asked, "Won't you drive home with me?" and turning, Annie saw Esther, who had been standing apart, watching the fun.

"Oh, may I?" Won't that be jolly! But why don't you help us make Mr. Snowman?" she asked in surprise.

Esther's serious little face flushed. "I mustn't," she said. "The doctor says I am not to play in the snow. Oh, I wish that I could run about and play like you!"

"Like me? Why, of course I can run and play in the snow as much as I like—but you have everything you want, and surely you must be happy."

Just then the pretty little pony cart came along, and the coachman tucked the two children in.

"Oh, isn't it lovely?" exclaimed Annie as the pony dashed off.

"Yes, it's nice; but one gets tired driving always, and it's no fun playing alone. Won't you come in some day and see my doll's house?"

"I'd love to," answered Annie eagerly, as she was put down at her own gate.

She went into the house thinking of many things poor, delicate Esther Long had to bear that she knew nothing about.

"I never thought anyone would envy me," she said to herself.—Herald and Presbyter.

JUST FOR FUN

The savage desert tribes of Africa pay no taxes, so it is a mystery what makes them savage.—San Francisco Chronicle.

* * *

"How would you classify a telephone girl? Is hers a business or a profession?"

"Neither. It's a calling!"—London Mail.

* * *

She: "Oh, James, how grand the sea is. How wonderful! I do so like to hear the roar of the ocean."

He: "So do I, Elizabeth; please keep quiet."—Watchman-Examiner.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHED BY COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Rev. Lastie N. Hoffpauir, pastor of Istrouma Methodist Church, Baton Rouge, La., called at the Advocate office on Tuesday of last week.

Rev. Theodore Copeland, general evangelist, has just closed a union revival at Rosebud, Texas. The co-operation among the churches was fine and the results were good.

The Millsaps Women's Glee Club recently entertained in the chapel of the college with its first home program of the year. Miss Magnolia Simpson is the director.

We rejoice with Rev. and Mrs. Howard E. Pfost in the arrival of Howard Philip in their home on January 30, 1930. Weight—eight pounds. His father is the pastor of our important church at De Ridder, La.

A Standard Training School will be held at Crowley, La., Lake Charles District, March 30-April 4. Mrs. W. W. Holmes, Dr. A. S. Lutz and Rev. D. B. Raulins will be the teachers. Courses are yet to be announced.

Mr. John A. Pharr of Berwick, La., served as organist at the monthly musical service, Feb. 2, of our church at New Iberia, La. Mrs. Mary Bays Serex, accomplished soprano who is well known in musical circles in New Orleans, sang two solos.

For the first time in history, it is said, an official translation of a papal encyclical or similar document into the English language has been issued from the Vatican. The English translation of the latest encyclical of Pius XI on Catholic education has just arrived in this country.

We are glad to report that some slight improvement is noted in the condition of the little daughter of Rev. J. P. Bonnacarrere. She has been for many days in a dangerously critical condition at Touro Infirmary, New Orleans. Brother Bonnacarrere is pastor on the Walker (La.) Circuit.

Rev. W. A. Swift, retiring editor of the Methodist Advocate, announces that he will be available for revival meetings during the spring and summer. Before he entered upon the work of editor, he was for ten years engaged in successful revival work. He may be addressed at Jackson, Tenn.

In sending subscriptions on Feb. 6, Rev. J. C. Rousseaux, our pastor at Lake Providence, La., writes: "We have just been allowed to open our churches here. They have all been closed since before Christmas on account of a threatened meningitis epidemic. Snow, cold and bad weather have greatly retarded the work."

On Thursday, Jan. 30, in Kirby Chapel, S. M. U., Bishop John M. Moore ordained Sante Barbieri, brilliant student of the School of Theology, from Porto Alegre College, Brazil, as an elder in our Church. Brother Barbieri was the first student to complete the entire course of study at Porto Alegre College, where he was graduated in 1926.

The editor and all the Advocate force are grateful for a cordial invitation to attend the recital on to-morrow evening at Grenada College, Grenada, Miss., of Miss Eva Mae Chapman, graduate piano pupil of the department of music. The program will include several numbers from Beethoven and Chopin. Miss Chapman is the only child of Dr. C. M. Chapman, our pastor at Holly Springs, Miss.

Rev. M. A. Burns, Sardis, Miss., writes that he would like his brethren in the two Conferences in Mississippi to know that his health has improved to such an extent that he feels justified in offering his services if any vacancy should occur. He would refer any enquirer to Rev. J. M. Bradley, Sardis, Miss. Brother Burns expects to go on the effective list in the North Mississippi Conference next fall.

Dr. William L. Duren expects to bring from the press on March 1 an illustrated, de luxe edition, limited to 315 numbered and autographed copies of his latest book, "The Top Sergeant," a story of Jesse Lee. The price to those who order now before publication of the book is \$3; later the price will be \$4. Order from Dr. W. L. Duren, 113 Fifth Street, Atlanta, Ga., or the Banner Press, Emory University, Ga.

Last Sunday's bulletin of Crawford Street Church, Vicksburg, made the following announcement: "This church has the honor of entertaining the Masonic Grand Lodge in its public meeting which will be open to all next Tuesday morning. Our church will furnish the music for the occasion." The pastor, Rev. J. L. Neill, announces that he will conduct special services in the church the week preceding Easter.

On the first Sunday in February Dr. A. M. Serex, our pastor at New Iberia, began the issue of a bulletin of the church. It is well printed, neat and attractive and shows that the church is busily engaged. We are informed that Dr. Serex is in fine favor with his people at New Iberia and that large congregations are attending upon his ministry. To date all the current obligations of the church are being met regularly.

Rev. Guy Ray, the pastor, writes: "Our church here at Mooreville (Miss.) burned on Jan. 6 at the Sunday school hour. A total loss. No insurance. The Baptist folks have given us the use of their church till we can build, which we hope to do right away. The severe winter weather has handicapped our work. But we are expecting better weather conditions soon, and will get our work organized. We are expecting a great year."

Rev. C. K. Smith, the pastor, in sending four subscriptions from our church at Crowley, La., writes that the mission study class of the church has an average of more than a hundred, and the pastor expects that the church will make a fine showing on the missionary offering. The average attendance at the prayer meeting of the church is 88. Twenty-four persons have been received into the membership of the church since Conference.

Mrs. Mollie O. Brown, a sister of Rev. Hyder B. Thomason, our pastor at Oberlin, La., died at her home in Haynesville, La., on Wednesday of last week. She was 76 years old and had been a widow for 24 years. She leaves four children. She was a consecrated Christian and died, we are told, in great peace and triumph. She had been a member of our church at Haynesville for more than fifty years. She was a lifelong reader of the Advocate.

Miss Sallie Ellis, head resident, writes: "Through the pages of the Advocate, we wish to

express our appreciation to those who so generously contributed toward the purchase of the new Ford car for the Moore Community House, of Biloxi, Miss. With the help of the car, we will be able to continue our extension work in another factory community. We are expecting great things this year. Pray for us that we may be the means of bringing more souls into the kingdom."

The missionary committee of our First Church, Greenwood, Miss., on the first Sunday in February voted to recommend to the church the continuance of the mission special directed to the support of Rev. P. J. Mieres, Vilvorde, Belgium. It is expected that the church will act favorably upon the recommendation of the committee. Mr. R. T. Jones is the chairman of the committee and Dr. A. N. Williamson, secretary. This action of the committee undoubtedly pleases the pastor, Rev. A. T. McIlwain.

From Tucson, Arizona, Rev. D. L. Coale, general evangelist, writes: "Please announce that my permanent home address is 1653 N. Kingsley Drive, Los Angeles, Calif. I am now in my second great meeting with our University Church here. I go next to Mansfield, Ark., the fourth Sunday in this month for my second meeting here. I have had six fine meetings on the Pacific Coast since Conference." Some years ago Brother Coale was the preacher in a fine union Methodist meeting held in First Methodist Church, New Orleans.

Rev. C. B. Powell, our pastor at Campti, La., writes: "A few evenings ago a couple of our ladies came to the parsonage with a great surprise. They had driven a car laden with good things to eat and parked it at the front gate. Claiming they had had car trouble and requesting that I should help them, I went to the gate and found a different situation. We appreciate this nice little pounding from our Campti Church very much. Mrs. H. Collier and Mrs. McElroy were in charge. These people are very loyal, and good to their pastor."

Rev. A. M. Shaw, our pastor at Ferriday, La., is delivering a series of sermons on a unique plan. He takes an entire book of the Old Testament, and condenses its central message in a single discourse. To date he has given "The Spiritual Message of Genesis," "The Social Message of Exodus," "The Moral Meaning of Numbers," and "The Missionary Message of Jonah." A number of the people are reading the books between Sundays, and following the expositions with great interest. He is also endeavoring to educate the prayer life of his people by distributing Dr. A. F. Smith's little book, "Talking with God."

On last Sunday Rev. H. L. Johns, the pastor, and our people of Carrollton Avenue Church, New Orleans, began the issue of a bulletin of the church. The Chalmers' Printing House are doing most excellent work in the printing of this bulletin; it is attractive in form and well filled with items of interest to the congregation. We learn from the bulletin that Carrollton Avenue Church, for the first time, will be the place of holding the district Epworth League Efficiency Institute. This institute will be held Feb. 16-21. Dr. J. B. Peters, Rev. G. M. Hicks, Rev. J. B. Grambling, Rev. E. C. Harbin, Miss Elizabeth Langford, Rev. G. W. Pomeroy and Miss Bess Sargent are announced as the speakers.

The Methodist Messenger of First Church, Shreveport, in the last issue, announced that the whole amount of \$5,650 for the Vilvorde mission special in Belgium had been raised. Dr. Thonger, head of our Methodist work in Belgium, has been receiving the whole of his support from First Church, Shreveport, and now the church will have its own building in Belgium—the William Tyndale Memorial. The Woman's Missionary Society of First Church supports a missionary at Houma, La., a missionary at Kobe, Japan, and a Bible woman at Soochow, China. Different organizations are giving a total of nine scholarships—two at Huchow, China; two at Soochow, one in Scarritt College, and four at our McDonnell School in Houma, La.

The Christian Century says: "Dr. John A. Rice, after a long and vigorous ministry in the Southern Methodist Church, is finding in the pulpit of the First Congregational Church of Tulsa a great field for his prophetic liberal ministry. Under his leadership, Boston Avenue Methodist Episcopal Church, South, launched one of the most unique building enterprises in American church history. It has been completed under the able leadership of Dr. C. M. Reeves, formerly of Little Rock. This church is a distinct departure from all previous conceptions of ecclesiastical architecture, both in symbols and lines. Recent months saw the dedication of this modernistic structure, which represents a total of over one and one-half million dollars. Architects and designers are coming from many sections of the country to appraise the artistic and spiritual values of this building."

Brother J. F. Mincy, R. F. D., Corinth, Miss., writes: "You asked for reports from prayer meetings in a recent issue of the Advocate, so I am submitting ours. Wednesday evening, Jan. 29, was very cold and disagreeable, but, regardless of the weather, we had present at Southside for the service that evening eighteen. Two of these, Mr. and Mrs. W. W. Kemp, came seventeen miles just to be at the service. It was a very profitable service, being very spiritual in every respect. A call was made for voluntary prayers, to which fourteen of the eighteen responded. While we are not reporting the large attendance just now, we believe ours is a good report. It may be well to remark that our pastor does not insist on leading the service himself, but has his laymen do that for him, and the value of so doing cannot be easily calculated."

A recent Sunday proved to be a banner day at our McDonoghville Church, over the river from New Orleans. The children who have been faithful in their attendance at Sunday school were awarded Christian Crusader pins. Miss Anna Leinhardt, the efficient superintendent, spoke of the loyalty of the members and presented the pins. Those receiving the pins are: Alice, Ellen and Eunice Clapp, and Claude Spears, one year perfect attendance; Virginia Heard, two years; Claudia, Alethea and Eveiyen Heard, three years; Betty Dunn, four years; Marguerite and Julia Cmy, and Delores Johnston, six years; Blanche Cmy, eight years, and John Leinhardt, eleven years. Rev. D. W. Poole, the popular pastor of the church, dedicated the morning service to the honoring of these faithful members of the Sunday school, who have made such remarkable records. The Sunday school has a membership of 96, and on this banner day there were 102 present.

Methodist pastors and laymen were well represented in the recent session of the Grand Lodge, P. and A. M., in New Orleans. Rev. L. N. Hoffpauir, Istrouma Church, Baton Rouge; Rev. C. C. Wier, Winnfield, La.; Rev. J. F. Foster, Bunkie, La.; Rev. F. N. Sweeney, superannuate of Franklinton, La.; Rev. James T. Harris, Rochelle, La.; Rev. J. M. Alford, St. Mark's, New Orleans, and Rev. R. H. Harper, of New Orleans, attended the Grand Lodge sessions. Quite a number of Methodists are to be found among the officials of the Grand Lodge. Among the past grand masters, Judge Prentiss B. Carter, James H. Rowland, H. H. Bain, Haney B. Conner and John W. Armstrong are Methodists. John A. Davilla, who has served for many years as grand secretary, is a Methodist. Mr. David Haas of Bunkie, La., who was elected grand junior warden at the recent session of the Grand Lodge, is a Methodist. Rev. R. H. Harper is entering upon his seventh year as grand chaplain. Of other grand Masonic bodies, it is interesting to note that John B. Parker, a Methodist, brother of Drs. F. N. and F. S. Parker of our Church, is grand recorder of Ku Klux Templar. Dr. John F. Foster begins his eleventh year as grand chaplain of Royal Arch Masons, and was recently elevated to a similar position in the Council. The editor of the Advocate is beginning his third year as grand prelate of K. T.

Rev. J. B. Shearer, pastor of Louisiana Avenue Methodist Church of New Orleans, was in the office last week and handed in the subscription of Mr. Logan W. Pigott, president of Gentilly Club. Mr. Pigott leads the club in being the first to subscribe for the Advocate. He is a very enthusiastic worker in the Gentilly community in developing Methodist activities.

SUBSCRIPTIONS RECEIVED

To February 11

Louisiana Conference

Previously reported 68

Baton Rouge District

Rev. Wm. Schulte, Kentwood 2

Dr. F. L. Wells, Baton Rouge 29

Rev. A. M. Wynne, Zachary 1— 32

Lake Charles District

Rev. C. K. Smith, Crowley 4— 4

Monroe District

Rev. J. C. Rousseaux, Lake Providence 3 3

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER

GENERAL WORK, BOARD OF MISSIONS.

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

New Orleans District

Mr. M. B. DePass, Second Church, (Rev. I. W. Flowers, Pastor) 1

Mr. R. H. Nestler, Epworth Church, (Rev. Guy M. Hicks, Pastor) 1

Rev. D. W. Poole, McDonoghville 6

Mrs. J. B. Rumph, Rayne Memorial Church (Dr. O. W. Bradley, Pastor) 2— 10

Ruston District

Rev. K. W. Dodson, Arcadia 1

Rev. L. P. Moreland, Bernice 1

Rev. R. H. Staples, Marion 3— 5

Total Louisiana Conference 122

MISSISSIPPI CONFERENCE

Previously reported 16

Brookhaven District

Rev. W. B. Alsworth, Tybertown 1

Rev. Wesley Ezell, Scotland 2— 3

Hattiesburg District

Rev. A. J. Boyles, New Augusta 9— 9

Jackson District

Rev. G. E. Allen, Benton 16

Rev. H. S. Westbrook 1— 17

Newton District

Mrs. Myrtle Triplett, Carthage, (Rev. M. L. McCormick, Pastor) 1— 1

Seashore District

Rev. G. A. Broadus, Escatawpa 1— 1

Total Mississippi Conference 47

NORTH MISSISSIPPI CONFERENCE

Previously reported 70

Aberdeen District

Rev. R. T. Hollingsworth, Woodland 1— 1

Columbus District

Rev. A. J. Henry, Caledonia 1— 1

Grenada District

Rev. A. W. Bailey, Sallis 2— 2

Total North Mississippi 74

Grand total 243

MISSIONARY BRIEFLETS

A generous check sent by the children of the Sunday school of the First Methodist Church of McKinney, Texas, helped to bring Christmas cheer to the children of the little Sunday school in Poznan, Poland, according to the Rev. Charles T. to the children of the little Sunday school in Poznan. Not only did the check help to bring Christmas to the children of the little Methodist Sunday school in Poznan but to a number of other poor children, whose parents were not only poor but some of whom were out of work.

During the Christmas season just past, Methodists of Belgium did more charitable work than at any Christmas in the history of the Mission. It is estimated that not less than 25,000 francs were spent for the Christmas celebrations and charity, every centime of which came from the local congregations. This is more remarkable when taken in connection with the fact that during the special drive for the Methodist orphanage in Brussels in December the sum of 21,000 francs was collected.

NOTICE TO OUR SUBSCRIBERS!

By special arrangement with the author, we are now in position to furnish our subscribers with a copy of Dr. W. L. Duren's

BIOGRAPHY OF FRANCIS ASBURY

270 Pages, Bound in Cloth, for only \$1.50, under the following conditions:

Send us \$3.50 and receive a copy of the book by mail and a year's subscription to the New Orleans Christian Advocate.

Any of our subscribers can secure this book, which sells for \$3 at book stores, for \$1.50 simply by adding \$1.50 to the subscription price when renewing.

Any subscriber who paid his subscription since the 30th of October, 1929 (the date of convening of the North Mississippi Conference), can secure a copy of "Francis Asbury" by sending us a post office or express money order for \$1.50, or for \$1.50 in stamps of 1 or 2-cent denomination. (If check is sent, add 10 cents.)

"Francis Asbury is the most distinguished man that the Methodist Church in America has ever produced, and the most important preacher that our country has ever seen." He was the first Bishop, and it is said that "he wore himself out in the service of God." "Probably no man of the pioneer days has a more distinct claim to the grateful homage of the American people than Francis Asbury."

Rev. W. L. Duren, the author, is well known in Mississippi and Louisiana. He is now serving as pastor of St. Mark Methodist Church at Atlanta, Ga.

If you are not acquainted with the life and labors of Francis Asbury, pioneer of Methodism, your education has been sadly neglected. Here is offered an opportunity to secure a copy of one of the most interesting books dealing with the founding of Methodism in America, at half price.

Send orders to New Orleans Christian Advocate, No. 512 Camp street, New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORY OF REV. W. D. BARRETT

Who Went to Heaven Jan. 21, 1929

One year ago this sad day.

We stood beside your bed,
Our hearts were crushed and broken
When we saw you had passed away.

Dear Darden, we miss your face.

We miss your loving smile,
Our home is not as happy:
For there is your vacant place.

Your voice is hushed and stilled.

The burden of your absence is
heavy;

A place is vacant in the home
That never can be filled.

How we miss you none can tell—

Oh, so hard was the parting;
But we hope to meet you later,
For we know in heaven you dwell.

There all will understand—

They're blest "who die in the Lord,"
And we shall be together
And hold your loving hand.

The flowers will soon decay

That we lay upon your grave.
But our love for you, dear Darden,
Will never fade away.

—His Wife and Daughter.

Whereas, God in his infinite wisdom has, by death on November 24, 1929, been pleased to take unto himself our friend and brother, T. G. JAMES, Sr.; and whereas, we are deeply grieved by the death of our brother, he it

Resolved, That we have suffered a great loss of this splendid man and church member.

Be it further resolved, That we appreciate and realize in the deceased the high conception of good citizenship and Christian character as exemplified in his personal life.

Be it further resolved, That the Methodist Church of Webb of which he was a member and the North Mississippi Conference will greatly miss his faithful service and devoted interest in all matters pertaining to the advancement of the affairs of the Church.

Resolved, That we, in Quarterly Conference assembled, extend to the bereaved family our heartfelt sympathy in this their sad bereavement.

Resolved, further, That a copy of these resolutions be spread upon the minutes of this conference and that a copy of same be mailed to the family of the deceased and a copy be sent to the New Orleans Christian Advocate for publication.

Signed by: W. J. Stephens, R. L. Ward, J. J. Brelaw, Committee on Resolutions.

Webb, Miss.,
Feb. 4, 1930.

"Asleep in Jesus." This is certainly true of Mrs. MARY PERRY, who quietly, suddenly, left this world Jan. 30, 1930. Thus ended a life of a little more than the allotted time, three score years and ten. A kind, considerate, lovable lady was Mrs. Perry, truly a living example of the Golden Rule. As a member of the Methodist Church for years, she constantly reflected the teachings of her Lord and Savior. Her life was her testimony and none better can be found for, "By their fruits ye shall know them." Mrs. Perry met death with a smile on her face and joy in her heart, because she had implicit faith in the only one who has as yet conquered death and the grave, Jesus Christ. The loved ones who remain to mourn her loss realize that she awaits them in heaven, because she had prepared herself for that home over there. The empty chair made vacant by this good woman can never be filled nor her place taken, but she had need of rest, so God took her. There she is anxiously waiting. Interment took place in Perretown cemetery, where many friends and relatives gathered to pay their last tributes of respect, love, and honor. We left her there, "Asleep in Jesus." Her Pastor.

DERWOOD L. BLACKWELL.

Whereas, it has pleased God to take unto himself and from our midst Brother B. L. NEAL; and whereas we deeply sympathize with his bereaved family in this their great loss in the death of their loved one on January 9, 1930, and realize that we have lost a faithful and useful member of our church; therefore be it

Resolved, That in the death of B. L. Neal the Methodist Church has lost a faithful member, and an efficient officer, for in him there was all that goes to make a good church member—one who was faithful, diligent and fervent in spirit, serving the Lord with gladness; one who loved his church and delighted to render service therein and one whose highest ambition was to see the work of the church prosper.

Resolved, further, That we, in Quarterly Conference assembled, extend to the bereaved family our sincere sympathy and condolence in this their sad bereavement, and commend them to Him who doeth all things well.

Resolved, further, That a copy of these resolutions be spread upon the minutes of this Conference, and a copy be mailed to the family of the deceased brother, and a copy be mailed to the New Orleans Christian Advocate for publication.

Signed by: W. J. Stephens, R. L. Ward, J. J. Brelaw, Committee on Resolutions.

Webb, Miss.,
Feb. 4, 1930.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

MRS. ROBERT GILDEROY PORTER

Helen Walton, relict of Robert Gilderoy Porter, was born at Cotton Gin Port, Monroe County, Mississippi, March 8, 1849. She was married to Brother Porter September 25, 1869 and passed away at the home of her daughter, Mrs. Helen P. Woodward, at 10 o'clock a.m., at Starkville, Miss., where her remains lie buried beside those of her husband.

Five children have preceded her to the life beyond. She is survived by five children: B. A. Porter of Memphis, Tenn.; B. B. Porter of Tuscaloosa, Ala.; A. K. Porter of New Orleans, La.; Mrs. Helen P. Woodward of Starkville, Miss.; and Mrs. Alice P. Hawkins of Memphis, Tenn.; and by 27 grandchildren and 11 great-grandchildren.

For 48 years, from 1869 to 1908, she shared the fortunes of her husband as a traveling Methodist preacher. I have known Sister Porter since 1874. I have been in her home as the intimate guest of her revered husband. I have been her pastor. And so it has come about that I have known her through a large part of my life. I have never known a more uniformly sweet and lovable woman. This uniformity of goodness renders it difficult to picture her like. With unwavering sweetness and gentleness and ever present self control her home life went on with unbroken smoothness. I never saw her out of patience. I have never heard her criticize anyone. She was a devoted wife and mother, an efficient housekeeper and homemaker. She was a helpful and sympathetic preacher's wife. She was a consistent and consecrated Christian. What more can be said? The saving grace of the world lies in the silent unnoted lives of the unselfish and the good. She enters now into her eternal reward.

N. G. AUGUSTUS.

Pontotoc, Miss.,
Jan. 21, 1930.

"HE IS THE SPIRIT OF TRUTH"

By Mrs. A. B. Rosson

"Abide in me, and I in you." "Abiding in Christ means a constant receiving of his Spirit," a life of unreserved surrender to his service. As the vine branches constantly draw the sap from the living vine, so we are to cling to Jesus, and receive from him by faith the strength and perfections of his own character.

"He that abideth in me," said Jesus, "and I in him, the same bringeth forth much fruit, for without me you can do nothing." When we live by faith in the Son of God, the fruits of the Spirit will be seen in our life; not one will be missing. Galatians 5:22. A profession of religion passes me in the church, but the character shows whether they are in connection with Christ. If they bear no fruit they are false branches, and every branch that beareth fruit He pruneth it, that it may bring forth more fruit. The pruning will cause pain, but it is the Father who applies the knife. He works with no wanton hand or indifferent heart. Those branches that are hanging low must be cut off, so they can catch to the main body and reach heavenward and find support in God. Therefore the

husbandman prunes away the harmful growth that the fruit may be richer and more abundant.

"The words of Christ are Spirit," and they are life; receiving them you receive life of the vine. Therefore, let us trust in Jesus and try to obey his commandments so we can bring forth much fruit. How can we do this? By studying his word and having faith in him is the great safeguard in time of trouble.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).



2000 Men to Stop a Trickle

FOR miles and miles the levee stretches its protecting length. City and village and farm lie snug and safe behind it... but suppose that the searching, lapping water finds one spot where even a tiny trickle might pass through, how long before an army of men is fighting a raging torrent?

Grave vaults, as well as levees, must be impervious to water. The Clark Vault offers this positive protection.

Made of metal—specially processed 12 gauge Armco Ingot Iron or Keystone copper steel—the Clark is absolutely non-porous. Using the principle of the diving bell, the Clark does not depend on man-made locks and seals.

All seams are double welded inside and outside. Each Clark is tested under 5,000 pounds of water and carries a 50-year guarantee.

Solid copper, 10 gauge in thickness, is used in making the beautiful Clark de luxe model. It is guaranteed perpetually.

Clark Vaults can be obtained through better funeral directors everywhere, in the following models: Gray and White Lacquer Finish—Silver Tone and Copper Finish—Cadmium Plated by Udyline Process—De Luxe, 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all.

THE CLARK GRAVE VAULT CO.,
Columbus, Ohio

Western Office and Warehouse, Kansas City, Mo.



This trade-mark is on every genuine Clark Vault. It identifies the vault instantly.

Cuticura
SOAP
For Cleansing
and Purifying the Skin
The standard of excellence for 40 years

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janle Drake Cooper, Church Hill, Miss.

LETTER FROM MRS. ALFORD

January 31, 1930.
McComb, Miss.

My Dear Missionary Women: Am so glad to state to you that according to Mrs. Jno. T. Sharp's report, we, as a Conference, met our entire obligations to Council. Our pledge was \$29,936.

This was made possible by the splendid co-operation of our membership and several personal gifts as we closed our 1929 year's work.

Aside from our Council Pledge, we have done splendid work within the bounds of our Conference. A detailed report will be given at our annual meeting, which will be held in McComb Centenary Methodist Church April 8-11. Let each member be much in prayer for this Conference, that God's Holy Spirit may anoint us anew for the great task to which we have been called.

Our Conference Historian, Mrs. B.

To End a Cough In a Hurry, Mix This at Home

To end a stubborn cough quickly, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles. Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

"A Wonderful Help"



Mrs. Stone

Alexandria, La.—
"My parents always used to take Dr. Pierce's medicines and when I was nearly grown they gave me some of the 'Favorite Prescription,' and I remember distinctly how I was benefited by it. I became stout and well and developed into womanhood that way."

"Again just last year, during an expectant period, I took a few bottles of the 'Prescription' and it was of wonderful benefit and help. I'm always glad to recommend Dr. Pierce's medicines."
—Mrs. G. W. Stone, 1419 Elliott St.
Fluid or tablets. All druggists.

Send 10c to Dr. Pierce's Invalids Hotel in Buffalo, N. Y., if you want a trial package of Prescription Tablets.

F. Lewis, writes that the "Mississippi Conference History" is now coming from the press. Mrs. Lewis has put much time and effort into the writing of this book, and I am sure the "History of the Woman's Work in the Mississippi Conference" will prove a welcome addition to the libraries of all Methodist church folk. Surely each of our women will want this volume. The price is 50c in cloth binding and 35c in paper binding. I am suggesting to our district secretaries to take the matter up in their respective auxiliaries and put over the sale in a big way. I am asking for your co-operation in working for the Voice during February, the last month of the special Voice campaign. By united effort we shall be, at the end of February, much further on toward our goal, which is, "The Missionary Voice in every Methodist home."

Let each missionary president plan carefully for the making of our pledge for 1930. What a blessed privilege we have of sharing Jesus Christ with the entire world!

Giving is living. "That man may last, but never lives, who much receives and nothing gives."

Thanking you again for your loyal co-operation, I am,

Yours cordially,

MRS. L. W. ALFORD.

NEWS ITEMS

At Covington, La., the following officers of the Missionary Society of the Methodist church were installed at their Sunday meeting: Mrs. W. K. Rust, president; Mrs. Y. L. Fontenot, vice president; Mrs. Alton Smith, secretary; Mrs. Roland Young, treasurer; Mrs. T. E. Bruning, corresponding secretary; Mrs. Walter Jones, leader of the Junior Epworth League; Mrs. L. J. Nicolle, chairman of local work, and Mrs. O. G. Price, chairman of supplies.

After a recent monthly business meeting, the women of the First Methodist Church of New Orleans made a trip to St. Mark's Hall, in connection with their mission study work.

At Carrollton, Miss., the first meeting of the year was devoted to a program on "Characteristics of the Approved Life." Those who took part in this discussion were Mrs. Smith Turner, Mrs. Suydam, Mrs. Hansborough, and Mrs. Marshall.

Miss Mary Ella Prizzell has been elected leader, and Mrs. R. D. Hines secretary for zone 4, Jackson District, for 1930.

The first general meeting of the year of the Belzoni Missionary Society was attended by fifty members of the auxiliary. The new president, Mrs. V. B. Montgomery, presided. Much enthusiasm was manifested and great interest taken in a report given by Mrs. B. P. Brooks, who had just returned from an executive committee meet-

ing of the North Mississippi Conference Missionary Societies at Winona. Mrs. Brooks reported that the Greenwood district was leading all other districts in the North Mississippi Conference, and that the Belzoni society was leading all other societies in the Greenwood district, all of which gives that society a high rating and percentage.

* * *

At the first meeting of the year at Magee, Miss., two new names were added to the roll. Each new officer outlined her plans for the year's work.

FELLOWSHIP

A belief in the unity of Christian endeavor prompted the ladies of the Mary Anderson circle of the Baptist W. M. S. of Brookhaven, Miss., to invite the members of all missionary societies of the town to meet with them in their first general meeting of the year 1930. The response to the invitation was gratifying, indicating harmony of purpose and a desire for Christian fellowship.

A very interesting program, over which Mrs. S. N. Alford, leader of the circle, presided, had been arranged, in which the ministers of the town were given topics for discussion: "Prayer as a Foundation of Missionary Achievement," Dr. J. A. Smith; "The Importance of Mission Study," Rev. H. E. Bush; "Stewardship of Possessions Fundamental in Missionary Achievement," Rev. H. V. Lofquist; "Be Ye Steadfast," Rev. A. F. Crittendon. Dr. Smith, through no fault of his own, was absent. The other topics were interestingly and earnestly presented to the audience of ladies and were heard with evident appreciation.

Miss Graco Lynn Kees gave a reading, "It Takes a Heap o' Living to

Make a House a Home." Mrs. Dean gave an organ number and played the piano accompaniments for congregational singing of hymns. A brief business session conducted by Mrs. Purser, president of the auxiliary, gave evidence of active and earnest work.

Rev. I. H. Anding led in a devout prayer and pronounced the benediction.

That this meeting was a step toward Christian ideals was felt by those present as cordial greetings were exchanged at the close.—Lincoln County Times.

(Continued on Page 15)

Mother!

Baby's Best Laxative is
"California Fig Syrup"



When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste. Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

How A College Athlete Keeps Himself Well

BOB DEMING of Colgate, claims that a sensible method of health has really made life a pleasure for him. Mr. Deming writes that at first he could not believe this simple thing was the cause of his buoyant spirits. Finally, however, he had to admit that it was Nujol which was keeping him well, besides giving him, as he says, "five times the vitality."

"Believe me," he says "having free and regular bodily elimination makes all the difference in the world to a diver as well as to any other athlete. I can't afford to be nervous, sluggish, or depressed while diving. It just isn't done! I would like to urge any one, whether they think they are in good health or not, to give Nujol a try-out. It certainly can't do any harm, and I'll bet it would make them feel a hundred per cent better. It's worth trying!"

Mr. Deming has just about told



Robert O. Deming
fancy diver on Colgate University Swimming Team.

the whole story. He is right in believing that Nujol contains no drugs, no medicines of any kind. It is tasteless and colorless as pure water. It is simply harmless internal lubrication, which your body needs as much as any other machine. Regularly as clock work, Nujol cleans out of your body those poisons which we all have, and which make us low in our minds, tired, headachy, and below par.

The way for you to find out how much better Nujol will make you feel is to try it for a few days. You can get a bottle in a sealed package at any drug store. It costs only a few cents, but it makes you feel like a million

dollars. Do you know how many thousands of people keep themselves well and happy just by using Nujol? Why shouldn't you feel well all the time? You can! Get yourself a bottle of Nujol today!

Sunday School

LOUISIANA CONFERENCE

Rev. H. L. Johns, vice chairman of the Conference Sunday School Board, has made a comparative study of Sunday School Day observance during 1929 and 1928, and reports 114 schools out of our 313 observed School Day last year—13 less than the year before. The 199 Sunday schools in our Conference which did not observe Sunday School Day last year we hope will be the first to observe this year. The Discipline of the Church makes it the duty of the presiding elder, pastor, and the local Sunday school superintendent to see that this day is observed in each Sunday school.

Two requests for the new Programs of Work reached us this week. One from Keener Memorial, Baton Rouge. Rev. H. W. Jordan of Gordon Avenue, Monroe, writes: "Please send to me 'C' Type Program of Work for our Sunday school, also the special booklets on the various departments."

Rev. A. R. Hoffpauir of Plaquemine, writes: "Yours received. Always glad to have you and all my brethren of the Louisiana Conference visit us in our work of the kingdom. We need above everything a 'council meeting,' or official meeting, regularly, which I have never been successful in having. This is needed to inspire a more definite preparation on the part of the officers, and especially, the teachers."

Rev. L. W. Cain, presiding elder of the Baton Rouge District, writes: "Mailing out between 20 and 25 letters announcing your (our) meeting here at First Church next Sunday, at 2:30 p. m. You will come on with me in my car from Plaquemine after preaching at 11:00 a. m. Quarterly Conference at 11:45 a. m. and dinner. We can make the connection okay. Bring along your biggest sermon. Trusting for a fine attendance at this 2:30 p. m. meeting Sunday at First Church."

Sunday, Feb. 2, we visited Hineston, a country church on the Melder circuit, in the Alexandria District. Mr.

W. S. Terry, brother of Rev. W. A. Terry, of the Mississippi Conference, is superintendent of the Sunday school. The type of work done in this rural Sunday school is very fine. They have had several training schools, holding the sessions of the school in the public school building. We were impressed with the preparation given the Worship Service. Noon-day hospitality was enjoyed in the home of Mr. and Mrs. W. S. Terry. Their children, Miss Maxine and Sam, are off at college, one at Normal, and the other at our State University.

The date of the Fifth Standard Training School for Opelousas is April 13-18, with the following courses and instructors: "The Sunday School," Rev. John C. Chambers; "Primary Department Administration," Mrs. W. W. Holmes, and "Methodist Beliefs" (Cokesbury), Dr. A. S. Lutz.

Rev. W. R. Harvell, presiding elder of the Minden District, was a welcomed visitor to our city last week. We had a fine conference with him concerning Sunday school work for his district, especially plans for sub-district meetings, the first of which is dated Feb. 23, at 2:30 p. m., at Rochelle. The district secretary of the Minden District is Dr. F. C. Wren, a member of the Conference Board.

Mrs. W. W. Holmes, Conference elementary superintendent, is visiting in the Shreveport District this week in the interest of the Elementary work. She will be in the Minden District at Winnfield on Feb. 12. Mrs. Holmes is hard at work in promoting district and sub-district organizations.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE

We have had three District Sunday School Institutes this past week. The first meeting was at Quitman for the Meridian District. It has been raining for some time and the roads have been in bad condition. For a day or so before the institute it seemed we were to have good weather. I was to be with the Fifth Street workers' council with Miss Spratt to present the vacation Church school work. We went to the depot to find that the train was four hours and forty minutes late. Miss Spratt caught the Panama Limited for Memphis and went home and we got the local train for Meridian. It began to rain and the longer we waited the more it rained. At Meridian they told us the roads were impassable and that we had best stop in Meridian and call up the folks and have an institute there but we talked with Brother Mellard and he said that Quitman was ready and that they would be disappointed. So we caught the early morning train and got to Quitman about four o'clock. We went to the hotel to wait for daylight. About 9:15 we went to the church and one or two had gathered. Soon some came in from Cooper's Chapel and then the local train and the Waynesboro and Shubuta and Bucatunna representatives came. Then one and two at a time they continued to come until 11 of the pastors had arrived and representatives from ten Sunday schools. Fifty-five were present. It would have been bad business

for us to have missed this meeting. We had a wonderful meeting. The weather cleared, the day was beautiful, and the roads that were impassable yielded to about six or seven cars. Brother O'Neil was greatly cheered and the Sunday school workers were delighted.

The following were the officers elected for the ensuing year: President, Rev. T. J. O'Neil, Meridian, Miss.; secretary, Rev. Jas. F. Campbell, Meridian, Miss.; superintendent of leadership training, Rev. B. L. Sutherland, Meridian; elementary superintendent, Miss Madge Stuart, Meridian; adolescent superintendent, Mrs. C. W. Cockran, Meridian; adult superintendent, Mrs. O. B. Kerr, Landerdale, Miss.; missionary superintendent, Mrs. H. F. Smith, Quitman, Miss.

Thursday the Brookhaven District Institute was held at Hazlehurst. This was as pretty a day as we could have had. Nineteen of the pastors were present. Nineteen Sunday schools had representatives present with a total attendance of 130. This is the largest attendance we have ever had at a Brookhaven District Sunday School Institute. The sectional meetings reported a fine representation in their groups and unusually good programs. The institute voted to hold its next meeting at Pearl River Avenue Church, McComb, Miss.

The following officers were elected: President, Rev. J. Lloyd Decell, Brookhaven; secretary, Mr. John R. Goza, Magnolia; superintendent of leadership training, Rev. G. F. Winfield, Brookhaven; elementary superintendent, Mrs. John H. Green, Barlow; adolescent superintendent, Mrs. Maggie Flowers Ewing, Wesson; adult superintendent, Mrs. C. A. Buttersworth, McComb; missionary superintendent, Mrs. Edgar Goodwill, Osyka.

Those attending the institute took part well and the time passed all too quickly.

Friday the Vicksburg District Institute met at Port Gibson. There could hardly have been a better day for our meeting. Fifteen pastors were present; 98 delegates represented 14 Sunday schools. The total attendance

HART SCHAFFNER & MARX
Clothes for Men Now Sold at
HOLMES MEN'S STORE
Separate Entrance on Bourbon Street

Phone, MAin 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

was 105. There may have been others there but these are all we got record of. The meeting was such a success that the institute voted to meet again next year at Port Gibson. The Group meetings were well attended and most interesting.

The following officers were elected for the year: President, Rev. L. E. Alford, Vicksburg; secretary, Rev. D. P. Blackwell, Rosetta; leadership training superintendent, Rev. J. L. Neill, Vicksburg; elementary superintendent, Mrs. James McKeown, Vicksburg; adolescent superintendent, Mr. R. E. Selby, Anquilla; adult superintendent, Mr. F. H. Henderson, Vicksburg; missionary superintendent, Rev. J. E. Williams, Vicksburg. Mrs. Nesbitt, Jackson, Miss., led the adolescent section meeting at Hazlehurst, with the aid of Mr. O. C. Hull. We were happy to have Mrs. Nesbitt with us and the representatives complimented her very highly. Prof. Nesbitt rendered valuable service to us in the meeting at Port Gibson. Miss Denson, the office secretary, was privileged to attend the Port Gibson meeting.

We thank God and take courage for this very fine showing in the institutes. We are trusting that the good weather will hold and we will be able to have a good Fourth Sunday this month. Our work needs the money and the people need the information of the Missionary Program.

I want to again call attention to the series of leaflets on Evangelism. It is well for all Sunday school workers to read them and the reading of them

OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

BOHNE & WILT, Booksellers and Stationers, 1828 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Portfolios, School Books.

NEW STYLE NEEDLE BOOKS

Newest, most attractive books made. Contain complete assortment of best Sewing Needles. Price 25c, or five books for \$1, postpaid. W. H. Dutton, Box 1203, Little Rock, Ark.

will prove helpful to all the Sunday schools.

Every week Sunday schools send in acceptance cards. We are glad of this and are trusting that more Sunday schools will accept the new Programs of Work and begin to use them.

Those who desire to have vacation Church schools and Cokesbury schools this summer should write to us right away and make arrangements for this work. We are going to be limited in our aid for this work and will of course seek to render aid where it is first asked. We have workers ready to serve and are waiting only for those who desire the work. Let us know and make out the schedule. Mr. Hull has been greatly hampered in reaching those who have asked his aid because of the weather. We trust that he will be able to travel from now on.

Pray earnestly for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Lord, teach us to pray as much as Jesus prayed, to pray as much as this poor old world needs for us to pray. Before we can begin to win the wanderer next door to us we must pray; before we can check the deadly effects of a spurious so-called gospel we must pray; before we can witness and experience the power of Pentecost, we must pray. Knowing this, why is it

DROVE POISON OUT

Constipation Troubled Alabama Lady Until She Had Taken Black-Draught, Then Felt Fine.

Florence, Ala.—"For two years, I suffered with pains in my back and head," writes Mrs. J. E. Sloan, 810 Park Street, this city.

"I felt dull all the time, and was not able to do anything.

"I was constipated most of the time. My complexion was bad and I had no appetite.

"An old lady advised my father to give me Black-Draught. As quick as she told him, he got it for me. I took Black-Draught three times a day for three weeks, and I began to feel like a different person. I developed a good appetite; the poison left my system, and I felt fine.

"I thought my trouble came from constipation, and as soon as the cause was removed, I got all right.

"Since that time, I have tried to keep a box of Black-Draught in the house, as I find it corrects biliousness and relieves sick headache. It is our family medicine."

Constipation dams up poisons in the bowels, causing their bad effects to be felt in other parts of the body.

At the first sign of constipation, take Theford's Black-Draught. Costs only 1 cent a dose. NC-215

THEFORD'S BLACK-DRAUGHT
For Constipation,
Indigestion, Biliousness

SIKES' EARLY BIG BOLL PEDI GREED COTTON SEED fruits thick on the stalk—1250 pounds seed cotton makes 500 pound bale. Extra Early Big Boll—5 lock. Staple standard and better. Write for price and free literature. M. H. Sikes Seed Company, P. O. Box 244, Atlanta, Ga.

we do not tarry before the throne of grace until the Holy Spirit comes upon us in power? Fortunately, God is not waiting for the entire membership of the Church to tarry before him, but he will hear and answer a small group. Regardless of what others may or may not do, let us pay the price that must be paid to release the mighty energies of the Spirit upon the entire Church. We may be religiously saying our prayers as we have done for a long time, but we are not praying as much as Jesus prayed. When we really pray something must happen that would not have taken place otherwise. We have but one problem and that is a prayer problem. —Do this and our Lord will bring in his kingdom in power. We must pray or perish.

If we were in a normal condition in our Church there would be thousands who would ask for literature on Evangelism, and these thousands would pray and work day and night to win the boys and girls to Christ. If our leaders are not in the condition to lead, are we guiltless if we fail to do what our Lord expects of us? The Lord Jesus Christ is our leader in bringing others to a saving knowledge of his grace. If the Spirit leads, do not be afraid to follow him. Why not take a card and write me for leaflets on Evangelism and do the thing that is most needed? May the Lord help us.

Read your Program of Work to see what is said about leadership and training. One item of prime importance for the Greenwood District and those places that are planning for Training Day early in March. This project will not be in the way of anything else, but will help stimulate other projects. The thing to do is to send for the leaflet on Training Day in the Church for detailed information, or simply use the material in any one of the Programs of Work. It will be useless to undertake this unless you pray until there is a divine restlessness in the soul. The reason we hate to work is, we do not pray. Laziness, indifference and the like are symptoms of prayerlessness. The biggest objection to the Program of Work is, there is no short cut or workless way of bringing in the kingdom.

One of the forward steps we are to take is to induce the presiding elders, pastors, and superintendents to observe Sunday School Day so that it will count for more than it has in the past. At a recent meeting of the Conference Sunday School Council, composed of the Executive Committee of the Board and the presiding elders, it was decided that we would ask the pastors to present Sunday School Day to the Elementary Department, to the Adolescent Department, and the Adult Department, and ask each of these groups for a contribution for Sunday School Day. Last year we contributed about \$1400. We must ask for at least \$2000. What do we want with this extra offering? We want to employ an elementary superintendent to hold institutes with the elementary workers, that they may receive the help they so much need. We want to use this offering to extend our training work until every teacher has a chance to do better work. The Sardis and Greenville Districts are hoping to have District Training Week, so that the small-

est school may have one or more teachers in these schools and classes. The men in the Grenada District at the pastors' meeting held at Winona pledged their full support. The Grenada District is planning to lead the Conference in this worthy enterprise. We are counting on all elementary workers to help make this a big success this year. Think of it, fifty charges in the Conference reported the deadly sum of nothing to help give the children a living chance.

OAK RIDGE GIVES PASTOR GRACIOUS POUNDING

So often we hear people speak of the "good ole days," but I am well pleased with the "to-day"—especially when I am fortunate enough to serve as good a people as I am serving this year. They are spiritual, intelligent, courteous, and, last but not least, liberal. Especially so when it comes to pounding the pastor (an old-modern Methodist custom.) It all came about this way:

I received a 'phone call telling me to come to Brother Rolf's and get some things that were left there for me. Now you may know I hurried. When I arrived, his hall was so full of fine things to eat that I couldn't tell whether I was in a grocery store or a cafeteria. Cases and cases of canned fruits, vegetables, meats, etc., flour, sugar, coffee, soap, cakes, etc., and, well, I can't begin to tell you what all we did receive. I loaded my car down—I mean down, too—and still had to go back for five more boxes, so you can imagine the amount. Anyway my grocery bill will be minus for several months.

Now, my friends, there is no need for me to tell you the little wife and I are thankful to our brothers and sis-

WESLEYAN COLLEGE

Chartered 1836

OLDEST CHARTERED COLLEGE FOR WOMEN IN THE WORLD

A Christian College with highest standards. Wesleyan is on the approved list of every standardizing agency in America. Finest athletic and musical advantages. Limited number of scholarships for worthy students.

Twelve magnificent buildings in brick and marble, ultra modern and fire-proof, on a spacious campus of 170 acres. 400 Boarding students accepted.

CONSERVATORY OF MUSIC AND SCHOOL OF FINE ARTS—under same control as Wesleyan College, occupies former college plant, seven imposing buildings in the heart of the city. 300 Boarding students accepted.

For Catalog and View Book address the Registrar

700 students
(Carefully selected)

WESLEYAN COLLEGE

Macon, Ga.

70 officers and teachers
(Highly trained)

ters for their kindness, and we want to tell our fellow-ministers that we hope they are all as happily stationed this year as we are.

A. C. LAWTON.

SWEETEN ACID THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heartburn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali, in the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

Be sure to get genuine Phillips Milk of Magnesia. A less perfect product may not act the same. All drug stores have the generous 25c and 50c bottles. Full directions for its many uses are always in the package.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.



BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: This week has been Junior-Hi-League week with all of our chapters. I hope your League did some cultivation work in this important phase of our work. I was certainly glad to find that every Methodist Church in Shreveport now has a Hi League and they are surely an enthusiastic crowd. I met with the First Church Hi-Leaguers on Thursday evening just preceding a meeting with the Senior City Union Cabinet. The Senior Leaguers of Claiborne invited me to a Valentine Party on Friday evening and they had a jolly crowd present and the jolliest evening ever. I also attended Claiborne church at the evening hour Sunday and heard Reverend Carl Lueg deliver an inspiring sermon. Claiborne Leaguers have the reputation of being about the best in the city. They

have a job keeping that reputation just now as other chapters are forging forward. While attending the joint program at Noel Memorial Sunday evening with the Hi Leaguers in charge I witnessed one of the best devotional services I've listened to in some time. It was best because it was well planned, well rendered, very spiritual and therefore most impressive. I am sure that Miss Louise Mitchell, their Counselor, is proud of such a group of young people and they are fortunate to have her as Counselor. Mr. Preston Petty, the president, realizes that his is a great task.

Monday I went to Mansfield to consult with Dr. Raulins about some Assembly plans. I always enjoy going to the College and seeing our girls in school there. Carl Lueg was kind enough to take me down and after dinner we went back to Shreveport but because of a hard rain I was unable to meet with the Bossier City Hi-Leaguers in their new organization. I hope to have that pleasure later on.

Leaguers of Shreveport and New Orleans are anxiously awaiting the time for our Efficiency Institutes and they haven't much more time to wait. If clear weather prevails we will have the two largest institutes on record. The preparations are now complete and much credit is due the two city unions for the efforts already put forth.

Monday evening I attended the Passion Play at the new Municipal Auditorium and left Shreveport Wednesday for Simmsboro. Noel Raspberry is president of the Senior League there. There are some good Leagues on the Simmsboro Charge at Simmsboro, Hilly and Antioch.

How did your chapter come out on the Era campaign? I hear that Bill Canty, Era Agent of the Alexandria Hi-League, got twenty-one subscriptions in his chapter. Isn't that great for Bill? You might write to Bill and ask how it is done.

The Essay contest in the Hi-Leagues closed on the tenth. Miss Anna Pharr Turner of Shreveport reported that at least a dozen essays would be sent in from this Conference. I hope to have several prize winners among that number.

I am most anxious to attend each Union meeting in the Conference at least once before the close of the League year. Please let me know when yours meets. I plan to attend the Verbeaucan Union in Merryville on the 2nd. The principal objective for this meeting will be the completion of plans for the week-end institute to be held March 7, 8, 9.

Remember, Leaguers, that we are on the last half of our League year. We must work hard and pray earnestly for success in Louisiana Leaguedom. I need your fine co-operation if we

NOW—You Can See The Holy Land and Europe and The Passion Play

with the best arrangements and leadership—at the most reasonable cost—journeys replete with inspiration, education and invaluable features—“Travel Free From Worry” from beginning to end with people who really KNOW the “Land of the Book”—Write now for illustrated booklet describing Spring and Summer Holy Land Tours—\$645. to \$1435. The Wicker Tours, Dept. A-1, Richmond, Va.

P. S. The late Dr. Geo. W. McDaniel, President of Southern Baptist Convention, said his Holy Land Tour with us was “the best investment” of his life.



WICKER TOURS

are to make this our record year.

Your Field Secretary,
ELIZABETH LANGFORD.

GREENWOOD DISTRICT HOLDS INSTITUTE

On Saturday, Feb. 1, at Itta Bena, the Epworth Leaguers of the Greenwood District, North Mississippi Conference, held a District Institute with 150 or more delegates registered. The program was opened by a short devotional service by the Carrollton Chapter; then a study of the Standard of Efficiency was taken up and discussed in detail. We did this to give our Leaguers and pastors a fuller understanding of the work and what they should do.

After introductory remarks, the district secretary discussed fully the first six points on the efficiency chart. Rev. W. R. Hammontree, of Amory, then explained the Book-a-month Club, the Three Covenants, and the Christian Culture Courses in a very helpful and interesting manner. Two Ruleville Leaguers talked on the Social Service and Recreational activities of the League.

During the social hour at noon, Itta Bena Leagues and Missionary Society served us a bountiful dinner in the basement of the church.

After dinner, our presiding elder, Rev. L. P. Wasson, gave an inspirational address, using our motto, “All for Christ,” as the basis for his remarks. Rev. S. E. Ashmore talked about pledges, explaining in detail about the missionary special.

After reports of committees, all Leaguers joined hands with the District Secretary as a pledge to greater endeavor, and, with joined hands around the auditorium, we sang, “Blest be the tie that binds,” and were dismissed with the League benediction.

We are planning at our next institute to give credit toward a Christian Culture Diploma.

MRS. S. E. ASHMORE,
Secretary of Greenwood Dist.



STOP the Germs . . .

Small cuts, surface burns or wounds are “danger spots” for germs. Protect them! Dr. Tichenor's Antiseptic kills germs, guards against infection. Soothes and helps to heal. Termed by Tulane University Pathologists “a real germicide”.

Dr. Tichenor's
ANTISEPTIC
A HOUSEHOLD
FRIEND FOR 67 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

It is a Reliable, General Invigorating Tonic.

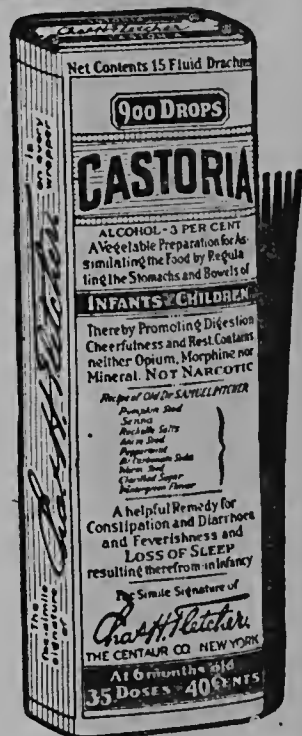
Malaria Chills and Fever Dengue

When BABIES are upset

Baby ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea—a condition it is always important to check quickly. How would you meet this emergency—tonight? Have you a bottle of Castoria ready? There is nothing that can take the place of this harmless but effective remedy for children; nothing that acts quite the same, or has quite the same comforting effect on them.

For the protection of your wee one—for your own peace of mind—keep this old, reliable prepara-

tion always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria; the genuine bears Chas. H. Fletcher's signature on the wrapper.



WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

ZONE 2, HATTIESBURG DISTRICT

The first meeting of Zone No. 2 for 1930 was held at Lucedale, January 14, 1930. The meeting was called to order at 10:30 a.m., with Mrs. Van Miller in the chair. Mrs. Sidney Shannon, president, was unable to be present because of illness. In the absence of Mrs. Robinson, Mrs. O. B. Bowen acted as secretary.

Song No. 68, "O Zion, Hasten," was sung, after which Brother Weems conducted the devotional.

A motion was made, and carried, to send greeting to Mrs. Shannon at the Methodist Hospital in Hattiesburg, but later, learning that she was to return to her home in Richton during that day, the message was sent to her at Richton.

Prave was responsible for the program and gave the following numbers:

Pageant, "What Manner of Child Shall This Be?" Luke, 1:66, Prave society.

Reading, Mrs. Stanley.

Talk, "Responsibility of Parents for Spiritual Life of Child," Mrs. Mudge.

Talk, "Responsibility of Teachers for Spiritual Life of Child," Mrs. Howze.

Each part was well given and the program was very interesting as well as helpful.

After a prayer by Mrs. L. A. Wilson, there was an adjournment for noon.

At 1:30 meeting was called to order for afternoon session. At this time Mrs. Holder sweetly sang, "A Little While." The society then went into business session. Roll was called and the following reported:

Avera, 3; Lucedale, 15; Prave, 9; Richton, 12. Each society gave a good report.

A motion was made and carried that flowers be sent to Mrs. Shannon. In this connection it was decided that at the zone meetings each member pay 10 cents or more for special fund, to be used for any emergency that may arise. It was voted that amount paid for flowers to be sent sick members of zones should not exceed \$2.

Prave asked that the next zone meeting be held with them and the invitation was very gladly accepted.

Collection for our superannuate preacher, Brother Ellis, was taken, and amounted to \$5.25. After this came the collection for special fund which amounted to \$3.25.

One of our Conference girls, Miss Davis, of Lucedale, who has recently finished at Scarritt and was at home for a vacation before completing other study in preparation for foreign mission work, gave a most interesting talk on Scarritt College. In a very pleasing manner she gave both a physical and spiritual description of the institution and its work.

Mrs. Miller, in behalf of the zone members, thanked the Lucedale members for their very gracious hospitality and assured them that they made most splendid hostesses in every way.

The meeting then closed, with prayer by Brother Weems.

MRS. O. B. BOWEN,
Secretary pro tem.

FROM BLUE MOUNTAIN

The Woman's Missionary Society of the Blue Mountain Methodist Church held a meeting on the afternoon of January 20 in the home of pastor and Mrs. H. E. Carter. A very interesting and instructive program was given as follows:

Hymn—"Come, Thou Almighty King."

Scripture reading—Psalm 1:1-3, by Miss Mary Sue Chism.

Devotional "Characteristics of the Approved Life," Miss Ruth Richardson.

Prayer—Mrs. H. E. Carter.

Talk—"Pausing at the Threshold of the New Year," Mrs. Carter.

Poster Talk, Mrs. R. W. Griffith.

Dialogue—"Our Finances," Misses Jo and Tot Rivers and Mrs. Griffith.

Explanation of Pledge Cards, Mrs. Carter. (After which the cards were passed around among the members and practically every member took one and pledged a definite amount for the year.)

Song—Doxology.

Closing Prayer, Pastor H. E. Carter.

Delicious refreshments were then served by our hostess, Mrs. Carter.

Definite plans are being made for the new year and each officer, aware of her duties, is performing those functions incident upon her office with an untiring effort and zeal that indicate that we shall have a most prosperous year.

Posters are being prepared for each meeting, for this has been found to be a delightful way of inciting and creating interest in our work.

Due to the extreme inclemency of the weather, it has been found necessary that we hold our meetings for the present in the homes of our members rather than in the church.

Our next meeting place will be in the home of our president, Mrs. R. W. Griffith, at which time we will study missions. The president urges that all members be present and that each one bring a new member.

RUTH RICHARDSON,

Secretary.

MEMBERSHIP RALLY "SPECIAL EVENT" FOR SECOND QUARTER

During the second quarter we are making a church-wide campaign for new members of the missionary society. Your auxiliary should lay its plans to participate in this "event" at once. Just the method to be used may be determined by the officers of the society. They may decide upon a quick campaign to be completed in a few days, during which time every unenlisted woman of the Church shall be interviewed by selected women, or upon a more deliberate process extending over the quarter when the effort shall be more personal. By whichever method it shall be done, plans must be carefully worked out in advance and the enthusiastic co-operation of the society as a whole must be secured. The effort should close with a well-planned rally of some kind—a luncheon or special welcome for the new members—at which time an earnest effort should be made to secure the presence of the entire membership of the society.

Attractive new leaflets for this mem-

bership campaign may be secured from the Literature Headquarters, 706 Church Street, Nashville, Tenn.—Bulletin of Missionary News.

PROMOTE PEACE

In this day of peace making now is the opportune time for the largest piece of work the Church has ever done in making the hearts of men really Christlike. This task cannot be accomplished by negatives, but only positive methods of love and good will to all men.

Mrs. W. A. Newell, the Social Service Superintendent of the Woman's Missionary Council, is promoting a project which is one excellent way of helping to permeate the mind of the Church with the peace ideal. She is asking the missionary societies to secure the Pledges of Acceptance of the World Peace Pact and after securing signatures of local church representatives have it framed and hung in some conspicuous place where it will be a constant reminder of the Church's obligation to promote peace. This poster can be secured at Literature Headquarters, 706 Church Street, Nashville, Tenn., for twenty-five cents. It is believed that this will be a most profitable investment for the Kingdom. Each poster carries with it a sheet of explanations.—Bulletin of Missionary News.



When Rest Is Broken

Health Suffers When Kidney Irregularities Disturb Sleep.

If troubled with bladder irritations, getting up at night and constant backache, don't take chances. Help your kidneys with Doan's Pills. Recommended the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

Mrs. Clara Nieder, 696 Engle Ave., Detroit, Mich., says: "I had dizzy spells and a persistent backache. I felt so tired that I couldn't do my housework. The kidney secretions were too frequent and broke my rest at night. After taking Doan's Pills I felt fine."

DOAN'S PILLS
A Stimulant Diuretic to the Kidneys

RED EYES

Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.



Needless Pain!

The man who wouldn't drive his motorcar half a mile when it's out of order, will often drive his brain all day with a head that's throbbing.

Such punishment isn't very good for one's nerves! It's unwise, and it's unnecessary. A tablet or two of Bayer Aspirin will relieve a headache every time. So, remember, this accepted antidote for pain, and spare yourself a lot of needless suffering. Read the proven directions and you'll discover many valuable uses for these tablets. For headaches; to check colds. To ease a sore throat and reduce the infection. For relieving neuralgic, neuritic, rheumatic pain.

People used to wonder if Bayer Aspirin was harmful. The doctors



answered that question years ago. It is not. Some folks still wonder if it really does relieve pain. That's settled! For millions of men and women have found it does. To cure the cause of any pain you must consult your doctor; but you may always turn to Bayer Aspirin for immediate relief.

BAYER ASPIRIN
Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Christian Advocate

NEW ORLEANS

Vol. 76—No. 8. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3908.

ROBERT H. HARPER, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 20, 1930.

CHAS. O. CHALMERS, Manager

NOTES AND COMMENT

"Prayer is as real as electricity and far more wonderful," said Dr. George W. Truett of Dallas, in one of the lectures he recently delivered in New Orleans.

Bishop John M. Moore, according to the press, told the Methodist Educational Association in the recent session in Memphis that "the school has a right to expect scholastic freedom from the Church that supports it," and that "the Church must be sympathetic toward the accepted findings of science and literature."

We have sometimes wondered why some Methodist preachers decry form and ritual and then proceed to conduct the worship, officiate at marriages, etc., according to a form of their own. While opposing a set form, they find they can only proceed according to some form. It is our own opinion that the form in the Discipline is to be preferred to that which some men arrange.

Thomas A. Edison celebrated his eighty-third birthday at Fort Meyers, Florida, on February 11. The Associated Press says: "Mr. Edison believes that absolute prohibition can be accomplished in the United States and asserted this with a vigorous 'yes' to a query about it. Asked if proposed modification of the Volstead law to permit the home manufacture of light wines and beer would help the cause of temperance, the inventor replied, 'No.'"

It is distressing to think of how many thousands of people there are in our land (that we proudly call a Christian land) who are not allied to any religious organization whatsoever—about two-thirds, we are told. This fact and the discouraging fact that several of the leading churches in the country, including our own, have made but small net gains in recent years, should bring us to realize the great need of making America a Christian land.

That the Southern Baptist Church realizes that New Orleans, with the surrounding section, presents a great opportunity to Protestantism is seen not only in the founding in the city of the Baptist Bible Institute and the building of a million-dollar Baptist hospital, but also in the impetus that has been given to the work of the different Baptist churches in the city. One of the smaller Baptist churches is sponsoring six mission stations and three mission Sunday schools. We would like to see the eyes of Southern Methodists turned toward New Orleans, a city of 500,000 inhabitants, and the largest city in distinctively Southern Methodist territory. Our congregations in the city are as loyal as any in the land, and their per capita contribution to all the claims of the Church is very high. But the total membership of our churches in New Orleans is small and our people in the city are unable to occupy the vast and growing field without liberal aid from the entire Church.

"FIRST IN THE HEARTS OF HIS COUNTRYMEN"

The statue of Liberty Enlightening the World is a huge bronze figure that will long withstand the ravages of time and lift the torch on high. A century before that colossal figure was set up in the harbor of New York, a stalwart figure of liberty arose in the South, a figure of flesh and blood, of heroic and consecrated mind and heart, to bear, among the snows of Valley Forge, the ice of the Delaware and the closing lines at Yorktown, the unconquerable spirit of armed resistance to tyranny and the sure hope of freedom.

The name of Washington will ever be written and enshrined in almost countless places throughout the American nation, and in the name of one of the greatest capitals of the world. But it will be better still if we cause him to live in the "hearts of his countrymen," if we keep faith with the Father of our Country and follow the ideals of democracy and brotherhood that inspired Washington in war and peace.

As the anniversary of his birth approaches, let us think of his continued service to us as a wholesome and compelling example of true patriotism and noble citizenship. In these days when problems still beset the nation that Washington gave to the world, when evils still lift their hoary heads in our midst, let us reflect upon the high principles of Washington and his character as a man and a citizen.

We especially commend at this time his regard for religion and his respect for the consciences of others. In the close of his instructions to Colonel Benedict Arnold, who was ordered to take charge of the Continental Army against Quebec, Washington wrote:

As the contempt of the religion of a country by ridiculing any of its ceremonies, or affronting any of its ministers or votaries, has ever been deeply resented, you are to be particularly careful to restrain every officer and soldier from such imprudence and folly, and to punish every instance of it. On the other hand, as far as lies in your power, you are to protect and support the free exercise of the religion of the country, and the undisturbed enjoyment of the rights of conscience in religious matters, with your utmost influence and authority.

We also commend his faith in the Lord of hosts. It is well known that he was a faithful member of the Church. More than once in his papers and addresses, he confesses the utter dependence of men and of nations upon God. Beautiful is the last paragraph of his answer to an address from the general assembly of Massachusetts, and we cannot think of any better prayer that could be made to-day for the commonwealth and the whole of the United States. It is as follows:

May that Being, who is powerful to save, and in whose hands is the fate of nations, look down with an eye of tender pity and compassion upon

WHAT ABOUT THE MEN INVOLVED?

The approach of a General Conference always brings a great number of suggestions as to changes that some think are needed in every department of the Church. The present time is no exception. The idea seems to be that change is the only law of progress.

It is rather disheartening to think that the name, "Methodist," covers such a variety of opinions concerning the work of the Church. What is a Methodist, anyway? A stranger from Mars, with all the views, now being expressed in the Church press, before him, would find it hard to classify a Methodist.

It is also rather discouraging to carry on the work of the Church with such likelihood of far-reaching changes every four years. The time-limit, practically removed from the pastorate, is to be applied to all things else—maybe. But if all the proposed changes are carried out, will the name, "Methodist," be any longer a distinctive one?

Sometimes in dealing with issues upon which men differ they fall into the argument ad hominem, but often in discussing conditions in the Church they reverse the order, overlook the man or men who may be at fault, and propose to change the system under which we work. If some man is abusing his office, the matter to some is simple—make a different kind of office. If results are not what we desire under our system—change the system. If leaders are not pleasing us under our present form of government—set up another form of government.

We are not saying that no changes should be made. Some seem to be demanded. And we would not put any limit upon the discussion of proposed changes. But we are sure that we should proceed slowly and with due caution.

Above all, we should not overlook the men involved—ourselves. What about the men who are working under our system, under our form of government? If we have problems in the Church, if we are distressed by our small gains in recent years, if we are appalled (as we should be) by the many evils we see around us and the vast multitude in our land that are not being reached by the Church, can we remedy it all by changing our manner of working? We should now have "great searchings of heart," and prayerful reflection upon the qualities of humility, godliness, consecration and love.

the whole of the United Colonies; may He continue to smile upon their counsels and arms, and crown them with success, whilst employed in the cause of virtue and mankind. May this distressed colony and its capital, and every part of this wide extended continent, through His divine favor, be restored to more than their former luster and once happy state, and have peace, liberty, and safety secured upon a solid, permanent, and lasting foundation.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

"A BRAVE RETREAT"

By Bishop W. A. Candler

In the "Hudibras" of Samuel Butler is this wise comment:

"In all the trade of war no feat
Is nobler than a brave retreat."

Such a retreat the evolutionists, who once apotheosized Charles Darwin, are now making under the guidance of Dr. Henry Fairfield Osborn, of Princeton University.

In his address as the retiring president of the American Association for the Advancement of Science at its recent session in Des Moines, Iowa, he rejected emphatically the theory of the ape ancestry of man, "the classic Darwin-Lamarck hypothesis."

This hypothesis was supported by Sir Arthur Keith, president of the British Association, in his annual address in 1927. About the same time (April 28, 1927) Dr. Osborn delivered himself first against it, saying:

"I regard the ape-human theory as utterly misleading. It should be banished from our speculations and from our literature, not on sentimental grounds, but on purely scientific grounds."

A few weeks later he spoke contemptuously of the "ape theory" in these words:

"The most welcome gift from anthropology to humanity will be the banishment of the myth and bogey of ape ancestry."

The newspapers seemed to have overlooked these previous utterances of Dr. Osborn, but they have made much of what he said at Des Moines to the same effect. They are not, however, as far behind in the matter of Dr. Osborn's change of views as he has been behind noble scientists who for many years past have been rejecting Darwinism.

Professor Lionel S. Beale, a distinguished professor of anatomy and pathology in Kings College, London, delivered himself thus as late as 1903:

"The idea of any relation having been established between the non-living and the living, by a gradual advance from lifeless matter to the lowest form of life, and so onward to the higher and more complex, has not the slightest evidence from the facts of any section of living nature of which anything is known. Man is man from the earliest period of his existence as a structureless germ, and there is no evidence that he has descended from, or was in any way specially related to any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin there is not at this time a shadow of scientific evidence."

Dr. A. Fleischmann, of the University of Erlangen, said some years ago:

"The Darwinian theory of descent has not a single fact in the realm of nature to confirm it. It is not the result of scientific research, but purely the product of the imagination."

As late as 1928 this great man condemned the theory of evolution even more forcibly, as follows:

"It should not be easy for anyone whose mind is at all open to the truth to perceive that the theory of organic evolution, in the form in which it was originally set forth and in which it gained the credence of thousands of cultured people, applies solely to an imaginary and unreal state of things; that it does not apply at all to the actual and invariable life succession found in nature."

Dr. Osborn is a bit belated in his rejection of the ape theory of man's ancestry; but now he

admits, what many informed men have been saying for many years, namely, that the theory was at best no more than a bare hypothesis. His exact words as reported in the newspapers are as follows:

"Both with Lamarck and Darwin the ape-man descent was never more than a working hypothesis based upon the closer approach of the anthropoid apes to man than that observed in any other group, for want of any positive data."

So it appears that there never was "any positive data" to support Darwin's doctrine of the "Descent of Man." Why then did some scientists accept it so swiftly and defend it so dogmatically?

After passing in review a good many things derived from his recent studies, Dr. Osborn goes on to say:

"Does not this unbiased survey of recent discoveries in archeology, human and comparative anatomy, compel us to reconsider the classic Darwin-Lamarck hypothesis and to substitute a new hypothesis? The new hypothesis carries us into a geologic antiquity hitherto undreamed of. Anthropology is forced to share with chemistry and physics entirely new notions of space and time. To my mind, the human brain is the most marvelous and mysterious object in the whole universe, and no geologic period seems too long to allow for its natural evolution."

For the fulfillment of his "Dawn Man" theory, which he would substitute for the hypothesis of Lamarck and Darwin, Dr. Osborn calls for an enormous increase of years for the evolutionary process to reach the appearance of man on the earth.

Sir Arthur Keith in 1927 fixed the length of the period at 1,000,000 years; but Dr. Osborn asserts that his own studies, based upon those of others, indicate that man appeared upon the earth with the creation of the first great plateaus in Central Asia, perhaps 1,250,000,000 years ago. But what difference does it make if the figures be put at 1,000,000 or at 1,250,000,000? A little matter of 1,249,000,000 years difference in calculating the age of man amounts to nothing between friends who accept any one of a dozen theories of evolution.

Dr. Osborn and his followers declare most positively that they are evolutionists still, notwithstanding his and their repudiation of Darwinism. What they mean when they say so is not very clear; nor do they indicate how long they expect to hold their present position, whatever it may be. They seem to be making a masterly retreat under cover of rear-guard firing.

If the theory of evolution to which they still adhere is the doctrine that the creation of all things went forward in an orderly sequence from one stage of life to another, each species producing after "its kind," that is simply what is taught in the first chapter of Genesis; and with such agreement in belief, they and the Fundamentalists may now unite in a "love feast."

But do they mean that? Who can tell?

But one thing is clear: Dr. Osborn and his followers now agree that man has always been man, and nothing else but man. Well, that is a gratifying concession, though long delayed. It has never been pleasing to the unscientific mind to believe the ape theory of man's ancestry. The man in the street felt a certain sense of humiliation and degradation when he was asked to accept such a genealogy. Such a pedigree piqued his pride. That source of popular mortification is now, by Dr. Osborn and his followers, removed out of sight. Let us be thankful for this more pleasing theory of human origin and history.

The St. Louis Globe-Democrat, in a discriminating article under the caption "Man Always Man," makes this solacing view quite clear. In his carefully considered and clear editorial, the writer says:

"Dr. Henry Fairfield Osborn, one of the most distinguished of American scientists, has just announced his conviction, the result of long study and research, that the ape man of evolutionary theory is a myth, that man throughout his evolution has been a distinct creation and has always had human characteristics."

"It has been the generally accepted view of science since Darwin's theory of evolution, and of man as a product of evolution, made its tremendous impress upon the world, that the human race and the anthropoids are of a common descent; not

that man is 'descended from monkeys' as is popularly supposed, but that man and the apes come from the same remote ancestral form with anthropoid characteristics, and that in between man and this common ancestor there existed for a long period of time a creature from which man descended but which was more ape than man, a hairy tree-dweller with a tail and prehensile feet, but with glimmerings of human intelligence."

"Now Dr. Osborn denies that there ever was such a creature, and says that man, while of mammalian origin, has its own distinctive pedigree, which never touches the line of the apes. This declaration from a zoologist of his eminence is likely to create a sensation in the world of science, and a prolonged controversy is to be expected. His conviction, it appears, grows out of a study of the evidences of the earliest remains of man, the fossil bones of his legs and of his hands, indicating a creature that walked upright and that had the ability to fashion things with his hands; and the evidence of things of his fashioning as remotely as 1,250,000 years ago."

"Undoubtedly, it has been the tendency of scientific theory on this subject to put back the separation of man from the anthropoid stem farther and farther into the mists of ages. Every new discovery of human remains has proved the existence of man as man at periods more and more remote. It is Dr. Osborn's opinion that man had his origin in the almost treeless plateau of Central Asia—a country totally unfitted for the anthropoid ape—and that there will yet be found the evidence of man's earliest habitation in the first stages of human development. And it will not be a 'missing link,' but a creature that is as certainly man as those of the Neanderthal age."

"For our own pride of ancestry we hope that this view will in time be accepted by science as the correct one. So far as he goes, Dr. Osborn has very persuasive facts to offer against prevailing theory. There is nothing yet to show that man has ever been other than man, though he has been traced back into incredible antiquity. The ape man is a creation of theory. If he ever existed, there is no positive evidence. The celebrated 'pithecanthropus erectus' discovered in Java by Dr. Dubois was for a long time regarded as such a creature, but later Dr. Dubois himself declared it to be human. Sir Arthur Keith admits that 'there remain great blanks in the line of evidence which links the origin of modern man to an extinct form of anthropoid ape.' If Dr. Osborn has the right idea, it will give comfort to all who believe that man is a special and supremely purposive creation."

That is a fine and fair statement of the case.

Now, as some of the leading evolutionists are beating a retreat away from the theory that mankind had its origin in a simian source, perhaps some preachers, who are painfully obsequious in the presence of a scientist, will recover their self-possession and equanimity. Let the pestered persons be assured that they and all men are persons, and "are beasts no more." Let them with these saner scientists make a brave retreat to safer ground. They uttered the cant of Darwinism too confidently and too constantly—and far too long. They have ridden this hobby without "getting anywhere." They should now dismount, and get another rocking-horse, if they wish to continue that kind of amusement.

SOME DIVINE IMPERATIVES

By Robert E. Goodrich, Pastor First Methodist Church, Shreveport, La.

"And ye shall be witnesses unto me both in Jerusalem, and Judea, and Samaria, and unto the uttermost part of the earth." Acts 1:8.

Vital Christianity is both an inner joy and an outward impulse. Christ enthroned in the life brings the glow of an inward peace to the soul, and an outward urge that reaches to the end of the earth. Let us think, then, on some of the divine imperatives under which the Christian lives.

There is the Divine Imperative of the Master's Word

Our Lord stood one day, with a far away look in his eyes that pierced beyond Judea and the empire of mighty Rome, to the very ends of the earth and to the end of time. And to the little group of redeemed fishermen and publicans and simple peasant women and healed cripples, he spoke that one simple little word, "Go!" On his lips that was the mightiest command ever uttered on this

planet. Into that simple little word was packed the dynamic that has literally shaken and transformed this world. And while that command of Jesus stands, bidding his Church to take his gospel to the ends of the earth, it is nothing short of treason for any Christian to argue as to whether or not we should seek to evangelize the earth.

Mr. William James, the eminent psychologist and philosopher, said a few years ago: "What the Church needs today is a moral equivalent to war." What the great teacher meant was that the need of the Church is the inspiration of some gigantic task that will tax its resources and fire its loyalty as war taxes the resources and loyalty of a nation.

Well, surely Mr. James, for the moment, forgot the great commission of Jesus Christ. To the earnest, loyal Christian, the divine imperative that bids us take the gospel to the ends of the earth has in it the challenging appeal, the demand of loyalty and the explosive power that make it far more than the moral equivalent of carnal warfare. What mightier challenge than that of laboring to transform a world of greed and strife and selfishness and sordiness and suffering and sin and shame into a world of righteousness where redeemed myriads shall fulfill the vision seen by St. John in his apocalyptic glory—"After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

There is the Divine Imperative of the Higher Chance

The French say, in a fine and impressive way, "Noblesse oblige." On their lips, these two words mean that nobility of life or privilege obliges one to noble service. This is the thought of the divine imperative of the higher chance. In Christianity ability to serve means an obligation to serve. "Unto whom such is given, from him shall much be required."

In Christianity we possess the finality of spiritual truth. In Christianity we have the ultimate of the revelation of God to the world. No spiritual truth can ever dawn that is greater than the spiritual truth which Jesus proclaimed among men. We have not yet come to understand it all, and perhaps we never shall. Through the progression of time we shall advance in our understanding and appreciation of what he taught. But humanity will never go beyond what he taught, because his teaching was a finality.

Now, does someone rise up to condemn us Christians as being narrow when we claim spiritual finality in Jesus Christ? There is a distressingly dangerous attitude in some modern minds that insist we cannot be dogmatic in our claims of truth. They insist that to be dogmatic is to be narrow.

Very well, we gladly admit that we are narrow. For in this we find ourselves in perfect harmony with all truth. All truth is dreadfully narrow. All error is infinitely broad. Let us take the mathematical statement that five times five equals twenty-five. Now, to stay within the bounds of truth, that one statement is the only possible statement that can be made. But in the realm of error there are no mathematical limitations to the number of statements that can be made concerning the product of five times five. Truth is not something with which we can conjure or compromise. Truth is rigid, because truth is final.

And so we insist that in Christ we have the ultimate of divine truth, and because we are the possessors of this truth, we are under the imperative of the higher chance to carry that truth to all men.

There is the Divine Imperative of Love's Constraint

This is the noblest imperative of all. To go only because our Lord commanded us to go, is to move only because of the existence of a divine mandate. To go only because we have a treasure that is rightfully the heritage of all men, is to

move only because the sense of obligation drives us. But to go under the constraint of love is to carry the gospel to all men because love longs to serve and save all men. And where the true spirit of Christ is in the human heart there will be found this impelling power of love. I see the great apostle Paul as he moves about, like a flaming evangel against the background of heathen darkness, suffering in the spirit and in the flesh. Here he is saying to the Corinthian Christians—"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." I approach the great apostle of Christ, and reverently I ask—"O noble martyr, do you suffer these things simply because your Master bids you go to these people?" And he answers me, "No, not for that." Again I ask, "Is it only because you possess something which you are obligated to give to them?" And he replies again, "No, not that alone." Then I ask again, "O sacrificial man of Christ, what is it that sends you through these sufferings in your holy ministries?" And he answers, "The love of Christ constraineth us!"

Possibly the most thrilling story ever written in the noble history of medical science and missionary passion is the story that arrested us two or three years ago. A missionary doctor in China was serving as preacher and doctor in a section where the people were dying with a strange malady. With great patience he sought to isolate germs of the malady, and finally succeeded. Placing some of the bacteria in a bottle, he sought to bring them to America that an antidote might be discovered for the disease. But the germs died before he could get on his way, and he turned back sorrowfully to labor with the dying. His heart was breaking because he could not reach the laboratories of America with the bacteria for the preparation of an antidote. Finally, one morning, he entered the laboratory, and taking some of the live germs, he deliberately swallowed them, and took the first boat to America. He kept careful notation of the daily progress and symptoms of the disease. He reached the American laboratory, went in to the physicians, and turned over to them his data, and the great fight was on for the mastery of the decimating plague. He gradually slipped into unconsciousness and passed out into the presence of his Lord, and was numbered with that mighty throng who have sacrificially laid down their lives under the constraint of love that they might save the souls and bodies of men for whom Jesus died on his cross.

O my brethren, may that passion burn in the heart of the Church Universal!

THE METHODISTS' CHALLENGING MISSION PROGRAM

It was our privilege one day last week to sit in on a missionary institute held in Shreveport at the First Methodist Church, when Bishop Darlington of West Virginia was the speaker of the occasion. The bishop is one of the most eloquent and forceful speakers we ever listened to and the listener is soon convinced that his soul is consumed by a passion for foreign missions. His field of labor is Europe, where he superintends the mission work fostered by the Methodist Episcopal Church, South.

In the address we heard the bishop did not refer so much to the mission work in Europe, as we understand he did in an address the day before, but he preached an old-fashioned sermon on foreign missions. We went to hear him speak on religious conditions in Europe, but came away with our heart rejoicing over what we had heard about the call of our Master to go into all the world for him.

There was much the Bishop said that sounded very familiar to our ears. He spoke of debts on their mission boards, of their inability to send new recruits to the hard-pressed and needy fields, of abandoning mission posts, school, hospitals and of retrenchment everywhere on the foreign fields. Indeed, we have heard that story time and again in our Conventions. The shame of it! Have we arrived at the day when we have become so selfish

as to build great and magnificent church houses here at home at the expense of foreign missions?

Bishop Darlington deplored the fact that Methodist preachers have ceased to preach on foreign missions. He said it had been many years since he had heard of a pastor of a Methodist church preaching on that subject, which, from the lips of William Carey, shook a sleeping world of complacent Christianity into activity. And, alas, we have heard the same complaint about our Baptist preachers. Just a few weeks ago a prominent layman in this state told us that his soul was hungry for an old-time foreign missionary sermon. He added that he had not heard a sermon on foreign missions since the launching of the 75 Million Campaign. If this condition continues much longer it will surely prove the death of the Missionary Baptist denomination.

The most revealing and startling thing we heard Bishop Darlington say was that the Southern Methodist Church has laid out a program for missions and benevolences (embracing practically the identical causes represented in our Co-operative Program) of \$1,500,000. He stated, however, that the assessments of the membership of that denomination amounted to only \$675,000, leaving a difference between probable income of the denomination from the assessments and the expense budget of \$825,000. He said that this amount must be raised by freewill offerings by the members over and above their regular church assessment. This is indeed a brave venture of faith on the part of our Southern Methodist brethren. We hope for them success. Certainly, if they have many Bishop Darlington in their pulpits they will have little difficulty in raising the full amount of \$675,000 plus the \$825,000.—Editorial, Baptist Message, Jan. 23.

A MESSAGE FROM THE CONFERENCE LAY LEADER, MISSISSIPPI ANNUAL CONFERENCE

Dear Brethren: We are just closing the first three months of the Conference year with a pitifully small sum paid on the benevolences, representing \$1112.50 on Conference Work and \$229.55 on General Work. The amount paid on Conference Work is less than one per cent of the assessment, and more than three-fourths of that was paid by five churches. If we could report one-half of the benevolences at the district conferences our success in raising these sacred funds would be assured. Perhaps if our people would forget assessments, pray for a vision of real Christian Stewardship, and make some voluntary offerings for the great needs of the Church, the situation would be improved. A folder on our Conference Benevolences is ready for distribution and may be of some service. The report from the Conference treasurer for the first quarter is given herewith.

J. M. SULLIVAN.

Conference Treasurer's Report

Charge	Brookhaven District	
	Conference Work	General Work
Brookhaven	\$100.00	\$50.00
Magnolia	115.00	60.00
Hattiesburg District		
Bonhomie	18.20	6.00
Jackson District		
Brandon	41.25	20.00
Eden and Benton	28.00	12.85
Fannin	20.00	
Jackson: Galloway Mem.	500.00	
Millsaps Mem.	33.00	11.20
Meridian District		
DeSoto	21.00	11.50
Lauderdale and Elect M.	30.00	
Newton District		
Philadelphia	100.00	
Seashore District		
Amerlens	3.35	
Poplarville	20.00	
Vicksburg District		
Fayette	55.00	55.00
Gloster and Liberty	25.00	

METHODIST EDUCATIONAL ASSOCIATION

Educational interests of the Methodist Episcopal Church, South, were to the forefront when the eleventh annual meeting of the denomination's Educational Association brought representative leaders in educational matters to Memphis, Tenn., February 4 to 6.

The group embraced members of the General Board staff, presidents and faculty members of the 71 Methodist schools and colleges, chairmen of Conference Boards of Education, professors of religious education, program speakers and a number of visitors from other connectional boards. The attendance approximated 200, and interest in topics of importance to the schools and colleges was augmented by the fact that the meeting was the last of the quadrennium and much of the session was occupied with consideration of legislation which might be enacted by the approaching General Conference in behalf of the Church's educational program.

Discussion of legislative matters centered largely in the plan of the General Conference Educational Commission and the report of the Committee on General Conference Legislation, dealing with the financial needs of the General Board of Education.

As to the educational plan of reorganization of boards, the body took no definite stand, although the debate was spirited. The general feeling was that while the plan of consolidating the educational work of the Church into a single board was wise, there should be further study of the plan and all the elements involved, especially as regards the department of schools and colleges. Dr. Paul Kern of San Antonio, Texas, who explained the plan, was given a vote of thanks for the skill and patience with which he presented the advantages of the plan and reported adverse criticisms which had been registered against it.

The Association was of one mind on the report of the Committee on General Conference Legislation and recorded its approval on nearly all of its provisions. The financial plan contained in the report met with hearty endorsement. The proposed method of financing the Church's educational work contemplates asking the General Conference to give to the Board of Education authority to ask the church for one million dollars annually, on a steady, dependable basis, to maintain its educational program. Three alternatives were suggested for raising the required amount, as follows: by assessment, on the Annual Conferences; by a campaign of cultivation with other boards followed by a free-will offering; or by a separate church-wide appeal for the necessary amount. If it be decided to have a separate cultivation period, the report suggested the month of May as Church College month.

The election of officers at the closing session, Thursday night, found Dr. J. N. Hillman, president of Emory and Henry College, Emory, Va., and Dr. C. M. Dannelly, president of Kentucky Wesleyan at Winchester, Ky., two outstanding leaders from the senior college group, elevated to the post of president and vice-president respectively. W. E. Hogan, of the General Board staff, was unanimously re-elected secretary-treasurer. E. M. Stanton, president of Lon Morris College at Jacksonville, Texas, was elected a member of the executive committee to succeed the Rev. E. R. Naylor, of Russellville, Ky., whose term expired.

Resolutions passed honored the late Asa W. Candler, whose life-long interest in education took practical shape in generous benefactions to Emory University; expressed sympathy for Judge J. S. Candler, a member of the Association, on account of the death of his brother, Asa Candler, and a son; and voiced appreciation of the Rev. S. A. Harris, and his interest in the cause of education.

The program itself covered a wide range, and practically every phase of the Church's educational work was discussed. Throughout, the dominant

note was for sincerity and honesty in education and mutual co-operation between the Church and the schools and colleges.

Dr. Harvey W. Cox, in his president's message, speaking on "What May Our Church Reasonably Expect From Our Schools," and Bishop John M. Moore, talking on "What May Our Schools Expect From the Church," emphasized the fact that while the Church must look to its colleges for educational honesty and spiritual guidance, the Church schools have a right to look to the Church for financial support and to furnish men and women as instructors who will carry out the high purposes of Christian education.

Dr. Frank W. Padelford, noted Baptist educator, general secretary of the Northern Baptist Board of Education, as program speaker Wednesday night, discussed the "Future Task of the Church in Education," and found an appreciative and responsive audience as he traced the early history of education in America founded by the Christian Church and today's trend toward state and secular institutions of learning and various considerations which may affect the Church's status in the field she once dominated. The Church's future program, according to Dr. Padelford, must be worked out on the basis of quality rather than quantity. Since the Church cannot give all the college education, it must determine to give only a limited amount and give that of a high grade. In other words, fewer schools and better schools of college grade will insure permanency of the Church in the field of higher education.

Other program speakers included Dr. R. H. Ruff on "College Publicity"; Dean W. B. Stubbs of Emory Junior College on "What May We Expect of the Junior College?"; E. M. Stanton, president of Lon Morris College, Jacksonville, Texas, on "Business Management in Church Schools"; J. W. Sharp, registrar, Young Harris College, "Should Junior Colleges be Associated With High Schools?"; President J. M. Reedy, of Hiwassee College on "Athletics in Denominational Colleges"; and Dr. J. M. Culbreth, of the General Board staff, on "Religious Education in Methodist Junior Colleges."

Dr. H. H. Sherman, general secretary of the Board of Education, was present and his preliminary report of the general education survey was helpful and instructive. Dr. Sherman preceded the report of Dr. B. Warren Brown, who has recently made a study of typical Methodist institutions of learning, with a view to discovering the facts with regard to the contribution the Church's schools are making to the spiritual life of the student body. The opinion was expressed that this survey is the most important and far reaching work yet undertaken on behalf of the denomination's school system and it presages a wider usefulness as the survey is carried on.

Afternoon group meetings brought together leaders in the junior college, religious education and Boards of Education sections.

Devotional addresses were made by the Rev. Paul W. Quillian of Little Rock, and the Rev. Claude Orear of Birmingham.

Discussion leaders were: Dr. J. H. Reynolds, president of Hendrix-Henderson College, Conway, Ark.; Dr. D. M. Key, president of Millsaps College, Jackson, Miss.; Dr. G. F. Winfield, president of Whitworth College, Brookhaven, Miss.; Dr. W. P. Few, president of Duke University, Durham, N. C., and Dr. R. E. Blackwell, president of Randolph-Macon College, Ashland, Va.

GENERAL CONFERENCE SUGGESTIONS

By Rev. Arthur Madison Shaw

The array and variety of suggestions for General Conference legislation are quite impressive. What I have to say has already been said. I only wish to retouch a few questions; pointing out, first, what I regard as some weak arguments that have appeared, favoring certain causes—good and otherwise.

Life tenure for bishops may be a good cause; but I think the editor's argument from the need of conservatism is unsound. We are not greatly suffering from lack of that commodity; but if we were, how would life tenure affect it? As it is, if we get a radical or too progressive bishop, we have him for the rest of his natural life. If we get a reactionary—quite a different personage from the conservative—he is ours "till death us do part." A limited term of office would give opportunity for eliminating extremists of either kind. Nor is there anything startling in the fact pointed out by Dr. Decell that, in the period of transition, we might have a bi-form episcopate. What harm? By somebody's showing, the average episcopal life has not been long. The anomaly soon would pass.

I am not convinced that we need frequent changes in the episcopacy. If limited at all as to time, bishops should be subject to re-election. I strongly favor Bishop Mouzon's suggestion for fixed residences in definite areas. Nor do I see that it is important to compel our bishops to move. However, the bishop's argument from the inconvenience, unsettling, disturbing of library, etc., applies with equal force against moving pastors.

To give my own idea (which may prevail in another century or two) it would be well to abolish the un-Wesleyan title, "Bishop," substituting superintendent. Make the superintendent a connectional officer, let him hold membership in an Annual Conference, and upon retirement, take his place along with the supernumeraries of his Conference. Why not? Is he something superior to a Methodist preacher?

But, whether elected for a term or for life, we need more superintendents and fewer presiding elders. Many charges need no service from the elder; and, of those that do, a live man could care for from forty to sixty with no great labor. He should be elected by his Conference; and the law should require district stewards to fix his salary at a definite sum. His support under the present plan is "taxation without representation," is out of proportion to the support of pastors, and makes stewards very conservative in advancing preachers' salaries.

Dr. King, in our General Organ, inveighs wisely against the secret, or semi-secret cabinet. His arguments are sound, and the thing is doomed—or the Church is doomed. His strongest point, however, is the violence it does to the preacher's personality. I wish to emphasize this. It puts a mighty strain on a preacher's self-respect to wait through days of tension—like a child with its stocking hung up at Christmas—while eight or ten men dispose of his most vital personal and family interests without allowing him a hearing or giving him any light! I, for one, have never once sought the secrets of the cabinet; have never tried to "find out" anything; but I resent a plan that forces me to trust so much to leaders I did not have a voice in choosing, and myself be trusted not at all!

One stock argument against many reforms—limited episcopal term, elective presiding eldership, open cabinet, etc.—is that they would lead to politics. That would be bad! But, really, politics of the open, democratic kind, will not hurt anything. The "no-politics" myth in Methodism hurts tremendously. Conferring almost unlimited lifetime powers on certain men opens the way to a secret, snooping, soft-soaping type of politics, and a tyrannical system of rewarding favorites that may injure both churches and preachers. Under the present system, who knows that a bishop never promotes a man—say to the eldership—because that man has championed the partisan policies of that bishop? Who knows that men do not promote such policies in hope of such reward? Who knows that men have not been penalized in a closed cabinet, whose character and administration no man would have attacked in open Conference? Thanks to the fact that, while presiding elders may not talk, ex-presiding elders do, and we all know that these things do happen! Establish the open cabinet, and make the presiding elders elective, and you will at least "clean up" the politics in certain spheres. And should the

episcopal term be limited, the incumbent—even if politically-minded—will find it good politics to make good.

Meantime, let us have politics; but based on sound principles. As respects the choice of leaders, the sound principle is: **Let the office seek the man.** Why make a man presiding elder because it is known that he wants the office? It has many times been done. As for bishops, why not choose men—qualified in heart and head and known not to seek election—and openly press their candidacy? I know one such man, a great pastor—and in all the qualities of heart, brain and temperament that I think essential to one's fitness for the episcopacy, rods ahead of any other that I happen to know intimately—yet I asked a prominent man about the probability of his election, and he answered: "He won't seek it, or allow his friends to seek it for him; and there are others who will, so he won't be elected!" I think a little frank, democratic politics might remedy a situation like that!

Ferriday, La.

BROTHER GEORGE MANOTTE DEAD

Brother George Manotte, after a long illness, died in New Orleans, on Friday afternoon of last week, at the age of 76. Services were held in the Prescott-Schopp funeral home on Saturday afternoon, with burial in the Valence Street Cemetery. A long-time friend and former pastor of Brother Manotte, Rev. Martin Hebert, of Algiers, conducted the service, assisted by Dr. J. B. Peters, Rev. W. L. Doss, Jr., and Rev. R. H. Harper.

Brother Manotte was a native of France, but came to the United States some fifty years ago. He had resided in many cities of the South, and had given much time to the work of a colporteur. He had been a licensed preacher in our Church, and, as long as his health permitted, he was very active in all the work of our Church. His last service was rendered at Morgan City, La., as a very faithful and efficient steward, and as a teacher in the Sunday school. He was well known in the Advocate office, where he had done some clerical work. As a steward in the church at Morgan City, he always looked after the interests of his Conference paper.

In a number of respects Brother Manotte was a remarkable man. Above all he was marked by a staunch faith and a stalwart Christian character that won the respect of all who knew him. The editor, once his presiding elder, knew him well, and loved him.

TO BRETHREN OF THE PATRONIZING CONFERENCES

The time of revivals is rapidly coming. I am endeavoring to make up a slate of revivals for the summer. I have the consent of my presiding elder to do so. Also have his recommendation. I will be very glad to hear from any brother who wants a real old-time revival in his church. I have a tent that will seat about 700 people, and will be glad to give you my services. The cost of the tent will be \$10 per meeting whether it runs three weeks or three days. This tent work reaches hundreds of people who would never attend church. Then when they are converted they usually unite with the church and make good workers. I do not confine myself to tent work but will go anywhere and at any time. If you want me, call on me. For references, write Rev. H. E. Raley, Harpersville; Rev. H. J. Oakley, Carthage; Rev. J. M. Guinn, Glenn Allen, and Rev. H. A. Gatlin, presiding elder, Newton, Miss.

Walnut Grove, Miss.

B. W. WARE,
Pastor Walnut Grove.

A QUESTION

By James William Sells

Across the fields of life
Men are now going;
Seeds of love or strife
They are daily sowing.

The harvest is not grain,
Nor is it reaped today.
(Tis sin's red stain,
Or love's white ray.)

Shall rock-bound habit
Of a creed's strong hold
Force one to sow as he is told?

Or shall you stride forth
To the step of the life
Played by the Master's creative life?

PETKO GETS HIS TROUSERS

By Allen McMahon

"But I have no levas with which to pay," said little seven-year-old Petko Dimitr, big brown eyes in a thin, little face turned up to the kindly gaze of the serious woman who bent over him. "Yet a pair of trousers I must have, as you can see for yourself."

Yes, it was quite evident that Petko was in need of a pair of diminutive trousers. It would have been difficult to describe the species of tattered garment that hung upon his small and slender frame.

"They are only 20 levas (about 12 cents)," said the woman.

"I have not even one leva," said Petko, "and yet I must have the trousers."

"Are you a refugee boy?" asked the woman.

"Yes," said Petko.

"Where is your registration paper," he was asked.

"My mother has it."

"Then why did she not come with you to get the trousers?"

"Because she has to work."

"Oh, she works then?"

Petko sighed.

"Yes," he replied, "she works."

"And you say you have no money?"

"Oh, lady, she earns only thirty levas a day. Just another case!"

The kind woman, a refugee herself, understood. The minimum living wage in Bulgaria is fifty levas a day (about 35 cents), living costs have increased 30 times and the leva decreased from 19.3 to .72 since 1914.

The condition is difficult of remedy, as the worker knew. How can there be employment for all, and at a decent wage, when a little country like Bulgaria has accepted 52,000 refugee families, totaling 220,000 persons, only 116,000 of whom are capable of working even if work can be found?

Since last summer Near East Relief's warehouse has been emptied, for on June 30, appeals were discontinued. Yet Bulgaria's urgency should be met, for that little country is struggling under a burden too heavy to be carried alone.

Little Petko got his trousers, even though he lacked the twelve cents asked for them. So have 33 per cent of all who have come seeking clothes in the Near East Relief clothing shops in Sofia and other Bulgarian towns. Others pay up to a dollar for a nice warm overcoat from an American old clothes bag, fifty cents for a pair of shoes, a few cents for small garments for little children.

All who can afford to pay, do pay a pittance to save their self-respect. There is never enough to meet the demand. With this money they help their kind who are worse off than they are. The money pays the wages of refugee women who unpack and sort the huge bales of clothes from

America, mend, make over and press the garments until they look like new, and hang them up in orderly and classified rows, so that even a poor, down-at-heel refugee can issue forth from a Near East Relief shop equipped to face a new day of hard work with the knowledge that he is respectably clothed. He knows that whatever is left over of the money he has paid is given to an orphanage and child clinic. His purchases are entered on a card. He may buy only the minimum of garments which he will need in a year. He knows that his purchase helps to pay the women fifty to sixty levas (35 to 42 cents) a day, a living wage in Bulgaria.

All who wish to aid in this work may do so by getting out from the trunk in the attic, from the back hooks of the bedroom closet, the warm coat and sweater, the nice woolen dress and sturdy shoes that have helped to weather a winter in comfort, packing them into a bundle, and sending them to the new warehouse of Near East Relief, 333-35th Street, Brooklyn, N. Y.

IMPORTANT ANNOUNCEMENT

Missionary Program on the Air

On Tuesday, February 26, between the hours of four and five o'clock in the afternoon, the Jackson District Missionary Institute will broadcast a missionary program from the Lamar Life Station (WJDX) Jackson, Miss., wave 1270, meter 236.1. We would be glad for all who will tune in.

B. F. LEWIS,
For Committee.

CHURCH EXTENSION

General Board

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 22nd, 9:00 a. m. All applications to be considered by the Board at its Annual Meeting must be in the hands of the Secretary on or before March 31, 1930.

T. D. ELLIS, Secretary.

Louisiana Conference

The spring meeting of the executive committee of the Louisiana Conference Board of Church Extension will be held at the First Methodist Church in Shreveport, La., on Tuesday, March 4, at 10 o'clock a. m.

B. H. ANDREWS,
Secretary.

Mississippi Annual Conference Executive Committee Meeting

The Executive Committee of the Board of Church Extension of the Mississippi Conference, will meet Tuesday, 2 p. m., March 11, in Capitol St. Church, Jackson, Miss.

The Committee will pass on applications to the General Board.

Write to Rev. I. H. Sells, secretary, McComb, Miss., for application blanks and manual. Read the manual and follow directions.

W. M. WILLIAMS, Chairman.

North Mississippi Conference Executive Committee Meeting

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet in the First Methodist Church, Greenwood, Miss., on Tuesday, February 11, at 10 o'clock a. m.

Only applications to the General Board will be considered. If application blanks are needed, write Rev. J. J. Baird, Sec'y., Durant, Miss., for same.
E. B. SHARP, Chairman.

REV. DAN WESLEY BABB

The subject of this sketch, Dan Wesley Babb, the son of Mathew J. and Sarah Jane Babb, was born in Tishomingo, now Alcorn County, Miss., Oct. 12, 1841, and died one mile from his birthplace, in the home of his brother, Eugene Babb, Dec. 14, 1929. He was married to Miss Mattie E. Atkins, Dec. 17, 1867. His faithful and devoted wife answered the last call March 26, 1918. Their bodies rest side by side in the bosom of Box's Chapel cemetery, near where Brother Babb spent his last days on earth. His last message to his brethren, given to his brother shortly before his passing, "Tell my brethren at Conference that this is the first roll call I have missed in more than fifty years. All of them know where to find me." And they do.

Brother Babb's father was a classleader of the old school, a faithful Christian, a loyal Methodist, a successful farmer. Environed by such influence this remarkable man grew to manhood. He attended such local schools as were available. In 1860-61 he was in school at Alamo, Tenn. He was sent home because of pulmonary trouble, reaching home the day Fort Sumpter surrendered. For two years he was practically an invalid. Despite this fact he joined the army July 15, 1863. Camp life agreed with him. In the organization of his company he was elected second lieutenant (Company B, 6th Junior Calvary). In the first battle the first lieutenant was killed. In the re-organization of the company Lieutenant Babb was elected captain. He was in eighteen battles and skirmishes, all under Forrest. He was paroled at Meridian, Miss., May 17, 1865. The parole is still in possession of the family.

He was licensed to preach by Rev. W. D. F. Hafford, at Kossuth, Miss., Oct. 24, 1868, Rev. J. W. Honnoll, pastor. He was ordained deacon by Bishop Kavauangh, in 1872. Delegate to the Annual Conference at Grenada, 1873, accepting supply work on the Jonesboro circuit. Joined the Conference at Aberdeen, 1874. Returned to Jonesboro circuit. In 1875 he was made junior preacher on the Kossuth charge, serving here two years. The circuit was divided in 1877, and Brother Babb was appointed to the Blackland circuit. Ordained elder at Macon by Bishop Paine, 1878. Sent to the Baldwin circuit. He served this charge four years. He served the following charges from two to four years—Baldwin, New Albany, Booneville and Ridenzi, Ripley and New Albany, Grenada circuit, Hebron, Louisville, Red Banks; one year, Batesville, Crawford, two four-year terms, Verona, Coldwater, Charleston, and six years at Strongs and Prairie. He superannuated at West Point, 1924. He was strong and well at this time, but felt that his age rendered him inefficient for the many demands of the pastorate. He declined to be a pensioner on the superannuate fund.

His frugality and liberality went hand in hand. In addition to generous response to the Centenary and educational calls, five hundred dollars to each of them, Emory University, Grenada College, Millsaps College, and the Board of Church Extension shared the money of this master circuit rider. Some five thousand dollars was given on the annuity plan. For many years a trustee of the Orphans' Home. This institution was a child of his heart. His donations were all but constant. They ranged from five dollars to one hundred dollars. Nor did he ever accept compensation for services rendered. He even paid his own expenses to meetings of the trustees.

He was never idle. Busy to the last days of his pilgrimage, and interested in everything going on, he was a happy man. He all but literally stood at the door of death with a smile on his face, knocking gently for admission. Just before he entered death's chamber he went out to a convenient spot and took a last look at the farm that had been owned by some member of the family since 1840. A well preserved deed signed by Martin Van Buren, President of the United States, is prized by the family. One thinks of "The Last of the Mohicans" as this stalwart figure is visualized taking

his last look at territory he loved. And we realize anew the inadequacy of words as we try to put something of his life on paper. Fulsome eulogy was embarrassing to him, even offensive, while he was with us. It would be more than unfitting to use other than normal coloring in attempting to paint any picture of him for our records.

When we call a man's name there are certain things suggested as belonging to that name. If the things suggested are bad they are often tempered by death. If they are good death may magnify them. But always and everywhere a man's name carries with it the way he lives or has lived, the impression he has made, the place he has won among men who knew him. Not only is it true that "no man liveth unto himself, and no man dieth unto himself," but it is equally true that no man really separates himself from what he is. His name is saturated with his life.

Nor is this fundamental fact characteristic of the great and near great only. It is true down to the smallest and poorest of us. The quality is always the same. The quantity varies according to ability and opportunity. With this idea in mind I call again the name of Rev. Dan W. Babb, soldier, citizen, churchman, Christian, business man, a living epistle, known and read by all men with whom he came in contact. It is seriously doubted if any man was ever more truly loved by all men who knew him.

If the indefinable thing called goodness belongs to greatness, Brother Babb was great. If definite conviction belongs to strength, he was a strong man. And if the finer things which enrich life, make it good and fruitful, and worth while, constitute the essentials of sterling manhood, no manlier man sleeps or will sleep in Mississippi soil.

Strong without sternness; simple without indefiniteness; kind without maudlin sentiment; generous without prodigality; clean without affection; holy without ostentation—"he walked with God and was not, for God took him."

His love for God and humanity evidenced itself constantly in the use of his money, his time, his unfailing energy. As his name is called this day, and we visualize the rugged house in which he lived so long, the warm glow in our hearts speaks the language of love and keen appreciation.

There is not a virtue that is not in some way exemplified in his living. There is not a worthy passion that was not equally evident in his going away. He called me to his bedside a few hours before he crossed the river and inquired about the pastors of the Corinth District, and the response to their leadership. Truly the passion of life was strong in death. His kindly smile was contagious. His good cheer was like a spring-fed brook. His optimism was unclouded by the crime and distress found in the world. Knowing God personally and intimately, he believed that righteousness and truth would ultimately prevail.

To the writer the outstanding evidence of his greatness, aside from qualities of Christian manhood that marked him so constantly, is to be found in his marvelous understanding of himself. He never over-estimated either his strength or ability. He seemed to have defined accurately the metes and bounds of his activities. The result was apparent in his attitude to his appointments, his brethren, his business, even his devotional life. Few men have been happier in their work, none more faithful and tireless in their pastoral oversight. He was not what the world calls a great preacher. Yet when one reviews his activities through more than a half century there comes the conviction that he was one of God's great men. All his transactions bore the earmarks of soundness and all but perfect understanding. And all of them were confined to the things he understood after having weighed and analyzed them with nearly uncanny accuracy. He made few mistakes. His was an informed judgment. This was in evidence in his judgment of men. No quick-fire passing on men's motives. No hasty estimate of men's actions. No harsh criticisms that had to be apologized for later on. Modesty, fairness, unfailing

charity, and a generosity worthy of all praise, won for him an enviable place in the affections and confidence of men—a place so unusual as to be truly remarkable.

Many men have lived well, none more so than this Knight of the Open Road. He lived, he toiled, he loved and was loved, he fought life's battles without complaint or bitterness, he stood both theoretically and in his personal experience for the "faith once delivered unto the saints," he won over all obstacles, and died as he had lived, a man of God, a man among men, a friend, a brother, a soldier of the cross, unafraid.

I join his host of friends and brethren in the goodly faith that this man who knocked at death's door with a smile on his face, and left a heritage of deeds untarnished and faith unwavering to a new generation, heard the welcome plaudit, "well done, good and faithful servant, enter thou into the joy of thy Lord." JAMES H. FELTS.

EDWARD BOK: PHILANTHROPIST

By H. H. Smith

The passing of Edward Bok, former editor of the Ladies' Home Journal, recalls the career of a most unusual man. His autobiography, "The Americanization of Edward Bok," reads like a romance. Bok was descended from sturdy Dutch parents and was born in the Netherlands. At the age of seven he came to America. As a boy he exhibited such admirable qualities as perseverance, pluck, industry, and honesty. High ideals held him to high purposes and he shunned evil ways. His successful career is an example of what our country offers a resourceful, determined young man. "The sky is the limit," is the way he put it later in life. His indomitable will and tireless energy deserved success and it was not denied him. From office boy and reporter, he climbed to the editorship of a great magazine. He saw the Ladies' Home Journal grow from a circulation of four hundred thousand to two millions. But Bok did not measure success by the dollar mark. He was not content simply to make money, he wanted to be of service to his fellow-man. The words of his Dutch grandmother to her children and grandchildren rang in his ears: "Make you the world a bit more beautiful and better because you have been in it." And so he strove with his pen to lift the thoughts of his millions of readers to things high and noble. He bravely challenged wrong standards of life, and was willing to see his paper lose tens of thousands of subscribers, if necessary, to correct some evil threatening the welfare of the home. He spent his money freely for the uplift of his fellow-man.

Bok was an ardent believer in the possibility of a warless world, and offered a prize of \$100,000 for the best plan for the promotion of world peace. He accumulated a very large fortune, and it is reported that his bequests to charitable objects amount to two millions of dollars. With the record he has left, we know that he was not playing to the galleries or uttering meaningless phrases when he wrote in his biography a few years ago: "No man has a right to leave the world no better than he found it. He must add something to it; either he must make its people better and happier, or he must make the face of the world fairer to look at. And the one really means the other."

He does not fail to acknowledge his debt to America. America gave him a great opportunity, and in return he tried to serve his country faithfully. The closing words of his book, written ten years ago, draw us to the man:

"I ask no greater privilege than to be allowed to live to see my potential America become actual: the America that I like to think of as the America of Abraham Lincoln and of Theodore Roosevelt—not faultless, but less faulty. It is a part in trying to shape that America, and an opportunity to work in that America when it comes, that I ask in return for what I owe her. A greater privilege no man could have."

Ashland, Va.

The Home Circle

I WOULD BE LIKE WASHINGTON

If I would be like Washington,
As wise and good and great,
And render service to my home,
My country and my State,
My mother says, I first must be
Obedient, good and kind,
At home and school, and I will soon
These rules of living find.

For if George Washington had been
An idle, thoughtless boy,
Who had no aims in life except
To trouble and annoy,
He'd been an ordinary man
For no one to admire.
It takes a lot of grit, she says,
These virtues to acquire.

I'm going to try, at any rate;
For every time I try,
My mother says I take a step
Up to a plane more high.
And that's the way George Washington
Began his life's career;
He stepped a little higher up
With every passing year.

—The Presbyterian of the South.

PATSY WINS A PRIZE

A Washington's Birthday Story

Patsy Allen was one of the happiest little girls in all America—she said so herself, because she believed it; and yet sometimes in spite of her happiness she was lonely—or she was until she became acquainted with the country.

Now it happened this way: Patsy, who had always lived in an orphanage, was adopted one lovely fall day by a farmer and his wife who lived some ten miles from the city. They took Patsy to live with them on the farm.

Oh, but Patsy did love the beautiful country. She had never seen a whole field of wheat growing before; nor had she ever seen such interesting things as cows and sheep and pigs. All of these were new to her when she went to the farm, but she loved them every one, and immediately began to make friends with them. Then winter came on, and the farmer turned his attention to indoor work, and Patsy worked with him.

Down in the cellar he grew mushrooms, and taught Patsy the art of rooting things in sand. Life suddenly became too wonderful for words—every day was far too short for Patsy to learn all she wanted to know about the things she discovered on the farm. And then there was her school and Sunday school—almost as much as the farm Patsy came to love the little country church where she went every Sunday with her foster parents—everybody was so friendly and kind; and then the little red school house where she went for daily instruction while farm work was slack—it was hard to say which of the two she loved best—the day or the Sunday school.

One afternoon on coming home from day school, she stopped to speak to her foster father.

"I'm clean up against it, father," she said softly, "teacher has offered a prize to the one remembering Washington's birthday in the most unique way, and I can't think of a single idea."

Father Allen was preparing some hotbeds when Patsy mentioned the matter to him, and though he promised to help, it seemed as if he could think of nothing in the world but plants.

"Please, father," begged Patsy, "let me help smooth the dirt in the boxes for the seed you are going to plant."

"To be sure, I'll be glad to have you help me, my dear," the man answered. Presently the two became engrossed in their work, and no more was said about the prize.

When Father Allen brought the seed to plant in a small box that Patsy had smoothed to a powdery fineness, he smiled broadly; then with his big, clumsy fingers he began to trace little rows across the fresh dirt and carefully drop in the seed.

Patsy, watching, began clapping her hands in sheer joy—in a flash a great idea was born in her fertile brain; but all Father Allen's coaxing failed to extricate the secret.

"Father," said Patsy later on that same afternoon, "may I lay off one little box just as it pleases me to?"

"Sure you may," answered the father, "and far be it from me to criticize your rows."

"I believe," said Patsy, "I'll use the lettuce seed for my planting, since we don't transplant lettuce from the hotbeds before the last of February."

"First of March," corrected the man, as he handed her the package of lettuce seed and turned to investigate another box he wanted to convert into a hotbed for sweet peppers.

That night Patsy went to bed very happy, for her father had praised the smooth finish of her little hotbed enthusiastically, yet for the life of her she couldn't help but giggle as she crawled into bed that night.

The next morning Father Allen had a suggestion for the Washington prize contest, but seeing it didn't strike Patsy's fancy, he soon dropped the subject and never brought it up again, and neither did Patsy.

When he went out to inspect his hotbed one morning several days later, Father Allen found something that for a moment caused him considerable worry. Never in his life had he seen anything so crooked as the tiny green lettuce plants that were shooting upward through the rich, black dirt in one of his boxes. Then he remembered that this particular sowing had been done by Patsy, and gave it no further notice. But a few days later he saw Patsy eyeing the same box with rapt admiration.

"Can't say that I call that much for straight sowing, Patsy," said the man pleasantly, coming across the space that separated them.

"Look at it carefully, father," said the girl, "and see if you can't discover beauty in my curves."

For five minutes Father Allen bent above the box, tracing curves and crooks made by the little green spirals shooting through the earth, and then all of a sudden he began to laugh—laugh as Patsy had never heard him laugh before—and he motioned her to his side.

"Patsy, darling," he said in the most joyous tones, "I believe you will get the prize."

And sure enough, when the contest for the most unique way of remembering the Father of our Country came, Patsy Allen walked off with the prize, and incidentally she walked away with a box of tiny lettuce plants also, for in planting the lettuce seed she had outlined ten letters in the soft earth with her fingers, and had carefully laid the seed in the tracing, to bring forth at old Mother Nature's bidding. Consequently, Patsy was a very happy girl when she marched into the schoolroom on the morning of the twenty-second of February, and displayed a small box of earth. Across its top in soft, green lettuce letters was plainly visible the name WASHINGTON.

But happier even than Patsy were her foster parents, because they knew the idea of remembering Washington in this manner was her very own and truly original.—Letitia M. Barr, in *Light and Life Evangel*.

O DEAR! AND O JOY!

By Otis Moore

A little girl by the name of Susie got into the very habit of saying "O dear!" If it started to rain when she wanted to play outside, she would say, "O dear! O dear!" If the crayon she was drawing with made a wrong mark, she said, "O dear!" If her playmate who lived next door went off on an automobile ride with her family when

Susie wanted to play with her, Susie said, "O dear!" If Tommy, her brother, broke the toy balloon that belonged to Susie, she said, "O dear!" And then many times when there wasn't anything much the matter, she said, "O dear!"

But one day her daddy called her to come and sit in his lap, and then spoke to her very earnestly. "Susie," he said, "the next time that you want to say 'O dear!' just say 'O joy!' instead." Of course, for quite a while after that she still kept saying "O dear!" sometimes. And then sometime she said "O ddd O joy!" but by and by it came about that many times when she would have said "O dear!" she said instead "O joy!" When her Sunday school teacher told her that the class party would have to be postponed, she said, "O joy, anyway!" And when the paint came off the cheek of her favorite dolly, she said, "O joy, anyway!" And best of all she began to think "O joy anyway!"—Exchange.

JUST THIS MINUTE

If we're thoughtful just this minute
In whate'er we say and do;
If we put a purpose in it
That is honest through and through,
We shall gladden life and give it
Grace to make it all sublime;
For, though life is long, we live it
Just a minute at a time.

Just this minute we are going
Toward the right, or toward the wrong;
Just this minute we are sowing
Seeds of sorrow, or of song;
Just this minute we are thinking
On the ways that lead to God,
Or in idle dreams are sinking
To the level of the clod.

Yesterday is gone! Tomorrow
Never comes within our grasp;
Just this minute, joy and sorrow—
That is all our hands may clasp;
Just this minute! Let us make it
As a pearl of precious price
And, with high endeavor, make it
Fit to shine in Paradise.

—Selected.

MAKE ME GLAD

"I've a very ugly feeling
That hurts me lots of ways.
It comes upon me suddenly,
It bothers while it stays.

"It makes me sulk in corners;
It makes me want to cry;
And it comes when other children
Get more loving than do I.

"My Father, who is in heaven,
Please make me glad to see
These other children being loved—
The same as if 'twere me."

—Christian Observer.

A friend met a cheerful Irishman who had plainly suffered some hard knocks. "Well, Pat, how are you getting along now?" he inquired.

"O, Oi'm still hard up, but Oi've got a fine job in Honolulu, and fare paid. Oi sail tomorrow."

"Sure, man, you'll never be able to work there. The temperature is a hundred in the shade."

"Well," he replied, hopefully, "Oi'll not be workin' in th' shade all th' toime."

The little man glanced hurriedly at his watch, grabbed his bag, and rushed out to the station platform. The effect on the other travelers was all that could be desired. They also picked up their baggage and ran. Shortly afterwards the little man returned, picked out the best seat in the station and sat down to wait for the train, which was not due for thirty minutes. Exchange.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHED BY COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Rev. Wm. L. Robinson and his people at Coffeeville, Miss., recently opened a church library.

The good people of Oak Ridge, La., have reared a comfortable home for their popular pastor, Rev. A. C. Lawton.

The Epworth League of Capitol Street Church, Jackson, Miss., enjoyed a dinner and valentine party on February 14.

Dr. George S. Sexton, president of Centenary College, Shreveport, preached at Oak Cliff Church, Dallas, Texas, on February 2.

The first quarterly conference of our important church at Rayville, La., raised the salary of the pastor, Rev. R. W. Tucker, to three thousand dollars.

The annual Father and Son banquet of Koselusko, Miss., this year enjoyed by fifty boy scouts and fathers, was under the direction of Mrs. R. P. Neblett.

In sending subscriptions, Rev. J. C. Wasson writes: "We are making fair progress on the Swifton charge. January and February are being given to missionary cultivation."

The Sunday school orchestra of Crawford Street Church, from the local radio station in Vicksburg, went "on the air" on the afternoon of Sunday, February 9.

The bulletin of First Methodist Church, Clarksdale, Miss., on February 9, carried a good article by the pastor, Dr. V. C. Curtis, on "Church Government and General Conference Matters."

Rev. James T. Harris, pastor at Rochelle, La., while in the city attending Masonic meetings, called at the Advocate office. Brother Harris is the secretary for group insurance in the Louisiana Conference.

Rev. A. J. Martin, our pastor at Greensburg, La., recently spent a day in New Orleans, where he formerly resided while serving our work on Gallier Street. He was a pleasant caller at the Advocate office.

In sending out cards to be used in reporting results of the missionary campaign, Rev. J. G. Snelling, Louisiana Conference Secretary of Missions, states that reports received to date are better than those for the same places last year.

The entire Monroe District is in sorrow over the great loss to our church at Wisner, La., of the fine layman, Mr. C. W. Scates. Brother Scates

died recently in a sanitarium in Natchez, Miss., after a two weeks' illness of pneumonia.

Rev. T. M. Brownlee, the pastor, beginning on next Monday night, will lead in a series of mission study lessons, Capitol Street, Jackson. Dr. J. L. Decell and Rev. J. L. Neill are included among the speakers who will take part in these meetings.

Rev. W. C. Scott, pastor at Bogalusa, La., recently found it necessary to have his tonsils removed, and Rev. J. G. Snelling, Louisiana Conference Secretary of Missions, preached at Bogalusa on the Sunday that Brother Scott was unable to be in the pulpit.

Rev. R. L. Armstrong, pastor of the Sterlington and Swartz charge (La.), was operated on for appendicitis on Tuesday of last week. The operation was successful and he has been doing well. He expects to be able to resume work within two weeks.

First Methodist Church, Starkville, Miss., Dr. H. F. Brooks, pastor, has a junior church. The bulletin of February 9 said: "We are much pleased with the work being done in our junior church. The attendance is good and the interest very pronounced."

Rev. C. L. Mouroe, rector of St. Paul's Episcopal Church, New Orleans, recently visited Dr. and Mrs. A. M. Serex of New Iberia, La. The visitor led the prayer meeting for the pastor. Brother Serex writes: "We had a great crowd that night, and he preached a wonderful sermon."

Rev. J. A. McCormack, our popular pastor at Franklin, La., has been ill for several weeks and unable to do his work. We trust he will soon recover. He is now in his seventh year as pastor at Franklin. During his pastorate great progress has been made in the work of the church there.

"The Churches and the World Peace Pact" will be the general theme of the Third National Study Conference on the Churches and World Peace, to be held at Evanston, Ill., February 25-27. Two hundred prominent churchmen, representatives of forty communions and allied religious organizations, are expected to attend.

Mrs. O. W. Bradley, who has been ill for some time, underwent a critical operation at Touro Infirmary on Tuesday of last week. She has done as well as could be expected. We trust she will soon be restored completely to health and strength. She is the wife of the pastor of Rayne Memorial Church, New Orleans.

The following inquiry has come to the editor from Miss Nannie Lavendar, Sardis, Mississippi: "Can you tell me if you know of anyone who would like to buy a set of (four volumes) 'Clarke's Commentary and Critical Notes,' published by Applegate and Pounsford and Co., 1869?" Let any interested person write direct to Miss Lavendar.

Rev. E. W. Day, pastor on the Waterproof charge (La.) exchanged pulpits on last Sunday with Rev. L. L. Lemon, pastor of the Newellton (La.) union church. The objects of the exchange were to promote fellowship and to give persons at Newellton, who prefer the Methodist Church, an opportunity to unite with the Church of their choice.

In a note to the Advocate dated February 20, Rev. J. A. Moore, our pastor at Rolling Fork, Miss., writes: "Our Church building at Rolling Fork burned just after the Sunday school hour last Sunday morning while Brother L. E. Alford, the presiding elder, and the pastor were engaged in a service at Cary, Miss., the other Church on the charge."

The standard training school of the Jackson District (Miss.) will be held March 16-21. Dr. D. M. Key, educational director, announces that eight courses will be offered by the school. Prof. C. F. Nesbitt, Dr. G. L. Morelock, Rev. J. C. Chambers, Miss Willette Allen, Miss Doris Alford, Mrs. Preston Hatcher and Miss Jane McDouald will be the instructors.

The mission study class of the Woman's Missionary Society of Tunica, Miss., is using as a text Dr. Clark's book, "The Church and the World Parish." Mrs. J. B. Hardy is the teacher.

The mission study class of Crowder, Lambert and Crowder Charge, met on Thursday of last week in an all-day session. Rev. T. B. Thrower, the pastor, was assisted in the work of the class by Rev. A. Y. Brown, of Marks, and Rev. W. M. Campbell, of Tutwiler.

The February 6 issue of the Texas Christian Advocate carried two interesting articles on the episcopacy, both written by men well known in our territory. Dr. J. L. Decell, of the Mississippi Conference, wrote the article, "Against Term Episcopacy," and Dr. S. H. Werlein, formerly of the Louisiana Conference, wrote the article, "In Favor of Term Episcopacy."

Mr. George H. Paul, chairman of the local committee on hotel accommodations for delegates to the General Conference, has opened an office in the Adolphus Hotel, Dallas, and will answer all inquiries and make all necessary arrangements for the members of the body. All interested persons are requested to correspond directly with Mr. Paul for hotel reservations.

The school of missions at Amory, Miss., under the direction of the pastor of the Methodist Church, Rev. O. A. Parks, has been attended by fine results that have been felt in every department of the church. On a recent Sunday morning, at the 11 o'clock hour, Dr. H. H. Ellis and Miss Marie Smith, both well known educators of the city schools, were the principal speakers.

Our Methodist people at West Point, Miss., under the leadership of the pastor, Rev. W. R. Lott, began a revival meeting on last Sunday. Rev. W. N. Duacan, presiding elder of the Columbus District, preached at the Sunday morning service, and Dr. H. F. Brooks, of Starkville, Miss., preached at the evening service. Dr. Brooks will do the preaching throughout the meeting.

Professor Wm. E. Uphaus, reprimanded by officials of Hastings College, a Presbyterian institution of Hastings, Nebraska, for disseminating doctrines described as "extremely liberal and even radical," left recently for Yale to accept a research fellowship in the Yale divinity school. Six other department heads "bolted" out of sympathy with Prof. Uphaus and will resign in June.

His many friends and brethren will be glad to learn that Dr. Marion S. Monk, superannuated at the last session of the Louisiana Conference, on account of impaired health, is well on the road to recovery, with expectation of complete recovery soon. While he does not hope to get back into pastoral work before the end of the Conference year, he expects to do some evangelistic preaching before the end of summer.

Beginning on the evening of the first Sunday in February and scheduled to run through six Sunday evenings, Rev. D. B. Boddie, the pastor, is giving our church at Pineville, La., a series of messages on "The Challenge of Christianity." The pastor is delivering some of these messages and securing outside speakers for others. Judge H. H. White, of Alexandria, La., delivered the first message.

Through the Temple Tours and Pilgrimage Tours a trip to the Holy Land and other places of interest abroad is being arranged for Epworth Leaguers of Southern Methodism and other church workers for the coming summer, on strictly a non-commercial basis. The tour will begin at New York City, June 27, on the S. S. Majestic. Miss Elizabeth Langford, Epworth League field secretary, is promoting the tour in Louisiana, and will be glad to give detailed information to those interested. Address her at 222 Bernhardt Building, Monroe, La.

Dr. Robert E. Goodrich is delivering a series of messages to young people at the Sunday evening services of First Church, Shreveport. The general subject of the series is "Challenging

Hours." "Aim High and Perish Greatly," "The Gates of Destiny," and "Sail On, Sail On, Sail On," for the hours of Ambition, Chalice, and Courage respectively, have already been delivered. "Making Dreams Come True," "Outsinging the Sirens," and "Your Future is Your Past," for the hours of Loyalty, Strategy, and Victory respectively, are yet to be given.

Rev. Wm. L. Robinson, our pastor at Coffeeville, Miss., writes: "Living at a time when the divorce evil is so alarming, it is very refreshing to meet a couple who have been true to their marriage vows for nearly three-quarters of a century. We have two good Methodists here in our town—Mr. and Mrs. T. L. Beadles, who have been married 69 years. Brother Beadles is 93 years old and Mrs. Beadles is 88. They have been members of the Methodist Church more than 60 years. They still love each other and Mrs. Beadles has never left her husband to make a career for herself."

The Clarion-Ledger (Jackson) of Feb. 15, said: "Millsaps yielded to the sway of oratory in the college auditorium yesterday when preliminaries were held to select a representative for the coming Mississippi Intercollegiate Oratorical Association contest. Contestants were graded yesterday on delivery alone. They will submit their manuscripts at an early date for comparison. . . . M. H. McCormack, Clinton, had as his subject, 'The Awakening of China.' J. W. Alford, of McComb, spoke on the significance of the Armistice. J. B. Patrick, Learned, selected 'Tragedies of Civilization' for his discourse."

The urgent need of a gymnasium at Grenada College was brought out at a discussion at the February 4 meeting of the Rotary Club of Grenada, Miss. After several girls of the physical education department, under the leadership of Miss Lillian McGrath, the capable director, had given some interesting drills and had sung some spirited songs, Rev. R. L. McLeod, Presbyterian pastor, suggested that Dr. J. R. Countiss, president of Grenada College, be called upon to speak. Dr. Countiss urged the gymnasium as a matter that should have the support of the whole community. Other speakers gave hearty endorsement to the idea.

Mr. Harry Bovay, president of the Vicksburg Bridge and Terminal Co., recently made the following announcement: "It won't be long now before you may both walk and ride across the Mississippi River at Vicksburg on a brand new bridge." This great bridge will undoubtedly bring the people of the adjacent sections of Louisiana and Mississippi, into a closer relationship, while providing for the ever-increasing tourist travel. It will now be quite easy for the Methodists of these sections to visit one another, and we might suggest a fellowship meeting between the Vicksburg and Monroe districts, such as was held in Kentwood, La., recently.

The executive committee of the Mississippi Methodist Student Conference met at Grenada College, Grenada, Miss., on February 3, to plan the spring meeting of the conference which will be held at Grenada College in March. The theme of the conference will be: "Seeking Reality in Religion." Members of the executive committee in Grenada were: R. P. Neblett, president of the conference, Millsaps College; Miss Charlotte Clark, vice-president, Grenada College; Miss Martha Stennels, M. S. C. W.; Haywood Blake-more, University of Mississippi; Misses Mary Miller Murry, Mildred Townsend and Virginia Thomas of Grenada College.

A delightful program was given in our church at Crystal Springs on February 4 by the glee club of the Methodist Orphanage at Jackson, Miss. The eighteen children were accompanied by Rev. B. F. Lewis, superintendent; Rev. W. H. Sullivan, financial agent; Mrs. Reilly, field secretary, and J. E. Bankston, agricultural supervisor. The visitors were entertained in the various homes of the congregation, at the Hennington

Hotel and in the home of Rev. and Mrs. J. E. Gray, the latter entertaining the two ministers. In the afternoon the singers went to Galiman, four miles south of Crystal Springs, where a similar program was given in the Methodist Church there, of which Rev. L. J. Snelgrove is pastor.

Under date of February 12, Rev. W. C. McCay, the pastor, writes: "Just a word from the Rienzi Circuit to let you and the Advocate readers know what we are doing and trying to do. In putting on our mission study, 'The Church and the World Parish,' we had with us on last Tuesday and Friday evenings Rev. J. V. Bennett, First Church of Booneville, Miss., who brought us great messages, speaking on the needs of China, Japan, Korea, and Brazil, and the opportunity and the responsibility that are ours in carrying the gospel to the multitude that is without Christ. Brother Bennett is a man of great zeal for his Church and the kingdom of Christ. He brought with him the second evening his choir to render the music and lead the singing of the hour. The music was ably rendered and appreciated by those present."

Rev. E. C. Gunn, presiding elder of the Monroe District, writes: "Gordon Avenue Church, Monroe, under the splendid leadership of Rev. H. W. Jordan, is growing by leaps and bounds. Under

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, TREASURER
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

construction and nearing completion, this enterprising congregation now has a large Sunday school building and parsonage combined. The pastor will have an apartment in this building, thus doing away with the rental of a house, and the large and growing Sunday school will have one of the best equipped plants in North Louisiana. The building of this annex is being done almost entirely by voluntary labor, Brother Jordan himself working industriously at it, and many of the members of the congregation meeting each evening are able, under the light of powerful electric lamps, to put in many hours of valuable labor. Within a short time we will have a very strong church at this point."

Berton McGee, corresponding secretary of the Epworth League at West Point, Miss., writes: "The officers of the Senior Epworth League held their February council meeting at the home of Miss Lois Smith. There were twelve present and a very enthusiastic meeting was held. After the devotional conducted by our president, Bernard Blalock, the business of the meeting was discussed; we decided upon the leaders for the next four Sundays and discussed our Social Service program for the coming month; we decided to do more of this kind of work during the next month."

After the business was finished, delicious refreshments were served by the hostess. We have one of the best councils in the history of our League and one of the best Leagues in the history of our church, and, well, that's as far as I can go, but that's 'enough said,' you will hear from us again soon."

The little Sunday school of the Methodist Church in Malines, Belgium, the very center of Roman Catholic power in that country, continues to grow steadily. During the past six months the children of this Sunday school have collected 100 francs to help support the lepers that are being cared for by our Methodist Mission in the Congo. Several of these Congo lepers are now being entirely supported as Specials—that is, are being given food, clothes, medical attention and religious training—through the contributions of the Sunday school children in the Methodist Church in Belgium.

Rev. H. F. Tolle, concerning meetings being held by Rev. Will Hogg in Florida, writes: "He is preaching with great power. Just now he is in a meeting in Deland with Brother J. S. Purcell, formerly of the Mississippi Conference." Brother Tolle sends us the following from a Lakeland, Fla., paper: "On every hand there has been favorable comment on the revival meetings that closed Sunday at the First Presbyterian Church. The Rev. Will Hogg, evangelist, acquitted himself in a manner to strengthen this and other churches and to increase their influence in the community."

It frequently happens that itinerant evangelists, apparently thinking only of their day or week in a community, say and do things that are not helpful when they are gone. That ought not to be. The gospel can be preached with vigor without recourse to tactics which divide good people in a community. Mr. Hogg won praise while he was here and left a heritage that is beneficial to the Church."

Rev. S. A. Seegers, in sending us a program of the memorial service held on last Sunday in our church at Amite, La., in honor of Mrs. Sarah Elizabeth Stewart Edwards, writes thus of the elect lady: "She was a loyal and devoted member of the Church, and was an outstanding Christian character in this community. She had no children of her own, but adopted the infant child of her sister at her death, and became the foster mother of Dean E. Varnado, well known teacher in the Louisiana State Normal College, to whom she left her home and other property. It was Mrs. Edwards' request that a part of her money be set aside for the Methodist Church here, though she made no legal provision for it in her will. So Miss Dean E. Varnado has complied with her wishes, and set aside \$1,000 as Mrs. Edwards' gift to the church, and she has added \$1,000 of her own savings, and presented the \$2,000 as a memorial to her aunt and foster mother, Mrs. S. E. Edwards. Mrs. Edwards died Feb. 19, 1929. She still helps to support the church she loved." In the memorial service, the message was delivered by the pastor, and tributes were paid to the character of Mrs. Edwards by Prof. W. J. Dunn, Judge Robert S. Ellis, Mrs. B. W. June and Mrs. Kate Johnson in behalf of the several departments of the church work. Dr. C. S. Stewart presented stock for Miss Varnado.

BROOKHAVEN DISTRICT—SECOND ROUND

The second round reached us too late to be included in full among the other quarterly conferences and we give below dates of the first conferences to be held in the Brookhaven District:

Wesson, Feb. 23, 11 a.m.; Mar. 3, 7 p.m.
Hazelhurst, Feb. 23, 7 p.m.; Apr. 16, 7:30 p.m.
Pearl River Ave., Mar. 2, 11 a.m.; Apr. 22, 7:30 p.m.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ELIZA BENNETT FULLILOVE was born Aug. 14, 1854, in South Carolina. Professed faith in Jesus Christ and joined the Church in childhood, living in keeping with that profession to the end of the journey, Jan. 17, 1930. She was married three times. Her first husband, Rev. Sanford Willbanks, was a minister in the Baptist Church. Her second husband was Dr. E. R. Ramer, Chewalla, Tenn. She was married to Rev. B. P. Fullilove, Nov. 17, 1917. I did not know Sister Fullilove personally. Such information as I have indicates that she was a woman of splendid personality, definite piety, and intelligent consecration. She was buried at Camp Ground, one of the great country churches on the Chalysheat Charge, by her pastor, Rev. W. C. McCay, and the writer. The simple funeral service was held at Chalysheat, the interment followed, that part of the service being conducted by Rev. L. C. Lawhon, pastor of Chalysheat charge. And so it is, one by one we pass into the great beyond. Blessed are those who so live that they maintain the goodly hope of entering into the joy of their Lord.

JAMES H. FELTS.

MRS. E. B. TROY

Precious in the sight of the Lord is the death of his saints. In the passing from earth to glory of Mrs. E. B. Troy, on Jan. 28, 1930, our Church has sustained the loss of an earnest, faithful Christian, whose life will be missed in the Master's service.

Before her marriage, Mrs. Troy was Lottie Tankersley. She was born in New Orleans, La., March 10, 1884, the daughter of John B. and Isobelle Brisbane Tankersley. She was converted at an early age, and her early years spent in the McDouglassville church. She came from a religious home, and the spirit of religion pervaded her own life and home, revealing a deep devotion to God, a life of prayer, faith, love of the Word of God and of the Church. Wherever she lived, she actively en-

gaged in the work of the Church and gave of her best to the kingdom.

The manner of Mrs. Troy's death was triumphant. It was a privilege this writer appreciates to have been present and witnessed her implicit faith. She had been ill many weeks, and critically ill for some days before the end came. But a few hours before her spirit went out to meet God, the pain lessened, her mind was clear, and her triumph of faith complete. With her loved ones gathered about, the scene was one that transcends earth and reveals the nearness of heaven.

An indication that she knew she was approaching the end of life's journey was given in a letter which she dictated and directed to be sent at once to her missionary society associates. "My dear friends," she said, "I can never tell you how deeply I appreciate the honor or how much I have enjoyed the work to which you have called me. Our dear Father knows how much I love the Church and the work of the missionary society. But I am too ill to continue this work. I want to get some one else, who loves this work, in my place. If I get well I will love to take up work again." In this attitude she laid down her task as superintendent of mission and Bible study.

A few moments later, as her pastor, I was admitted to the room. She spoke of her love for her husband and daughters and little son, of her pain at leaving, but told us she was not afraid, and ready if God called her. "Long years ago," she said, "I gave my heart to the Lord Jesus and I trust him now." After my brief prayer, she began to pray. It was an ecstasy of glory. Continuously for more than five minutes her petition ascended. She spoke to the Father as intimately as she had to us. Not a petition was for herself. Its spirit was "Thy will be done." Then, she was gone.

She was laid to rest in Greenwood cemetery, New Orleans. The presence of many friends testified to her loved ones the wide circle of loving friendship that esteemed her. All knew that she had not lived in vain, and that she had gone on before to that eternal victory that is reserved for those that love the Lord.

H. L. JOHNS.

New Orleans, La., Feb. 10, 1930.

RESOLUTIONS

Whereas, since we last assembled, Divine Providence, inspired by motives which we understand not, entered our midst and removed from our council tables one of our most loyal, worthy, and unselfish laborers in the person of William B. Jones; and,

Whereas, as we convene here, on the occasion of our first conference since our brother and friend departed this earth, overwhelmed, and as our sorrowing hearts lead our memories back down through the years during which it has been our sacred privilege to have known, and to have worked with, William B. Jones, it is the will of this conference that a permanent record be made and that a sacred testimonial issue evidencing our admiration, respect, and love of the life and character of him who has completed his labors among us and has passed on to a land more worthy of his kind; it is, therefore,

Resolved, by the Canton Methodist

Episcopal Church, South, in regular conference assembled, That God, in his infinite love, in removing from the paths of this life such a worthy character as William B. Jones, has deprived Madison County of one of its most efficient, conscientious, and honorable public officers of all times, has deprived his family of a loved one of inestimable worth, love and faith, and has deprived this church, and God's work in this community of a sincere, faithful, and worth while member and laborer;

That the friendly greeting, the words of comfort and cheer, and the inspiring example that this lovable character gave and was to everyone whom his life touched will be no more, but that the memory of which will be as a shining light, an inspiration, that will move and lead each of us on to more nobler deeds and a greater service;

That, while he is gone from us, yet his work among us has not ended, because such an influence, such an inspiration, as was his cannot so quickly pass from this life, but must go on down through the ages making life more worthy of the living, to the betterment of humanity, and to the final glory of God;

That our friend will meet with us no more, but his memory is sacred and sweet, and we are better men and women because of his life among us, and as we take up his labors and attempt, in our feeble way, to carry on, we will ever remember the beauty of spirit, the peace and love manifested and lived by William B. Jones.

Signed: T. C. Ross, J. A. Henon, R. E. Spivey, committee.

A GOLDEN WEDDING

Mr. Gemeo W. Hester and Mrs. Adella Calk Hester at their home at Basile, La., on Feb. 4, celebrated the fiftieth anniversary of their wedding.

The occasion was enjoyed by a number of their friends and most of their children. A number of nice presents and delicious refreshments were a feature of this gathering.

This honored couple are natives of Union Parish, La., their home until a few years ago, when they came to Basile to live.

Both have been long-time members of the Methodist Church, Brother Hester having a record of 35 to 40 years as an official member, during which time he missed only one Quarterly Conference.

This groom has one brother in Union Parish, La., two in Miles, Tex., one sister, Mrs. Raley, Miles, Tex., one Mrs. Pardue, Choudrant, La.

The bride has one sister, Mrs. S. R. Terrell, Monroe, La.

Their children are C. L. Hester, Mrs. J. M. Estis, of Basile, one son, Kanon City, Cal., Mrs. Hartzog, Temple, Tex., Rev. Mrs. C. T. Davis, Stigler, Oklahoma, 11 grandchildren, one great-grandchild.

Not a death in this family these 50 years.

Their pastor,

R. J. PICKETT.

THE NEW LEPER COLONY IN THE CONGO

The site for the new leper colony in the Congo was selected some time

SUBMARINE MEDICATION

One, two or three months' treatment for chronic ailments. Guarantee to please Rheumatics. Letters of inquiry, enclose postage for reply.

DR. E. A. GULLEDGE & SONS
422 Linden Ave., Memphis, Tenn.

ago, but it was impossible to begin building operations as there was no industrial missionary available to take over this important construction work. It was necessary to wait until Mr. E. B. Stilz should return from his furlough in South Africa, which was scheduled to end some time in December, so that Mr. Joe H. Maw could be released from the work at Wembo Nyama and sent to Minga to begin the leper colony.

The colony is to be located near Minga. The site is considered an ideal one. It is on top of a low, flat hill, surrounded by palm trees and mango trees that will furnish fruit for the lepers. The slope on all sides is very gentle and there is an excellent spring nearby that will furnish drinking water and two streams that will give an adequate supply of water for other purposes.

It is expected that work on this new colony will begin just as soon as Mr. Maw is free to take charge of the work and permission is received from the Belgian Government to start building operations.

CHRISTIANITY IN JAPAN

At a recent meeting of the National Christian Council of Japan, M. Nishiyama, head of the Religious Bureau of the Department of Education, reviewed the progress of Christianity in Japan. November 6, 1929, marked the seventieth anniversary of the lifting of the Japanese ban against Protestant Christian missions. Prior to that time, Christianity was known as "Jashu Mon" (the evil sect). The large auditorium, recently built by the city of Tokio, was crowded by 1000 Christians, who had come to express their gratitude for the work of Christianity in forwarding the new Japan. Governmental appreciation was also there, in the persons of several officials of Tokio. The Japanese are looking to their Christian leaders for protection against the teachings and ideas of Communism which have been introduced into that country.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
REG. U.S. PAT. OFF.
"The Modern Dish Cloth"
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. W LEHIGH AND MASCHER STREETS PHILA.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

CHURCH HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 53-1.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janle Drake Cooper, Church Hill, Miss.

NOTICE OF ANNUAL MEETING

The Nineteenth Annual Meeting of the Mississippi Conference Woman's Missionary Society will be held in Centenary Methodist Church, McComb, April 8-11, 1930. An executive committee meeting is called for April 8, at two o'clock p. m.

The opening session will be Tuesday evening, at which time Miss Bertha Conde will address the Conference. An interesting and inspiring program is being prepared. This program when completed will be published in the New Orleans Christian Advocate.

MRS. L. W. ALFORD, President.
ELLA WAYNE ORMOND,
Corresponding Secty.

ATTENTION LOUISIANA DELEGATES

All Conference officers and regular delegates to the Louisiana Woman's Missionary Conference who expect to attend the annual meeting at Lake Charles, March 25-28, should register their names at an early date with Mrs. Ward Anderson, 1036 Kirkman St., chairman registration committee, Lake Charles, La. This request is made in order that adequate provision may be made for entertaining all who are regularly elected to membership in this Conference.

ANNUAL MEETING, WOMAN'S MISSIONARY COUNCIL

The twentieth annual meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South,

will be held in Park Street Church, Amarillo, Tex., March 13-18, 1930.

The Council will meet in executive session the 12th and 13th. The first open session will be held Thursday evening. At that time Dr. Sidney L. Gulick will deliver an address concerning International Relations around the Pacific Basin. Through the succeeding days an interesting and inspiring program will be presented. This will culminate Tuesday evening in the service for the consecration of candidates for service in home and foreign fields.

Reduced rates according to the certificate plan have been granted by Passenger Associations within our territory, provided there are at least 150 persons present who have traveled to Amarillo by rail and paid not less than sixty-seven cents for the ticket. On the purchase of a ticket a certificate must be secured as a guarantee of the purchase, and the certificate should be presented as soon as possible to the secretary of the Council or the one delegated by her to receive it. No certificates will be validated until the Agent appointed by the railroads is able to determine as to whether the required number of persons have attended the meeting.

The dates of sale for these tickets in the Southeastern and Southwestern Division are March 8-14; from more remote points the dates will be early enough for the purchaser to reach Amarillo in time for the meeting. No ticket bought after the last selling date can be validated. Validation dates are March 12-15 and 17-18. The last honoring date is March 21.

Delegates are urged to come to the meeting by rail, for the minimum attendance guaranteeing the rate of one and one-half fare for the round trip is one hundred and fifty persons; it is also true that the required number of certificates will not only secure the rate for those coming a great distance, but our appreciation of the courtesy of the railroads thus expressed will assist the Council in securing rates next year.

MRS. F. F. STEPHENS, President.
MRS. F. S. PARKER, Secretary.

THE COUNCIL BULLETIN

The Council Bulletin is a sixty page volume issued at the close of each Council session and carries the outstanding features of the meeting, including a condensed report of the speeches, the Bible hour talks, the message of the president, messages from the missionaries, business items, and many other interesting and colorful features. If you are planning to attend the Council session to be held in Amarillo, Tex., March 13-18, you will not be willing to do without the Council Bulletin. It will save you much note taking. If you are not to have the privilege of being there, this volume will give you the help and inspiration of the meeting. It can be secured for twenty-five cents. Address Literature Headquarters, Nashville, Tenn.

THREE TYPES OF CHRISTIANS

There are three types of Christians who respond to the call to service:

1. Rowboat Christians have to be pushed wherever they go.
2. Sailboat Christians always go with the wind.
3. Steamboat Christians—make up their minds where they ought to go regardless of wind or weather.—Bulletin, First Christian Church, Muskogee, Okla.

FROM CENTREVILLE

The Centreville Methodist Missionary Auxiliary elected the following officers for 1930: President, Mrs. C. C. Barefoot; vice president, Mrs. J. E. J. Ferguson; recording secretary, Mrs. J. Cooper; corresponding secretary, Mrs. A. C. Nickel; treasurer, Mrs. Jno. Ash; assistant treasurer, Mrs. L. Roberts; superintendent young people, Mrs. J. E. L. Ferguson; superintendent children, Mrs. Ruby Hagood; superintendent supplies, Mrs. H. B. Ford; superintendent social service, Mrs. A. C. Nickel; superintendent publicity, Mrs. H. B. Ford; superintendent mission study, Mrs. T. B. Clifford. The first Monday of each month will be devoted to business, the second and third Mondays to mission study and the fourth to Voice program and social meeting. On January 27 the first social was held at the home of Mrs. Jno. Ash, with sixteen members and four visitors present. Mrs. J. E. J. Ferguson, chairman of program committee, assisted by Mrs. Carr, Cooper, Barefoot, Roberts, and Ford, presented an interesting as well as instructive program.

A summary of 1929's work shows \$375 spent on repairing parsonage, \$60 spent on church and \$200 on social service, besides meeting all pledges.

We secured two certificates for mission study. With Mrs. T. B. Clifford as our enthusiastic leader, we are studying "Roads to the City of God," and hope to accomplish as much as we did last year.

On Feb. 3 we made up a purse of \$25 and presented it to Mrs. Clifford to help meet the second payment on St. Timothy Church, thus showing our appreciation of her work for our auxiliary.

Praying for God's blessing on our work, we shall press forward.

MRS. HARRY B. FORD, Reporter.

ZONE MEETING AT COLUMBIA, LA.

The following interesting program was given at the zone meeting of the Methodist Woman's Missionary Society, Columbia, La., Jan. 30, 1930, at 2 o'clock p. m., with Mrs. I. A. Hearn, zone leader, presiding and Miss Adele A. Redditt in her place as secretary.

Subject—People of All Nations.

Quiet Music—Miss Helen Vawter and Mrs. Horrie Boyett.

Hymn—"Jesus Calls Us."

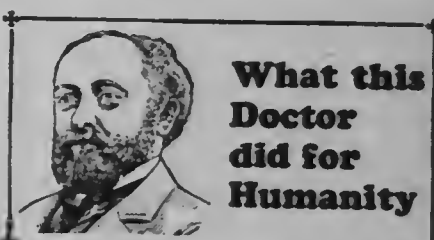
Devotional—Grayson Auxiliary, Mrs. W. R. Broadway.

Hymn—"I'll go where you want me to go."

Roll call and minutes.

Hymn—"We've a story to tell to the nations."

Story of a Chinese Girl—Gordon Avenue Auxiliary, Mrs. Martin.



What this Doctor did for Humanity

As a young man the late Dr. R. V. Pierce, practiced medicine in Pennsylvania and was known far and near for his great success in alleviating disease. Finally he moved to Buffalo, N. Y., and put up in ready-to-use form, his **GOLDEN MEDICAL DISCOVERY**, the well known tonic for the blood. This strength builder is made from a formula which Dr. Pierce found most effective when in private practice.

It aids digestion, acts as a tonic and enriches the blood—clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear. All druggists. Tablets or liquid.

Reading—"Little Children of Japan," Johnnie Ruth Cottingham.

Song—"The World Children for Jesus," Christine Redditt and Josephine Meredith and Columbia Primaries and babies in costume.

Mid-Term Executive Meet—Mrs. Sam Collins.

Solo—"My Task," Miss Willie Aline Fluit.

Miss Voice—Nina Holt Redditt.

Talk—District Secretary, Mrs. Frank Hatch.

Talk—Mrs. J. B. Pollard.

Offering.

Announcement of place for next meeting.

Benediction—Rev. A. C. Lawton.

After the program, delightful refreshments were served in the Sunday school rooms by the members of the Columbia auxiliary.

ADELE A. REDDITT, Secretary.

Moore Memorial Methodist church in Shanghai, China, erected more than forty years ago through the generous contribution of an American mother as a memorial to her daughter, is now one of the oldest and strongest Christian churches in all China. It has over 500 members, some of them third generation Christians. This church is now erecting a new building with an auditorium that will seat 1000. The Rev. Sidney R. Anderson, one of the outstanding Southern Methodist missionaries in China, has charge of the institutional work carried on by this church. Through this institutional work about 1000 people are brought into touch with the church each day.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safeguarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—In successful operation since 1894—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policyholders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sect'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

Children Cry for Fletcher's CASTORIA
A BABY REMEDY
APPROVED BY DOCTORS
FOR COLIC, CONSTIPATION, DIARRHEA

Free for Asthma During Winter

A Remarkable Method that Has Come to the Rescue of Asthmatics. Send Today for Free Trial.

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath, don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief, even if you are utterly discouraged, do not abandon hope but send to-day for this free trial.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
827J Frontier Bldg., 462 Niagara St.,
Buffalo, N.Y.
Send free trial of your method to:

Sunday School

LOUISIANA CONFERENCE

Rev. J. W. Booth of Winnsboro, Louisiana, says: "Please send me Programs of Work for a 'C' type school. We have five active departments. Our school is doing fine, larger than since June."

Rev. A. K. McLellan, Extension Secretary, reports that 116 Sunday schools reported observance of Missionary Day for January. No doubt others observed the day, but have not reported as yet.

Rev. O. L. Tucker of Wisner writes us that his Sunday school superintendent, Brother C. W. Scates, was buried Sunday, February 9. Brother Scates was one of the outstanding laymen in the Monroe District. He served many years as district secretary of Sunday school work. His devoted wife and son have the sympathy of his many friends.

Sunday, February 9, we spent in the Baton Rouge District, visiting Plaquemine in the morning and Baton Rouge in the afternoon. It was quarterly conference occasion at Plaquemine, where I was pastor twenty-five years ago. A generation made little changes on the buildings, parsonage and church, yet the congregation had changed, and only two persons were present whom I knew a generation ago, the organist and a leading citizen in the parish, former Senator Edward Gay. The town has grown perhaps 200 per cent in population, but our Church membership, I judge, has not grown. The pastor, Rev. A. R. Hoffpauir, made a fine report at the quarterly conference. The presiding elder, Rev. L. W. Cain, and I enjoyed noon-day hospitality at the parsonage, where I had spent three happy years. We reached Baton Rouge at 2:30 p. m., in time for a sub-district institute. The following pastors were present with representatives from their Sunday schools: Dr. F. L. Wells, Revs. C. E. McLean, L. N. Hoffpauir, A. M. Wynne, C. F. Sheppard, and A. R. Hoffpauir. This group of Sunday school teachers planned their standard training school for April 28-May 2, with the following courses: Principles of Teaching; Stewardship; Primary Lesson Material; and Adolescent Worship. They elected Dr. Wells as educational director, and Rev. L. W. Cain as chairman of the board of managers. This will be their ninth annual school, and promises to be their largest and best. Dr. Wells writes since our meeting, "I am very anxious to have this school be the very best that Baton Rouge has ever had."

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

B BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Portfolios, School Books.

Tuesday, February 11, we had an interesting meeting with the presiding elder of the Alexandria District, Dr. A. S. Lutz, in the interest of a district-wide training school. Dr. Lutz has just recently returned from the Texas Conference, where he took part in such a district-wide project. He has set aside June 1-6 as District-Wide Training Week, and hopes to arrange his schools and classes to give opportunity for every leader in the district to attend. The district-wide training school will be clearly presented at the district conference.

Wednesday, February 12, we visited Winnfield, in the Minden District. The pastor, Rev. C. C. Wier, was in the midst of his missionary cultivation program, and had a large attendance. He had invited the extension secretary, Brother McLellan, to present his missionary stereopticon lecture at this time, which proved to be a profitable occasion. At the conclusion of the missionary meeting the Conference elementary superintendent, Mrs. W. W. Holmes, presented the elementary work in a very effective way. The local superintendent, Dr. F. C. Wren, announced a sub-district meeting at Rochelle Sunday afternoon, February 23, at 2:30 o'clock.

Among our recent visitors in the office during the week have been Rev. D. B. Boddie of Pineville, and Rev. J. D. Fomby of Colfax. We are always glad to welcome them.

Rev. H. E. Pfost of DeRidder, superintendent of adolescent work in the Lake Charles District, writes concerning his program at his next meeting: "I am thinking of having a round-table discussion on the adolescent situation and work at our sub-district institute, with the idea of finding out what our real adolescent problem is, and with the idea of giving all an opportunity of making their contribution toward working out a program to help all to solve that problem."

C. D. ATKINSON,
Conference Supt.

MISSISSIPPI CONFERENCE

Sunday, February 9, we had the privilege of being with the congregation at Mendenhall. We had a good hearing and a most delightful day. Bro. Straight was performing a marriage ceremony for former parishioners. We had hoped to hold a meeting in the interest of the New Programs of Work but other engagements prevented this meeting. The parsonage home was most comfortable and the visitor was well cared for.

The new church at Mendenhall is very tastefully proportioned. It has good lines and with proper adjustments will be a most useful and serviceable building. We trust that this congregation will adopt one of the New Programs of Work and begin to work upon it at once.

The Hattiesburg District Institute was held at Sumrall Tuesday. We had a fine representation both of pastors and delegates and the meetings were profitable to the workers. It was a fine day and the discussions were definite and helpful. Miss Alford, with Mrs. C. W. Sullivan, led the elementary work and a large group of elementary workers availed themselves of the privilege of working out cer-

tain parts of the New Programs of Work. Mr. O. C. Hull and Mrs. D. A. McIntosh led the adolescent group in the discussions of the New Programs of Work. This proved to be most profitable and helpful and much good was derived from this meeting.

Some one purchased a 15 cent Program of Work and I made a mistake and charged 25 cents for it; I trust the person will give us an opportunity of correcting this mistake.

The Sumrall people were lavish in their entertainment and I think all who attended were exposed to eating too much. It was a delightful visit for me renewing old friendships. Brother Lane is in high favor with his folks and there seems to be an air of going-forwardness about the charge.

Tuesday night we went to Norfield, where we had the pleasure of talking to the Workers' Council about the Program of Work "C". It was a most enthusiastic group and they seemed to be determined to go forward and improve their Sunday school and its work in every department. It was a great pleasure to be in the home of Rev. L. E. Alford again and enjoy the fellowship of this fine Christian home.

The Newton District Sunday School Institute was held in Decatur February 14. The roads in this district have been impassable. It looked as if it was going to rain and so there were many who were afraid to attempt to come. There were 12 pastors and 15 Sunday schools represented. We had a beautiful day and the people of Decatur entertained us in a most delightful manner. It was a real privilege to be with these folk.

Rev. A. S. Oliver is confined to his home following an operation. He is improving and the doctors say that his ill health for the past few years will be ended. We trust that this will be so and that he will be restored to perfect health and be given to us for many more years of service. His people carried on in his absence and showed their loyalty and reliability. The Baptist pastor came and became local host; this was a fine and beautiful thing to do.

Standard training schools were ar-

HART SCHAFFNER & MARX

Clothes for Men Now Sold at
HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

ranged for Decatur and for Philadelphia. Five daily vacation church schools are planned for this district this summer. This will make four standard training schools which, together with the other work planned will be a great program for this district.

The following standard training schools have been arranged for: Vicksburg, at Crawford Street Church, March 2-7; Meridian, at Central Church, March 9-14; Jackson, at Gal-loway Memorial Church, March 16-21; Brookhaven, at McComb-Centenary, March 23-28; Seashore, at Seashore Camp Grounds, March 30-April 4; Jackson District Cokesbury School, April 20-25. The Conference-wide Conference will be held at East End, Meridian, April 29, 30. Plan to go.

Please do not forget to observe one Sunday in the month for Missions and send in the offering promptly. Our work's expansion depends upon the response of the Sunday schools.

Pray for the workers and the work.
JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE

By Doris Alford, Elementary Superintendent

Splendid interest and attendance have been found in each of the elementary sections of the district institutes that have been held thus far. The largest attendance that the writer has ever seen in such a group was that of the Vicksburg District group at Port Gibson. The main subject for discussion in these groups has been active in the program of the elementary groups. Some interesting discussion has been brought out in each group and the workers have exchanged good ideas as to how every part of the program on Sunday morning

ing must be an activity on the part of the group if the work is to bring forth real learning.

In the Jackson District Training schools which is scheduled to be held in Galloway Memorial Church, March 16 through 21, there will be offered a course for workers with nursery department children—those children below four years of age. We are coming more and more to realize the importance of this age. In most instances in the past we have been content when we could report that we had all the babies' names on our Cradle Roll. Sometimes cards have been sent on birthdays and in some cases a few visits have been made. Of course it can easily be recognized that the chief work of the superintendent of the nursery department lies in the visiting of the homes. In the program of work we find this significant statement regarding the visiting in this department: "Home visiting is one way of reminding parents that the church is concerned about the religious development of their children. * * * At no time should a nursery department worker consider herself an authority appointed to inform parents concerning their duty. An earnest, friendly interest in the welfare and development of each child is the best approach." With this motive behind the visit it is easy to see the fine results that may accrue from the work of the nursery department superintendent through the home. Of course, if the children of this age come to the Sunday school some provision should be made for them. Never should they be allowed to remain in the beginner class for the full hour. Such practice

is not just to the nursery department child nor to the beginner child.

The nursery department course which is to be offered in the Jackson school is the first to be offered in our Conference. It is hoped that many of the nursery department workers over the Conference will avail themselves of the opportunity to take training in their specific line of work at this time. A church could count money spent in sending its nursery department superintendent to this school as exceedingly well spent. Any school that wishes to send its nursery superintendent should communicate with the Conference office. Those persons desiring room and board for the week will be able to secure it at a very reasonable rate.

One junior department in the Conference is doing a fine piece of work by giving to the beginner department of their church some toys, dolls, doll furniture, etc. Some of these gifts come from the juniors' own play houses. A third-year junior is almost out of the doll and toy age and is very willing to part with even some of his most treasured possessions if he is led to see that by so doing he will be doing a fine thing for another department. Such courtesies make for friendship between groups and help to promote a feeling of unity and mutual helpfulness that we so much desire.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The seven new leaflets on Evangelism make a very useful book on this important subject. They are: No. 30, Depth and Variety of Christian Experience; No. 31, Evangelism and Religious Education in the Sunday School; No. 32, Human Nature and God; No. 33, Evangelism with Boys and Girls; No. 34, Winning and Training Youth for Christ; No. 35, Why Not Use Our Available Evangelistic Resources? You may order from Mr. A. L. Dietrich, 810 Broadway, Nashville, Tenn., or from your Conference Superintendent, Sardis, Miss.

The immediate aims for the observance of Training Day:

- To awaken the church to the importance of religious education.
- To stimulate training work in the local church.
- To create a consciousness in the congregation on the importance of trained officers and teachers in the Sunday school so that the congregation will lend its support to the maintenance of high standards for Sunday school workers.
- To encourage officers and teachers who have taken credit in training during the year.
- To give the director of training work an opportunity to announce his plans for training work during the year.
- To enlist those who ought to be members of the training classes.
- To announce the results of training work in other charges, districts, and throughout the Church.

A leaflet giving other details will be furnished to those who are to observe the day. This is just "another day" to be observed. The materials for the observance of this day are to be used instead of other materials in

the worship service of the Sunday school and should not require more than twenty minutes. When a man does not want to do a thing because he has not done it in the past is a sign he is old, too old to learn.

Sunday, Feb. 9, I had the privilege of teaching a class of young women at Lambert, as the teacher was absent. At the preaching hour the house was filled to the "amen" corner and I did my best to magnify the Holy Spirit as the supreme teacher of the things of Christ; the people listened intently. In the afternoon, I preached on prayer as the highest privilege of the soul, to a small congregation. Bro. Thrower and his wife have the work of the Church on their hearts and the people respond to their efforts. At the evening hour I preached to a good congregation at Tutwiler. The young girls conducted the singing in a most creditable way, due to their training in the Epworth League. The joyous spirit of Walter Campbell and his wife shines all over this charge. It is needless to say these choice servants are in high favor. May the Lord continue to bless them.

Tuesday I met with the Pastor's Association at Drew. In line with the pastors of the Grenada, Columbus, and Sardis districts, the men agreed to magnify the observance of Sunday School Day this year. The discussion of the use of tobacco by the preachers enlivened the occasion. The conclusion was that the law should be rigidly enforced or repealed.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe Dist.—Second Round

Delhi, Mar. 30, 11 a.m.
Mangham, Mar. 30, 7:30 p.m.
Oak Ridge (Preaching), Apr. 6, 11 a.m.
Gilbert, at Bonet Prairie, Apr. 6, 2:30 p.m.
Waterproof (Revival), Apr. 6, 7:30 p.m.; Apr. 13, 11 a.m.
Winnboro, Apr. 20, 11 a.m.
Wisner, at Crowville, Apr. 20, 7:30 p.m.
Oak Ridge, at Little Creek, Apr. 22, 7:30 p.m.
Gordon Avenue, Apr. 23, 7:30 p.m.
Fairbanks, at Girard, Apr. 27, 11 a.m.
Columbia, at Grayson, Apr. 27, 7:30 p.m.
Monroe, First Church, Apr. 30, 7:30 p.m.
Bonita, at Bartholomew, May 4, 11 a.m.
West Monroe, May 4, 7:30 p.m.
Tallulah, May 11, 11 a.m.
Lake Providence, May 11, 7:30 p.m.
Rayville, May 15, 7:30 p.m.
Waterproof, at St. Joseph, May 18, 11 a.m.
Open Date May 18, 7:30 p.m.
Mer Rouge, at Collinston, May 25, 11 a.m.
Bastrop, May 25, 7:30 p.m.
Epps, at Kilbourn, June 1, 11 a.m.
Sterlington, June 1, 7:30 p.m.
The District Conference will be held at Columbia, April 1, 2. The opening sermon will be preached at 10 a.m., Tuesday, April 1, by Rev. A. C. Lawton, pastor of the Oak Ridge and Little Creek charge.

ELMER C. GUNN, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round

Senatobia, Feb. 16, a.m.
Como, Feb. 16, p.m.
Batesville, Feb. 23, a.m.
Cockrum, Feb. 26.
Charleston, Mar. 2.
Byhalia, at Emory, Mar. 9, a.m.

OVER-RUNS AND MILL ENDS SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

Olive Branch, at Mineral Wells, Mar. 9, p.m.
Sardis Station, Mar. 12.
Horn Lake, at Poplar Corner, Mar. 15.
Coldwater, at Loves, Mar. 16, a.m.
Courtland, at Bethel, Mar. 22, 23.
Longtown, at Pleasant Grove, Mar. 29, 30.
Sardis Ct., at Terza, Apr. 2.
Oakland, at Tillatoba, Apr. 5, 6.
Hernando, Apr. 13.
Shuford, at Lovejoy, Apr. 19, 20.
Red Banks, at Victoria, Apr. 26, 27.
Arkabutla, at Sarah, May 4, a.m.
Crenshaw and Sledge, at S., May 4, p.m.
Mt. Pleasant Ct., May 7.
Pleasant Hill, at Bakers, May 11.
Tyro, at Fredonia, Apr. 30.
District Conference at Olive Branch, Apr. 8, 9, 10.

J. M. BRADLEY, P. E.

SOME "YOUNG" MARRIED COUPLES

Dear Dr. Harper: Just a little news from our charge concerning young married couples. We have four couples on the charge that have celebrated their fiftieth wedding anniversary, all Methodists. They are: Mr. and Mrs. H. G. Strong, of Derma (Mr. Strong has been an official member of the Church since he can remember); Mr. and Mrs. George W. Denly, of Big Creek (They are the parents of the wife of our Rev. A. A. Martin of Burnsville); Mr. and Mrs. Tom Kilgore, Big Creek (Mr. Kilgore is a brother of Rev. E. G. Kilgore, who was a member of our Conference, now of New York); Mr. and Mrs. Albert G. Bounds, of Big Creek (Mr. Bounds has three nephews that are Methodist preachers, Charles L. Bounds, Miner Bounds, and Clarence Bounds, all members of the North Texas Conference). These good people have been a blessing to their Church and community; they have all reared large families.

May God bless you in your noble work. Your paper is growing better and better.

Cordially your brother,

J. V. STEWART.



PARKER'S HAIR BALSAM
Removes Dandruff Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c, and \$1.00 at Drugists.
Haleo Chem. Wks. Patchogue, N. Y.



Gray's Ointment
With its soothing, healing
antiseptic action, is a most
effective remedy for cuts,
bruises and skin troubles.
At all drug stores. For free
sample write
W. F. GRAY & COMPANY
707 Gray Bldg.,
Nashville, Tenn.

NEW STYLE NEEDLE BOOKS

Newest, most attractive books made. Contain complete assortment of best Sewing Needles. Price 25c, or five books for \$1, postpaid. W. H. Dutton, Box 1203, Little Rock, Ark.

EXHIBITION AND SPECIMEN DAHLIAS
Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

STOMACH UPSET, SOUR? THIS WILL COMFORT

Don't let sour stomach, gas, indigestion make you suffer. And don't use crude methods to get relief. There's no use when millions know the quick way; the pleasant, harmless way.

Just take a spoonful of Phillips Milk of Magnesia in a glass of water. It is alkali in the best form. It neutralizes many times its volume of excess acid—and does it instantly. It will probably end your distress in five minutes. Then you'll know what to do the next time. Crude, harmful methods will never appeal to you again.

Phillips Milk of Magnesia is the perfect way to end digestive disorders due to excess acid for men, women, children—and even babies. It's the method doctors endorse; which hospitals use. For fifty years it has been supreme.

To know the many important uses of Phillips Milk of Magnesia is to keep a bottle in the house, always. Full information with each bottle. Your drug store has the 25c and 50c sizes. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

SIKES' EARLY BIG BOLL PEDI GREED COTTON SEED fruits thick on the stalk—1250 pounds seed cotton makes 500 pound bale. Extra Early Big Boll 5-lock. Staple standard and better. Write for price and free literature. M. H. Sikes Seed Company, P. O. Box 244, Atlanta, Ga.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans Dist.—Second Round

Covington, at Mandeville, Mar. 2, a.m.
 Slidell, Mar. 2, p.m.
 Louisiana Ave., Mar. 9, a.m.; Mar. 5, p.m.
 Epworth, Mar. 9, p.m.; Apr. 25, p.m.
 Parker Memorial, Mar. 16, a.m.; Apr. 7, p.m.
 Second Church, Mar. 23, a.m.; Mar. 26, p.m.
 Carrollton Ave., Mar. 23, a.m.; Apr. 2, p.m.
 Houma and French Mission, at Houma, Mar. 30.
 Algiers, Apr. 6, a.m.; Mar. 19, p.m.
 Morgan City, Apr. 13, a.m.
 Patterson, at Patterson, Apr. 13, p.m.
 Delta Ct. and City Mission, at Port Eads, Apr. 15.
 First Church, Apr. 27, a.m.; Mar. 12, p.m.
 McDonoghville, May 4, a.m.; May 5, p.m.
 Felicity, May 6, p.m.; May 7, p.m.
 St. Martinville, at Lydia, May 11.
 Rayne Memorial, May 18, a.m.; May 6, p.m.
 St. Mark's, May 18, p.m.
 Franklin, May 25.

The District Conference will convene in Epworth Church at 2 o'clock on the afternoon of Tuesday, April 29.
 W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Second Round

Bonhomie, at Bonhomie, Feb. 23, 7:30 p.m.
 Leakesville, at Pine Grove, March 2, 11 a.m., 2 p.m.
 New Augusta, at McLain, Mar. 2, 7:30 p.m.
 Magee, at Pinola, Mar. 9, 11 a.m., 2 p.m.
 Richton and Piave, at P., Mar. 16, 11 a.m., 2 p.m.
 Lucedale, at L., Mar. 16, 7:30 p.m.
 Taylorsville and Mize, at M., Mar. 23, 11 a.m., 2 p.m.
 Ellisville, at Moselle, Mar. 30, 11 a.m., 2 p.m.
 Purvis, at P., Mar. 30, 7:30 p.m.
 Petal, Apr. 2, 7:30 p.m.
 Encutta, at New Hope, Apr. 6, 11 a.m., 2 p.m.
 Prentiss, at Carson, Apr. 13, 11 a.m., 2 p.m.
 Hattiesburg, Court St., Apr. 15, 7:30 p.m.
 Hattiesburg, Broad St., Apr. 16, 7:30 p.m.

Mother!

Child's Best Laxative is
 "California Fig Syrup"



Tongue Shows if
 Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Collins, at Eminence, Apr. 20, 11 a.m., 2 p.m.
 Mt. Olive, Apr. 20, 7:30 p.m.
 Hattiesburg, Main St., Apr. 21, 7:30 p.m.
 Silver Creek, at Bethel, Apr. 23, 11 a.m., 2 p.m.
 Williamsburg, at Good Hope, Apr. 27, 11 a.m., 2 p.m.
 Hattiesburg et., at ———.
 Heidelberg, at Vossburg, Apr. 30, 11 a.m., 2 p.m.
 Smrall, Apr. 30, 7:30 p.m.

The District Conference will meet at Prentiss, Miss., April 10-11. Let all delegates be elected before April 1, and their names forwarded to Rev. A. J. Davis, Prentiss, Miss., and to me.
 W. A. HAYS, P. E.

Seashore Dist.—Second Round

Bay St. Louis, Feb. 16, 11 a.m.
 Logtown, Feb. 16, 7:30 p.m.
 Gulfport, First Church, Feb. 23, 11 a.m.
 Long Beach, Feb. 23, 7:30 p.m.
 Vancleave, at Bonnie Chapel, Mar. 1 and 2, 11 a.m.
 Pascagoula, Mar. 2, 7:30 p.m.
 Picayune, Mar. 9, 11 a.m.
 Gulfport, Second Church, Mar. 9, 7:30 p.m.
 Americus, at Tanners' Chapel, Mar. 15, 16, Saturday and Sunday, 11 a.m.
 Kreole, Mar. 16, 7:30 p.m.
 Moss Point, Mar. 23, 11 a.m.
 Saucier, at Lyman, Mar. 23, 7:30 p.m.
 Escatawpa, at Caswell Springs, Mar. 30, 11 a.m.
 Handsboro and Nugent, at H., Mar. 30, 7:30 p.m.
 Columbia, Apr. 6, 11 a.m.
 Lumberton, Apr. 6, 7:30 p.m.
 Poplarville, Apr. 13, 11 a.m.
 Carriere, at —, Apr. 13, 7:30 p.m.
 Mentor, at Cox Chapel, Saturday and Sunday, Apr. 19 and 20, 11 a.m.
 Wiggins, at McHenry, Apr. 20, 7:30 p.m.
 Biloxi, Apr. 27, 11 a.m.
 Wesley Memorial, Apr. 27, 7:30 p.m.
 Brooklyn and Bond, at —, May 4, 11 a.m.
 Coalville, at —, May 4, 7:30 p.m.

The District Conference will meet at Picayune, April 8 and 9, opening at 9 a.m., Tuesday morning. Let all pastors have delegates elected, and send names to me, and also to W. H. Saunders, at Picayune, by the last of March.

JAMES L. SELLS, P. E.

Jackson Dist.—Second Round

Brandon and Pelahatchie, at Brandon, Feb. 23, 11 a.m., 2:30 p.m.
 Jackson, at Grace, Feb. 23, 7:30 p.m.; Mar. 26, 7:30 p.m.
 Jackson, at Capitol Street, Mar. 2, 11 a.m.; Apr. 2, 7:30 p.m.
 Flora, at Flora, Mar. 2, 3 p.m., 7:30 p.m.
 Benton, at Midway, Mar. 8, 3 p.m.; Mar. 9, 11 a.m.
 Eden and Benton, at Eden, Mar. 9, 3 p.m., 7:30 p.m.
 Mendenhall and D'Lo, at D'Lo, Mar. 16, 11 a.m., 2:30 p.m.
 Jackson, at Millsaps Memorial, Mar. 16, 7:30 p.m.; Mar. 19, 7:30 p.m.
 Edwards, at Learned, Mar. 23, 11 a.m., 2:30 p.m.
 Jackson, at Galloway Memorial, Mar. 23, 7:30 p.m.; Apr. 9, 7:30 p.m.
 Satartia, at Satartia, Mar. 30, 11 a.m., 2:30 p.m.
 Madison and Pocahontas, at Pocahontas, Apr. 6, 11 a.m.; Apr. 9, 10 a.m.
 Terry, at Forrest Hill, Apr. 6, 3 p.m., 7 p.m.
 Florence, at Monte Rey, Apr. 12, 11 a.m., p.m.
 Harrisville, at —, Apr. 13, 11 a.m., 2 p.m.
 Fannin, at Goshen, Apr. 19, 11 a.m., p.m.
 Camden, at —, Apr. 20, 11 a.m., p.m.
 Canton, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.
 Vaughan, at Ellison, Apr. 26, 3 p.m.; Apr. 27, 11 a.m.
 Clinton, at Ridgeland, Apr. 27, 3 p.m., 7 p.m.
 Yazoo Circuit, at —, May 3, 11 a.m., p.m.
 Yazoo City, May 4, 11 a.m., 2:30 p.m.

The district conference will convene in Millsaps Memorial Church, Jackson, Miss., on April 3, at 9 a.m. The pastors are requested to have delegates to this conference elected, and furnish me with their names, at least one week in advance of the opening of the conference.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

Waynesboro et., at Winchester, Feb. 21, 11 a.m.
 Bucatunna, at Bucatunna, Feb. 22, 23, 11 a.m.
 Waynesboro sta., Feb. 23, 7:30 p.m.
 Shubuta, Mar. 2, 11 a.m.
 Meridian, Hawkins Memorial, Mar. 2, 7:30 p.m.
 Lauderdale, at E. Mills, Mar. 9, 11 a.m.
 De Soto, at Manassa, Mar. 15, 16, 11 a.m.
 Matherville, at Theadville, Mar. 16, 7:15 p.m.
 Vinville, at Oak Grove, Mar. 22, 11 a.m.
 Meridian, East End, Mar. 23, 7:30 p.m.
 Scooba, at Bimsville, Mar. 29, 30, 11 a.m.
 Quitman, Apr. 6, 11 a.m.
 Cleveland, Apr. 12, 13, 11 a.m.
 District Conference at Enterprise, Apr. 17 and 18.
 Daleville, at Soule's Chapel, Apr. 19, 20, 11 a.m.
 De Kalb, at New Hope, Apr. 26, 27, 11 a.m.
 Porterville, at Union, May 4, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Forest and Morton, at F., Feb. 16, 7 p.m.; Apr. 21, 7 p.m.
 Montrose, at Louin, Feb. 23, 11 a.m.; Mar. 20, 2 p.m.
 Bay Springs, at Stringer, Feb. 23, 3 p.m.; 7 p.m.
 Harpersville, at Good Hope, Mar. 1, 11 a.m.; 1:30 p.m.
 Walnut Grove, at Zion, Mar. 2, 11 a.m.; 1:30 p.m.
 Philadelphia et., at Mars Hill, Mar. 8, 11 a.m.; 9, 11 a.m.
 Burnside, at Longino, Mar. 9, 2:30 p.m.
 Philadelphia sta., Mar. 9, 7:30 p.m.; 10, 9 a.m.
 Shiloh, at S., Mar. 16, 11 a.m.; 1:30 p.m.
 Carthage et., at Singleton, Mar. 23, 11 a.m.; 1:30 p.m.
 Carthage sta., Mar. 23, 7 p.m.
 Union, at Union, Mar. 25, 7 p.m.
 Chunky, at Meehan, Mar. 30, 11 a.m.; 1:30 p.m.
 Decatur and Hickory, at H., Mar. 30, 3:30 p.m.; 7:30 p.m.
 Trenton, at Trenton, Apr. 12, 11 a.m.; 1:30 p.m.
 Raleigh, at Burns, Apr. 12, 3 p.m.; 13, 11 a.m.
 Lake, at Conehatta, Apr. 20, 11 a.m.; 1:30 p.m.
 Laurel, First Church, Apr. 24, 7:30 p.m.; 27, 11 a.m.
 Laurel, Kingston, Apr. 27, 2:30 p.m.
 West Laurel, Apr. 27, 7 p.m.

District Conference will meet at Philadelphia, April 15 and 16. The conference will open April 15, 9 a.m. Will the pastors please elect their delegates to the District Conference by the first of April, and send list to

TIRED EYES

Dickey's Old Reliable Eye Water used 60 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

Rev. W. B. Jones, Philadelphia, Miss., and to me at Newton, Miss.?

H. A. GATLIN, P. E.

Vicksburg Dist.—Second Round

Louise and Holly Bluff, at Louise, Feb. 23, 11 a.m., 2 p.m.
 Silver City, at Silver City, Feb. 23, 4 p.m., 7:30 p.m.
 Crawford Street, Vicksburg, 11 a.m., Mar. 2.
 Gibson Memorial, Mar. 2, 7:30 p.m.
 Lorman, at Willows, Mar. 9, 11 a.m., 1:30 p.m.
 Port Gibson, Mar. 9, 7:30 p.m.
 Washington, at Washington, Mar. 16, 11 a.m., 2 p.m.
 Natchez, Mar. 16, 4 p.m., 7:30 p.m.
 Fayette, Mar. 23, 11 a.m., 2 p.m.
 Roxie, at McNair, Mar. 23, 4 p.m., 7:30 p.m.
 Nebo, at Cool Springs, Mar. 30, 11 a.m., 2 p.m.
 Oak Ridge, at Porter's Chapel, Apr. 6, 11 a.m., 2 p.m.

COULD HARDLY REST

Lady Says She Hurt Nearly All Over and Was Very Nervous. Took Cardui and Got Well.

New Albany, Ind.—"About ten years ago, I was just about run-down," writes Mrs. David Brock, of 1102 West Main St., this city. "My back and limbs ached; in fact, I hurt nearly all over. I had bad, sick headache spells, and my nerves were all to pieces."

"I could not sleep at night; could hardly have any rest at all. I was barely able to get around to do my work. I kept up just because I was a mother with five little children to care for."

"I read about Cardui. I thought it might help me, so I bought a bottle and began to take it."

"It was such a benefit to my health. By the time I had taken the first bottle, I felt so much better. My husband insisted on me giving Cardui a fair trial, so I kept on until I had taken several bottles, and at last found myself a well woman."

Thousands of other women, who had been in a run-down, suffering condition, have reported that after taking Cardui they recovered good health.

Cardui is a strengthening tonic, extracted from herbs of long-known medicinal value. Try it. NC-216



A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth. Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
 FOR THE COUGH FROM COLDS THAT HANG ON

Rosetta, at Mars Hill, Apr. 13, 11 a.m., 1:30 p.m.
 Gloster, at —, Apr. 13, 4 p.m., 7:30 p.m.
 Utica, at Cayuga, Apr. 20, 11 a.m., 1:30 p.m.
 Hermanville, at Patterson, Apr. 20, 4 p.m., 7:30 p.m.
 District Conference, at Rolling Fork, Apr. 22 and 23.
 Mayersville, at Valley Park, Apr. 27, 11 a.m., 2 p.m.
 Centerville, at Centerville, May 1, 11 a.m., 2 p.m.
 Let all pastors hold church conferences and have delegates elected to the District Conference during the months of February and March.
 L. E. ALFORD, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round

Blue Mountain, at Walnut, Feb. 23, 11 a.m., 1:30 p.m.
 Rlenzl, at Pisgah, Feb. 23, preaching at the evening hour, Feb. 24, 11 a.m., 1:30 p.m.
 Myrtle, at Bethlehem, March 1, 11 a.m., 1:30 p.m., March 2, 11 a.m., preaching.
 Chalysate, at Campground, March 2, 3 p.m., preaching, March 3, 11 a.m., 1:30 p.m.
 Baldwin and Wheeler, at Wheeler March 9, 11 a.m., 1:30 p.m.
 Booneville, March 9 evening hour.
 Iuka Circuit, at Bethel, March 15, 11 a.m., 1:30 p.m., March 16, 11 a.m., preaching.
 Iuka, March 16, preaching at the evening hour, followed by conference.

Belmont, at Old Bethel, March 22, 11 a.m., 1:30 p.m., March 23, 11 a.m., preaching.
 Tishomingo, at Spring Hill, March 23, 3 p.m., preaching, March 24, 11 a.m., 1:30 p.m.
 New Albany Circuit, at Wells Chapel, March 29, 11 a.m., 1:30 p.m., March 30, 11 a.m., preaching.
 New Albany, March 30, preaching and conference at the evening hour.
 Burnsville, at Clauselle Hill, March 30, 11 a.m., 2 p.m., Rev. R. H. Kemp officiating.
 Mantachie, at Palestine, Apr. 5, 11 a.m., 1:30 p.m.
 Marietta, Apr. 6, Blythes Chapel, 11 a.m., preaching. Liberty, 3 p.m., preaching. The pastor will arrange the hour for the conference.
 Corinth, First Church, Apr. 13, 11 a.m., conference at pleasure.
 Corinth, South Side, Apr. 13, evening hour, preaching. Conference at pleasure.
 Guntown and Baldwin, at Guntown, Apr. 20. The pastor will arrange all appointments for the day.
 Potts Camp, at Cornersville, Apr. 21, 11 a.m., 1:30 p.m.
 Ripley, April 21, evening hour, opening sermon of the District Conference, followed by A Model Quarterly Conference. District Conference proper, Apr. 22, 9:30 a.m.; 23, 4 p.m.
 Silver Springs, at Payne Chapel, Apr. 27, 11 a.m., 1:30 p.m.
 Dumas, at Jacobs Chapel, Apr. 27, 3 p.m., preaching, Apr. 28, 11 a.m., 1:30 p.m.
 JAMES H. FELTS, P. E.

Greenville Dist.—Second Round

Glen Allen and Winterville, at W., Feb. 23, a.m.; q.c., Mar. 21.
 Cleveland, Feb. 23, p.m.; q.c., Mar. 6.
 Friars Point and Lyon, at F.P., Mar. 2, p.m.; q.c., Mar. 25.
 Clarksdale, Mar. 2, a.m.; q.c., Mar. 25.
 Lula and Dundee, at Dundee, Mar. 9, a.m.
 Duncan and Alligator, at A., Mar. 9, p.m.
 Boyle and Pace, at Pace, Mar. 16, a.m.
 Coahoma and Jonestown, at J., Mar. 16, p.m.
 Gunnison and Hill House, at H., Mar. 23, a.m.
 Shelby, Mar. 23, p.m.
 Rosedale and Benoit, at Benoit, Mar. 30, a.m.
 Merigold and Sherard, at Sherard, Mar. 30, p.m.
 Lake Cormorant and Robinsonville, at R., Apr. 6, a.m.
 Tunica, Apr. 6, p.m.
 Leland, Apr. 13, a.m.
 Shaw, Apr. 13, p.m.
 Dubbs and Evansville, Apr. 20, a.m.

District Conference to be held at Cleveland, April 23 and 24. Reports on Orphanage quota. Special for Missions. Advocate circulation to be made. Pastors will get all the people they can enlist in the different activities of our holy Christianity and the more the better. Summon the people to your aid. You cannot carry the load; you cannot build the Kingdom by yourself. Pray for, seek, solicit, entreat, and look for your people to help you.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Second Round

Lexington, Feb. 23.
 Lamar, at Rice's Chapel, Feb. 26.
 Ashland, at A., evening of Feb. 26; conference, Feb. 27.
 Duck Hill, at Hopewell, Mar. 2.
 Grenada, Mar. 2, evening; conference, Mar. 12.
 Abbeville, at Mt. Zion, Mar. 6.
 Waterford, at Chulahoma, Mar. 9.
 Paris, at Liberty, Mar. 9, 10.
 Vaiden and West, at W., Mar. 16, morning and afternoon.
 Water Valley, Main St., Mar. 19, p.m.
 Holcomb, at Tie Plant, Mar. 20.
 Holly Springs, Mar. 23, morning and afternoon.
 Oxford, Mar. 23, evening.
 Kilmichael, at Stewart, Mar. 30, morning and afternoon.
 Winona, Mar. 30, evening; conference, April 2, p.m.

Winona et., at Columbiana, Apr. 5, 6.
 Pickens and Goodman, at G., Apr. 13.
 Sallis, at McAdams, April 19, 20.
 Ebenezer, at Hebron, Apr. 26, 27.
 Water Valley, First Church, Apr. 30.
 Poplar Creek, May 1.
 District Conference will convene at Kilmichael, Apr. 22-24.
 Please see that delegates are duly elected and names furnished both presiding elder and pastor-host.
 E. H. CUNNINGHAM, P. E.

Greenwood Dist.—Second Round

Black Hawk, at Coila, 11 a.m., Feb. 22, 23.
 Carrollton, at McCarley, night, Feb. 23.
 Tchula, 11 a.m. and 2:30 p.m., Mar. 2.
 Greenwood, First Church, night, Mar. 2.
 Belzoni, preaching, 11 a.m., Mar. 9.
 Cruger and Sidon, at S., night, Mar. 9.
 Acona, at Bowling Green, 11 a.m., Mar. 15, 16.
 Schlater, at Morgan City, night, Mar. 16.
 Drew et., at Sandy Bayou, 11 a.m., Mar. 23.
 Ruleville, at R., night, Mar. 23.
 Swiftown, at Swiftown, 11 a.m. and 2:30 p.m., Mar. 30.
 Price Memorial, night, Mar. 30.
 Webb and Sumner, at S., 11 a.m. and 2:30 p.m., Apr. 6.
 District Training School, everywhere, Apr. 6-11.
 Sunflower, at Blaine, night, Apr. 6.
 Moorhead, 11 a.m. and 2:30 p.m., Apr. 13.
 Indianola, night, Apr. 13.
 District Conference at Greenwood, First Church, Apr. 17, 18.
 Inverness, 11 a.m. and 2:30 p.m., Apr. 20.
 Itta Bena, 11 a.m. and 2:30 p.m., May 4.
 L. P. WASSON, P. E.

REPORT OF AMERICAN BIBLE SOCIETY

Our report from the Sub-Depository of the Southwestern Agency of the American Bible Society, located at 716 St. Charles Street, New Orleans, La., for the month of January, is as follows: Bibles distributed, 149; Testaments, 485; portions, 8644; total, 9,278.

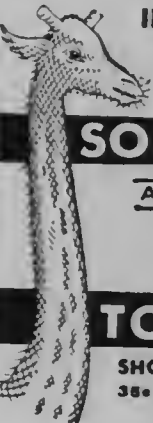
An earnest testimony to the effective and absolutely necessary agency of the American Bible Society Scriptures was given to us recently by Rev. Odino Chiochio, a young Italian very active and successful in missionary work. "You supply the seed," he said. "Absolutely no work for the Lord could be done without it. That is the message—the Word. I only try to prepare the ground for its more ready acceptance."

One of the outstanding incidents of this month was a visit made by Mrs. E. C. Faulkner, a prison worker from Sacramento, California. The following is taken from her report:

"Upon arriving in New Orleans I was met at the train by Brother G. A. Perkins of the American Bible Society, whose office we made headquarters. We first visited the Leper Colony at Carville, La. Here we found 315 patients. All the lepers in the United States are now cared for in this colony. Many of them gave bright testimonies of the love and mercy the Lord had shown them.

"From a missionary standpoint one of the most interesting places we visited in New Orleans was the parish prison, where we went with Mr. Perkins and his assistant, Miss Viola Wade. Warden Miller was very kind and courteous to us. He went with us to the different wards. Respectful attention was paid to the talks as I presented Jesus to the prisoners as the Redeemer from all sin and begged

IF YOU HAD A NECK
 AS LONG AS THIS
 FELLOW AND HAD



SORE THROAT

ALL THE WAY DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT
 35c and 60c. Hospital Size \$1.00
 ALL DRUGGISTS.

them to accept him as their Saviour. (Each prisoner was given a Gospel.) About 175 professed Christ as their personal Savior. Strong men wept.

"Upon our leaving the prison Warden Miller made a statement recognizing the good of such inspiring messages and seemed to encourage such work as giving the Gospel to the prisoners. He said if only one person were saved through this message each year it would indeed be very much worth while. He gave us a hearty invitation to visit the prison again next year.

"Next we went to the Charity Hospital where we distributed about 600 Gospels and tracts. I wish you could have seen the faces of those patients as we brought God's Word to them. "I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. 25:36.

We ask your continued prayers for God's blessing on our work.

Yours in his service.

G. A. PERKINS.

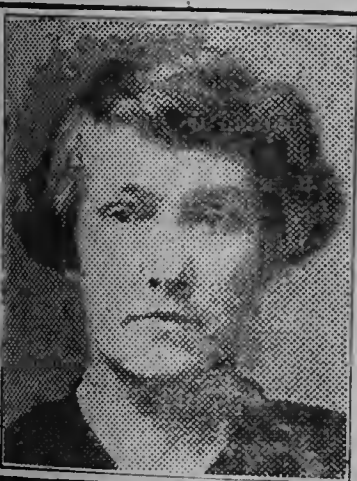


WHAT DR. CALDWELL
 LEARNED IN 47
 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.



For Women of
 Middle Age

"I have been taking Lydia E. Pinkham's Vegetable Compound to build me up and for the Change of Life and I can't get along without it. I lost about twenty pounds and I felt weak and run-down. I find it gives me strength and quiets my nerves. I have two daughters and I gave it to them when they came into womanhood and was greatly pleased at the results. I will answer any letter asking for information."—Mrs. L. E. Hanson, Waterloo, Iowa.

Lydia E. Pinkham's
 Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

PAIN IN RIGHT
 SIDE

Indigestion, Gas, Colic, Gallstone troubles. I tried everything, even 2 operations, before finding help I'll tell you about FREE. Madeline E. Unger, Dept. 36, 608 S. Dearborn St., Chicago, Ill.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE 1930 ASSEMBLY WHITWORTH COLLEGE, JUNE 2-6, 1930

Well look whom we got! Announcing the assignment of Mr. E. O. Harbin as Central Office representative to our 1930 Assembly. We are indeed fortunate, for Mr. Harbin is unexcelled as an Epworth League and Assembly worker; and his presence at our assembly, goes a long way toward making our 1930 session a complete success.

We do not need to urge any Leaguer, who has known Mr. Harbin, to attend our assembly, for all will be anxious to meet him again; but we do urge those who have not met Mr. Harbin, to meet him at Whitworth, June 2.

War has been declared against us and we have already run up the white flag. Somehow, in our report of the number of Epworth Leagues reporting in each district for the quarter ending Jan. 1, the Meridian District was left out entirely, and Miss Phillips put on her "war paint" and got out her tommyhawk. We surrender, beg pardon, and everything; for we certainly had a report from Miss Phillips, showing 20 chapters on roll and 13 reporting. Now I wonder if that thirteen had anything to do with all our trouble? Anyway we hope it will be twenty next time. Miss Phillips also gives us a very

interesting report of the Seventh Ave. Meridian Epworth League. This chapter is in the Wesley House community, and has recently been re-organized with Miss Laella Weidman as president; Miss Myrtle McLean, vice president; Mrs. Marie Woodrick, secretary; Mr. Jamie Raley, treasurer; Miss Bessie Weigman, Era agent. At the last City Union meeting this chapter won the efficiency banner; winning by a good margin, over all other chapters represented, even the Famous Fifth Street Chapter had to sit back and watch these Leaguers walk away with the flag. We understand Mrs. R. E. Rutledge, the present pastor's wife, is very active in this chapter, and has been a great help to them.

Miss Bertha Nall, our Conference superintendent of Hi-Leagues, is at present studying at Tulane University, New Orleans, and matters pertaining to Hi-League work may be addressed to the Conference secretary, J. H. Weems, Hattiesburg, who will give attention. Miss Nall will be back in the work in time to be with us at the Hi-League camp, Aug. 25-29.

Chapter treasurers remitting to the Conference treasurer should address Mr. Ralph Nall, Petal, Miss., until further advised.

J. H. WEEMS.

THE MISSISSIPPI CONFERENCE EPWORTH LEAGUE CAMP FOR HI-LEAGUERS, CAMP DANTZLER, AUG. 25-29, 1930

Swimming, hiking, baseball. All kinds of fun and sports, in the great out of doors. Right next to nature.

The very best speakers and teachers that are to be had. They know their line and you will enjoy every minute of every class period. We will have a "whale of a time," and when we leave, will "know our onions" about all phases of Hi-League work.

We are going to have a "Poster Contest" for Hi-Leaguers and offer a nice prize.

Write J. H. Weems, Hattiesburg, for details and get your name on our mailing list; we want to send you something else interesting.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers and Pastors: My letters always include the pastors as well as Leaguers, but I am especially anxious that they read this column this week. A little more than a month ago I sent out letters to all the pastors of this Conference asking that they send me a correct list of their League officers on a blank that was enclosed for that purpose. I also enclosed a stamped self-addressed envelope for these blanks to be returned to me in. I was anxious to get a check on the number of Epworth Leagues reported in the Conference minutes. The minutes gave a record of 242

chapters. I had a record of 200, but some were not up to date. Should I judge by the number of blanks that have been returned to me to date we would not have but 82 Leaguers in the Conference.

Now, friend pastor, I know how busy you are and how many letters you receive of seeming unimportance, but I would greatly appreciate it if you would look back over the letters on your desk, in your coat pocket, or possibly you have passed it on to the League president to reply, and if that letter hasn't been sent to me, please have it done as soon as you can, because I am anxious to know whether or not your Leagues are active. I want to thank those who were so fine in sending theirs on to me so promptly. Also for the interesting remarks found at the bottom of some of the blanks. The majority of those sent in contained good reports of Leagues that are growing and doing big things.

Plans are now complete for two more institutes. The Leaguers around Bastrop will get to enjoy their first institute on March 17-21. Bastrop will act as host to the week's program and Leaguers from Bonita, Jones, Oak Ridge, Mer Rouge, Sterlington, Monroe and West Monroe will attend. Other Leagues surrounding Bastrop are asked to attend when possible. Write to Mrs. Mattie Neshit of Bastrop for particulars.

The Ruston Institute is scheduled for March 23-28 and Mr. Floyd James, Ruston District Secretary, extends an invitation to the chapters within driving distance of Ruston to attend the five nights. The chapters that belong to that union will sponsor the institute. Those interested in going to this institute write to Floyd James of Ruston.

The New Orleans Institute will be in session at the reading of this letter. The Shreveport City Union Institute begins with a Prep Rally Sunday afternoon at three-thirty, Feb. 23, at First Church. The classes start immediately after supper on Monday evening.

Leaguers of Verbeaque Union, Lake Charles District, will attend the weekend institute at De Ridder on March 7-8-9. De Ridder Leaguers will entertain those attending for the week-end.

The above sounds as though we will be busy for a few weeks, doesn't it? Other institutes are in the making. Besides that we will soon be able to give you great news on the two Assemblies at Mansfield this summer. We have some plans that are "different" for both assemblies. Plan now to be there.

Keep busy along with me and we will get to the top.

Very sincerely,
ELIZABETH LANGFORD,
Field Secretary.

DEATH OF BISHOP SESSUMS

Bishop David Sessums, who has been the bishop of the Episcopal church diocese of Louisiana for the past forty years, died suddenly Christmas Eve from a heart attack. His death is an occasion of sorrow by Christian people throughout the State and Southland, irrespective of denominational affiliation.

French OPERA COFFEE AND CHICORY
AMERICAN COFFEE CO. INC.
NEW ORLEANS

Bishop Sessums, while a thoroughly loyal Episcopalian and inherently a minister of the aristocratic clergy type, nevertheless was one of the biggest-hearted and most whole-soul Christian gentlemen we ever knew. He was loved universally because of the loveliness of his nature and the transparent purity and humility of his character.

This writer recalls a number of instances when in his early ministry in the southern part of this State he was brought in contact with this godly man, and he is thankful for the inspiration and help derived from that association. At one time—it was a cold winter's night—the bishop and this writer attended a service in a country Methodist church and the bishop was asked to preach. The bishop gave the best he had, though the congregation was small and the circumstances unpropitious.

Bishop Sessums was considered one of the most eloquent ministers of his denomination in the South and his going is a severe blow to his church. He was seventy-one years of age and had been an ordained minister for forty-eight years, forty years of that time serving his denomination as the bishop of Louisiana.—Baptist Message.

The Purgative for
Colds
With Constipation
and Biliousness

Calotabs
TRADE MARK REG.

Relieves the congestion,
reduces complications, and
hastens recovery.

666 Tablets

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid.

Phone, MAIN 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple



After Winter's Colds

Don't Neglect Your Kidneys.

COLDS and chills are hard on the kidneys. A constant backache, with kidney irregularities, and an achy, worn-out feeling all too often warn of disorder. Don't take chances! Help your kidneys with Doan's Pills. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

E. J. Bush, 712 Graves Street, Charlottesville, Va., says: "A cold seemed to affect my kidneys and my back got so weak that I could hardly turn in bed. My joints were sore and lame and the kidney action irregular. I felt better immediately after using Doan's Pills and was soon well."

DOAN'S PILLS
A Stimulant Diuretic to the Kidneys

MOSBY'S 1930 GARDEN GUIDE

Your copy of this new book is waiting for your name and address. Furthermore, if you mention this paper we will send you free a packet of Tomato Seed.

JOHN MOSBY SEED COMPANY
Memphis, Tenn.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 9 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3909

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, FEBRUARY 27, 1930

CHAS. O. CHALMERS, Manager

The Golden Cross and Good Samaritan Spirit

Fred T. Barnett, Associate Secretary, General Hospital Board

Methodism in the Hospital Field

It is indeed surprising that American Methodism should have been so late in its entrance upon the field of hospital ministry, in view of the unusual efforts of John Wesley in behalf of the physical needs of the poor of England during the early days of the Methodist movement. Wesley is frequently referred to as one of the world's greatest mystics, but it would perhaps be more accurate to say that he was a great practical mystic. For surely no man in modern times has visualized more clearly than he the practical needs of men, and it may well be doubted whether any religious leader of any time has sought more constructively to relieve human suffering and poverty than did this spiritual genius of the eighteenth century.

Students of Methodist history will recall that Wesley established a Loan Fund, which might be called a Poor Man's Bank, in 1746, beginning with a capital of thirty pounds and bringing financial relief to as many as 255 persons within 18 months. Loans of twenty shillings and upwards were made, to be repaid weekly within three months, and the capital of this institution was later raised to 120 pounds. Perhaps no more significant commentary can be found upon the real spirit of John Wesley than the story which shows him at the age of 82 years tramping the streets of London in melting snow which was ankle deep and begging for money with which to buy coal and bread and clothing for the poor members of his societies.

It was in the realm of physical healing, however, that Wesley displayed his greatest enthusiasm and exerted his most strenuous efforts, so far as his program of social service was concerned. During his leisure hours he studied anatomy and medicine during a period of 27 years, and the free medical dispensaries which he established at the Foundry and West Street Chapel in London and in Bristol were the first agencies of their kind created in England. He was the author of a work entitled *Primitive Physic*, which passed through its twenty-third edition the year of his death. Men of eminence in the medical profession in England have testified to the efficacy of many of the simple remedies named in this work for the common ailments of humanity. John Wesley, like his divine Lord whom he loved and served, was profoundly interested in everything that related to human need.

Notwithstanding the pronounced emphasis which John Wesley placed upon the ministry of healing, American Methodism

did not attempt the establishment of a hospital until 1881, when George I. Seney, a generous layman, made possible the erection of a hospital in Brooklyn. Our own branch of Methodism had only two hospitals as late as six years ago. It should be the occasion for general rejoicing, however, among Southern Methodists to know that today we have 12 hospitals worth upwards of \$13,000,000, and that our institutions of healing did charity work last year to the amount of more than \$400,000.

Some of these institutions will rank with the very best of their kind in the sections in which they are located. The Duke University Medical Plant, which includes the Hospital, is being constructed at a cost of \$4,000,000 and will have an endowment of \$6,000,000. With its capacity of 400 beds, with its splendid equipment and large endowment, and with its scientific research laboratories, Duke University Hospital ought to be easily one of the great institutions of the world.

Response of Wealthy Men to Hospital Cause

Few movements in the history of our Church have appealed so strongly to the imagination as well as to the generosity of our wealthy laymen as the Hospital Movement. It was an Episcopal layman who gave to the Methodist Church our great Barnes Hospital in St. Louis, with its international influence in the medical world. The late Asa Candler of Georgia and his children have invested almost \$2,000,000 in Wesley Memorial Hospital in Atlanta. A lumber manufacturer of Mississippi, Mr. W. S. F. Tatum, has recently added \$100,000 to his other princely benefactions for our Methodist Hospital at Hattiesburg, Miss. The splendid ministry of service open to the great Duke University Hospital at Durham, N. C., was made possible through the large vision and generous donation of a North Carolina Methodist layman, James B. Duke. It is believed that the number of such givers will increase with the passing years.

Golden Cross Makes Possible Participation of All

While we rejoice in the philanthropic spirit of these and other forward-looking laymen in our own and other denominations, we think it would constitute a serious mistake for the rank and file of our Church members to attempt to evade their responsibility for the support of the healing program of Jesus Christ by looking to men of wealth to provide all of the funds necessary for the building of hospitals through which the Church may minister to suffering humanity. The command of Jesus, "Go, Preach, Teach, Heal," comes with the same emphasis and authority to the Christian laymen of limited financial means as to the great captains of

American industry. What Methodist layman would delegate to the Bishop of his episcopal area the duty and function of doing his praying for him? It is equally impossible for a Christian man or woman to delegate to men of large wealth the obligation which rests upon all to minister to God's suffering children.

Such an attitude of attempted evasion, in the first place, would seriously cripple the work of our existing Methodist hospitals, for the reason that even with heavy endowment no hospital can possibly take care of all the cases of tragic need which seek relief at its doors. Most of our Methodist hospitals have little, if any, endowment, and for this reason are dependent upon the support of the members of the Church to make possible a fund for the charity work of these worthy institutions.

The Shriners have built 15 hospitals for crippled children in the United States since 1921, and each member of this historic Order makes an annual contribution of \$2.00 for the maintenance of these institutions. Shall it be said that we Methodists are not willing to make a small annual contribution of at least \$1.00 per member for the Christ-like ministry of our own great Church through its hospitals? If the laymen of Methodism could spend a few minutes with each of the Superintendents of our 12 Methodist hospitals and hear a recital of the cases of desperate need which they are unable to meet because of a lack of funds for the charity work of these institutions, we are sure that a golden stream of beneficence would begin to flow through the Golden Cross Enrollment which would gladden the heart of God and bring hope and healing to thousands of his afflicted children throughout the South.

Another and perhaps more disastrous result of an attempt to delegate this ministry of healing wholly to men of wealth would be that our people would lose the joy and blessing which will always come to those who share in Christ's program of service to a needy world. A distinguished leader of the Northern Baptist Church recently said in an address in Atlanta that values are not found by merely possessing, but through using aright what we possess. God has graciously blessed our people with abundant prosperity, but, without the practice of Christian stewardship, these material resources will prove a curse instead of a blessing. The Bible is full of promises of blessing to those who remember God's poor, and only as our people contribute of their financial means to the relief of suffering men and women who are served by our houses of healing will they be able to secure the blessing of participation in the great Hospital Movement of our denomination.

(Continued on Fifth Page)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

BOASTFUL BASENESS

By Bishop W. A. Candler

A man has reached the deepest depth of debasement when he boasts of his iniquity. Such boasting is "the proud flesh" of moral hopelessness.

Our Lord in one of his parables gave us a vivid picture of such a case. The parable reads: "There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying: Avenge me of mine adversary. And he would not for awhile; but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me" (Luke xviii, 2-5).

In utter shamelessness the base character affirms that he is destitute of any fear of God, indifferent to the doing of justice, and insensible to the appeals of helpless widowhood; but he confesses that the only consideration which constrains him to action is regard for his own comfort. Consciencelessness could hardly descend to a lower level than that of an officer, set to do justice and judgment in righteousness, but who in such terms boasts of his baseness.

His case, however, finds many parallel instances in men who say, "I am no hypocrite. I do not profess religion. I admit the immorality of my habits and offer no defense of them."

Such men seem to feel that the binding authority of the moral law has no application to them when they have proclaimed their contempt of it. The only sin which they recognize as deserving condemnation is the sin of hypocrisy, and from that they imagine they become immune by committing and confessing without shame that they indulge all other moral offenses at will. About such men there must be a company of auditors to whom such boastful baseness appeals, as virtue commands the respect of decent people. They applaud the boaster because they are of the same type as he, and they believe that they and he are a controlling majority in forming the kind of public opinion that they respect. That sort of boastful baseness is a bad sign of the times when it is prevalent.

La Rochefoucauld said, "Hypocrisy is the homage which vice pays to virtue," and when vice does not pay such homage to virtue, we may be sure that virtue no longer is thought to be desirable or respected. In the midst of the vile conditions in France during the French Revolution, the Abbe Poulle cried, "Alas! there are no more hypocrites now!" Crime had become so common and corruption so rampant that to profess virtue was to incur suspicion and distrust. Hypocrisy was needless, and it became so unprofitable that it disappeared under the repressive power of boastful baseness. It was considered useless to counterfeit virtue when it ceased to have value in the market. When genuine coin is non-existent, the art of the counterfeiter is no longer practiced.

And we may be sure that when any man boasts of his vices, he no longer attaches any value to

virtue. His base soul has reached the last stages of moral gangrene and putrefaction.

Not very remote in kind from a man who boasts of his iniquity is a preacher who retains his place and compensation in an evangelical church, and who, when occasion offers, says with a touch of pride, "You know I am considered somewhat heretical." He would have his hearers observe that he is not bound by considerations of honesty and fidelity to the faith of his church, but that he betrays it without shame and with the notion that his treachery is a proudest thing which will assure the praise of the by-standers.

A man who thus takes pride in his perfidy is not a proper person to preach heterodoxy or orthodoxy, and they who applaud him are like unto him. They are a faithless lot, who mistake license for liberty, and who imagine it is a brave thing to treat all lawful and established authority with contempt. Their applause of the preacher who boasts that he is "a bit heretical," would be even more ardent and pronounced if he would declare he was opposed to prohibition and favored the opening of theatres and the playing of ball games on Sunday.

What a spectacle to honest men and holy angels is the poor boaster who thus plays to the gallery gods of the world and drinks their applause as a potation of piety! What a fearful awakening awaits both them and him when overwhelming distresses befall them or when death draws nigh with the close of all! In the blaze of eternity such shams are consumed as moths are scorched by the electric flame.

The men who, in the pulpit or elsewhere, boast of their baseness are to be abhorred. When they are plentiful, we may be sure that wrong is dangerously prevalent, as we judge there is rank carrion in a neighborhood over which large flocks of vultures are circling and on which they are alighting. Gathering eagles are the sure token of putrefying carcasses.

The praise of piffling wrong produces increasing quantities of it until at length the malodorous bulk becomes intolerable even to the nostrils of them who have brought it to pass.

When men debase the currency of the nation they destroy in the end the gains which they design to get by the debasement, and they fill the world of commerce with distrust and disquietude. Like results follow what George Eliot has denounced as "defacing the moral currency." When vice is praised virtue is dishonored; and eventually the feint praise leads men to doubt the very existence of virtue. And this dark doubt of the existence of goodness is the very nadir, the midnight of the soul. It brings down upon individuals and communities the malediction of the prophet who said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isaiah, v, 20).

The canonization of the vicious carries with it always the crucifixion of the virtuous. When we crown Cains for killing Abels, we make murders more popular and prevalent than worship. When heroes are made of heretics we hurt truth and help error. It is too late in the history of the world for the eccentric speculations and erratic theories of wayward minds to be accepted as approved and improved interpretations of the Christian religion, and when they are accepted and their proponents applauded the piety of the people is enfeebled. Such teachings are not a tonic, but a toxic to public morality.

And it should not be forgotten that relaxation of religious convictions in one realm of life extends its deleterious influence to all other realms. Human nature is not put up in water-tight compartments so that a man can in the region of religion relax his convictions, and boast of the fact, without affecting his life in his domestic, social, commercial, and political relations. He breaks down as a whole, and not in sections.

When preachers boast of laxness in their beliefs and worldliness in their behavior, they communicate the same spirit to others as widely

as the number of their hearers is extended; and thereby they set a fashion for looseness in respect to moral principles.

Among others who from such preachers imbibe the evil disposition are municipal officials who seek and secure graft, boast of their skill and success in the arts of corruption, and excuse their shameless offenses by saying derisively and defiantly, "they all do it."

Likewise youths are influenced by liberalistic preachers and preachments to set all authority at naught and swagger around in ways of swelling pride boasting that they know how "to get by with it."

This nation needs a deep and powerful revival of religion in which repentance with shamefacedness for sin will take away shameless boasting for wrong-doing. The prevalent pharisaism of offenders against the moral law, who are proud that their sinfulness is not like that of other men, needs the correction of pungent penitence crying out, "God be merciful to me, a sinner!"

"MAKE THE WHOLE WORLD KIN"

By H. H. Smith

Religion is the greatest of all levelers. It can bring together, as nothing else can, the most inveterate foes, and the battlefield, with all its horrors, has often been the scene of noble Christian acts. Major Stiles, in his book, "Four Years Under Marse Robert," relates an impressive incident connected with the battle of Spotsylvania Court House that well illustrates the thought just stated.

Major Stiles says: "It was almost dark, but as we drew near we saw a wounded Federal soldier clutch the pantaloons of Captain Hunter, who at that moment was passing by, frying pan in hand, and heard him ask, with intense eagerness, 'Can you pray, sir? Can you pray?' The old captain looked down at him with a peculiar expression, and pulled away, saying, 'No, my friend, I don't wish you any harm now, but praying's not exactly my trade.'

"I said to the chaplain, 'Let's go to that man.' As we came up, he caught my pants in the same way and uttered the same words: 'Can you pray, sir? Can you pray?' I bent over the poor fellow, turned back his blouse, and saw that a large canister shot had passed through his chest at such a point that the wound must necessarily prove mortal, and that soon. We both knelt down by him, and I took his hand in mine, and said: 'My friend, you haven't much time left for prayer, but if you will say after me just those simple words, with heart as well as lips, all will be well with you: "God have mercy on me a sinner, for Jesus Christ's sake."

"I never saw such intensity in human gaze, nor ever heard such intensity in human voice, as in the gaze and voice of that dying man as he held my hand and looked into my face, repeating the simple, awful, yet reassuring words I had dictated. He uttered them again and again, with the death rattle in his throat and the death tremor in his frame, until some one shouted, 'They are coming again,' and we broke away and ran down to the guns. It proved to be a false alarm, and we returned immediately—but he was dead, yes, dead and half stripped; but I managed to get my hand upon his blouse a moment and looked at the buttons. He was from the far-off State of Maine."

"It was long before I slept that night," says Major Stiles. "It had been an unparalleled day. The last hour, especially, had brought together elements so diverse and so tremendous, that heart and brain were overstrained in attempting to harmonize and assimilate them. This was the first time in all my career as a soldier that I had heard from a dying man on the battlefield any expression that indicated even so much as a belief in the existence of any other world than this."

"What did it all mean? When the Federal soldier and I had our brief conference and prayer on the dividing line between the two worlds, neither

of us felt the slightest tremor of uncertainty about it. To both of us the other world was as certainly existing as this, and infinitely greater. Would I ever see him again? If so, would both of us realize that our few moments of communion and of prayer had meant more, perhaps, than all the struggles, that day, of the great embattled armies? I went to sleep at last that night, as I shall go this night, feeling that it all was and is too much for me, and committing myself and all my perplexities to the One being who is 'sufficient for these things,' and able to lead us safely through such a world and such experiences."

Ashland, Va.

POETICAL THOUGHTS

By Mrs. George S. Brown

And He shall put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord.—Ps. 10:3.

"If you'll sing as you go along,
In the face of the real or fancied wrong;
In spite of the doubt, if you'll fight it out,
And show a heart that is brave and stout;
If you'll laugh at the jeers and refuse the tears,
You'll force the ever-reluctant cheers
That the world denies when a coward cries,
To give the man who bravely tries,
And you'll win success with a little song—
If you'll sing a song as you go along."

Haven't you often wondered who was the first person to start singing? It must have been a cheerful man or woman. We seem to connect song with cheer, for we seldom hear one singing who is despondent and blue. If we are glad and happy we just naturally break into song, whether we can get the tune or not. The songs we are thinking just sing themselves. We often hear friends say of their neighbors, that they really enjoy hearing them sing as they go about their work. It isn't that they are possessed of beautiful voices, but it just sounds so happy and cheery. Now it is no effort to sing when there are bright anticipations and everything seems gay and lovely, but if we can just sing when we are down and out, when we have had those dear to us to wound our feelings, when we have been wronged or when we fancy we have been dealt with unfairly or unkindly, we will soon forget the injury. It will at least become a mole-hill instead of a mountain. All manner of doubts and misgivings come to us, but we can sing them away.

I once heard of a mother who was putting her baby to sleep, and as she crooned gently she heard distinctly steps coming up the stairs. She was alone in the house, and very timid, but she held her baby closer, breathed a prayer and continued to sing louder and louder, keeping down the quiver in her voice, and the hymn that she sang was, "Jesus, Lover of My Soul." As she came to the lines, "All my trust on thee is stayed, all my help from thee I bring," she heard the steps pause and then retreat.

She wondered who the intruder was, but did not know until months afterward, when her minister told her of a visit he had made to the jail and the confession he heard from a burglar who had given himself up. He said that as he went up the steps to steal some valuable jewels he knew were in a certain room, he heard a woman's voice singing, and he recognized the words as the same his own mother had often sung to him. The thought of her mother love and the change in him from an innocent babe in her lap to the burglar he had become so overcame him that he turned away resolved to begin life anew, which he did as soon as released from prison.

Of course, we can't always do such wonderful things with our singing, but songs help us to smile through tears and to laugh at jeers, and they keep us sunny and bright, and make us rise superior to circumstances and environment, for they keep our heart brave, put down cowardice, and force from the world cheers, and win success for us in the end. Let's sing as we go along!

Dr. Knickerbocker and His Firing Squad

Recalls Dr. Osler and His Chloroform Brigade. Dr. Steel Objects to Both Squad and Brigade, but if Compelled to Choose, Favors the Latter.

"LET'S SHOOT THE OLD PREACHERS"

By Rev. H. D. Knickerbocker, D.D., West Oklahoma Conference Director, Superannuate Endowment

There are several excellent reasons why this should be done.

First It's more merciful than to starve them slowly to death.

Second It is less costly. One cartridge would cost less than 65 cents a day or thereabouts, that we now give them to prolong their suffering.

Third If we shoot them and bury them, we could completely forget them. Now some of us are occasionally disturbed by the sight of one of these tottering old soldiers making his slow and painful way to the grave. It's disturbing to some of us to cry over their plight. By all means, let's shoot them and "end it all."

Fourth It's the only thing to do. It's the only thing we can do. Personally I've had a dream that we might put on a real campaign in April and raise a minimum of half a million dollars for the old preachers in the two Oklahoma Conferences. This would pay the \$30,000 that the Methodist churches owe on their pledges to the Superannuate Endowment Fund, and add \$200,000 to make up for our delinquency. This money could be put to the credit of the Oklahoma Conference Endowment Fund and all of its income paid to these old men right here in our midst. The income on this half million added to what the Conferences now raise would give all the 105 claimants in Oklahoma an average of about six hundred dollars a year. Not a princely pension, but they could eat mush and milk on it.

But of course this is only a beautiful dream. To get that half million all the strong churches would have to pay from one to five times what they have paid. Every church would have to pay something. About twenty or thirty rich laymen would have to pay \$10,000 apiece. All the preachers would have to contribute, time, money and tears. The bishop and presiding elders would have to give it first place in their program of pressure. All of which conditions being clearly impossible the dream collapses and we are forced to the conclusion that the only thing we can do is to shoot them.

However, I'd like to postpone their execution until I can hear from all parties concerned. Let the old preachers write me and tell me their needs and give me their reaction to the proposals of this paper. Let a number of the laymen write me and vote on the proposal to "Shoot" or make the dream come true.

I want to continue to agitate this proposal through the church paper and I'll use some of the "votes" and "answers" from time to time in this paper. Texas Christian Advocate.

GROUP MISSIONARY INSTITUTE

The missionary institute for the Prentiss, Silver Creek and Williamshurg charges was held at Prentiss, February 7th. The session was opened at 10:30 a.m. by Rev. W. A. Hays, the presiding elder of the Hattiesburg District.

After a song and prayer led by Bro. Hays, Rev. W. D. Hawkins, Conference Missionary Secretary, spoke in the interest of the Missionary Voice and gave some helpful suggestions concerning the missionary cultivation period.

At eleven o'clock Brother Vaclav Vancura, of Czechoslovakia, after singing, "I walk with the King," in his native tongue, brought a great missionary message which was thoroughly enjoyed by all. Following this address the ladies of the

I—OBJECT

By Dr. S. A. Steel

To what? To being shot. The Rev. H. D. Knickerbocker, D.D., is out in a paper to the Texas Christian Advocate with a cold-blooded proposition "to shoot the old preachers." He gives four reasons and says it's the "only thing to do!" He has the audacity to say shooting them will be a merciful way to dispose of them, and figures on the expense of the needed ammunition. He is harder on us than Todd. He consigns us to oblivion, but lets us live as "forgotten men;" but this "wild and woolly west" P. E. wants us shot, and put out of the way. He must excuse me. He is harking up the wrong tree for me. It is a cruel method of disposing of us. If we must go, why not chloroform us and give us an easy exit? The executioner's aim might be bad and he might not hit the vital spot and end our misery. Besides, since there must be economy in the business, chloroform is cheaper than powder and ball. No sir; I'm not going to stand behind a brick wall and let anybody, not even a presiding elder, shoot me. Like Paul, if "I be an offender, or have committed anything worthy of death, I refuse not to die;" but I'm not going to be shot. It is an ignoble way to die. Only deserters in an army are shot. We have not deserted. It may be we are in the way and a burden on the budget. I'm sorry, but I don't intend to be shot. Put that in your pipe and smoke it till it gets into your system!

Knickerbocker is one of the last men I would have expected to make such a proposition. His concern for the comfort and welfare of the superannuate preacher is known to all who know him. And it isn't hot air with him. He goes down in his pocket and shells out the grain to provide for them. But he seems to be disgusted because other folks won't do it. It is well enough for him to know that here is one superannuate that will demand exemption from the order to be shot. It is hard to pull him off when he starts on a job. He is like Major Pelham at Fredericksburg, the brave Confederate who with his one gun was stopping Meade's men with twenty cannon. Pelham's position was so exposed that General Stuart twice sent orders to him to retire, and twice Pelham found a loophole in the order, and stuck to his gun. At last General Stuart sent a positive command: "Get back from destruction, you infernal, gallant fool, John Pelham!" That is the grit "old Knick" has, and I admire it; but he may as well save his powder. I don't intend to be shot to save the trouble of providing fodder for the worn-out animals turned out after service, branded "I. C.," inspected and condemned.

If they shoot me they will have to do it on the sly. That's all.

Mansfield, La.

Prentiss Missionary Society served a delightful lunch.

Rev. D. E. Vickers, pastor of Silver Creek Charge, opened the afternoon session with a devotional talk on "Go ye into all the world and preach the gospel to every creature." Following this Brother W. D. Hawkins brought us, in his informal though thoughtful way, a splendid message on missions and our responsibility therefor.

Brother Hays made some closing remarks by way of encouragement to all and gave opportunity to the pastors to report on plans and progress for the cultivation period.

The attendance was such that it brought forth the remarks from Brother Vancura that it was the best of any they had had throughout the Conference.

J. C. JACKSON, Reporter

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

"IT IS A BURNING SHAME"

We have often seen the phrase, used as a caption, heading an advertisement of insurance against fire. Notwithstanding its use in advertising, with its commercial element, it is a good phrase for those who have charge of our church buildings and other buildings.

Several of the churches in our territory have burned since the sessions of the Conferences, and on one of them, at least, no insurance was carried and the building was a total loss. That was indeed "a burning shame."

Let those responsible for our buildings see to it that adequate insurance protects those buildings against loss by fire. The cost of such insurance is small compared to the amount of loss that may be incurred. If your building is not protected, insure it at once with some good insurance company. In this connection, we are informed that the National Mutual Church Insurance Company, not being operated for profit, is prepared to offer a very low rate to churches. Rev. J. H. Shumaker, 810 Broadway, Nashville, Tenn., is the general agent of the Southern Church Department, and it would be to your advantage to communicate with him.

REV. R. M. EVANS DEAD

We received the letter following just after we had closed our forms last week:

At 9:30 Sunday morning our beloved superannuate of the North Mississippi Conference peacefully fell asleep to awake in the presence of our Lord. In his illness he has lingered for three months—growing sweeter in spirit and patiently awaiting the call.

We buried his body from the Methodist Church this morning. Rev. J. H. Holder, whose long intimate friendship with him was as the love of Jonathan and David, conducted the services, assisted by the pastor and the following ministers: Rev. T. H. Dorsey, Rev. W. N. Duncan, Rev. W. R. Lott, Rev. J. D. Simpson, Rev. O. A. Clark, Rev. W. L. Robinson, and the pastors of the Baptist, Presbyterian and Episcopal churches in the city.

Cordially,

C. M. CHAPMAN.

Holly Springs, Miss., Feb. 17, 1930.

PERSONAL AND OTHER NOTES

The good people of Montrose, La., have provided a comfortable home for the use of the pastor, Rev. T. D. Lipscomb.

A press notice of Feb. 22 stated that final plans had been made for the first religious census ever to be taken in Lowndes County, Miss.

Dr. J. R. Comtiss, president of Grenada College, preached at the Presbyterian Church in Grenada at both services on last Sunday.

At a recent meeting of the Jennie Lyons circle of the W. M. S. of Crowley, La., a plan was made to raise a fund to help in re-decorating the interior of the church.

In renewing his subscription, Mr. A. F. Godat, of New York City, sends greetings to the Advocate force. Mr. Godat was for many years a prominent layman in New Orleans Methodism.

Rev. C. K. Smith, pastor of our church at Crowley, La., recently contributed a good article to the local daily, the Signal, the subject being "Universal Peace."

We regret that in a recent report of subscriptions received we credited subscriptions sent in by Mrs. Triplett to Carthage. They should have been credited to Carthage Circuit.

Rev. J. T. Leggett, whom the editor had the pleasure of seeing last Monday morning in Jackson, reported that the Jackson District is in good condition, with the outlook encouraging.

Rev. A. D. Martin, who is a junior preacher supplying on the French Mission work, requests us to inform our readers that his address has been changed from Houma to Lockport, La.

At a recent meeting of the Board of Stewards of the Lambert and Crowder charge (N. Miss.), plans were discussed for the new parsonage. Rev. T. B. Thrower is the pastor.

Rev. R. G. Lord and his people at Batesville, Miss., are planning a revival for the spring. The people have asked Brother Lord to do the preaching.

In an article in a Baptist periodical by Una Roberts Lawrence, the writer calls New Orleans "the heart of the home mission field." Certainly it is the center of the largest home mission field of which we have any knowledge.

Mrs. Myrtle Williams, one of the teachers in our McDonnell School in Houma, La., called at the Advocate office on Saturday of last week. She reported the work of the school to be in good condition.

We are glad to report that Mrs. O. W. Bradley, who recently underwent a serious operation at Touro Infirmary, New Orleans, was enabled to return home on last Sunday and is greatly improved in health.

Dean William Nes of Christ Church Cathedral (Episcopal), New Orleans, delivered a fine address at the opening of the Epworth League Efficiency Institute of the New Orleans District in Carrollton Avenue Church, Sunday, February 16.

Sydney Rayner, New Orleans singer who has won fame in Italy and was recently accorded high praise in Paris and given a two-year contract, was for several years the leading tenor of the choir of First Methodist Church, New Orleans.

Rev. Wm. L. Robinson, our pastor at Coffeeville, Miss., has announced a young people's revival, to be held at an early date. Rev. W. C. Newman, of Eupora, will do the preaching and Rev. A. R. Beasley, of Ackerman, will lead the singing.

Public-spirited citizens of Jackson, Miss., recently made possible a full page in the Daily Clarion-Ledger devoted to Jackson as an educational center. Millsaps College was prominently featured and Mississippi College in Clinton, near Jackson, was included.

The address of Rev. E. M. Monser, who was recently released from the Epps Charge, Louisiana Conference, that he might take up the work of Chaplain of the State Prison to which he had been appointed by Governor Long, is now Receiving Station, Route 2, Baton Rouge, La.

A press notice of Feb. 17 said: "The mission study course at the Mount Olive Methodist Church is in progress this week, the classes meeting each evening in the men's Sunday school room of the church. The first meeting was held Sunday afternoon, when Rev. S. F. Harkey, pastor, led the discussion of the first lesson."

In a note from Rev. W. R. Lott, our pastor at West Point, Miss., he informs us that the revival in which Dr. H. F. Brooks is preaching at West Point was gaining interest at the close of the first week. Large congregations are hearing him daily and it is thought much good will come from the revival.

Rev. L. P. Juniper, the pastor, reports that a mission study class is being held at each of the four churches on the Silver Springs (Miss.) Charge. At the close of each study class, the pastor is leading in the organization of a Woman's Missionary Society in each church.

Mr. H. E. Gump, superintendent of the Sunday school of Noel Memorial Church, Shreveport, La., is serving as editor of a paper devoted to the interests of the Sunday school. From it we learn that the school is giving much attention to an evangelistic campaign during the first three months of the year.

One of the features marking the Wittman two-month revival that has been in progress in Jackson, Miss., was the dressing of the preacher in overalls when he preached on repentance. The men who attended were asked in advance to wear overalls and the women were requested to wear calico or gingham dresses.

The Southern Reporter, Sardis, Miss., under date of Feb. 21, says: "Mrs. J. M. Bradley is again at the Baptist Hospital for consultation, and it is confidently hoped that the improvement in her health the past few weeks has been such as to enable her to return home in a few days, to take up her permanent residence here."

New officers of the Wesley Brotherhood of Grace Church, Jackson, Miss., were named at an enthusiastic meeting held on Thursday evening, February 13. The officers are: J. C. Rickman, president; J. N. Ellis, vice president; J. W. Langley, Jr., secretary-treasurer. It was announced at the meeting that all plans for the annual banquet had been completed.

In our issue of last week we carried announcements of Church Extension meetings. Our attention has been called to the fact that the announcement for the executive committee meeting of the Board of Church Extension of the North Mississippi Conference contains an error in the date. The meeting will be held on March 11, and not February 11, as announced in the notice.

On Feb. 21 Millsaps College debaters won a unanimous decision over the debaters of Centenary College, at Shreveport. The Mississippians had the negative side of the question, "Resolved, that Disarmament is the Most Effective Means of Gaining World Peace." Centenary was represented by Durham and Weekly, and Millsaps by Alford and Finch. The latter made the trip to Shreveport by air.

What is reported by Rev. S. L. Pope, the pastor, as being the greatest service of its kind in his experience as a pastor was held at the Methodist Church in Aberdeen, Miss., when all the circles of the Woman's Missionary Society joined in an all-day service. Fourteen members took part on the program and the entire study book, "The Church and the World Parish," was covered during the day.

Bishop Horace M. Dubose gave two masterly addresses on "Archaeology and the Bible" at the recent Founder's Week Conference of the Moody Bible Institute in Chicago. Great audiences heard the addresses of the conference. An electric amplifier system leading to three outside lecture halls carried the programs to overflow meetings where as many as a thousand listeners sometimes congregated.

Miss Mary Catherine Johnston, daughter of Mrs. F. S. H. Johnston of Conway, Ark., and a member of the faculty of Grenada College, Grenada, Mississippi, died on February 10 in a hospital in Little Rock, where six weeks ago she underwent an operation for appendicitis. She was a graduate of Hendrix-Henderson College and Southern Methodist University. Her father was the late Dr. F. S. H. Johnston, pioneer Methodist preacher in Arkansas.

Dr. Lawrence L. Cowen, pastor of Galloway Memorial, Jackson, Miss., through personal evangelism received a class of 79 new members into the Church on February 16. This made a total of 245 new members that he had received into the Church since Conference. Galloway Memorial is now engaged, under the leadership of Dr. Cowen, in a pre-Easter personal evangelistic campaign, and fasting, prayer and self-denial are three of the great spiritual objectives for this season.

In sending subscriptions, Rev. J. F. Dring writes: "The new Methodist parsonage is about completed in Jonesboro (La.), and it is a beauty. Just forty days from the time the preacher moved out of the old shack and the wrecking crew started tearing it down, the preacher will be in the new house all spick and span." The editor is grateful to Brother Dring for a cordial invitation to enjoy the hospitality of Jonesboro during the session of the Ruston District Conference soon to be held there.

The first of the missionary group meetings in the Brookhaven District was held at Center Point, on the Bayou Pierre Charge, on Monday, February 17. The churches at Barlow, Bayou Pierre, Wesson and Hazlehurst participated, with a good attendance from each charge. Addresses were made by W. P. George, J. L. Decell, W. D. Hawkins and Van Landrum. Pastor D. W. Ulmer and his people proved to be ideal hosts. All the churches made good reports of the progress of the mission cultivation period, and indications point to increased collections this year.

On last Monday the editor had the pleasure of meeting, on the train from Jackson, Miss., southward, Rev. Hilary S. Westbrook, our pastor at Vaughan, Miss. He reported that the amount expected of his charge on the mission special is in full. We regret to state that Brother Westbrook's mother, Mrs. D. S. Westbrook, is critically ill at her home near Auburn, Miss. He was on his way to visit her. Brother Westbrook left the train at McComb, where Rev. I. H. Sells met him and drove with him to Auburn. Brother Westbrook and others of the family would appreciate the prayers of the brethren.

The fifth anniversary of the work of the Hebrew Mission in New Orleans will be observed at Rayne Memorial Church, New Orleans, on March 6, at 2:30 p. m., and 7:30 p. m. The afternoon meeting will be for the members of all women's missionary societies, and will be addressed by Mrs. Laura M. White of Houma, La. Mrs. White was formerly a teacher in our McDonnell School at Houma. At night Dr. Louis Voss, pastor of the First Street Presbyterian Church of New Orleans, will speak on his recent visit to European Jewish missions. Rev. L. B. Noblitt, Dr. Meeker of Chicago and others will speak. A large attendance is desired.

The second Methodist Student's Conference in Mississippi for representatives from the various colleges and universities over the State will be held at Grenada College, Grenada, Miss., March 21, 22, and 23, according to announcement made

by R. P. Neblett, Jr., of Kosciusko, who is a student at Millsaps College and president of the Conference. The program opens at 2 o'clock Friday afternoon, March 21, and will continue through the eleven o'clock hour of Sunday, March 23. The exercises will be held in the chapel at Grenada College. The theme of the Conference is "Seeking Reality in Religion," and several of the outstanding ministers and educational leaders of the Church have accepted places on the program. Dr. R. L. Ownby, pastor of Trinity Methodist Church, Memphis; Dr. M. T. Workman of Vanderbilt School of Religion; Dr. W. W. Alexander of Atlanta; Dr. J. R. Comtiss, president of Grenada College, and others are among the speakers. The completed program will be sent out in a few days. Those wishing further information about the gathering should write R. P. Neblett, Jr., 1515 North West Street, Jackson, Miss., or Miss Mary Charlotte Clark, Grenada, Miss.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER

GENERAL WORK, BOARD OF MISSIONS.

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

THE EDITOR TRAVELS A LITTLE

On a recent Sunday the editor had the privilege of preaching in our great First Church, Baton Rouge, Dr. Frank L. Wells, pastor. At the close of the sermon, thirty or more subscriptions to the Advocate were received, with promise of more to follow. In the evening the editor was with our flourishing Keener Memorial Church and had the opportunity of preaching to a large congregation. Rev. C. E. McLean is the pastor. Here subscriptions were also secured, with promise of more to follow.

On last Sunday the editor was with the churches of the New Albany Circuit morning and afternoon, and with the church in New Albany in the evening. Rev. K. S. L. Cooke, the pastor of the New Albany Circuit, had arranged for the editor to preach at Fern in the morning and at Ingomar in the afternoon. At both these points line congregations greeted the visitor. A number of subscriptions were secured, and Brother Cooke expects to bring the number of subscribers from his charge to fifty. In the evening, in the beautiful church which Rev. T. H. Dorsey has built at New Albany, the editor had the opportunity of preaching to four or five hundred people. Some evening congregation, we'll say! Here the pastor expects to secure a good list of subscriptions.

The editor greatly enjoyed being out thus in the field, and he is very grateful for the hospitality given him by the different pastors and their families and by others in the charges visited.

THE GOLDEN CROSS AND THE GOOD SAMARITAN SPIRIT

Two Possible Attitudes Toward Golden Cross

(Continued from First Page)

Every Methodist layman ought to rejoice and thank God for the annual Golden Cross enrollment, which seeks during the second week in May to provide every man, woman and child, whose name appears on our membership rolls, with an opportunity to take part in the helpful ministry of our Methodist hospitals. Any adult, upon the payment of \$1.00, and any young person 11 years and under, upon the payment of twenty-five cents, may become enrolled in the Golden Cross Society and will then be entitled to wear the attractive button which stamps the wearer thereof as a person whose heart responds to the call of Christ in behalf of suffering humanity.

There are two possible attitudes for the members of the M. E. Church, South, to take towards this movement, viz.: (1) The attitude of the priest and the Levite, (2) the attitude of the Good Samaritan.

The attitude of the priest and the Levite may be briefly summarized by saying that to them the wounded man on the Jericho road was a nuisance to be avoided, and that in view of their important official responsibilities in connection with the organized religion of the nation, they could not afford to spend time and money to alleviate his condition. Any man who refuses to enroll in the Golden Cross for the reason that he thinks men of wealth alone should provide for the ministry of healing or who says that the State, or the county, or the municipality, or the Roman Catholic Church, should be held responsible for this important service, deserves to be classed with the priest and the Levite. We are encouraged to believe that only a small fraction of our membership would assume this pagan attitude, for the reason that the funds derived from the Golden Cross enrollment have made a substantial increase each year, and last year the amount realized was \$90,000. If the claims of the Golden Cross Society can be presented to our membership in a practical way, the response of our people will be cordial and generous, and there is no reason why we should not pass the \$100,000 mark during 1930.

To the Good Samaritan the wounded man on the Jericho road was a neighbor to be helped. Separated from the unfortunate victim by the barriers of race, language and nationality, his love broke through every obstacle and led him to give of his time and his money to the relief of the man's need. This simple story of unselfish love and helpfulness has been an inspiration to countless deeds of mercy for the past 2,000 years.

Surely the attitude of the Good Samaritan to the wounded man will be the attitude of our Methodist people to the annual Golden Cross Enrollment during the week of May 11-18. Here is an opportunity for every one to serve, and if our people will only respond in adequate measure to this call for self-forgetful service, we believe a new joy will come into many otherwise desolate lives, a great humanitarian service will be rendered to thousands of God's afflicted children throughout Dixie, and the influence of the Church will be tremendously enhanced as an agency for expressing Christ's sympathy and love to a needy world.

CHARLES WASHINGTON SCATES— AN APPRECIATION

By Rev. Elmer C. Gunn

In the death of Mr. C. W. Scates of Wisner, La., North Louisiana, and especially the Monroe District, sustained a very great loss. Brother Scates was active in all church and community affairs, being always ready to serve in any capacity whereby he could be of benefit to those among whom he had elected some years ago to cast his lot.

As district steward, charge lay leader and Sunday school superintendent at Wisner, Brother Scates was the mainstay of his church. His excellent leadership made of the Sunday school, over which he had supervision, one of the best "C" type schools in the district. He was always present at the training schools in his reach, and had, on various occasions, filled different offices in the Sunday school organization of the district and Conference.

As charge lay leader, and sometimes associate district lay leader, Brother Scates never failed to fulfill to his best ability the task assigned him. He attended faithfully the district meetings in the interest of missions, Conference collections and educational affairs. Seldom has the writer presided over such a meeting, and never over a district conference, where Brother Scates was not present at all, or a part of the time.

As a citizen in his community, he was honored and followed by all. To have him in the lead of an undertaking was to assure its success. He will be missed in his home, his community, his church and his Conference, but we know that his fifty-eight years had been filled by him with good works and mighty influence for righteousness. His place is vacant among us now, but he has been called to higher tasks in other realms, and we shall meet again where parting is no more, and where "sorrow and sighing shall flee away, and God himself shall wipe the tears from off all faces."

Monroe, La.,
Feb. 15, 1930.

CAN MONEY DESTROY THE LAW?

Three members of the duPont family have contributed more than \$100,000 in the last eighteen months to the Association Against the Prohibition Amendment. This fact was disclosed July 10 with the filing by the Association Against the Prohibition Amendment of its financial statement with the clerk of the national House of Representatives.

These three members of the duPont family, together with John J. Raskob, chairman of the Democratic National Committee, and Edward Harkness, New York financier, are the largest contributors to the national organization seeking to overthrow prohibition.

During the eighteen-month period Pierre duPont contributed \$47,015.95, Irene duPont, \$32,166.67; Lamont duPont, \$21,666.60; John J. Raskob, \$31,666.69, and Edward Harkness, \$31,666.69. Other members of the duPont family gave smaller amounts.

Henry H. Cnrran, president of the Association Against the Prohibition Amendment, reported that his organization received \$213,407.42 from January 1 to May 31 and expended \$211,683 in its campaign. During the calendar year of 1928 the Association had contributions totaling \$417,453.18.

In addition to this organization the Association Against the Prohibition Amendment of San Francisco received \$8,804 from January 1 to May 31, the Missionary association \$995 and the Federal Dispensary and Tax Reduction League, \$18,540.

Other prominent contributors to the wet organization are: Frederic Winthrop Allen, New York, \$5,000; Mrs. William Emerson, Cambridge, Mass., \$2,500; Henry B. Joy, Detroit manufacturer, \$3,000; Raymond Pitcairn, Philadelphia, \$5,000; Thomas W. Phillips, Butler, Pa., \$4,583; George E. Roosevelt, New York, \$1,000; Charles H.

Sabin, New York Banker, \$1,000; ex-Senator James W. Wadsworth, New York, \$1,000.

Of the thirteen larger contributors mentioned in the press nine are residents of New York.

The American Issue contrasts this with the amounts received by the dry organizations to be used in defense of the American Constitution. We seriously doubt, however, if money can buy the defeat of the American people.—Vermont Issue.

THE HATTIESBURG DISTRICT SUNDAY SCHOOL INSTITUTE

The Hattiesburg District Sunday School Institute convened in Sumrall, Miss., Feb. 11, 1930. The sessions opened at 9:30 a.m. and closed at 3:30 p.m. Rev. J. C. Chambers called the meeting to order. "A charge to keep I have," was sung. O. C. Hull led the devotion. J. B. Holyfield led the prayer.

J. C. Chambers announced the purpose of the meeting, namely: "To introduce the New Program of Work of the Sunday school." The following is given as the substance of what was said: The programs are for sale. They are not free, and can only be purchased from the office of your Conference Superintendent. There are five types, A, B, C, D, and E—the E-type for the small school of 50 students or less; the D-type for schools of 50 to 200 students (six classes); the C-type with three working departments beside the main auditorium; the B-type with six departments or more, and the A-type with one or more departments for each group.

Under the new program all departments must come up to a standard, for the school to get credit. This will induce all to pull together and be interested in the whole school. Neither the Church nor the Sunday School Board will force you to adopt the program. A majority of the workers' council or school may vote to use the program, then the pastor, Sunday school superintendent and the Sunday school secretary must sign a card of acceptance and the card reach the office of the Conference Superintendent before a school can be recognized as working on a certain type school.

The only successful program of work must be built by the individual worker using all the aids and guidances of others as a basis. A school must want help before much guidance can be given.

The new Program of Work is the product of the combined efforts and experience of workers from the presiding elder down to the smallest student, which has succeeded somewhere else. Therefore we cannot have a wall chart. The programs are growing now. You must ask for an interpreter of the program if you get one.

Following the above general interpretation, the workers retired to their several departments where the program was interpreted in a more detailed manner, with Mrs. McIntosh, Miss Doris Alford, and O. C. Hull assisting in the work. J. C. Chambers remained with the adult department. He called for questions and many interesting questions were asked and discussed relative to the program. Some of the questions I give: How may we want a Program of Work? What can the Adult Department do? What is the work of the new Home Department? How shall a name be dropped or changed from active roll? Define the Active, Home, and Prospective rolls. What records are best? How to conduct the survey. How to obtain, keep and use statistics. How to transfer from one type school to another. What shall the Sunday school superintendents report to the fourth quarterly conference? What and who constitute the enrollment per year? What is the difference between the old Cradle Roll and the new Nursery Department? What is the work of the Sunday school committee? What is a financial policy and its benefit? We now need more Cokesbury and Daily Vacation Bible Schools.

At 12:30 a delicious chicken dinner was served by the Methodist ladies of Sumrall in the basement of the church.

At 1:15 Rev. S. F. Harkey led in singing, "Come Thou Fount." Rev. W. A. Hays led in prayer.

J. C. Chambers discussed other points of the New Program, as follows: Records recommending the Cokesbury or any good system; Attendance and punctuality—D and E types require 60 per cent on time, B and C types require 70 per cent on time. The workers' council is to set the time and arrange the schedule. The "on time" percentage and also the "attendance" percentage should be kept. The feeling of the officers and teachers determines largely the success of the work. The Sunday school committee has many problems to handle in the schools. The worship period is very important; the fellowship period is not the worship period. Approved song books in worship is a big aid.

J. C. Chambers called the roll, and found 86 in attendance. The following pastors of the Hattiesburg District were present: W. A. Hays, presiding elder; J. M. Corley, Collins; J. W. Thompson, Broad Street, Hattiesburg; W. J. Ferguson, Court Street, Hattiesburg; L. L. Matheny, Hattiesburg Circuit; H. C. Castle, Lucedale; J. B. Holyfield, Magee; S. F. Harkey, Mount Olive; Andrew J. Boyles, New Augusta; J. C. Ellis, Wrigate; R. A. Allums, Petal; A. J. Davis, Prentiss; J. D. Ellis, Purviss; D. E. Vickers, Silver Creek; W. H. Lane, Sumrall; J. C. Jackson, Williamsburg; W. M. Williams, Sanatorium. Twelve schools had written reports from superintendents.

Magee was selected as the place to hold the Institute next year. The following announcements were made: The News Letter goes to pastors and Sunday school superintendents. Each teacher may also have a copy by asking the Conference Superintendent to send same, provided the mission collection is sent in each fourth Sunday. "Here and There," a periodical containing the missionary program, is sent out to the one who sends in the mission collection. A receipt is enclosed with the periodical for the previous collection sent in, as many times per year as the money is sent. The Conference-wide Sunday School Institute is to meet in East End, Meridian, the last two days in April, 1930. A unit on the Nursery Department work is to be given in the Jackson Standard Training School.

The following officers were confirmed for another year: President, W. A. Hays; secretary, Andrew J. Boyles; leadership training, W. H. Lewis; elementary superintendent, Mrs. C. W. Sullivan; adolescent superintendent, Mrs. D. A. Cameron; adult superintendents, W. H. Livingston and W. J. Ferguson; missionary superintendent, W. C. Mather.

Special thanks were voted for the excellent lunch served by the Sumrall ladies. Prayer was offered for Brother D. A. McIntosh. It was voted to send a copy of the minutes to the Hattiesburg American and the New Orleans Christian Advocate. W. A. Hays dismissed with prayer.

ANDREW J. BOYLES, Secretary.

HISTORICAL DATA

At the last session of the North Mississippi Conference resolutions were adopted requesting all the pastors to gather, or have gathered, all possible historical data for all the churches in their charge and send this data to the secretary of the Historical Society. We are very anxious that all the pastors comply with this request where such data has not been compiled. We will file this information in the vaults of Grenada College. This will not take very much time or work for anyone and will render a valuable service to those who will come after us. Do not fail to do this because you cannot get all the records complete or because your church is a new one. Whatever records you can find will be valuable. You should be able to get this information from the records of all the organizations of the church and from the memory of the older people. Gather this data as soon as possible and mail it to me.

R. G. LORD,

Secretary Historical Society.

Batesville, Miss.

The Home Circle

A BOY'S PRAYER

I pray, whatever wrong I do,
I'll never say what is not true;
Be willing at my task each day,
And always honest in my play.

Make me unselfish with my joys,
And generous to the other boys;
And kind and helpful to the old,
And prompt to do what I am told.

Bless everyone I love, and teach
Me how to help and comfort each;
Give me the strength right living brings,
And make me good in little things.

—Selected.

A TRUE-HEARTED MAIDEN

"I am not afraid to go, and I am not afraid to die," said brave young Elizabeth Zane, when she offered herself for the dangerous errand that some one must undertake if the little garrison at Fort Mchenry was to be saved. The Indians were making a fierce attack, and the powder to repel them was almost gone. The little party of men, women and children within the stockade would soon be at the mercy of the savages unless someone brought the needed supply from the neighboring blockhouse where it was stored. The girl's swift race across the open ground and her return, amid a shower of bullets, with the ammunition which enabled the little band to hold out until help came from the settlements, are matters of history.

Every American girl has a right to be proud of the brave, true-hearted eighteen-year-old maiden who did a heroic thing that day with never a thought of making a name for herself. A man could not be spared; she could run, and she was not afraid, she said simply. But it is not so much her name and her deed that all our girls should claim as a legacy, but her spirit—spirit that dares to face duty at any cost, to do a thing because it is right, and leave the consequences to God.—Queen's Gardens.

PETERKIN, THE PIGS AND THE APPLES

Peterkin had come many miles to visit Uncle Peter. Uncle Peter lived on a big farm. There were hens, ducks, geese, turkeys, horses, cows, sheep, and dogs. Best of all, Peterkin thought, there was a big family of pigs.

The pigs had a yard of their own to run in. In the middle of the yard was a big apple tree. Sometimes, an apple fell with a thud. The pigs would listen, their heads on one side. Then they would all rush for it. The one who got it would give a glad little grunt and eat the apple all by himself.

The more Peterkin watched the pigs, the hungrier he became for those very apples. No others looked quite so good. Way up near the top of the tree, were a dozen or more big, juicy red ones. Out by the barn was a ladder. Maybe Jake would help bring it.

Peterkin told Jake all about the pigs and the apples.

"Those apples are too good for common pigs," he said. Jake helped Peterkin carry the ladder and set it up by the tree. Then he went back to work.

Up the ladder, step after step, climbed Peterkin. Near the top he stood up as straight as he could. One hand clutched at the round of the ladder. The other reached for the biggest, reddest apple on the tree. As he pulled it off "thump! thump! thump!" fell other apples to the ground.

The pigs knew all about that "thump!" It meant apples on the ground ready to eat. They scrambled, they rooted, they grunted, they

snorted. They ran into each other. They ran into the ladder.

"Crash!" down it came. Jake was frightened and came on the run. From the mix-up of ladder, apples, and pigs, he pulled Peterkin. Except for a bump or two, he was not hurt. But he had no apples.

The pigs squealed and grunted and munched the fine, juicy fruit. They were so glad Peterkin had climbed into the tree. Peterkin looked at them for a long time.—Exchange.

JACK'S TRADE

By Kate S. Gates

Uncle Jack was on the front porch apparently absorbed in his newspaper. His nephew and namesake was near by on the lawn trying to trade a knife to Bob Kenney. The knife looked all right, but Uncle Jack knew that it was not good for much. He also knew that Jack was perfectly aware of its worthlessness. And yet he heard him saying persuasively: "You won't very often run up against a better-looking knife. Better take it while you can get it. I've got two others, so you see I do not really need it."

After a little more urging, Bob took it, and Jack came up the steps whistling, a half-dollar in his pocket in the place of the knife.

"Good trade that!" he said complacently as he dropped into the hammock.

"Was it?" said Uncle Jack soberly.

"Well—perhaps it was better for me than it was for Bob, but that was his lookout, not mine. I did not say a word that was not true. I said it was a mighty nice-looking knife, and it is. It was up to him to find out whether it was good for anything or not. Guess there wouldn't be many trades made if folks ran their own goods down."

"I was rather interested in a little story I happened to run across the other day," said Uncle Jack presently. "A wealthy American living in Paris was suspicious that he was harboring a thief in his household. Various little articles mysteriously disappeared from time to time, and occasionally small sums of money were missing from his purse; but do his best, he could not get any clew to the thief.

"Finally, he hit upon an experiment. He procured a small vial of a certain acid and put it in a little case on his dressing table with several coins. If any one attempted to remove one of the coins he would upset the vial, and the acid would stain the hands of the thief an indelible yellow.

"The very next day he found the case had been tampered with, two of the coins were missing, and the vial had been upset. Shortly after he discovered the tell-tale stains on his valet's hands. Very likely the fellow, though he may not have suspected the trap, was dismayed when he saw the stain; but I sometimes wonder if we realize that every time we say, or do, or act falsely, it leaves an ugly stain, not on our hands but on our souls. No matter how small and insignificant the sin seems to us, it makes a wretched stain."

Jack made no comment, but his uncle saw him glance involuntarily at his hands as if half expecting to find yellow marks, and very soon he got up and strolled down into the orchard. Somehow he did not feel so proud over his trade as he had. Perhaps, after all, it wasn't smart to "do" a fellow like that. When you stopped really to think about it, it did seem very much like cheating.

"Uncle Jack never preaches at a fellow, but he always manages to have a story to tell that makes you feel mean when you've done anything out of the way," he thought. "I might as well hunt up Bob and buy the knife back. I won't have any peace of mind until I do, that's sure."—Zion's Herald.

WAG'S CHOICE

"Get your young bantams in before that storm reaches us," father called to Horace. "It is getting dark."

A rumble of thunder sent Horace flying to

house his pets before the rain came. The first big drops fell as he reached the kitchen porch.

"Not a minute too soon," he said to his mother.

"No, and here comes someone else who doesn't want to be out in a storm," she said, pointing her finger down the long lane.

A half-grown collie was scampering toward them. The next moment he ran in at the open door and crouched in a corner.

"Poor fellow! He's afraid of the thunder," said father, coming in close behind the dog. "Let him stay until the storm is over. Then he probably will go home." He stopped to pat the dog's silky head. "He's a beauty. He must be a newcomer in the neighborhood. I never saw him before."

"I guess he knows where he belongs," laughed Horace.

When the storm was over the dog made no move toward going home. If he knew the way, he didn't seem in any hurry to go.

"He must be lost," said Horace.

"He may have gotten out of a passing car," mother suggested.

"Or strayed from a new home somewhere around here and doesn't know the way back," said father. "We'll mention him to people and see whether we can find his owner."

The days passed and no one knew anything about "Wag," as Horace called him. The collie seemed left on their hands for good. He was a friendly dog, as collies are. He trusted father and mother instantly, but he was shy of Horace.

"He acts as if he were afraid of you," said father, when Wag shrunk away from the boy's friendly hand.

"I know why! Some boy has teased him," Horace declared. "A boy who would tease a dog is a mean kind of boy."

Several days later a stranger called.

"I'm a newcomer here," he explained. "We moved to a place near the village this spring. When we came my brother gave my boy a young collie. He has disappeared and I hear there he is."

Wag and Horace came around the house. Horace had an arm about Wag, who looked perfectly happy. The stranger noticed that.

"I see the dog has chosen an owner who treats him right," said the stranger. "My boy didn't and I told him that I would give the dog away if he didn't stop teasing and hurting him. Would you like to keep the dog, sonny?"

"Take him, with my best wishes," he said. "I think he has made a wise choice," and, with laughing refusal of thanks or pay, he was gone. Sunbeam.

Manchuria is one of the few remaining regions in the temperate zone where a really great fertile territory remains to be developed. It is being rapidly peopled by a flood of immigrants from Korea, China, and Japan. Thirty years ago the population was 5,000,000, while according to the 1927 census it had reached 27,000,000 with immigrants still pouring in. Through the Siberia Korean Mission, widely known as "The last stake driven by the late Bishop W. R. Lambuth," the Southern Methodist Church is carrying the gospel to the hundreds of thousands of Koreans who have come into this new country. Recent statistics give the number of full members and adherents of this Mission as 3,497.

The great "Million souls for Christ" campaign will be put on in Japan during the year 1930. This movement is being led by Mr. T. Kagawa, probably the most famous Japanese living today, widely known as a great social leader and reformer. He recently refused the offer of a big salary made him by the city of Tokyo to assist that city in solving its various social problems, preferring to give that city part of his time without salary so that he might be free to devote most of his time to the preaching in the "Million for Christ" campaign. It is expected that all the churches in Japan will help to press the great Christian movement.

SAFETY SIGNALS

By Rev. S. J. Davies

According to the tradition crystalized in the poetry of Ovid and others, the world has experienced ages of stone, iron and gold in its development. In these modern times we speak of an era of steam, steel, gas and electricity. A combination of these four seems the order of this present decade. This is the rapid age, the fast age in more senses than one. Earth, air and ocean are replete with ships and vehicles of many and new inventions. This wonderful "carrying on," this here in the East today and in the West tomorrow, begets a spirit of recklessness, and affords means of escape from responsibility, and the thief and murderer seeks safety in rapid flight. So close and intense is the mental strain, so alert must be all the powers of observation required to drive these rapidly moving machines of earth and air that no time can be given to meditation. Disregard for the life and safety, of the rights and privileges of others, too often shown on the part of many, is the result of this careless spirit engendered by rapid movement and want of thought, if not a total absence of this saving faculty. For thoughtless persons too often become criminals. Intent upon getting somewhere locally, they get nowhere morally. Apparently, we have more laws and more lawlessness than ever before in the history of our country. And there are more pleas for law enforcement. It all resolves itself into this—back of all these must be a moral sense, a strong, abiding principle of love and loyalty to the things that make for justice, peace and fair play among us to counteract this evil. The golden rule, after all, is the rule of life and living. Men and women who believe in the Christ who taught it are the hope of the world today, in this rapid, moving age.

* * *

Every Church, it is said, has a distinctive note. Some ordinance, some peculiar doctrine, a system of church polity, or a claim of a glory inherited from the past, are put forth by each denomination as a tenet more important, and more often emphasized than other teachings. What is the distinctive note of Methodism? And if we have a distinctive note, are we giving it an uppermost place in our teaching and preaching? "Life, life," cries Bunyan's Pilgrim, rushing toward the wicket-gate of the Kingdom. If we have a distinctive doctrine, it is this—life, the new life, a gift from above, an impartation of a new vision and power, with consequent righteous conduct, and this, I think, is the keynote of our Church in its message to a lost world. It means so much—regeneration, sanctification, sonship, adoption. It includes all the higher ranges of Christian experience. Surely, this doctrine is well worth emphasizing with all the force and urgency the minister of Christ can command. Not only should it be his *vade mecum* in every sermon, but also his *vade tecum*, with him, with them to whom he declares his message. As the diapason—the leading note—sounds throughout some magnificent orchestral production; so let this distinctive note of Methodism be heard from every pulpit, in every sermon. And let all our people say, Amen.

TO THE METHODISTS OF MISSISSIPPI

Preachers and All Others Who Have Not Sent Me Their Contributions for Personal Pledges Made

Friends, we have a note falling due on March 1, for \$7,500.00, and not enough money to pay it.

Please send to me at once, if you can, the amount of your pledge so we can stop interest charges. Collections are coming in, but not in sufficient amounts to take care of the note. Then I want to publish my report in the early days of March, showing just what each charge has paid on our special effort to raise amount needed to pay off these short time notes.

Brother Lewis' little family of about 200 are well and seem to be happy. Pray for us.

I have five or six fine laymen in the two Conferences, as well as some preachers, who will go anywhere they are needed to make good talks and help with this work.

Write me if you want them, or myself, or Bro. Lewis, or Mrs. Riley; any one of us will go.

Yours for the Orphanage,

W. M. SULLIVAN.

FROM THE MONROE DISTRICT

Gilbert and Rev. C. M. Morris—A Remarkable Achievement

By Rev. Elmer C. Gunn

Rev. C. M. Morris came back home to the Louisiana Conference from the Upper South Carolina Conference last fall. He was stationed at Gilbert and Ft. Necessity, and took hold of the work with unusual vigor. As a result of his splendid leadership and tireless energy the board of stewards of the Gilbert Church raised the salary two hundred dollars, making their budget for the year twenty-four hundred dollars. Of this amount six hundred dollars was reported raised at the quarterly conference held in the middle of January, one-fourth of the entire budget thus being paid in. Announcement was made by the board that this amount would be reported at each session of the conference, keeping up with all assessments on a quarterly basis. Included in the twenty-four hundred dollars are the following items: Ministerial support, Conference collections, mission special and incidentals. The other church on the charge, Ft. Necessity, reported the salary in full for the first quarter and announced the purpose to keep entirely up with the salary, and pay out in full all claims.

In addition to the above the board of stewards have recently rented a large house near the church and located on the highway, which the preacher will use for a parsonage. The house which has been used being in rather bad repair and not well located, is not considered suitable for the preacher's home. The difference between the rental received and that paid out is arranged for by the board.

The work on the Gilbert Charge bids fair to go forward with rapid strides this year, and the Louisiana Conference is indeed fortunate in having Brother Morris return home.

OF INTEREST TO METHODISTS

The "Epworth Era" continues to grow in the estimation and in the affection of both Epworth Leaguers and other members of the Church. Naturally so, for the "Era" itself continues to grow. Look at the attractive bill of fare presented in the present volume:

A series of personality articles, of which those on Prof. Charles C. Washburn and President J. L. Cuninggim of Scarritt College and Bishop H. M. DuBose have already appeared; a series of articles on "Spiritual Adventuring in Social Relationships," by that famous leader of young people, Bertha Conde; a series on "Paths to Christian Leadership," by Thos. Hickman; the Fascinating life of Joan of Arc, "The Girl in White Armor," by Albert Bigelow Payne, one of the foremost writers of America. In addition to the foregoing, most attractive contributions by many writers are to be found in the "Era" from month to month.

The March number of the "Era" is especially given over to the effort to illustrate "Our Mother Methodism." Dr. Dan B. Brummitt, Editor of the Northwestern Christian Advocate, Chicago, writes on "Early Preaching Places in England." As Dr. Brummitt is an Englishman by birth, and is familiar with these places, it may be expected that his vivid style and first-hand knowledge will give the reader something worth while. Dr. Frederick Brown Harris, Pastor of the Foundry Methodist

Episcopal Church, Washington, D. C., writes on the "Original Foundry Meeting House," Wesley's first center of activities in England, out of which grew the Methodist Church. This article by Dr. Harris is one of the most fascinating pieces of historic writing to be found in current literature. Dr. Duren of St. Marks Church, Atlanta, Ga., writes on "The Pioneer Days of American Methodism." Dr. Duren is rapidly becoming famous through his biographies of Francis Asbury and Jesio Lee. The Devotional Topics for the month of March are based upon the central theme, "Our Mother Methodism," and are so treated as to be of interest not only to Epworthians, but to all Methodists.

Because of the very great and unusual value of the material contained in the March number of the "Epworth Era," every Methodist preacher, and all others interested in the beginnings of our great church, are urged to procure copies of this issue of the "Era" and spend several hours enjoying a literary and spiritual feast.

TO CHANGE THE TIME OF MEETING OF THE LOUISIANA CONFERENCE

By Rev. L. E. Crooks

Dear Brother Harper: After thinking for some time over the above subject and talking with several of the leaders of our Conference, I am venturing to broach the subject of changing the time of the meeting of our Conference to June each year, which seems to be the most logical time. The first and only objection to the change is that the first year we would either have a long year or a short one, which to my mind is no serious objection.

So I will proceed to mention some of the very great advantages there would be in this change: First of all, our children would not be interfered with in their school work when we are moved from one charge to another. Second, it would be the most ideal time to move in the good old summer time, when we would always have a warm reception, and the advantages on the circuits of getting out among the people and getting the work in hand quicker. Then too, there is not so much sickness and such danger of your own family getting sick in the move. And it would be just the time to get into our revival meetings. Again it would be a better time to entertain an Annual Conference. It would be more pleasant for the preachers and delegates at that time of the year, and I am of the opinion that we would come out better on our collections. We would have the fall and winter to work on them, and, on the charges that are supported largely by farming interests, would get the most of the collections in the middle of the year. The balance would be so small it would be easy to raise.

I hope that others of our preachers and laymen will take this subject up and let us thrash it out, and ask those in authority to make this change, the sooner the better. What say you, Mr. Editor? Give us a piece of your mind on the subject.

St. Francisville, La.

Dr. Carroll Brice Mount, who has been studying tropical medicine in Europe for the past six months, is expected to complete his course some time in February and leave for the Congo.

Mr. E. B. Stilz, of the Methodist Episcopal Congo Mission, recently finished translating and printed in the Otetela language Bunyan's *Pilgrim's Progress*. The book has had a wide sale and the Congo natives who can read seem to enjoy the story very much, while those who cannot read enjoy listening to the others read it to them. Mr. Stilz is now working on an English-Otetela dictionary. He has already helped to compile and has printed a song book, containing 128 hymns and a number of Psalms and Bible readings. Mr. Stilz has charge of the printing department for the Congo Mission.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: To say that the best efficiency institute ever held in New Orleans was held this week at Carrollton Avenue Methodist Church is voicing the opinion of the many Epworth Leaguers that attended it each evening. Finer fellowship, co-operation and enthusiasm cannot be found. The weather was ideal and Carrollton Leaguers, with their pastor, did all in their power for the comfort and enjoyment of those present. We want to again thank each faculty member for the time and instruction given. Dr. J. B. Peters, of First Church; Rev. G. M. Hicks, Epworth; Rev. G. W. Pomeroy, Felicity; Rev. J. B. Grambling, Hammond; Rev. E. O. Harbin, Nashville; Miss Bess Sargent, St. Mark's Hall, and your Field Secretary constituted the faculty. Rev. Ira W. Flowers very capably conducted the opening devotion each evening and Mrs. John Morris acted as chairman of suppers and entertainment. Miss Alma McGowan, union president,

GRADING WINNSBORO GRANITE

Vast as are the deposits of granite, only a very meagre percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about 50 per cent. of the granite quarried is considered sufficiently perfect to grade as "Winnsboro Granite."

A very simple test is used at the quarries. A block of stone is thoroughly wet with water. This brings out clearly any and all defects, regarded as defects by the trade. Blocks showing defects are graded as seconds, and are known as "Smith stock."

A third grade, with larger defects, is used for paving blocks; while blocks carrying stains are used only for ballast. Winnsboro Granite must be free from stains, white or black streaks, white or black splotches of size, and must be also free from waves (variation in mixture of light and dark crystals) in the grain. The first grade product, known as "Winnsboro Granite," must be even in texture, of straight grain, giving a uniformly beautiful, even-grained surface.

When buying a monument, be sure to impress your dealer that you do not wish Smith stock or seconds, but must have "Winnsboro Granite"—first grade granite of one of the very greatest granite quarries of the world.

Send for latest free booklet of designs to Winnsboro Granite Corporation, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"—a guarantee signed by the management of the Winnsboro Granite Corporation.

served in her own efficient way as president and dean.

On Friday evening the banquet, "In Sweetheart Land," was attended by 110 Leaguers. The program was made attractive by the king and queen of Sweetheart Land, the Jester and the Herald.

At the close of the classwork ninety credits were issued and six Christian Culture Diplomas were awarded Leaguers holding six units each. After saying good-byes the Leaguers of New Orleans bade adieu to Mr. Harbin and the Field Secretary, sending their greetings to Shreveport to the next institute.

If changes weren't ever made in our institute plans I'm sure we would be surprised. On account of certain conflicts we are exchanging the Ruston and Bastrop dates, making the Ruston Institute come on March 17-21, and Bastrop, March 23-28.

A very interesting letter from Leslie McKenzie of Homer tells me of some fine attempts they are making at having a sure enough Hi-League. I wish more League presidents would write me, saying, "I want you to know of what our League is now doing." Thanks, Leslie! I'll answer that letter before long.

For the next five weeks I shall remind you, weekly, of Anniversary Day to be observed on the fourth Sunday of March, or the nearest Sunday thereto. The pageant, "Children of Light," is ready at Lamar and Whitmore's and your order should go in at once for as many copies as you will need. In case you do not find it possible to present the pageant you can get with your pastor and arrange an interesting church service. We want the congregations of our churches to know of the value and contribution made the church by Epworth Leagues, and this Sunday is set aside in our Discipline for that purpose. The offering taken on that Sunday goes to our Conference treasurer for promotional purposes in our Conference. It comes back to you through the service of your Conference

officers, field secretary, assemblies and other phases of work. The Epworth League is said to accomplish more work on less expense than any other department of our Church. I know this is true in our own Conference. Our aim is, "Anniversary Day observed by every pastor in every church."

I am enjoying the fine hospitality of the McGowans while in New Orleans. Wednesday night I stayed at St. Mark's Hall, and that is always a real treat to me.

Mr. Harbin and I go to Shreveport Saturday and enter into their institute. Wish all of our Louisiana Leaguers could peep in on us during these great times. In case you can attend any of our scheduled institutes you have a hearty invitation from me and I speak for the crowd.

Very cordially, your Field Secretary,

ELIZABETH LANGFORD.

GREENWOOD SPRINGS CIRCUIT

Pastor J. A. Biffle

Rev. E. Nash Broyles requested the pastor to write up the splendid missionary work done by this circuit. Since September an active adult missionary society has been organized in each of the six churches, with an average of ten members in each; the average attendance is about nine. Each society has met at least once a month and usually twice. Riggins Chapel meets every week. Because of terrible roads, Friendship has its meeting on the Sunday the people come for preaching. Each is taking either the Bible or a mission study book. They are contributing to some parsonage furniture.

Pleasant Grove has a young people's missionary society and two of the members joined the essay contest and wrote on "The Future of the Rural Church." The Junior Epworthians in each church are responsible for the fourth Sunday missionary programs in each Sunday school. New Hope and Greenwood Springs each has a Senior Epworth League. Good stewardship programs have been given. Quincy leads in subscriptions for the Voice. We are sending in fifteen subscriptions.

Good reports of Dr. Mumpower's address were given by representatives from each church. A few in each church are studying "The Church and the World Parish."

The seventh church which has just

been added to the circuit, organized a Sunday school, Feb. 9.

We have a small circulating missionary library.

Following are the presidents of the missionary societies:

Mrs. Ovie Harris, Riggins Chapel; Mrs. J. W. Riley, New Hope; Mrs. Pallie West, Pleasant Grove; Mrs. H. M. Blair, Quincy; Mrs. W. E. Roberts, Friendship; Mrs. J. A. Biffle, Greenwood Springs.

J. A. BIFFLE, Pastor.

LOUISIANA CONFERENCE

Ruston Dist.—Second Round

Ruston, Mar. 9, 11 a.m.; Q. C., Apr. 7, p.m.
Strange, Mar. 9, 3 p.m.
Eros, at Dodson, Mar. 16, preaching 11 a.m.; Q. C., 2 p.m.
Hodge, at Quitman, Mar. 16, 7:30 p.m.
Lapine, at Sardis, Mar. 23, preaching, 11 a.m.; Q. C., 2 p.m.
Clay, at Wesley, Mar. 23, following evening service.
Blenville, at Bear Creek, Mar. 30, 4 p.m.
Jonesboro, Mar. 30, 7:30 p.m.
Haynesville, at Colquitt, Saturday, Apr. 5, 11 a.m.; preaching at Haynesville, Apr. 6, a.m.
Bernice, at Oil Field, Apr. 6, p.m.
Farmerville, Apr. 13, 11 a.m.
Marion, at Downsville, Apr. 13, 3 p.m.; preaching, 7:30 p.m.
Choudrant, at Benah, Apr. 20, 11 a.m.; Q. C., 2 p.m.
Calhoun, at Claiborne, 7:30 p.m., Apr. 20.
Dubach, at Arizona, Apr. 27, 11 a.m., 3 p.m.
Simsboro, at Antioch, Apr. 27, p.m.
Athens, at Bethel, May 4, 11 a.m.; Q. C., 3 p.m.
Homer, May 4, p.m.
Gibbsland, at Oak Grove, May 11, 11 a.m.; Q. C., 2 p.m.
Arcadia, May 11, 4:30 p.m.; preaching, 7:30 p.m.

R. M. BROWN, P. E.

The French Methodist pastor at St. Martinville, La., who is at work under the auspices of the Home Department of the Board of Missions, is the only resident white Protestant minister in the entire parish of St. Martin. Here the priests use all sorts of devices to keep the people from attending the Protestant services.

The pastor of Trinity Methodist Episcopal Church, South, the largest Mexican Methodist church in San Antonio, Texas, is doing a fine piece of work among the more than 100 Mexican boys enrolled in Wesleyan Institute, our Methodist mission school in that city. This pastor is himself a Mexican, the Rev. Eleazar Guerra.

THE EPWORTH ERA

For the month of March is featuring

"Our Mother Methodism"



Read what many of our Religious Leaders have to say about the stirring events of Early Methodism

Albert Bigelow Paine, Dan B. Brummitt, Miss Bertha Conde, Frederick Brown Harris, and other prominent writers are contributing to the current volume of the ERA

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN LOVING MEMORY OF B. B. HARLAN

One year ago this sad day, we stood at your bedside. With crushed and bleeding heart we watched your spirit take its flight into the sweet beyond. Oh, how we miss you! We miss your smiles and most of all your loving care. Our home is not as happy, for you left a vacant chair. Your voice is hushed and stilled.

The burden of your absence is heavy. A place is vacant in our home that can never be filled. When the days are gloomy and friends seem few, it is then, dear one, we long for you. Sleep on, dear one, and take your rest. We loved you well, but Jesus loved you best.

Your Wife and Children.

IN MEMORY OF MRS. G. W. MATTHEWS

Mary Maxwell was born in Kosciusko, Miss., in 1857. Early in life, she became a member of the Methodist Church, to which she was loyal and true to the end. In 1884 she was married to George W. Matthews. Moving to the old Tranquill Church neighborhood, near Eden, Miss., she placed her membership there, taking up her duties in the church as well as in the home. Ere long she came to be recognized as the mother, not only to the two little step-children, Callie and Henry, but also to the Church. Seven children—Clarence, Horace, Hugh Leigh, Mrs. J. C. Beale, Edmund, Mrs. H. B. Cook, Ella Blundell, and Claud Hubert, were born to her, and her sweet spirit of motherliness increased with the years. Her husband, Ella Blundell and Henry preceded her to her heavenly home, to which she departed on Jan., 21, 1930. It was fitting that Miss Callie remained with her always. The body was laid to rest in the Tranquill cemetery, but her voice, though stilled, is ever calling: calling to her sons, two of which are stewards in the Church she so faithfully served; calling her

daughters, both of whom are Methodists; calling her grandchildren and her host of friends, to lives of service, and to the home where she waits to welcome us.

A FRIEND.

On the morning of Feb. 12, the spirit of sister LEOLA McCAY, beloved wife of Thomas Scott McCay, went home to be with God. She leaves to mourn her going a faithful and devoted companion and four splendid children, besides a number of grandchildren and other relatives. A great and good woman has gone from us, but she leaves the testimony of a noble and beautiful life that shall bear fruit through the years to come. To the dear ones left to mourn our sincerest sympathies and prayers go out.

Her Pastor,

E. A. KING.

Utica, Miss.

MRS. SARAH ELIZABETH WINDHAM BARNES was born Mar. 30, 1870, in Scott County. She was married to Thomas J. Barnes, May 15, 1893, and to this union were born seven children; six are living: J. E. Barnes, D'Lo, Miss.; D. B. Barnes, D'Lo, Miss.; Mrs. E. A. Sullivan, Mt. Olive, Miss.; G. F. Barnes, Lorena, Miss.; Mrs. W. J. Farmer, Magee, Miss.; Mrs. A. B. Broadway, Jackson, Miss.; Olive Elizabeth died when an infant. There are fourteen grandchildren; eleven living, three dead. Her husband died in September, 1920. She joined the Methodist Church at Homewood Church early in life and lived a Christian life and was true to her Lord till death. She died Jan. 23, 1930, and her body was laid beside that of her husband in the Gum Springs Cemetery. She left this testimony that she was "ready to go," that there was nothing between her and her Lord. May the loved ones be faithful until death and meet her in glory.

C. H. STRAIT, Pastor.

REPORT FROM THE FOREIGN PASTOR OF FIRST METHODIST CHURCH, GREENWOOD, MISS.

The following letter, recently published in the bulletin of First Methodist Church, Greenwood, Miss., is full of interest concerning our work in Belgium, and we are passing it on to readers of the Advocate.—Editor.

Vilvorde, 11-1-30.

Rev. A. T. Melwain, First Methodist Church, Greenwood, Miss.

Dear Sir: We are now in the midst of our winter campaign and we look already back upon a great number of blessings.

Especially our Christian celebration has been an outstanding feature. Many months before the children of our Sunday and Thursday school began to learn hymns and recitations in view of this great day. Our choir prepared several fine Christmas songs. Special collections were asked to meet the expenses. The fact that our hall is very small (an old garage), obliged us to rent a dancing-hall for

NOW You Can See The Holy Land and Europe and The Passion Play

with the best arrangements and leadership—at the most reasonable cost—journeys replete with inspiration, education and invaluable features—"Travel Free From Worry" from beginning to end with people who really KNOW the "Land of the Book"—Write now for illustrated booklet describing Spring and Summer Holy Land Tours—\$645. to \$1435. The Wicker Tours, Dept. A-1, Richmond, Va.

WICKER TOURS

NECESSITY OF THE SPIRIT

What are our souls without His grace? As dead as the branch in which the sap circulates not. What is our Church without Him? As parched and barren as the fields without heaven's dew and rain. Where is the hope of the world's conversion, or of the salvation of dearly loved ones, out of Christ? If the Spirit of God come not to our aid, our eyes may fail with looking for these much-valued blessings.—Lewis.



Germes Enter Small Cuts

The smallest break in the skin is a "Danger Spot". Guard against infection with Dr. Tichenor's Antiseptic. Safe and powerful, kills the germs in cuts, surface burns, and wounds. Soothes and helps to heal. At your druggist.

Dr. Tichenor's
ANTISEPTIC
A HOUSEHOLD
FRIEND FOR 67 YEARS

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

**The Comfort
The Counsel
The Challenge**

Of the Sacred Scriptures, together with all the marvelous messages from the Book of Books, are being constantly broadcast through efforts of the American Bible Society.

Last year over eleven million issues of Bibles, Testaments, and Portions were published and distributed throughout the world in one hundred and sixty-six different languages. You will want to know more about this missionary agency. Write for booklet "The Word, What, and Why of the American Bible Society."

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, N.Y.

WESLEYAN COLLEGE

Chartered 1836

OLDEST CHARTERED COLLEGE FOR WOMEN IN THE WORLD

A Christian College with highest standards. Wesleyan is on the approved list of every standardizing agency in America. Finest athletic and musical advantages. Limited number of scholarships for worthy students.

Twelve magnificent buildings in brick and marble, ultra modern and fire-proof, on a spacious campus of 170 acres. 400 Boarding students accepted.

CONSERVATORY OF MUSIC AND SCHOOL OF FINE ARTS—under same control as Wesleyan College, occupies former college plant, seven imposing buildings in the heart of the city. 300 Boarding students accepted.

For Catalog and View Book address the Registrar

700 students
(Carefully selected)

WESLEYAN COLLEGE
Macon, Ga.

70 officers and teachers
(Highly trained)

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

My first wish is to see this plague of mankind (war) banished from the earth—to see the whole world in peace and the inhabitants of it as one band of brothers striving who should contribute most to the happiness of mankind.

GEORGE WASHINGTON.

LETTERS FROM MRS. ALFORD AND MISS LEGGETT

McComb, Miss.,
Feb. 10, 1930.

My Dear Missionary Women: Am happy to share with you a recent letter from Robbie Lee Leggett.

Am sure that every member of the Mississippi Conference rejoices that they have had a part in preparing this splendid young woman for missionary service.

She will be consecrated at the coming session of the Woman's Missionary Council, which will be held in Park Street Church, Amarillo, Texas, March 13-18, 1930. She received her appointment to China recently and is to sail in August.

May our Conference have the privilege of preparing and sending out many more representatives that the great world need may be met.

Yours in service,

MRS. L. W. ALFORD.

Scarritt College,
Nashville, Tenn.,
Feb. 6, 1930.

Dear Mrs. Alford: I have just received my appointment to China and I'm so happy. I felt that I wanted to tell you women of "Ole Miss" who have been paying my scholarship that I'm glad to represent you on the field.

I am sure that you will pray for me that I may represent Christ in a real Christian way. I know you must be interested in me for you have given me the opportunity to serve. Once again, I thank you for making it possible for me to prepare for Christian work. May you send others, for the need is great. We did not have enough girls to supply the need this year.

Mrs. Alford, I hope I shall have the opportunity of meeting you this summer, for I know so few of our women of the Mississippi Conference. I always appreciate your letters and cards and I feel sure that you are in-

terested in me, even if we do not know each other personally.

Sincerely yours,
ROBBIE LEE LEGGETT.

POSTER MAKING

Nothing is so effective in the way of publicity as a well built and well displayed poster. We all agree on that and the following hints may prove helpful.

A soft buff, a dull blue and a light gray make excellent backgrounds for posters—dull finish cardboard is better than the shiny cardboard and may be found in any color at the ordinary stationers.

Magazines furnish plenty of pictures. The "National Geographic," Church periodicals and "Travel" are especially fine for Missionary posters and for unusual decorative touches. Demison's fancy crepe paper is rich in design and coloring. Sometimes the pictures are most attractive if cut out, pasted on the cardboard and then outlined with ink. In pasting on the picture, use a "T square" to line it up correctly. The picture may also be outlined in color, using a very small paint brush.

In lettering the poster it is well to use a lettering pen. These may be obtained from a stationer or ordered from Esterbrook Steel Pen Manufacturing Co., Camden, N. J. The pens cost about ten cents each and three different sizes will fill the average need.

The lettering on the posters will be more attractive if one remembers that all up strokes should be light, down strokes heavy. Another very easy way to letter posters is to trace the letters. The following books on lettering are good and contain various styles of alphabets:

Brown's "Letters and Lettering," Day's "Alphabets Old and New," and Stevens' "Lettering." The letters in these books can be traced and transferred to any kind of poster and for the novice, tracing is the easier way.

There are, in reality, only two kinds of posters—information and invitation. The former should always have some striking headline or center motif so that even the uninterested person will read; and for that reason USE VERY FEW WORDS—use as few words as possible but make every word count.—H. B. T.

SUGGESTIONS FOR POSTERS

1. Cut out a picture of a radio with loud speaker from a magazine. Mount at one side of the cardboard and print these words beside it:

Announcing

A Trip to.....

For All Young People of the Church
(Or any other group.)

2. Paste a picture of a kodak at the top of the poster and letter as follows:

PHOTOGRAPH THIS DATE ON
YOUR MIND
January 6

WHAT ARE WE GOING TO DO? Come and See!

3. Paste a picture from a magazine of a family group back view as if they are looking up at the lettering and at top of poster, the following:

OUR AIM FOR THIS CHURCH
MISSION STUDY FOR ALL AGES

4. Trace around your own left hand and color—cut out, tie a bow of ribbon around one of the fingers and paste all on cardboard with this lettering beneath:

This little bow of ribbon so bright
Bids you remember that next night,
You've a date with us, that
We are quite sure,
Will a most pleasant evening
For you assure.

5. A large key cut from brightly colored paper or gold paper with this lettering:

THE KEY TO A GOOD TIME
COME TO OUR
Missionary Social
(Date)

6. Near the top of your cardboard draw a measure or two of some song and paste above it two bluebirds (small stickers), a bird at the right and one in the lower right hand corner with this lettering:

THE BLUEBIRD'S
SONG IS SIMPLY THIS—
THE MISSIONARY MEETING
DO NOT MISS.

(Place date in lower left hand corner)

7. Picture of a woman with an umbrella. Lettering as follows:

RAIN OR SHINE

It makes no difference to her for
she belongs to the W. M. S.
And it's MONDAY at THREE.

A Word to the Wise

Silhouettes make good poster decorations. Trace around figures in magazines or books and cut out the outlines from black or colored paper. Higgins' Waterproof India Ink

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of **Malaria Chills and Fever Dengue**. It is a Reliable, General Invigorating Tonic.

comes in many colors and costs twenty-five cents a bottle. It is more satisfactory than ordinary writing ink or water colors for the amateur.—Missionary Review.

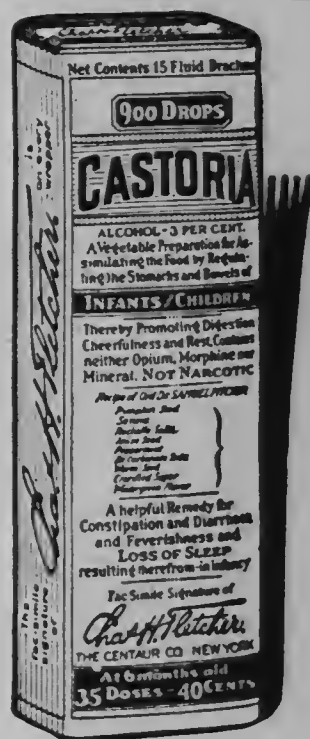
ZONE MEETING AT HAYNESVILLE, LA.

A very interesting and profitable zone meeting was held in Haynesville, January 30. This being the first meeting of the year, all the auxiliaries in the western half of the Ruston District were invited to attend. The meeting was presided over by Mrs. W. A. McKenzie, of Homer. This was officers' training day. Its aim was to instruct each officer regarding the importance of the program of work and the best methods of conducting her office, to create the desire to make this the most successful year in our history and to gain the personal consecration of each officer to her work.

Just before the meeting was opened, Mrs. E. B. Charlton, of Haynesville, played an organ solo, during which

(Continued on Page 15)

WEAK EYES Strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 80 years. Drug stores or by mail 25c. DICKEY DRUG CO., BRISTOL, VA.



An Ailing CHILD

Are you prepared to render first aid and quick comfort the moment your youngster has an upset of any sort? Could you do the right thing—immediately—though the emergency came without warning—perhaps tonight? Castoria is a mother's standby at such times. There is nothing like it in emergencies, and nothing better for everyday use. For a sudden attack of colic, or the gentle relief of constipation; to allay a feverish condition, or to soothe a fretful baby that can't sleep. This pure vegetable preparation is always ready to ease an ailing youngster. It is just as

harmless as the recipe on the wrapper reads. If you see Chas. H. Fletcher's signature, it is genuine Castoria. It is harmless to the smallest infant; doctors will tell you so.

You can tell from the recipe on the wrapper how mild it is, and how good for little systems. But continue with Castoria until a child is grown.

Keep Little Ones Well and Comfortable and they'll stay happy and healthy



from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP
Write for interesting, free book on Baby's diet
ANGLO-AMERICAN DRUG COMPANY
Dept. N, 217 Fulton Street, New York

Sunday School

LOUISIANA CONFERENCE

The Noel Memorial, Shreveport, Sunday School Bulletin, edited by Mr. H. E. Gump, superintendent, is full of Sunday school items. Their Sunday school attendance on February 16 was 432, with an offering of \$23.57. Their goal for attendance is 500; the largest attendance by departments is in the adult department.

Here is what they say about attending the State-Wide Sunday School Conference: "Our State-Wide Conference meets in Alexandria on Tuesday following Easter Sunday. Noel Memorial should send a good, big delegation this year. We are always represented, of course, but why couldn't we make up a large delegation of teachers and workers and go down in cars, if only for one day?"

Mr. A. M. Mayo of Lake Charles, Conference Treasurer, and District Secretary, sends out this message to the superintendents in the Lake Charles District: "We were promised the Sunday School Day Programs about the middle of February. I trust you will write for them at once and begin preparation for a great day. Bear in mind the State-Wide Sunday School Conference on April 22 and 23 at Alexandria. Plan to take several

"No repairs in 22 years," says home owner

"Visitors are delighted with the noiseless operation of my doors," says a home owner of Monongah, West Virginia. "The locks and hinges have been in active service 22 years, and during this time I haven't spent a cent for repairs. I've never used anything but 3-in-One Oil."

Many housewives who pride themselves on the spotless appearance of their homes are careless about the lubrication of hinges and locks. Try a few drops of 3-in-One Oil today and see how quickly it brings out rust, dirt and squeakes. For 3-in-One, a blend of animal, mineral and vegetable oils, is distinctly different from ordinary oil: it cleans and protects as well as lubricates.

For 35 years 3-in-One has been recognized as the best oil for sewing machines, vacuum cleaners, lawn mowers, hinges and general household lubrication. Insist on 3-in-One Oil. At good stores everywhere, in 15c and 30c sizes. For your protection look for the trade mark "3-in-One" printed in Red on every package.—Adv.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Portraits, School Books.

OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

of your workers, it will pay. A number of the schools have not remitted anything for the Fourth Sunday Missionary Offering. See the fourth page of Brother McLellan's paper sent to you every month. Five Sunday schools in our district did not remit anything last year; let's make it 100 per cent this year. It can be done if we will."

Miss Florence McKnight of Colfax writes: "Will you please send me suggestions on how to properly organize a Young People's Class of about 20 students?"

Miss Anna Ruth Nuttal of Galloway Woman's College, Searey, Ark., formerly of our State Normal College at Natchitoches, will take a summer course at Boston University July 1-August 16. Miss Nuttal has taught in several of our Standard Training Schools and her many friends in Louisiana wish for her a profitable term at this great university.

Rev. W. H. Giles, of Tallulah, writes: "Have enrolled for supervised study in those subjects which I need to qualify as interpreter of the New Programs of Work. Our Evangelistic Committee has been appointed, given literature, and are already at work."

Sunday, February 16 was spent in Opelousas (morning) and at Oakdale (afternoon and night). On board the S. P. train Sunday morning I found two other ministers headed for Opelousas, Rev. Lennie Smith, pastor of the Episcopal Church in Opelousas, and Rev. E. O. Ware, State-Wide Missionary Secretary of the Baptist Church, who has made his headquarters for several years in Alexandria.

The pastor at Opelousas, Rev. D. F. Anders, was called to Shreveport to attend the funeral of his Uncle, John Kelly, member of Mangum Memorial Church, and a brother of the late Evangelist Dan Kelly. After preaching to a large and attentive congregation at Opelousas, we left in company with two of the leading laymen, Mr. F. P. Butler, and Mr. Childs, for Oakdale, reaching there in time for our Sub-District Conference. We found the presiding elder of the District, Dr. A. S. Lutz, and representatives from Elizabeth, Glenmora, and Oakdale in the Group Conference. A sub-district was organized with Rev. J. D. Nesom, as chairman, and Mrs. Blevis, secretary, with a leader for each, the Elementary, Adolescent and Adult Work.

The new pastor and his wife at Oakdale are well pleased, and the church seems to be responding to their leadership in a fine way. While enjoying hospitality at the parsonage we noted many improvements had been made, also noted that the pastor had planted his spring garden.

Sunday, February 23, at 2:30 p.m., at Rochelle, there will be a Sub-District Institute held. The following members of the District Staff are expected to be present: the secretary, Dr. F. C. Wren; Superintendent of Elementary Work, Mrs. F. C. Wren, and the Superintendent of Adolescent Work, Rev. J. T. Harris. Two or more members of the Conference Staff we hope will be present. This sub-district group of Sunday schools are so geographically situated as to be one of the best organized in our whole Conference. We are hoping for great things from this meeting.



Sunday, March 2, at 2:30 p.m., a Sub-District Meeting is to be held in the Monroe District, at Winnboro. The pastor, Rev. J. W. Booth, writes: "Brother Gunn was by here the other day and conferred as to our 'set-up' meeting for the Training School in this section. We suggested March 2, at 2:30 p.m., at Winnboro as the place and time." Plans have been perfected for this Sub-District Meeting with Dr. W. W. Drake, Conference Superintendent of Missionary Education, giving the inspirational address.

The Sunday School Council at Alexandria holds a quarterly banquet. Their next banquet will be Wednesday, March 5, and they hope to have as their main speaker, Dr. Frank L. Wells of Baton Rouge, Conference Superintendent of Adult Work. Dr. Wells is coming to Alexandria in the interest of the Adult Program for the State-Wide Conference. He had charge of this section of the State-Wide Conference last year and got over a very profitable program. He hopes to have just such a "feast" of good things this year with a larger attendance. We hope the presiding elders and district secretaries in each district will see that the adult department of their Sunday schools are well represented.

What Dr. Wells is doing for the adult section, Rev. B. C. Taylor is planning to do for the Adolescent group. He writes from Mer Rouge, February 16, as follows: "I will meet you in Monroe Thursday at 10 o'clock at the Monroe Hotel and we can then go over things and make some definite plans for the future." He will visit Alexandria next Monday, February 24, in the interest of the Adolescent Group Program.

Rev. L. E. Crooks of the St. Francisville Circuit was a welcomed visitor in our office this week. He reports three of his four churches with a Sunday school. The church at Concord, near Jackson, La., often revives their Sunday school during the summer months. Your writer remembers with pleasure attending and preaching at Concord and New Hope while attending Centenary College.

Brother Crooks is planning to at-

HART SCHAFFNER & MARX

Clothes for Men Now Sold by
HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

tend our State-Wide Sunday School Conference and hopes to get some of his workers to come with him. He reports good interest in his charge in the present Missionary Cultivation Campaign, and is enjoying teaching the Missionary Course twice a week. Mrs. I. N. Niebergall, formerly of New Orleans, is the faithful superintendent at St. Francisville.

Gordon Avenue Church, Monroe, is building its Sunday school educational building, and hopes to be able to enter this building on the first Sunday in March. We appreciate an invitation to be present at this happy occasion.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE

The following Standard Training Schools have been provided for that have not been announced through the Advocate. A District-Wide Cokesbury School for the Jackson District to be held April 20 to 25. Classes will be conducted at the following places: Braxton, Brandon, Bolton, Bentonia, Benton, Flora, Florence, Madison and Raymond.

Philadelphia Standard Training School tentatively set for May 4 to 9. Canton, June 8 to 13, Standard Training School.

The Northern Group Mattiesburg District Standard Training School to be held at Mt. Olive, June 22 to 27.

Northern Group Newton District Standard Training School to be held at Decatur, June 29 to July 4.

The Jackson District Institute was conducted at Bolton, Tuesday, with 13 pastors present, 16 Sunday schools represented by 72 delegates. The Elementary section was larger than it usually is and the Adolescent section was the best sectional meeting for

Adolescent workers we have been able to hold in the District Institutes. The people of Bolton were lavish in their entertainment and those attending the Institute were high in their praise. By a majority vote the next Institute will be held at Grace.

The Seashore District Institute was conducted at Wesley Memorial Church. Twelve pastors were present and 14 Sunday schools were represented by

ICE BOUND ARCTIC GIVES TRAPPER HEALTH SECRET

Letter from far North tells
how he gets through hard
Winter full of pep

FROM the far and frozen North—from where man has to fight not only wild animals but still more savage Arctic cold, W. S. MacPhee, trapper and prospector, writes us his secret of health.

Just as he is shut in by the ice and snow of the Northern winter, so most of us are shut in by business or household cares. We cannot get enough exercise, and often we are not able to have proper diet. How simple a thing it is then to keep ourselves buoyantly happy, full of energy, seeing the bright side of life, by taking advantage of this discovery. There is a harmless method of bodily lubrication which gently, naturally, and surely sweeps away the poisons out of our bodies—regularly as clock work.



"Especially in the spring before the ice breaks up and the open water comes," writes Mr. MacPhee, "all us trappers are apt to be in pretty bad shape. In the summer of 1924 I first discovered Nujol. The idea of internal lubrication appealed to me. Soon I found that the irritable, nervous, no-pep feeling was gone. Nujol has certainly given me a different outlook on life."

Remember Nujol is not a medicine; it contains no drugs; it is as colorless and tasteless as pure water; it is not absorbed by the body; it is non-fattening. The only way for you to prove what Nujol can do for your happiness is to start in today. Buy a bottle of Nujol at any drug store and try it for a couple of weeks. It does not work over night; it is not a violent cathartic; you must not expect results until you have been taking Nujol for a little while. It costs but a few cents and it makes you feel like a million dollars. Millions of people are healthy because they are using Nujol. Why shouldn't you be happy, too? Get Nujol today!

74 delegates. The Adolescent section had 12 present and the Elementary section had 37. Both groups reported lively and helpful discussions and encouraged them to do larger things. The District Institute next year will be conducted at Second Church, Gulfport, with the provision that all attending will bring their lunch. A bountiful and delicious sea dinner was served by the ladies of Wesley Memorial Church.

This completes the round of District Institutes. In many respects the efforts of this series was well worth while. We are very happy to report that a large number of schools have purchased Programs of Work and are beginning the study of them. We are anxious to reach every available school if possible and aid them in beginning the study of the Programs of Work.

The Board of Managers of the Seashore Standard Training School held a meeting Thursday afternoon and all arrangements for the Seashore school were perfected. We are trusting that this year's school at the Seashore Camp Ground will be the largest school ever held and the most helpful to the local Sunday school.

Sunday, the 16th, we had the pleasure of being with the four adult classes at Mt. Olive and going over the Program of Work with them. Brother Markey is in high favor with his people and the congregation was very appreciative.

Sunday afternoon we met with the workers of the Magee school and interpreted the D-type Program of Work which they accepted as their plan of work. We had the privilege of preaching Sunday night to a very appreciative and sympathetic audience.

We went to the Sanatorium with Brother Williams and were present at the opening service in the chapel. This is a most beautiful building and will mean much to the pleasure and happiness of the patients at the Sanatorium.

The work is moving along well both at Magee and Sanatorium. Brother Holyfield and Brother Williams are working together in a most beautiful, brotherly way.

We trust that the pretty weather of this month will cause those to contribute to missions who felt they were not able to do so before.

Wednesday, February 19, we visited the Workers' Council meeting of the Main Street, Biloxi, Sunday school. We presented the B-type Program of Work which was accepted by them as a guide for their future work. This was a very happy and harmonious meeting.

Our work moves well. Please remember us in your prayers.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The desire to win souls is a desire born of the Holy Spirit; the lack of such a passion is born of the devil. The will to train others in this holy task stands high in the estimation of our Lord. Now is the time to pray, to read, to work until we shall witness a great ingathering of souls. One

hundred pastors can train at least one thousand men and women to make an effort to win others for Christ. The literature we furnish free is calculated to stir the heart. Please send for the amount you can use and give it a trial.

Training classes have been taught at Koseinsko with an enrollment of eight; Crawford, two; Tupelo, five; Grenada, eight. Mrs. R. P. Johnson of Tchula has received her Blue Seal diploma, Miss Lucile Ledbetter of Crawford her diploma, Mr. L. A. Bennett of Smithville, and Miss Alleen Ramsey of Grenada. The good work goes on steadily in the places where the teachers can get some one to lead in the study. The standard training schools can reach only a small number of our thousands of teachers. We must have classes taught in the Church the year round. Let us awake to our opportunity.

The Sunday School Day programs are ready to send out to the schools and we most earnestly urge our leaders who love the Sunday school work to observe the day during March or early in April before other interests crowd it out. We are planning to hold twice as many training schools this year as at any time in the past; if we do, it will require more money. In addition to our enlarged program of training, we must have the services of an elementary superintendent for three months during the summer to help our elementary workers. We are asking that this matter be presented to each department, elementary, adolescent, and adult, and ask for a real offering. All we ask is to put the cause on its merits and let the different departments give as they will. We can furnish collection envelopes for each department or when so desired envelopes for the entire school. We prefer that it be taken from the departments as this has an educational value that a general collection does not have. Anyway, so we have the program given and the offering made that we may meet the growing demands upon the Sunday School Board. Write at once for programs and push the matter through to a glorious success.

The women of the Church have done a monumental work in teaching the women missions. They have also taught a number of children. The men are beginning to get an idea of what it is all about through the General Board of Missions. The Sunday school has an opportunity of teaching women, men, and children, all the people once a month, regularly throughout the year. Has the Sunday school the leaders who are interested enough to lay hold of this great opportunity? The Supreme Court of our State may rule that a Chinese child cannot attend our schools, because he is yellow-skinned. Our Sunday schools should be opened to these children of the yellow race and they are open where we have the missionary spirit. It is to the everlasting credit to the people of Indianola Methodist Sunday school that they welcome these little fellows into their Sunday school. I know how hard it is to get anyone, much less some one to prepare the missionary program each fourth Sunday. Permit me to urge you who are anxious to have this done in a worthy manner to

pray the Lord to raise up some one who will do this. Pray and get others to help you pray until the Lord hears and answers. The welfare of the Church and the peace of the whole world are at stake. "Pray ye the Lord of the harvest and he will send forth laborers."

Who will be the first to order Sunday School Day programs and who will be the first to observe the day? Let me hear from you as soon as you read this notice.

AMERICAN BIBLE SOCIETY

Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated according to a statement by the American Bible Society, Bible House, Astor Place, New York City. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska, from a translation made by Moravian missionaries aided by a group of natives. The four Gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.

The Book of Psalms translated by Mr. George Allen and his daughter of San Pedro, Bolivia, has been published in Bolivian Quechua, a language spoken by a large Indian population in the Andes Mountains. The Book of Proverbs published early in 1929 was the first portion of the Bible to appear in the new Turkish alphabet in obedience to the edict of the government forbidding the further use of the Arabic alphabet.

EXCESS ACID SICKNESS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing: excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalinize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

EXHIBITION AND SPECIMEN DAHLIAS

Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans Dist.—Second Round

Covington, at Mandeville, Mar. 2, a.m.
 Slidell, Mar. 2, p.m.
 Louisiana Ave., Mar. 9, a.m.; Mar. 5, p.m.
 Epworth, Mar. 9, p.m.; Apr. 25, p.m.
 Parker Memorial, Mar. 16, a.m.; Apr. 7, p.m.
 Second Church, Mar. 23, a.m.; Mar. 26, p.m.
 Carrollton Ave., Mar. 23, a.m.; Apr. 2, p.m.
 Houma and French Mission, at Houma, Mar. 30.
 Algiers, Apr. 6, a.m.; Mar. 19, p.m.
 Morgan City, Apr. 13, a.m.
 Patterson, at Patterson, Apr. 13, p.m.
 Delta Ct. and City Mission, at Port Eads, Apr. 15.
 First Church, Apr. 27, a.m.; Mar. 12, p.m.
 McDonoghville, May 4, a.m.; May 5, p.m.
 Felicity, May 6, p.m.; May 7, p.m.
 St. Martinville, at Lydia, May 11.
 Rayne Memorial, May 18, a.m.; May 6, p.m.
 St. Mark's, May 18, p.m.
 Franklin, May 25.

The District Conference will convene in Epworth Church at 2 o'clock on the afternoon of Tuesday, April 29.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Second Round

Leakesville, at Pine Grove, March 2, 11 a.m., 2 p.m.
 New Augusta, at McLain, Mar. 2, 7:30 p.m.
 Magee, at Pinola, Mar. 9, 11 a.m., 2 p.m.
 Richton and Piave, at P., Mar. 16, 11 a.m., 2 p.m.
 Lucedale, at L., Mar. 16, 7:30 p.m.
 Taylorsville and Mize, at M., Mar. 23, 11 a.m., 2 p.m.
 Ellsville, at Moselle, Mar. 30, 11 a.m., 2 p.m.
 Purvis, at P., Mar. 30, 7:30 p.m.
 Petal, Apr. 2, 7:30 p.m.
 Eucutta, at New Hope, Apr. 6, 11 a.m., 2 p.m.
 Prentiss, at Carson, Apr. 13, 11 a.m., 2 p.m.
 Hattiesburg, Court St., Apr. 15, 7:30 p.m.

Mother!

Clean Child's Bowels with
 "California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

Hattiesburg, Broad St., Apr. 16, 7:30 p.m.

Collins, at Eminence, Apr. 20, 11 a.m., 2 p.m.

Mt. Olive, Apr. 20, 7:30 p.m.

Hattiesburg, Main St., Apr. 21, 7:30 p.m.

Silver Creek, at Bethel, Apr. 23, 11 a.m., 2 p.m.

Williamsburg, at Good Hope, Apr. 27, 11 a.m., 2 p.m.

Hattiesburg et., at ———.

Heidelberg, at Vossburg, Apr. 30, 11 a.m., 2 p.m.

Sumrall, Apr. 30, 7:30 p.m.

The District Conference will meet at Prentiss, Miss., April 10-11. Let all delegates be elected before April 1, and their names forwarded to Rev. A. J. Davis, Prentiss, Miss., and to me.

W. A. HAYS, P. E.

Seashore Dist.—Second Round

Vancleave, at Bonnio Chapel, Mar. 1 and 2, 11 a.m.

Paseagoula, Mar. 2, 7:30 p.m.

Picayune, Mar. 9, 11 a.m.

Gulfport, Second Church, Mar. 9, 7:30 p.m.

Americus, at Tanners' Chapel, Mar. 15, 16, Saturday and Sunday, 11 a.m.

Kreole, Mar. 16, 7:30 p.m.

Moss Point, Mar. 23, 11 a.m.

Saucier, at Lyman, Mar. 23, 7:30 p.m.

Escatawpa, at Caswell Springs, Mar. 30, 11 a.m.

Handsboro and Nugent, at H., Mar. 30, 7:30 p.m.

Columbia, Apr. 6, 11 a.m.

Lumberton, Apr. 6, 7:30 p.m.

Poplarville, Apr. 13, 11 a.m.

Carriere, at —, Apr. 13, 7:30 p.m.

Mentorm, at Cox Chapel, Saturday and Sunday, Apr. 19 and 20, 11 a.m.

Wiggins, at McHenry, Apr. 20, 7:30 p.m.

Biloxi, Apr. 27, 11 a.m.

Wesley Memorial, Apr. 27, 7:30 p.m.

Brooklyn and Bond, at —, May 4, 11 a.m.

Coalville, at —, May 4, 7:30 p.m.

The District Conference will meet at Picayune, April 8 and 9, opening at 9 a.m., Tuesday morning. Let all pastors have delegates elected, and send names to me, and also to W. H. Saunders, at Picayune, by the last of March.

JAMES L. SELLS, P. E.

Jackson Dist.—Second Round

Jackson, at Capitol Street, Mar. 2, 11 a.m.; Apr. 2, 7:30 p.m.

Flora, at Flora, Mar. 2, 3 p.m., 7:30 p.m.

Benton, at Midway, Mar. 8, 3 p.m.; Mar. 9, 11 a.m.

Eden and Bentonla, at Eden, Mar. 9, 3 p.m., 7:30 p.m.

Mendenhall and D'Lo, at D'Lo, Mar. 16, 11 a.m., 2:30 p.m.

Jackson, at Millsaps Memorial, Mar. 16, 7:30 p.m.; Mar. 19, 7:30 p.m.

Edwards, at Learned, Mar. 23, 11 a.m., 2:30 p.m.

Jackson at Galloway Memorial, Mar. 23, 7:30 p.m.; Apr. 9, 7:30 p.m.

Satartia, at Satartia, Mar. 30, 11 a.m., 2:30 p.m.

Madison and Pocahontas, at Pocahontas, Apr. 6, 11 a.m.; Apr. 9, 10 a.m.

Terry, at Forrest Hill, Apr. 6, 3 p.m., 7 p.m.

Florence, at Monte Rey, Apr. 12, 11 a.m., p.m.

Harrisville, at —, Apr. 13, 11 a.m., 2 p.m.

Fannin, at Goshen, Apr. 19, 11 a.m., p.m.

Camden, at —, Apr. 20, 11 a.m., p.m.

Canton, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.

Vaughan, at Ellison, Apr. 26, 3 p.m.; Apr. 27, 11 a.m.

Clinton, at Ridgeland, Apr. 27, 3 p.m., 7 p.m.

Yazoo Circuit, at —, May 3, 11 a.m., p.m.

Yazoo City, May 4, 11 a.m., 2:30 p.m.

The district conference will convene in Millsaps Memorial Church, Jackson, Miss., on April 3, at 9 a.m. The pastors are requested to have delegates to this conference elected, and furnish me with their names, at least one

week in advance of the opening of the Conference.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

Shubuta, Mar. 2, 11 a.m.

Meridian, Hawkins Memorial, Mar. 2, 7:30 p.m.

Lauderdale, at E. Mills, Mar. 9, 11 a.m.

De Soto, at Manassa, Mar. 15, 16, 11 a.m.

Matherville, at Theadville, Mar. 16, 7:15 p.m.

Vimville, at Oak Grove, Mar. 22, 11 a.m.

Meridian, East End, Mar. 23, 7:30 p.m.

Scottdale, at Binnsville, Mar. 29, 30, 11 a.m.

Quitman, Apr. 6, 11 a.m.

Cleveland, Apr. 12, 13, 11 a.m.

District Conference at Enterprise, Apr. 17 and 18.

Daleville, at Soule's Chapel, Apr. 19, 20, 11 a.m.

Do Kall, at New Hope, Apr. 26, 27, 11 a.m.

Porterville, at Union, May 4, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Harperville, at Good Hope, Mar. 1, 11 a.m.; 1:30 p.m.

Walnut Grove, at Zion, Mar. 2, 11 a.m.; 1:30 p.m.

Philadelphia et., at Mars Hill, Mar. 8, 11 a.m.; 9, 11 a.m.

Burnside, at Longino, Mar. 9, 2:30 p.m.

Philadelphia sta., Mar. 9, 7:30 p.m.; 10, 9 a.m.

Shiloh, at S., Mar. 16, 11 a.m.; 1:30 p.m.

Carthage et., at Singleton, Mar. 23, 11 a.m.; 1:30 p.m.

Carthage sta., Mar. 23, 7 p.m.

Union, at Union, Mar. 25, 7 p.m.

Chunky, at Meehan, Mar. 30, 11 a.m.; 1:30 p.m.

Decatur and Hickory, at H., Mar. 30, 3:30 p.m.; 7:30 p.m.

Trenton, at Trenton, Apr. 12, 11 a.m.; 1:30 p.m.

Raleigh, at Burns, Apr. 12, 3 p.m.; 13, 11 a.m.

Lake, at Conehatta, Apr. 20, 11 a.m.; 1:30 p.m.

Laurel, First Church, Apr. 24, 7:30 p.m.; 27, 11 a.m.

Laurel, Kingston, Apr. 27, 2:30 p.m.

West Laurel, Apr. 27, 7 p.m.

District Conference will meet at Philadelphia, April 15 and 16. The conference will open April 15, 9 a.m.

Will the pastors please elect their delegates to the District Conference by the first of April, and send list to Rev. W. B. Jones, Philadelphia, Miss., and to me at Newton, Miss.?

H. A. GATLIN, P. E.

Vicksburg Dist.—Second Round

Crawford Street, Vicksburg, 11 a.m., Mar. 2.

Gibson Memorial, Mar. 2, 7:30 p.m.

Lorman, at Willows, Mar. 9, 11 a.m., 1:30 p.m.

Port Gibson, Mar. 9, 7:30 p.m.

Washington, at Washington, Mar. 16, 11 a.m., 2 p.m.

Natchez, Mar. 16, 4 p.m., 7:30 p.m.

W. F. GRAY'S
GENUINE
OINTMENT
PRICE 25c
NASHVILLE, TENN.

Bolls and carbuncles yield readily to
Gray's Ointment
 Relieves the pain and hastens recovery.
 At all drug stores. For free sample write
W. F. GRAY & COMPANY
 707 Gray Bldg., Nashville, Tenn.

Fayette, Mar. 23, 11 a.m., 2 p.m.
 Roxie, at McNair, Mar. 23, 4 p.m., 7:30 p.m.
 Nello, at Cool Springs, Mar. 30, 11 a.m., 2 p.m.
 Oak Ridge, at Porter's Chapel, Apr. 6, 11 a.m., 2 p.m.
 Rosetta, at Mars Hill, Apr. 13, 11 a.m., 1:30 p.m.
 Gloster, at —, Apr. 13, 4 p.m., 7:30 p.m.
 Utica, at Cayuga, Apr. 20, 11 a.m., 1:30 p.m.
 Hermanville, at Patterson, Apr. 20, 4 p.m., 7:30 p.m.
 District Conference, at Rolling Fork, Apr. 22 and 23.
 Mayersville, at Valley Park, Apr. 27, 11 a.m., 2 p.m.
 Centerville, at Centerville, May 4, 11 a.m., 2 p.m.

Let all pastors hold church conferences and have delegates elected to the District Conference during the months of February and March.

L. E. ALFORD, P. E.

GAS AFTER MEALS

"Didn't See a Well Day for Weeks—None of My Food Agreed With Me," Says Engineer.

Kansas City, Mo.—"After each meal, distress would come on me, and I would suffer bad pain," says Mr. Peter Seeger, a Missouri Pacific railroad engineer, residing at 329 Elmwood Street, this city.

Mr. Seeger explains that the pain seemed to come from indigestion, as he had a sensation of gas, or bloated feeling in his stomach. "I found that by taking a pinch of Black-Draught, dry, after meals, I would be relieved," he says.

"I would carry Black-Draught to work with me. I took it for about a year and a half.

"None of my food agreed with me. I would frequently taste what I ate, long after my meals, and I did not see a well day for weeks. I began taking a pinch of Black-Draught after each meal, and kept this up for weeks. Gradually the pain left me, and I began to feel better. I ceased to be troubled with gas, and could eat what I liked.

"I have been well now for a year, but I still keep Black-Draught, and take it to avoid constipation."

Have you tried it?

Sold everywhere, in 25-cent packages containing 25 doses. Insist on the genuine—Thedford's. NC-217

Thedford's
BLACK-DRAUGHT
 for Constipation
 Indigestion, Bilioussness

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

those present prepared their minds for the meeting that followed.

The inspiring hymn, "Onward, Christian Soldiers," opened our meeting. Mrs. Bird, of Gibsland, led the devotional, reading the ninth chapter of Acts as the key to her remarks. She discussed the subject of Women, stating their duties and showing the responsibilities that are placed upon them. Rev. R. M. Brown, our presiding elder, was present and led us in prayer.

The roll was called, the minutes read and approved. Seven auxiliaries were present, with the following attendance: Athens, 2; Homer, 24; Wesley, 4; Haynesville, 33; Lisbon, 2; Arcadia, 7; Gibsland, 5; visitors, 9.

Group meetings were held for one

Mothers, Mix This at Home for a Bad Cough

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough or chest cold. It takes but a moment to mix and costs little, but it can be depended upon to give quick and lasting relief.

Get 2½ ounces of Pinex from any druggist. Pour this into a pint bottle; then fill it with plain granulated sugar syrup or strained honey. The full pint thus made costs no more than a small bottle of ready-made medicine, yet it is much more effective. It is pure, keeps perfectly and children love its pleasant taste.

This simple remedy has a remarkable three-fold action. It goes right to the seat of the trouble, loosens the germ-laden phlegm, and soothes away the inflammation. Part of the medicine is absorbed into the blood, where it acts directly upon the bronchial tubes and thus helps inwardly to throw off the whole trouble with surprising ease.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles. Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

Don't forget to Shampoo your hair to-night with Cuticura Soap

You will be delighted with its fragrance and efficiency. Send for samples and directions for using. Address: "Cuticura," Dept. S, Malden, Mass.

Girlhood

The trying time in a young girl's life



is reached when Nature leads her uncertain steps across the line which divides girlhood and womanhood. Neglect at this critical period

is largely responsible for much of the misery of women. Often there is need of some safe, strengthening tonic to overcome the languor, nervousness and distress girls commonly experience at this time. Dr. Pierce's Favorite Prescription soothes the nerves, encourages the appetite and helps the entire womanly organism. It is purely herbal—contains no narcotic, nor any harmful ingredient. Druggists. Tablets or liquid. Send Dr. Pierce, Buffalo, N. Y., 10c if you desire a trial pkg. of tablets.

hour. The leaders were as follows: Mrs. V. H. Spinks, Ruston, auxiliary presidents and vice-presidents; Mrs. F. D. Madden, Arcadia, corresponding secretaries; Mrs. L. E. Martin, Haynesville, treasurers; Mrs. Fine, Homer, publicity; Mrs. G. B. Hedley, Homer, mission and Bible study; Mrs. Charlie Camp, Haynesville, young people; Mrs. E. L. Walker, Ruston, children's work; Mrs. W. A. McKenzie, Homer, social service; Mrs. W. F. Henderson, Athens, Missionary Voice and supplies.

At the noon hour, dinner was served in the parlors of the church. Mrs. Charlie Camp welcomed the guests to Haynesville and Mrs. Brown, of Ruston, responded. Rev. Mr. McCoy, of Haynesville, and Mrs. Johnson, of Ruston, rendered vocal selections. We were fortunate in having six pastors and their wives with us. They were: Rev. and Mrs. Brown, Ruston; Rev. and Mrs. Dodson, Arcadia; Rev. and Mrs. Morgan, of Spring Hill; Rev. and Mrs. Hysell, of Gibsland; Rev. and Mrs. Henderson of Athens, and Rev. and Mrs. McCoy, of Haynesville. It was our pleasure to have three State officers and one district secretary as our guests: Mrs. V. H. Spinks, president; Mrs. E. L. Walker, superintendent of children's work, and Mrs. Charlie Camp, superintendent of young people; and Mrs. Carolyn Dawson, district secretary.

The afternoon session opened at 1:30, with Mrs. W. S. Row, of Gibsland, presiding. Mrs. V. H. Spinks, of Ruston, in her pleasing way, sang, giving those present much food for prayer and meditation. A model executive meeting was presented by the Homer Auxiliary, impressing the importance of sending in the reports on time.

"The Plans and Policies of the Year," were discussed by Mrs. Carolyn Dawson, of Haynesville.

An inspirational talk on leadership was given by Rev. Mr. Brown, of Ruston. He stressed three requirements of leaders: courage, a spirit of self-denial, and a life of prayer.

The period of dedication was led by Mrs. Spinks, followed by a prayer of consecration by one of each set of officers, closing with softly singing, "Have Thy Own Way, Lord." Rev. Mr. McCoy, of Haynesville, pronounced the benediction.

MRS. W. A. MCKENZIE,
Chairman.
NORMA DAVIS DAYE,
Secretary.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round

Myrtle, at Bethlehem, March 1, 11 a.m., 1:30 p.m., March 2, 11 a.m., preaching.
Chalybeate, at Campground, March 2, 3 p.m., preaching, March 3, 11 a.m., 1:30 p.m.
Baldwyn and Wheeler, at Wheeler March 9, 11 a.m., 1:30 p.m.
Booneville, March 9 evening hour.
Iuka Cirenit, at Bethel, March 15, 11 a.m., 1:30 p.m., March 16, 11 a.m., preaching.
Iuka, March 16, preaching at the evening hour, followed by conference.
Belmont, at Old Bethel, March 22, 11 a.m., 1:30 p.m., March 23, 11 a.m., preaching.

Tishomingo, at Spring Hill, March 23, 3 p.m., preaching, March 24, 11 a.m., 1:30 p.m.

New Albany Circuit, at Wells Chapel, March 29, 11 a.m., 1:30 p.m., March 30, 11 a.m., preaching.

New Albany, March 30, preaching and conference at the evening hour.

Burnsville, at Clauselle Hill, March 30, 11 a.m., 2 p.m., Rev. R. H. Kemp officiating.

Mantachie, at Palestine, Apr. 5, 11 a.m., 1:30 p.m.

Marietta, Apr. 6, Blythes Chapel, 11 a.m., preaching. Liberty, 3 p.m., preaching. The pastor will arrange the hour for the conference.

Corinth, First Church, Apr. 13, 11 a.m., conference at pleasure.

Corinth, South Side, Apr. 13, evening hour, preaching. Conference at pleasure.

Guntown and Baldwyn, at Guntown, Apr. 20. The pastor will arrange all appointments for the day.

Potts Camp, at Cornersville, Apr. 21, 11 a.m., 1:30 p.m.

Ripley, Apr. 21, evening hour, opening sermon of the District Conference, followed by A Model Quarterly Conference. District Conference proper, Apr. 22, 9:30 a.m.; 23, 4 p.m.

Silver Springs, at Payne Chapel, Apr. 27, 11 a.m., 1:30 p.m.

Dumas, at Jacobs Chapel, Apr. 27, 3 p.m., preaching, Apr. 28, 11 a.m., 1:30 p.m.

JAMES H. FELTS, P. E.

Greenville Dist.—Second Round

Friars Point and Lyon, at F.P., Mar. 2, p.m.; q.e., Mar. 25.

Clarksdale, Mar. 2, a.m.; q.e., Mar. 25.

Lula and Dundee, at Dundee, Mar. 9, a.m.

Duncan and Alligator, at A., Mar. 9, p.m.

Boyle and Pace, at Pace, Mar. 16, a.m.

Coahoma and Jonestown, at J., Mar. 16, p.m.

Gunnison and Hill House, at H., Mar. 23, a.m.

Shelby, Mar. 23, p.m.

Rosedale and Benoit, at Benoit, Mar. 30, a.m.

Merigold and Sherard, at Sherard, Mar. 30, p.m.

Lake Cormorant and Robinsonville, at R., Apr. 6, a.m.

Tunica, Apr. 6, p.m.

Leland, Apr. 13, a.m.

Shaw, Apr. 13, p.m.

Dubbs and Evansville, Apr. 20, a.m.

District Conference to be held at Cleveland, April 23 and 24. Reports on Orphanage quota, Special for Missions, Advocate circulation to be made. Pastors will get all the people they can enlisted in the different activities of our holy Christianity and the more the better. Summon the people to your aid. You cannot carry the load; you cannot build the Kingdom by yourself. Pray for, seek, solicit, entreat, and look for your people to help you.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Second Round

Duck Hill, at Hopewell, Mar. 2.

Grenada, Mar. 2, evening; conference, Mar. 12.

Abbeville, at Mt. Zion, Mar. 6.

Waterford, at Chulahoma, Mar. 9.

Paris, at Liberty, Mar. 9, 10.

Vaiden and West, at W., Mar. 16, morning and afternoon.

Water Valley, Main St., Mar. 19, p.m.

Holcomb, at Tie Plant, Mar. 20.

Holly Springs, Mar. 23, morning and afternoon.

Oxford, Mar. 23, evening.

Kilmichael, at Stewart, Mar. 30, morning and afternoon.

Winona, Mar. 30, evening; conference, April 2, p.m.

Winona et., at Columbiana, Apr. 5, 6.

Pickens and Goodman, at G., Apr. 13.

Sallis, at McAdams, April 19, 20.

Ebenezer, at Hebron, Apr. 26, 27.

Water Valley, First Church, Apr. 30.

Poplar Creek, May 1.

District Conference will convene at Kilmichael, Apr. 22-24.

Please see that delegates are duly

IF YOU HAD A NECK
AS LONG AS THIS
FELLOW AND HAD

SORE THROAT

ALL THE WAY DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT
35c and 60c. Hospital Size \$1.00
ALL DRUGGISTS

elected and names furnished both presiding elder and pastor-host.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—Second Round

Tehula, 11 a.m. and 2:30 p.m., Mar. 2.

Greenwood, First Church, night, Mar. 2.

Belzoni, preaching, 11 a.m., Mar. 9.

Cruzer and Sidon, at S., night, Mar. 9.

Acona, at Bowling Green, 11 a.m., Mar. 15, 16.

Schlater, at Morgan City, night, Mar. 16.

Drew et., at Sandy Bayou, 11 a.m., Mar. 23.

Ruleville, at R., night, Mar. 23.

Swiftown, at Swiftown, 11 a.m. and 2:30 p.m., Mar. 30.

Price Memorial, night, Mar. 30.

Webb and Sumner, at S., 11 a.m. and 2:30 p.m., Apr. 6.

District Training School, everywhere, Apr. 6-11.

Sunflower, at Blaine, night, Apr. 6.

Moorhead, 11 a.m. and 2:30 p.m., Apr. 13.

Indianola, night, Apr. 13.

District Conference at Greenwood, First Church, Apr. 17, 18.

Inverness, 11 a.m. and 2:30 p.m., Apr. 20.

Itta Bena, 11 a.m. and 2:30 p.m., May 4.

L. P. WASSON, P. E.



SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic phys-ics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, oiliness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. B.B., Monticello, Illinois, for free trial bottle.

A GREAT LAYMAN GONE

Mr. C. W. Scates, one of the leading citizens of Wisner, La., died at the Natchez Sanatorium, Saturday, Feb. 8, after a brief illness of flu developing into pneumonia, which proved fatal. Mr. Scates was born at McKinzie, Tenn., Jan. 23, 1872, moving to this community some eighteen years ago.

He was an active member of the Methodist Church here, having served as Sunday school superintendent and steward in his church for the past ten or fifteen years at Wisner and Gilbert, both, and was serving as superintendent and steward in the Wisner church at the time of his death. Mr. Scates was loved and respected by all who knew him and was an active layman in the Louisiana Conference. He was known by the majority of the preachers in the Louisiana Conference and everyone who knew him appreciated him as a very energetic Christian worker.

Mr. Scates was married to Miss Hazel House of Indianola, Miss., on May 13, 1909, and they have made their home in this community almost all of their married life. He is survived by his wife and one child, C. W. Scates, Jr., age 9; also three brothers, Herbert Scates, Walter Scates and F. H. Scates of McKinzie, Tenn.; five sisters, Mrs. Viola Cravens, Mrs. Tenn Featherston, Mrs. Laura Cook, Mrs. Luther Deck, and Miss Eta Scates.

Mr. Scates was a leading farmer of this section and owned and operated the Deer Creek Dairy, which supplies the towns of Wisner, Gilbert and Winushoro with milk twice daily.

Fueral services were held from the Methodist Church on Sunday afternoon, Rev. O. L. Tucker, pastor of the local Methodist Church, and Rev. A. D. George, a very close friend of the Scates family, pastor at Franklinton, La., officiating. The pallbearers were H. W. Gilbert, A. J. Ensinger, S. E. Pool, E. O. Cannon, E. A. Pennebaker, and W. P. Linthicum. Interment was made in Oakley cemetery.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Second Round
Wesson, Feb. 23, 11 a.m.; Mar. 3, 7 p.m.
Hazelhurst, Feb. 23, 7 p.m.; Apr. 16, 7:30 p.m.
Pearl River Ave., Mar. 2, 11 a.m.; Apr. 22, 7:30 p.m.

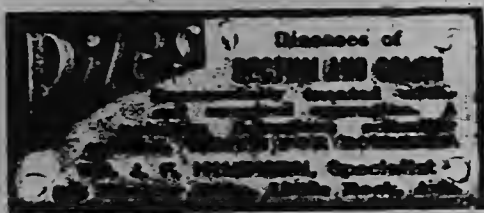
Phone, MAIn 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

666 Tablets

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid.



LaBranch St., Mar. 2, 7 p.m.; Apr. 30, 7:30 p.m.
Beanregard, at Hawkins Chapel, Mar. 9, 11 a.m. and 1:30 p.m.
Bogue Chitto, at Norfield, Mar. 9, 3:30 p.m. and 7 p.m.
Scotland, at New Hope, Mar. 15, 11 a.m.; Mar. 16, 7 p.m.
Adams, at Ebenezer, Mar. 16, 11 a.m. and 1:30 p.m.
Brookhaven, Mar. 23, 11 a.m.; Apr. 7, 8 p.m.
Meadville, at M., Mar. 23, 3 p.m. and 7 p.m.
Barlow, at Rehobeth, Mar. 29, 30, 11 a.m.

Crystal Springs, Mar. 30, 3:30 p.m. and 7:30 p.m.
Gallman, at Mt. Pleasant, Apr. 5, 6, 11 a.m.
Georgetown, at Providence, Apr. 6, 3 p.m. and 7 p.m.
Summit, at Topisaw, Apr. 13, 11 a.m. and 2 p.m.
Magnolia, Apr. 13, 7:30 p.m.; Apr. 28, 7:30 p.m.
Bayou Pierre, at Matthews Chapel, Apr. 20, 11 a.m. and 1:30 p.m.
Centenary, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.

District Conference at Monticello, Apr. 24, 25.
Monticello and Pleasant Grove, at M., Apr. 25, 1 p.m.
Foxworth, at Hopewell, Apr. 27, 11 a.m. and 2 p.m.
Tylertown, Apr. 27, 7:30 p.m.; Apr. 28, 10 a.m.
Osyka, at Holmesville, May 4, 11 a.m. and 1:30 p.m.

J. L. DECELL, P. E.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round.

Pearl River, at Bush, Mar. 2, a.m.
Bogalusa, Mar. 2, p.m.
Washington, at Varnado, Mar. 9, a.m.
Franklinton, Mar. 9, p.m.
Greensburg, at Days, Mar. 15, a.m.;
Greensburg, Mar. 16, a.m.
Istrouma, Mar. 16, p.m.; Mar. 21, p.m.
Ponchatoula, Mar. 19, p.m.
Jackson, at Ethel, Mar. 23, a.m.
First Church, B. R., Mar. 23, 24, p.m.
Keener Memorial, Mar. 26, p.m.
Walker, at Friendship, Mar. 30, a.m.
Hammond, Apr. 2, p.m.
Clinton, at C., Apr. 6, a.m.
Baker, at Deerford, Apr. 12, 13, a.m.
Natalbany, at N., Apr. 20, a.m.
Amite, Apr. 20, p.m.
Pine Grove, at P. G., Apr. 27, a.m.
Kentwood, at Tangipahoa, Apr. 27, p.m.
Plaquemine, at Donaldsonville, May 4, a.m.
Zachary, at Z., May 4, p.m.
Denham Springs, at D. S., May 10, 11 a.m.
Gonzales, at Carpenter Chapel, May 11, 3 p.m.
St. Francisville, at New Hope, May 18, a.m.
District Conference, at Franklinton, May 22, 23.
Springfield, at Maurepas, May 25, a.m.

L. W. CAIN, P. E.

Minden Dist.—Second Round

Haughton and Doyline, at H., Mar. 2, a.m.; Q. C., 2 p.m.
Springhill, Mar. 2, p.m.
Sicily Island, at Sicily Island, Mar. 9, a.m.; Q. C., 2 p.m.
Ferriday, Mar. 9, p.m.
Jonesville, at Harrisonburg, Mar. 16, a.m.; Q. C., 2 p.m.
Minden, Mar. 23, a.m.
Minden et., at Bethel, Mar. 23, p.m.; Q. C., 2:30 p.m.
Selma, Mar. 30, a.m.; Q. C., 2 p.m.
Standard, at Olla, Mar. 30, p.m.
Winnfield, Apr. 6, a.m.; Q. C., 2 p.m.
Rochelle, Apr. 6, p.m.
Sibley, at Brushwood, Apr. 13, a.m.; Q. C., 2 p.m.
District Conference at Coushatta, Apr. 15 and 16.
Jena, at Jena, Apr. 20, a.m.; Q. C., 2 p.m.
Tront and Goodpine, at G., Apr. 20, p.m.
Campiti, at Davis Springs, Apr. 27, a.m.; Q. C., 2 p.m.
Coushatta, Apr. 27, p.m.
Ringgold, at Heflin, May 4, a.m.; Q. C., 2 p.m.

Cotton Valley, May 4, p.m.
Hall Summitt, at H. S., May 11, a.m.; Q. C., 2 p.m.
Plain Dealing, at Alden Bridge, June 1, a.m.; Q. C., 2 p.m.
The District Conference will be held at Coushatta, April 15 and 16. At 10:30, April 15, there will be preaching and the sacrament of the Lord's Supper. Let all be there for the first service. Come praying and expecting the Lord's blessing upon us.

W. R. HARVELL, P. E.

Shreveport Dist.—Second Round.

Preaching Dates

Ida and Hosston, at I., Mar. 2, a.m.
Cedar Grove, Mar. 2, p.m.
Belcher and Gilliam, at B., Mar. 9, a.m.
Bossier City, Mar. 9, p.m.
Oil City, Mar. 16, a.m.
Mooringsport, Mar. 16, p.m.
Pelican et., at Harmon, Mar. 23, a.m.
Claiborne, Mar. 23, p.m.
Vivian, Mar. 30, a.m.
First Church, Shreveport, Mar. 30, p.m.
Mansfield, Apr. 6, a.m.
Mangum Memorial, Apr. 6, p.m.
Mitchell et., at Converse, Apr. 13, a.m.
Grand Cane et., at G. C., Apr. 13, p.m.
Logansport et., at Longstreet, Apr. 20, a.m.
Park Avenue, Apr. 20, p.m.
Greenwood and Bethany, at B., Apr. 27, a.m.
Noel Memorial, Apr. 27, p.m.

Quarterly Conference Dates

Ida and Hosston, at I., Mar. 2, 2 p.m.
Belcher and Gilliam, at Belcher, Mar. 9, 2 p.m.
Pelican, at Harmon, Mar. 23, 2 p.m.
Claiborne, Mar. 24, 7:30 p.m.
Vivian, Mar. 30, 2 p.m.

French OPERA COFFEE AND CHICORY
AMERICAN COFFEE CO., INC.
NEW ORLEANS

Mansfield, Apr. 6, 2 p.m.
Mitchell, at Converse, Apr. 13, 2 p.m.
First Church, Shreveport, Apr. 14, 7:30 p.m.
Noel Memorial, Apr. 15, 7:30 p.m.
Grand Cane, at G. C., Apr. 16, 7:30 p.m.
Bossier City, Apr. 18, 7:30 p.m.
Logansport, at Longstreet, Apr. 20, 2 p.m.
Greenwood and Bethany, at B., April 27, 2 p.m.
Cedar Grove, Apr. 28, 7:30 p.m.
Mangum Memorial, Apr. 29, 7:30 p.m.
Oil City, Apr. 30, 7:30 p.m.
Mooringsport, May 1, 7:30 p.m.
Park Avenue, May 2, 7:30 p.m.
District Conference, at Centenary College, Thursday, April 17, beginning promptly at 9 o'clock a.m., and lasting one day only. Representatives of all Conference-wide interests are cordially invited to be present.

H. T. CARLEY, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



Needless Pain!

People are often too patient with pain. Suffering when there is no need to suffer. Shopping with a head that throbs. Working though they ache all over. And Bayer Aspirin would bring immediate relief!

The best time to take Bayer Aspirin is the moment you first feel the pain. Why postpone relief until the pain has reached its height? Why hesitate to take anything so harmless?

Read the proven directions for checking colds, easing a sore throat; relieving headaches and the pains of neuralgia, neuritis, rheumatism, etc.

You can always count on its quick comfort. But if pain is of frequent recurrence see a doctor as to its cause.

BAYER ASPIRIN
Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Christian Advocate

NEW ORLEANS

Vol. 76—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 2910

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 6, 1930.

CHAS. O. CHALMERS, Manager

VALUE OF ORGANIZATION AND NEED OF LOYALTY

We have all heard the story of the man who was engaged in striking, with a long whip, at various objects along the road when someone invited him to cut off a hornets' nest from its support. He declined, saying, "Them's organized."

Let us realize the necessity and the value of organization in Christian work. Ages ago Jethro gave Moses some good advice about organization and indicated the type of men to be trusted with responsibilities for the common good (Exodus, 18: 13-23). But Jesus, it is pointed out, gave little attention to organization, and we are left to gather but little from the Gospels about the forms and methods of the Church. But forms had to be set up and methods of procedure had to be agreed upon. Centuries have not brought men to agree upon any one form, and there seems little likelihood that the several forms will soon be merged into one.

We Methodists have a form, an organization, a system. Whether it needs changing or not, it is our Church. And we need greater loyalty to our Church. For some men seem to think that loyalty to our Church is a matter of small concern. They rather even make light of loyalty to our Church, and talk about "church-anity" as if loyalty to our own Church were a sin that stands in the way of the kingdom.

The argument by which they reach this conclusion is one that we cannot fathom. To us, nothing less than plain, old-fashioned honesty and sincerity are involved in trying to stand by any cause we have espoused. How loyalty to the kingdom can be promoted by refusing loyalty to that visible division of the church invisible through which we are working, we cannot tell. If disloyalty to one's regiment were for a moment permitted, how would that promote loyalty to the army? But of course some will say the analogy does not apply.

Nevertheless some seem to think that loyalty to the Church should rather be suppressed. They need not be concerned. We fear that we Methodists are not suffering from too much loyalty. No one needs to go on a Don Quixote crusade against an over-amount of loyalty in the Church. There are not so many windmills on the horizon.

We need men who will by precept and example develop the loyalty of our people to the Methodist Episcopal Church, South, that it may become a mightier organization for the co-operative building of the kingdom of God. And we believe we can note a growing sense of loyalty in our people. It is seen in their fine response to the special missionary appeal. And we trust it may also be found in the quickening conscience of our people toward the whole "program of the Church."

THE ADMINISTRATION OF THE SACRAMENTS BY UNORDAINED MEN

The one memorial going from the Louisiana Conference to the General Conference was signed by Dr. A. M. Serex, Dr. F. S. Parker and the editor of the Advocate; the writer is therefore deeply interested in it and he hopes that it may receive the favorable attention of the quadrennial body. The memorial is as follows:

"Whereas, the historical position of Methodism in regard to the administration of the Sacraments has been that they should be administered only by the hands of duly ordained ministers;

"Whereas, the significance and dignity of the Sacraments and of the pastoral ministry are acknowledged and expressed largely through the faithful maintenance of the historical position and usage of the Church, and

"Whereas, the Discipline makes ample provision for any emergency that may arise in the administration of the Sacraments in missionary fields,

"Therefore, be it resolved, that the Louisiana Conference respectfully petition the General Conference of the Methodist Episcopal Church, South, to repeal the paragraph 139 of the Discipline, which allows unordained ministers to administer the Sacraments, so that the sacramental functions of the ministry may be strictly limited to those who, by ordination, have been set apart to the discharge of these sacred functions of the Christian ministry."

It was claimed in the General Conference that placed paragraph 139 in the Discipline that the action in regard to unordained ministers would facilitate our work in mission fields. But, as pointed out in the memorial, the Discipline already makes ample provision for any emergency that may arise. We believe that sending unordained men into mission fields to do all the work of the ministry rather serves to handicap our work and to cause our Church to lose in respect, especially where the influence of the Romish Church is strong.

Time has not changed the conditions that demand that men be well tried before they are given the sacred right of administering the Sacraments. If there was need in the past that men be well tried before being ordained to the most sacred duties of the ministry, there is need now.

The present law in paragraph 139 is a strange and contradictory thing. While we are raising our educational standards and are requiring those who are looking to ordination to go through a four-year course of study, in the twinkling of an eye we take another man and give him all the sacred rights of the ordained man simply by putting him in charge of a circuit, station or mission. What does ordination mean, anyway, and what will it be worth by and by? The thing is calculated to break down respect for our ministry.

REPORT OF THE EDUCATIONAL COMMISSION

The Educational Commission appointed by the last General Conference, which has had under consideration the consolidation of the General Board of Education, the General Sunday School Board and the General Epworth League Board into one board, to be known as the General Board of Christian Education, held its final meeting in Nashville recently. The daily papers of Nashville reported that no material changes were made in the report of the Commission as published a year ago, with the exception of a few clarifying amendments.

The Commission is composed of consecrated and capable men and women, and they have doubtless done as well as any like commission could have done in carrying out the instructions of the General Conference.

The report of the Commission will be one of the most important matters to come before the General Conference in Dallas. It is far reaching in its provisions. To give all the authority and all the duties of three great boards to one board will be a new venture in the Church. It is apparent, however, that the Church needs to eliminate conflicts and overlapping in the work of the local congregation, if possible. But, if the General Conference is to secure the unity desired for the local church by adopting the report, there are three provisions of the published report that should certainly be amended.

The Membership of the General Board. It is provided that there shall be "eighteen lay members (half of whom shall be women)." The Woman's Missionary Council, with its Conference, district, zone and local organizations, affords ample official positions to tax the ability and consecration of the noble women of the Church. That there may be women on the proposed board need not be questioned, but to make the constitutional demand that half of the membership shall be women seems to draw the sex line too rigidly.

A temporary nomination committee is to nominate for election by the Board five members from the Church at large. Why should not all the members be elected by the General Conference? These five members may hold the balance of power upon important questions. This self-selecting power of a general board is a new thing in the Church and should not be written into the law. If technical experts in Christian education are needed, they may be employed for their advice, or be given positions on the staff. But to have a small board of forty-two members charged with such unusual powers, and five of the forty-two to be selected by that board, seems revolutionary and unnecessary.

(Continued on Eighth Page)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ALL SECRET OR ALL OPEN

By Dr. W. P. King

I may say to begin with that I am not under the obsession of one idea. I am not exactly satisfied with my mind, but I do claim that I haven't a single-track mind. In opposing the secret method of making appointments I am not arraigning the all secret policy for it has never existed. What I am opposing is a half-secret, half-open, one-fourth secret and three-fourths open procedure. What I am opposing is the present hybrid method. It goes without saying that secrecy of appointments has no support in the Scriptures. A futile effort is made to bolster up a discredited and increasingly difficult and irritating custom.

The taunting reply might be made that I have never been in a position to subject my beautiful theory to the acid test of practice. I might be constrained to admit that this is unfortunate, and yet at the same time hold that it may be possible to get a better perspective from the side lines.

There should be frankness among all who are involved in the appointments.

Most preachers are willing to give and take, to move and be moved if they know the reason why.

Some pastors know their appointments before the final announcements are made, and some do not.

The only safeguard against an increasing advocacy of radical measures is the application of Christian democracy by all who are in positions of authority in the Church.

Reverence must be shown for the personality of every preacher, regardless of the obscurity of his position.

If the nerve-racking method is to be continued, then by all means make it uniform and make it universal.

Why should some preachers and their wives have full information as to the future appointment, while other preachers and their wives are held in a high nervous tension of uncertainty?

There is beyond all question a severe strain on our ecclesiastical polity. We shall only relieve this strain as we cast aside certain fetters of traditions and adjust our method to the democratic spirit.

In this discussion I am not opposing the closed cabinet provided it is closed. Of course I do not think that a totally closed cabinet ever has been or ever will be.

I would not add so much as a feather's weight to the burden of bishops and cabinets in making appointments, but I am convinced that the present mixed method should not continue.

I. There are some objections urged against the open cabinet.

1. The secret cabinet is a time honored precedent. I must remind the reader again that we have no precedent for entire secrecy. It is a burden that even our fathers were not able to bear.

2. A departure from secrecy would result in confusion. With the open method fully adopted there would be less confusion. It would remove the most unfortunate episodes of post-conference adjustments. It has often happened that when a

bishop has strenuously warned against any leakage of cabinet information, he has afterwards had occasion to be grateful that his admonition was unheeded.

3. The open cabinet detracts from the consecration and obedience of the ministry. This objection fails to make any discrimination between a devotion that would follow Jesus Christ to the farthest corner of the earth, and an unwillingness to follow with blindfold eyes the judgment of fallible men.

II. There may be noted in the next place some objections to the secret cabinet. These objections I regard as unanswerable, but if they are answerable, I trust some brother will expose their fallacy.

1. The secret method as it is worked is an undemocratic and unchristian discrimination and exercise of favoritism. It has very naturally resulted in an increasing irritation and dissatisfaction. If it ever had its place, today it is an absurd anachronism. How much salary must a pastor receive, and how high shall his church steeple be in order that the secret may be whispered in his ear?

2. There is a lack of reverence for the personality of the preacher. Our ministry in the main are not seeking soft places. They object to that method which is an insult to their personality. They will respond to confidence and trust to the point of hardship and sacrifice.

3. It results in the absence of uniformity. The pastors and only some pastors at that constitute the only portion of the entire working force of the Church who are subjected to this kind of treatment. We can only expect a growing unrest from this double method.

Again some bishops pursue the open method and others hold to the hybrid policy. Some presiding elders are frank and open while others are secretive in part. It is very evident that the only possibility of uniformity is in entire openness. We are not going to move backwards.

III. The advantages of the open cabinet are manifest.

1. It will produce a better spirit among preachers and churches. Preachers and churches will not nourish a resentment because something was put over on them in the dark. It will do much to allay an undue restlessness. Bishops and presiding elders will not be subjected to a criticism which is often unjust.

2. It will remove the unhealthy excitement and tension of a Conference session. It will change the atmosphere of a Conference so as to make possible a better interest in and a calmer consideration of the great spiritual enterprises of the Church.

3. It will prevent any clandestine performance on the part of one or two disgruntled officials or a small coterie from posing as spokesmen of the entire Church. That this now happens with entirely too much frequency, no one I think will presume to deny.

All of these items are set forth for your careful consideration. There is of course no law of the Church for the present mixed method. Therefore it is not a matter that necessarily calls for legislation.

If the bishops will agree among themselves to pursue the open method, all agitation towards legislation would cease.

Otherwise the following memorial of the Louisville Annual Conference or one substantially similar in substance will be presented to the General Conference.

"We, the Louisville Annual Conference of the Methodist Episcopal Church, South, do hereby memorialize the General Conference which will meet in Dallas, Tex., in May, 1930, to amend the law of our Church by adding the following:

"It shall be the duty of the presiding officer of an Annual Conference to make known the appointments to the members of the Conference over which he presides at least thirty-six hours before the appointments are read in open session.

"It shall further be the duty of the presiding

officer to give the members of the Conference opportunity to express their judgment as to the appointments assigned them, and where it is found that any appointment made would cause serious dissatisfaction the presiding officer together with the presiding elders shall use their best endeavors to adjust such appointments."

Signed: J. H. Nicholson, Bedford Turner, Baxter W. Napier, Leonidas Robinson.

We honor our ecclesiastical fathers and follow their example, when, like them, we make necessary changes in our day as they did in their day. Our confidence in the superiority of the Methodist polity rests on the assurance that it will manifest the same adaptability in the future as it has in the past. We have the confidence that the secret method is doomed, and blessed be the pioneers who shall lead the way in relegating it to its deserved oblivion.

CHURCH LOYALTY

By M. Leo Rippy

"Let first things come first." This is the plea that we are making for the program of work for adults in our Sunday schools. In the effort to get along we have forgotten to train the membership for church loyalty. We have been so determined to get members that while we brought some in at the front door, others went out at the back door. We have been so anxious to collect money that we have forgotten to share with others our conception of the Church. We have constructed new buildings, but we have not cultivated our membership sufficiently to bring about a deep-seated loyalty to the church, so today indifference to the church threatens its spiritual existence. "Let first things come first."

Some one has said: "Religious indifference is the chief characteristic of adults." This certainly seems to be true concerning a large number of the members of Southern Methodism. We find that there are thousands, even hundreds of thousands of church members, who give little if any financial support to the church, that only a small per cent attend the preaching service and belong to or work in the different organizations of the church, that a still smaller per cent are actively engaged in carrying on the work of the church, and even a smaller per cent are concerned about reaching the unreached. With such a situation existing in the church, is it any wonder that we encounter grave difficulties in promoting the work of the church?

Yes, we may well ask the question: "What has caused such indifference to develop?" There are many things that enter into this problem, yet it seems to me that one factor looms above everything else—Our people do not know what the church is doing. Because hundreds of thousands of people have been taken into the church without knowing what the church is doing and without being made to feel their responsibilities to the church they have become members only in name. Everybody is busy with his own affairs, and even though new members join one, two, or three organizations of the church, it seems to the new members that the church is not doing what they thought it was doing. Since there is no way of their coming into contact with the whole program of the church they never hear, except in a general way, of the great missionary program at home and abroad, of the hospital work, of church extension, of superannuate endowment, of our great educational program, of the work of the Epworth League, of the Board of Lay Activities, and many local enterprises of the church. Because of this lack of information concerning these interests of the church, many of the members are never able to see the church as a great spiritual institution at work transforming the lives of individuals. Upon what basis can we develop a loyal church membership? If we are to have a loyal church membership we must establish loyalty upon the basis of information. If we can present and continue to present the program of the church

as a great spiritualized enterprise in which every member can have a part, church loyalty will be developed.

Regardless of any general effort that is made, the personal element must have its part in this undertaking. In too many instances we have depersonalized our church membership, and have treated individuals not as individual cases, but en masse. Mass treatment may help, but it will not bring the individual to face and assume his responsibilities to the church. Information must be given by an individual to an individual. Nothing can take the place of individual work.

The pastor, on account of his many duties, cannot meet every member of the church often enough in a personal way to do this work.

How, then, can the necessary information be given to train for church loyalty? The membership of the Adult Bible Class can keep every member of the church informed concerning the program of the church. Such an enterprise as this affords one of the greatest opportunities for worthwhile work that ever come to adult classes. It enables them to take part in the great spiritual adventure of overcoming the indifference of adults. In the Program of Work for Adults in Sunday schools of the C, B, and A type, you will find, under the section entitled Evangelism and Church Loyalty, the following statement:

"The Sunday school, with every department and class, must be understood as a part of the church. It is an important part of the program of the adult department to develop an intelligent and appreciative loyalty to the church and its program. The department and class committees on Evangelism and Church Loyalty will work out informative programs which will include every phase of the Sunday school and church program. These programs will be carried out as department and class enterprises and may be arranged for in connection with any department or class meeting that may be appropriate."

Before members of adult classes engage in the enterprise of informing the membership concerning the program of the church, it will be necessary for them to become informed concerning the total program of the church. A committee composed of representatives from the adult classes in the church will make a careful study of the work of the church and will list every activity in which the church is engaged. This list will include the work of the Sunday school and of all its departments, of the Epworth League and the Missionary Societies, of the Lay Activities Committee, the Wesley Brotherhood and the financial policy of the church, of the budget of the church and the connectional causes of the church, general and local. This account of the activities of the church would really be putting into some kind of printed form the total program of the church. The committee will secure a sufficient number of individuals from the different adult classes to visit the entire membership of the church and to present to the membership the total program of their church. Those who are to do this visiting will study the list of activities making up the program of their church and become enthusiastic concerning it, and give this information to the membership in an enthusiastic, inspirational, convincing manner.

We will make very little progress in training for church loyalty if we do this visiting one time and quit. The same workers should visit the same people each month for a number of months in order to give them additional information concerning the program of the church, as well as to acquaint them with new activities that are included from time to time in its program. Such information will not only create interest in the church's program, but it will be inspirational to the extent of making every visitor a personal worker in the church.

Do we believe in the church? Then if we do, let us share this belief with others. The program of the church is interesting. When the members of a church begin to realize that their church is alive and ever at work their attitude toward

it will change. I cannot think of a greater adventure for Adults than that of creating and maintaining a spirit of Church Loyalty.

A detailed plan for such a program of training for church loyalty is outlined in the January number of the Adult Messenger. A copy of the Messenger can be secured on request, from the Department of Adult Work of the General Sunday School Board.

THE CHALLENGE OF CHRISTIANITY TO MANHOOD

Sermon Delivered by Judge H. H. White, Sunday, February 2, 1930, at Pineville Methodist Church

(Scripture—Matthew, 5:1-16)

I was requested by Brother Boddie to make the first of what I understand to be a series of talks to you. The subject he assigned to me is "The Challenge of Christianity to Manhood."

Well, what is a challenge? I don't know any better way to put it; our Dads used to say, "I'll give you an opportunity, a prize for a certain mark which, if you accomplish, you have won the prize; but if you have not the courage to compete for it you forfeit your manhood." I take that to be the substance of what a challenge is.

In the broad way there are two challenges which Christianity gives to man. When I say man, I think manhood includes the women, the youth, and the children. Because our youth are the manhood and womanhood of tomorrow. These youths and maidens and boys are those on whom the responsibility of the business of this community, of its civic life, its Church and Christian life, will devolve, will fail.

I think the first challenge is, "What are you going to be?" The second, "What are you going to do?" I requested the Beatitudes to be read because they answer the first challenge. What you are is better than what you do. To have character rather than accomplishment. Faith without works is dead. If you read everything the Bible says for you to do and do only half, you would be only half a man.

What are we to be? We are to be poor in spirit. We are to be merciful; to be peace-makers; pure in heart.

Right now, I presume, the greatest question before the American people, before the civilized world, the nations, is the question of peace. Fifty years ago disputes were settled by challenge. If one sent a challenge to another it was a very common thing. Down South we believed in fighting it out. Fought with pistols, shotguns, and fought duels. I remember two occurrences in this State after I reached manhood. That day has passed. There is very little fighting now. The fighting is among the common people. Once in a while a good man lets his temper get the best of him, or is forced to fight. The poet Scott's theory could be expressed in this way, "The good old rule to have the power and those may keep who can." The rule of might rather than the rule of right. That day has passed—passed almost entirely. As has been said, the highest pinnacle of life is the existence of a court, where if A and B have a dispute about any property, instead of fighting it out, the weakest man can go to court where the sheriff keeps peace and the party is willing to be at peace because he will be made to do so regardless of his desire.

One of the challenges to man is to find out whether this country and the world at large is to be a peaceful world or not. Today they are sending reports by radio of the conferences in London relative to the reduction of armament and leading to disarmament.

A great sermon could be preached on the Beatitudes, "Blessed are the pure in heart," and others, but the time is limited. I would like to say this much more about the Sermon on the Mount which contains these challenges, which contains what man should be: If all the balance of the Bible was

lost so that there was not a copy in the world; if the Sermon on the Mount could be preserved, it would be enough for the salvation of the world.

There are some great things that are turning points in history. These children and others have studied that seven or eight hundred years ago the Magna Carta gave the people a right to free worship. The people of France decided there should no longer be privileges among people and they announced equality among men. In the Declaration of Independence our forefathers declared our people should be free and independent people. These contain great challenges. There is nothing there that was more than, "You can be free if you don't do any harm," but there is nothing that means, "Love thy neighbor as thyself." There is a great challenge to love God with thy whole heart. There is another just as important—do right—do honestly—do not use that which is some one else's. Some years ago I was trying to teach this sermon, "To do Right" to a Sunday school class. All agreed until I said a fellow must not take advantage of his fellow-man, should not cheat him. All agreed except one and he said, "If I can beat a man at horse trading, I will do it." He was not the only one that did such.

There is another thing to be merciful to have feeling for others. This religion of ours is not easy. It reaches a pinnacle that is so high that no other religion is any comparison. We take the religion of Confucius; it was a negative religion. He said, "Do not unto others that you would not have others do unto you," but this is only going half-way. The Golden Rule says that you should do to others as you would they should do to you. The other does not appeal to American people. Mohammed took his Bible in one hand and sword in the other and said, "Accept or I will cut your head off." We appeal to more than a material thing. Seek the Kingdom of God and His righteousness, be the right kind of people, the pure in heart, the peace-makers, and all these other things in the Beatitudes.

The second branch, "What are you going to do?" That can be answered by words of John Wesley, "Do all the good you can all the time you can and everywhere you can." Be neighborly, be friendly, be helpful. I believe this community and the one across the river to be that way. In time of need both contribute. To be a good citizen doesn't mean whooping for A or B for governor, but performing as good citizens. Support the institutions that ought to be supported.

The day of the spoken word used to be very powerful. It is coming back to that, for instance—through radios. I tell you I don't believe that the United States would have gone into the great war and sent its sons into other countries for peace if it had not been for the preachers in the pulpit and the newspapers. Be good citizens, read, study, come to your own conclusion of what should be done, send men to the council, school-board and various other places.

You owe a supreme duty to your Church. I read a great deal lately. I have not confined my reading to any one thing. I want to say this, I don't believe there has ever been any doctrine in philosophy, advanced by any system of religion or by any philosopher, that meets the demands of the human soul except that which is preached and taught in the Christian Church. But they say it is an age of materialism which is behavioristic; that you do certain things because of your surroundings. I don't believe that. I believe that there is "a fountain filled with blood" and I believe there is a cleansing power and the regenerating of faith in the Church. I think that allegiance to an organized Church is one of the facts, and if you are going to answer this challenge you must support its institutions.

In our Church the Sunday school is in demand of efficient teachers. Many lack education, others' duties are so great that they don't have time to prepare thoroughly for it, and there are many who have the education, time, and equipment, but who are too lazy to teach the youth in the Sunday school. There is a material welfare and a

spiritual welfare. I have known Brother Boddie a long time and love him, but he cannot carry this church on his shoulders alone. The greatest cannot without the support of the men and women. If you don't you are not meeting the challenge. You need such persons as leaders of the Epworth League, Missionary Society, and various other auxiliaries of the Church. There is a challenge to every man and woman to go out and perform their duty—lead in prayer, in singing, etc.

I will close by saying, First be good, be all the things that are called for in these Beatitudes, be all the things that are called for in the Sermon on the Mount. Second, is to go in every way you can.

I said nothing about paying because I take it for granted that you assume that when you take the obligations of the Church.

I hope that as time goes on and others come to you, that interest will grow and that peace will come between our Church and all good people everywhere, and that we will do our duty, do right.

NORTHERN GROUP OF METHODIST MINISTERS OF THE MERIDIAN DISTRICT ORGANIZE

The northern half of the members of the Meridian District met in a group meeting at Daleville, Miss., Tuesday Feb. 18. It being the first meeting of the group, officers for the new year were elected. Rev. T. B. Winstead, De Kalb, chairman of the northern group last year, presided over the business session, at which time he was elected to head the organization again this year. Other officers elected to serve with him were: Rev. J. F. McClellan, Daleville, Miss., chairman, and Rev. L. T. Nelson, Porterville, secretary.

The business of the day having been finished, a most inspiring program was rendered. The subjects discussed were as follows: Pre-Easter Service, Dr. B. L. Sutherland; The Fundamental Duties of the Pastor, Rev. J. T. Abney; Are Our Activities Commensurate With Our Resources? Rev. H. J. Moore, and The Home Run in the Missionary Special Cultivation Period, Rev. C. P. Jones. Then at the eleven o'clock hour, Rev. J. F. Campbell preached a great sermon, using as a text, "Bear Ye One Another's Burdens."

The meeting was honored by the presence of two superannuates, Rev. R. F. Witt and Rev. George D. Anders. Both of these great old men added to the helpfulness of the meeting by making very enthusiastic talks on the importance of revivals.

At the close Rev. T. J. O'Neil, presiding elder of the Meridian District, summed up what had or had not been said. He closed his remarks by proposing three goals. Methodism should strive to reach in the district this year. They are: (1) A ten per cent increase in membership; (2) A revival in every church; and (3) all claims paid in full.

After a unanimous vote of thanks to Rev. J. F. McClellan, pastor-host, and his congregation for the bountiful luncheon served at the noon hour, the meeting adjourned to meet with Rev. A. J. Beasley and the good people of Scooba, April 1.

L. T. NELSON, Secretary.

MERIDIAN DISTRICT SOUTHERN GROUP MEETING—QUITMAN, MISS., FEB. 20, 1930

The meeting was opened with singing, "A Charge to Keep I Have," and prayer led by Brother G. D. Anders, of the Louisiana Conference.

Brother T. J. O'Neil, presiding elder, declared the house open for election of a chairman. Brother C. M. Crossley was elected chairman, and Brother H. Mellard was elected vice chairman. Upon nomination of Brother O'Neil, H. W. F. Vaughan was elected secretary.

The time and place of the next meeting was

then decided, April 3, at the church in Shuhuta.

The topic, "Why the Mission Special and the best way to make the every-member canvas," was assigned Brother Vaughan. He showed the necessity of feeling a sense of personal responsibility. He hopes that, never having failed in the past to raise the special in full, he will never fail in the future.

The question of "The Country Church—Its Decline and the Remedy," was discussed very ably by Brother C. W. Wesley. He declared that the country church has a definite and fixed place and should be allowed to stay in the country. He said that most of the trouble is found in the laziness of pastor and people. He concluded with a plea for more whole-hearted religion on the part of all pastors.

"The Pastor's Place in the Sunday School," was discussed by Brother M. K. Miller. He showed that the pastor can have as much interest and as much influence in the Sunday school as he should without taking either the teacher's place or the place of the superintendent.

At 11:15 the meeting was turned over to Brother J. H. Moore, who announced hymn No. 20, "Break Thou the Bread of Life." After reading a few verses from the first chapter of Acts, Brother Moore brought to us a very inspirational and helpful message.

A group of the ladies of the church in Quitman were kind enough to serve all present with a splendid lunch. All present expressed their gratitude in a vote of thanks.

Brother C. H. Herring, in the devotional for the afternoon session, showed the real value of right living and that "the world respects a good man."

Brother H. Mellard read a very excellent paper on the "Place of Christian Literature in the Kingdom of God." Upon motion of Brother Miller, Brother Mellard was asked to send his paper to the New Orleans Christian Advocate for publication.

Brother M. R. Jones then gave us some excellent ideas on pastoral visitations. He showed the necessity of pastors getting close to his people. In relating several experiences of his he pictured to us the good results of pastoral visits.

Brother B. L. Sutherland's topic was, "Pre-Easter Evangelism." He told us of his plans in his church for a program of work leading to Easter Sunday. His whole active membership is co-operating with him in a city-wide evangelistic program. The method is by personal contact. Brother Sutherland tells us that already his church is growing in membership as a result and many people are reached who would never have been reached before.

At the close of the meeting Brother G. D. Anders was presented a purse in token of our appreciation for his services in the past years and his presence with us. Brother O'Neil, in presenting the purse, called to the attention of all of us that it is by the suffering and hard work of men like Brother Anders that we have the splendid old Methodist Church, South, of today.

During the last hour and a half of the meeting there was not a dry eye in the church—the spiritual atmosphere was splendid. "Surely the Lord was with us today." Several gave their personal appreciation for the help they had received during the meeting. Brother Anders was reminded of the old days of the camp meetings.

The meeting was closed in prayer by Brother Crossley.

H. W. F. VAUGHAN, Secretary.

ABERDEEN DISTRICT PREACHERS' MEETING

The Aberdeen District Methodist Ministers' Association met at New Hamilton Church, Thursday, February 13, with Rev. W. C. Galeeran as host. The program as was formerly announced was carried out. The association expressed its gratitude to Brother Galeeran and his good people for their royal courtesy and entertainment. The March meeting will be held on Thursday,

March 13, at Vardaman Church, with Rev. W. M. Hester, pastor-host.

The following is the program to be rendered at the March meeting:

11 a.m., Preaching, W. W. Bruner.
12 noon. Social hour.

Afternoon Program

1. What Attitude Should the Pastors Take Toward Our Evangelists? Round table discussion.
2. What Are the Necessary Preparations for a Revival? C. A. Parks and S. L. Pope.
3. How Should We Select Assistants for Our Revivals? W. L. Pearson and W. C. Galeeran.

This is your copy for the March program. Be sure to preserve it for that occasion.

R. T. HOLLINGSWORTH,
Secretary.

JACKSON DISTRICT INSTITUTE

The Jackson District Sunday School Institute was held at Bolton, Miss., Feb. 18-20. In the absence of Rev. J. T. Leggett, Rev. J. C. Chambers opened the meeting, at 9:45 a. m.

O. C. Hull led the devotional exercise and gave a splendid talk. Rev. J. C. Chambers gave a talk on what our Sunday schools are doing and what ought to be done. Rev. J. T. Leggett came in and appointed the committees. Brothers B. F. Lewis, G. E. Allen, and B. T. Morris were appointed as Nomination Committee, and Rev. B. M. Hunt, H. C. Blackwell, and Mrs. J. P. Stevens were appointed a committee on resolutions. Then the dinner hour came. Bro. B. F. Lewis returned thanks.

The afternoon hour came and Rev. J. T. Leggett conducted the devotional.

Rev. J. C. Chambers talked on Sunday school work; then Prof. C. F. Nisbit gave a report and also a good talk. Mrs. J. P. Stevens gave her report. The committees gave their reports. The following officers were nominated and elected: Secretary, I. O. Brown; Leadership, D. M. Key; Elementary Sup., Mrs. J. P. Stevens; Adolescent Supt., Mrs. C. F. Nisbit; Adult Supt., Mrs. W. H. Watkins; Missionary Supt., Mrs. W. H. Baskerville.

We then adjourned with prayer by Brother Strait. We spent a very pleasant day and enjoyed the hospitality of the good people of Bolton, and we wish to congratulate Brother Applewhite on his and his good people's knowing how to take care of such a gathering. May God's richest blessings rest and abide with all the Sunday school workers.

I. O. BROWN, Secretary.

Fanniu, Miss.

SARAH ELIZABETH LEGGETT

Sarah Elizabeth Leggett, daughter of Thomas and Mary Ann Beasley Weeks, was born at Barlow, Mississippi, May 15, 1847, and died at Gallman, January 5, 1930.

She was united in marriage to James Wesley Leggett, January 8, 1862, by the Rev. Daniel Leggett. God blessed this union with sons and daughters to make glad the hearts of parents and provide a blessing to the Church and the world. Rev. J. T. Leggett, presiding elder of the Jackson District; W. E. Leggett, and Mrs. M. V. Weeks, Jackson; Mrs. J. M. Murray, Grapeland, Texas; Mrs. J. F. Thompson, Wesson; W. A. Leggett, McComb; and Mrs. J. F. Hughes, Gallman, remained to mourn her departure. Her companion preceded her to the heavenly land by a number of years. And Mrs. Mollie Lyle, Mrs. Allie Gale, Mrs. Lawrence Goza, Lawrence and Charlie had also gone on before.

Early in life Sister Leggett united with the Methodist Church at Barlow, removing her membership in later years to Wesson where she remained a faithful member until she joined Church triumphant.

Sister Leggett was a successful home builder. The high and noble art of so living and teaching as to train children for good citizenship and Christian service was well understood and successfully practiced by her. "Her children rise up and call her blessed."

Two children became Methodist itinerants: Rev. J. T. Leggett, affectionately regarded by members and ministers as a leader in his Conference; and Mrs. R. S. (Allie) Gale who graced a parsonage home and shared the "lights and shadows of the itinerancy." In their respective spheres the other children have lived no less honorable and useful lives.

The patient and pure mother waits in the heavenly home for others whom she left behind.

J. L. DECELL.

DR. PLATO DURHAM

By Rev. Jeff Cunningham

The untimely death of Dr. Plato Durham removes from Southern Methodism one of her greatest preachers and educators. One of the founders of the Candler School of Theology in Emory University, its first dean, and professor of church history there for a number of years, the influence that he had upon the institution will be reflected in the minds and characters of its students for years to come.

Profound in scholarship and rich in humanity, Dr. Durham possessed a rare combination of girth, of intellect, and greatness of spirit. Everything that concerned his fellow-man concerned him, and his splendid endowments of mind and personality were gathered into the service of mankind.

As a preacher and orator, Dr. Durham stood among the foremost in his denomination. His singular eloquence and charm as a public speaker made him in wide demand in all parts of the South and of America.

In the realm of church history Dr. Durham was an eminent authority. He possessed an amazing familiarity with the history of Christianity and all the great characters of the world's history whose influence was brought to bear upon the church. His exceptional knowledge of that subject brought about his recognition as one of the outstanding scholars of this nation. But Dr. Durham's appreciation of history was not limited to that particular branch of the science. To him all history was sacred, disclosing to him who would see the inevitable progress of humanity in its unrelenting march and the expression of the will of the Infinite.

Dr. Durham had a remarkable understanding of secular history. With peculiar acuteness of discrimination he distinguished between the transient and the permanent in all episodes of historical importance. In particular was Dr. Durham attracted to the history of the South. Among his memorial utterances were addresses on the life of Robert E. Lee. It is significant to note that when dissension arose that would retard the work being done on the Stone Mountain Memorial, Dr. Durham's gift of leadership restored harmony so that the work might be continued.

Celebrated as a preacher and orator of national reputation, Dr. Durham's most notable contribution to his church and his nation was in his work as an educator. In the classroom, where he trained young men for the task of the Christian ministry, Dr. Durham was pre-eminent. It was here that the writer learned to know and love him best. Dr. Durham was a veritable genius for inspiration. When he spoke of such men as Augustine, Wycliff, Luther, and Wesley they stepped out of mere history and walked again in newness of life. Under his poetic touch the driest and most unpromising themes glowed with warmth and life. It was said that Mozart lifted mortals up and that Beethoven brought angels down; Dr. Durham, mystic that he was, inspired us and made us feel the challenge of the world unseen and eternal in whose presence he dwelt. He was

our matchless teacher. We shall not look upon his like again.

Yet we cannot think of Dr. Durham as a dead man to be honored; he lives, and shall live. He is a living spirit inspiring us to lift our lives to the level of his greatness. Being dead he still speaks. Emory University.

MY FATHER

William Thaddeus Raulins was born in Franklin County, Mississippi, Dec. 13, 1845. At the age of 18 he enlisted in the Confederate Army, serving in Forrest's Cavalry until the close of the conflict. He was married Nov. 2, 1870, to Louretta Rebecca Lee. To them were born 9 sons and 2 daughters, of whom 6 sons and 2 daughters with the mother mourn the departure of husband and father. He joined the Methodist Church at Ebenezer, Adams Charge, Brookhaven District, Mississippi Conference, in 1872. Death came for him on Dec. 22, 1929, bringing to its close his earthly journey of four-score and four years. The funeral was conducted by Dr. J. L. Decell, presiding elder of the Brookhaven District, at Ebenezer, with interment in the cemetery of the church, the six surviving sons acting as pallbearers.

The above are the simple facts and figures that marked him as earth's and ours for awhile. Life, however, is not measured by the limits of time and space. The standards by which it is known are those of quality, ideals, purposes, character.

My father was of primitive mold and pioneer spirit. His early life was spent amid conditions that exacted great privations, sacrifice and toll. It was long before the coming of the 8-hour day when men did not work by sun or clock, but until the task was done. A home had to be carved out of towering forests, and food and clothes had to be wrung from the soil. Behind these rather rough exteriors, however, and through them, shining with a steady light, were those elements of character so indispensable to the stability and progress of our civil and religious life.

He hated sham and hypocrisy. He knew not the ways of policy, circumlocution and evasion. Such attitudes and practices were to him indefensible and inexcusable. Truth, honor, integrity, were the irreducible fundamentals of life.

He was outspoken and uncompromising in defense of right and opposition to wrong. Never did he sin by silence when protest was needed. When issues involving public and community welfare were joined he was never found in a doubtful or hesitant position. His stand on moral issues was never a surprise to those who knew him. He was too simple to understand how any man who would sell his vote or purchase public office at the price of conniving and chicanery could justify any claim to public trust or private confidence. Both by voice and vote he fearlessly upheld the cause of right.

So rigid were his convictions of right that he found it difficult to forgive or tolerate those whose codes of conduct condoned or allowed violations of confidence or public trust. However close were his ties of friendship he made no concession to a friend who appeared in the wrong. In cases of repentance, however, he quickly gave his hand and help. No genuine reformation had to wait long for his support.

Notwithstanding his severe exactness and lack of polish there was the element of genuine magnanimity. Coming out of the war of the sixties he laid down his malice with his gun. He left no heritage of hate for his children. President Lincoln and leaders of the Federal armies shared in his admiration. He would say, "A true soldier honors and respects a brave man regardless of the side upon which he fights." Camp-followers of both armies fared alike in his feeling of disgust and scorn. However much he loved the uniform of gray it could not conceal a crook nor consecrate a coward.

He was a man of inexhaustible and untiring energy. Indolence and shiftlessness aroused his

anger. To him any man who hunted and fished when he should have been plowing his crop was untrue to the best interests of his family. A lazy father was a handicap to his son. No man who failed to put back into his home and family more than bare necessities, or ignored his obligations to his fellowman, was a good citizen. Determined that he should not be dependent upon his children or others he worked to the last, making a crop within a year of his death. Even in the shadowy days just before his passing, when his mind was not clear, he was planning things still to be done.

At the age of 27 he united with the Church. His ideal of what the Christian life should be made it impossible for him to take much comfort in his level of religious experience and attainment when measured by those severe and exacting standards. Again and again when he was heard to request prayer it was to the end that he might live a better life. His prayer for his children and his exhortation to them was that they surpass his attainments religiously.

His house was the home of preachers, for all preachers. Regardless of denominational affiliation all were received on the same level, each sharing in the simple hospitality of his fireside. It was enough for him to know that the servant of God was honestly engaged in the task of banishing sin and darkness, and was trying to make the world better. Strangers and wayfarers also found welcome. None were ever turned from his gate and from few could he be persuaded to accept pay.

These sterling qualities of integrity and character are the heritage of his children and neighbors.

A SON.

CENTENARY COLLEGE OBJECTIVES

By A. M. Shaw

When Dr. George S. Sexton became president of Centenary College at Shreveport, he set three goals for achievements in the matter of physical development. Realizing that the chief strength of an educational institution lies in its faculty, he made the acquisition of an adequate faculty of well trained professors and instructors the first objective. The second and third objectives in the order of Dr. Sexton's ranking were (2) the securing of a permanent endowment fund which would put the college upon a sound financial footing, and (3) the construction and equipment of buildings adequate to the needs of the institution.

The middle of the ninth year of Dr. Sexton's administration finds the second aim fulfilled to remarkable degree as evidenced by the recent announcement that Centenary now has a productive endowment of \$850,000. The third objective, by reason of the fact that chief attention has been centered upon the other two, is farthest from achievement; but friends of the college hope that the next few years will witness such development in the matter of buildings and equipment that the fulfillment of this objective will compare favorably with that of the other two.

How well the first objective—that of a well equipped faculty—has been realized may be discerned from an examination of the faculty roster contained in the last catalogue, which reveals the fact that the professors have taken degrees from a very extensive list of leading colleges and universities. The list includes the University of California, Chicago, Columbia, Emory, Iowa, The Sarbonne, Ohio Wesleyan, Harvard, Tennessee, Massachusetts Institute of Technology, Minnesota, Princeton, Michigan, Vanderbilt, Virginia, Wellesley, Southwestern of Texas, Howard, Birmingham, Southern, Lincoln Memorial, Hendrix, Oberlin, Indiana, Louisiana, Texas, Peabody, Randolph-Macon, Centenary, Howard Payne, Drury, Bowling Green, Oklahoma, Louisville, Mississippi, Mexico City, Ohio State, Shorter, Augustana, Sophie Newcomb, Lovette School of Music, Kidd-Key, Southwest Texas Teachers, Colorado, Tulane, Oxford, Northwestern, Arkansas, Wisconsin, New York, Trinity (London), Cambridge, Cincinnati, Cincinnati Conservatory, Royal Conservatory (Stockholm), Beaux Arts Institute of Design.

HICKS MANESEE ELLIS

By Rev. W. L. Liufield

Hicks Maneese Ellis was born in Mobile, Ala., on the twenty-ninth of September, 1864. He was the son of Reverend John Alexander and Mrs. Sigismunda H. Ellis, the father at that time being a chaplain in the Confederate Army and later coming to Mississippi. His childhood and youth were spent in the parsonage homes where his father was pastor, moving as the Bishop dictated.

His earlier days in school were spent at Webb's School in Celceoka, Tenn., where so many boys of his and a later generation had the foundation laid under the tutelage of its head master, Sawney Webb, so well and so favorably known throughout the South. He later attended Centenary College at Jackson, La.

On the fourteenth of October, 1885, he was happily married to Miss Joe L. Deason of Brookhaven. No two people ever seemed better suited to each other than they. To them were born five children, John A., Hicks M., Jr.; Joe, D., now Mrs. Randolph H. Herring; Mary E., now Mrs. H. C. King, and Ruth H., who died during the pastorate at Capitol Street Church in Jackson.

He was licensed to preach at Brookhaven in 1888, during the administration of Rev. W. B. Lewis, P. E., and was admitted on trial in the Mississippi Conference at its session in Vicksburg that same year. At this Conference he was assigned to Holmesville Circuit as his first appointment, which he served one year. The next two years he served Adams Circuit, and at the end of his first year on the Adams charge he was received into full connection and ordained deacon. In 1892-93 he served Wesley Chapel in Natchez, and at the end of his second year there he was ordained elder. Rolling Fork and Anguilla were his next appointment, but only for one year, 1894. He was then assigned to Port Gibson, which he served for four years; then to West End, Meridian, for two years; and Enterprise and Stonewall for two years; and Capitol Street, Jackson, for four years.

At the request of the Conference Board of Missions he was appointed Conference Missionary Secretary and for two years gave untiring and unusually efficient service in this important office. The missionary work of the Mississippi Conference is still blessed with the effects of these two years of his toil. At the Conference of 1908 he went back into the pastorate and was assigned to Brookhaven. Here he labored until June, 1911, when he was chosen for the first Field Secretary of the Tri-State Hospital, for which plans were being laid to be established in Memphis, Tenn. As the majority of church members of that day were not committed to the hospital idea, and not all of the pastors probably, the greater part of the educative process depended on him and almost altogether on him. This required the skill of a master but he succeeded to a marked degree.

At the Conference held at Vicksburg in 1917 he returned to the pastorate once more and was assigned to Gulfport, which he served two years. He served Centenary Church, McComb, in 1920, the Brookhaven District in 1921-24, and then he spent one year, 1925, as pastor at Yazoo City. At the Conference, held at Court Street Church in Hattiesburg in 1925 he was appointed Conference Evangelist, and in this capacity he gave the same consecrated and successful service that he had given everywhere else he had served the Conference until on Monday, May 20, 1929, following the close on Sunday night before, of a fine protracted meeting at Cedar Lake, he fell ill. While sitting at his typewriter busy for the Divinity School, he was stricken. This proved to be his last illness, for after a few days of great suffering he passed to his final rest on May 29, 1929.

Of his father it was said, "Gentleness and strength, tenderness and manliness, considerateness and positiveness, were in him singularly blended. He had the heart of a woman and the will of a martyr. With the grace of gentle speech

and the warmth of Christly sympathy, he united a firmness of purpose that never compromised a principle or yielded an honest conviction." When such was the character of his devoted father, we can readily understand the splendid virtues possessed by the son.

The writer of this memoir, being the son of a Methodist preacher himself, entering the ministry in early manhood and serving as an active minister for more than forty years, has met many preachers and laymen. A goodly company among these have been possessed of many excellent qualities. Some have excelled in one way; others in other ways; but taking the long list and summing up the excellencies, no man rose higher than Reverend Hicks Maneese Ellis, Servant of God. This is high praise, but well deserved.

Hicks Ellis was a man of the loftiest moral and physical courage. If he had an enemy, I am sure he would not dispute that statement. Doubtless many of us have convictions, we may think strong ones, but very few have the courage to defend them as did Brother Ellis. He certainly had opinions and convictions, and they were his own, wrought out and thought out by himself; and he was not slow to express them if occasion required, nor to defend them if questioned. If convinced that he was wrong, he could yield and change and, if necessary, make amends as gracefully and as graciously as only a courageous man can. Neither brother preachers nor laymen, however prominent and influential, could intimidate him. While he had the profoundest respect and reverence for the episcopal office and the inferior one of presiding elder, he had neither the attitude nor the spirit of the sycophant. He respected authority and was obedient when authority itself was reasonable and worthy of respect. He was unfalteringly true to what he conceived to be right. The call to the ministry was to him a very serious matter. To be the minister of God to lost souls, he felt, called for a consecration of time and talents that challenged all that is heroic. Consequently he was diligent in the preparation of his sermons, faithful in his house-to-house visiting, and careful to maintain his own constant and unquestioned communion with God. Likewise he wanted his younger brethren in the ministry to appreciate the dignity and importance of their high calling as messengers of God. The idea that resulted in the Divinity School was his, and he imparted it to others. To these young ministers he could say, "For you the poets have sung, and at your feet every one of the world-thinkers has laid the harvest of his brain." That they might be helped to hear that song and use that harvest he devoted his time, his money, and his very best efforts. The enrichment of the lives and ministry of those who have attended the Divinity School amply repaid him for all the effort and brought great joy to him.

In his preaching his style was very similar to that of the generation just preceding his. His sermons were well constructed and delivered with an earnestness that was charming. Having read widely, yet with discrimination, and having a mind fitted for storage purposes as well as for constructive thinking, his diction and his methodical analysis of his texts, his fitting illustrations, his strict adherence to Arminianism as the real interpretation of the Bible made him an ideal minister of the Methodist Church. While loyal to his own Church and believing without question the fundamentals, he had a heart full of love for all Christians. In fact he loved humanity in general, and to hear his cordial "Good morning" addressed to the stranger met on the street was positively refreshing.

If low or vulgar thoughts ever entered his mind, there was no indication of it in his words. He was singularly clean in his speech. I cannot recall one single expression that was not up to the highest standard of good taste in our many and intimate conversations. What a splendid record to leave with a friend!

To speak of his benevolence and generosity is to reach a high spot in his great character. Stinginess and littleness and selfishness were utterly despicable in his sight. Not until the final accounts are all rendered and made public, will the many deeds of brotherly kindness done by this good man be known. I feel sure that revelation will be necessary before even the members of his own household know how generous he was.

How shall I speak of his faithfulness to his friends? Had the opportunity presented itself, he would have re-enacted with his friend the parts of Damon and Pythias. He chose his own friends, and that regardless of the opinions of others, and permitted no interference with his friendships. Nor did he permit his absent friend to be traduced without rebuke and defense from him. To sit silent and hear his friend condemned was impossible for him. Such would at once be a repudiation of that friendship. Moreover, it would brand him as a coward. That he could not be. So, present or absent, his friends were safe in his hands.

On Tuesday or Wednesday after he was stricken it was my privilege to visit him for a few minutes, his wife and daughter, Mrs. Herring, being present. His countenance betrayed the intense suffering through which he had passed and from which he was somewhat relieved by the medicines. Our conversation was brief, but entirely satisfactory. With deep emotion, we spoke of his condition, of the probability of the end being near, of his entering into heaven at last, but with the assurance of faith in the final outcome. Such conversations under such conditions mark high points in the experiences of God's people. In his delirium during the last few days he was preaching, praying, calling for penitents, and opening the doors of the Church.

The end came apparently without pain, and his spirit went to be with God. We confidently expect to meet him again.

To his family he left the richest heritage—"The heritage of them that fear the Lord."

SECOND METHODIST STUDENTS CONFERENCE IN MISSISSIPPI

(Letter from the President)

On April 5, 6, and 7 of last year, there was held at Millsaps College the "First Methodist Students Conference in Mississippi." We think that the conference was a success and plans were made to hold the second conference at Grenada College, Mississippi, this year.

The dates for this conference have been set for March 21, 22, and 23. The program will start at 2 o'clock on Friday afternoon, and continue through the 11 o'clock session on Sunday morning. Entertainment on the Harvard plan—bed and breakfast—will be provided by Grenada College and the Methodists of Grenada.

The conference theme is: "Seeking Reality in Religion," and a very interesting program has been planned. Dr. R. L. Ownbey, pastor of Trinity Methodist Church, in Memphis; Dr. M. T. Workman, of the Vanderbilt School of Religion; Dr. W. W. Alexander, of the Commission on Interracial Co-operation, Atlanta, Georgia; and Dr. J. R. Conutiss, president of Grenada College, are among the speakers and leaders who have consented to be with us and take part on the program.

Our chief need at the present time is advertisement and publicity. Chapel announcements, news items for school and town papers, general discussion, and the like, will do wonders to get the students thinking of the conference. We would appreciate anything that you could do for us along this line.

Every effort is being made that the conference will be a success, and we are inclosing a blotter which we hope you will use to "Blot out all other dates except March 21, 22, and 23." In the meantime, if we can be of any service to you please let us know.

Sincerely yours,

R. P. NEBLETT, JR.

The Home Circle

THE GOLDEN-CROWNED SPARROW

Ethel Romig Fuller

There's a visitor come
To my dogwood tree
And he thrills all day,
Oh, oh, dear me!

He pipes it loud
And he pipes it long.
Oh, dear, dear me!
Nor varies his song.

Is it because
He is weighted down
By the heft
Of his beautiful, golden crown?

Or because of the cares
Of a family
That he sings and he sings,
Oh, dear me?

THE TOYS' BIRTHDAY PARTY

By Dorothy R. Hotchkin

Helen Louise was just putting her dollies to bed. She had been very busy all day and was quite sleepy. All of a sudden she stopped and looked in amazement at Rose, the largest doll. Could it be possible that Rose had spoken? Helen Louise listened, but could hear nothing. It did, however, seem as if Raggedty Ann, the rag doll, had given a queer shake when Helen Louise had put her in the dolls' bed.

Then Helen Louise heard her mother call and went to be tucked into her own bed. Just as she turned away she was sure that Andy, her boy doll, had leaned over to whisper into Raggedty Ann's ear. Helen Louise pretended not to notice, but after she had gone to bed she kept her eyes wide open, and what do you suppose she saw?

The biggest doll, Rose, pushed off the covers and jumped out of bed, saying excitedly, "I thought she never would go away, didn't you? Hurry, hurry, we want to have just as long a time to play as possible."

Raggedty Ann jumped up, too, and flopped along. Poor Raggedty Ann was so loose-jointed that she never could be graceful. But everybody loved her, because she was always so jolly and kind-hearted.

Andy skipped after the other dolls, shouting, "Hurrah for the party; everybody come on."

Helen Louise could hardly believe her eyes as she saw the dolls scamper away. Imagine her surprise when she saw the rocking horse rolling along after them, neighing to everyone to get out of his way. The toy train bounced off its track and chugged along after the horse, whistling shrilly. Then followed all the animals from the ark, the Easter bunny and chicken, and the bright red automobile which Uncle Will had just bought for Helen Louise. Out of the nursery they all scampered until there was not a toy left.

By this time Helen Louise was wide awake, and determined to find out where all her beloved toys were going. She crawled very quietly out of bed and tiptoed after them. Down the stairs they went, and out of the front door into the yard under the big tree where Helen Louise often played. They all seemed very happy and excited, and Helen Louise was terribly afraid that they would wake up her father and mother. They seemed to be making a great deal of noise.

When they reached the shade of the tree Rose turned to them all and called, "It's my birthday party, so I must choose the games."

"Let's play hide and seek first," honked the automobile.

"No, blind man's buff," trumpeted the elephant from the ark.

"I want to play 'Drop the Handkerchief,'" said Rose. So that settled it.

Helen Louise thought they all looked very queer.

The train had a dreadful time running over the grass, and kept complaining because there was no track. The little rabbit from the ark could beat everybody, but the poor hippopotamus was a sorry sight struggling at a trot after a nimble deer. Soon Helen Louise became so interested in the game that she forgot how funny they looked.

Then a dreadful thing happened. Helen Louise called right out loud, "Run, elephant, run like everything."

When the toys heard that they stopped in amazement and looked at her. Now Helen Louise wanted very much to play, too, so she said, "Please let me come to your party. I wouldn't hurt anybody."

They all looked at each other.

"Whoever heard of a human being at a toy party?" shrieked the train.

"But she has always been very good to us and taken fine care of us," argued Rose.

"She left me out of the ark one cold night, and I nearly froze," moaned the cow.

"I'll promise never to do that again," pleaded Helen Louise.

Then Raggedty Ann said, "She really is a very good little mistress and has given us tea parties. I think we should let her play."

So they all agreed.

Then such fun as they did have. They played all the games that every one could think of. Just at 12 o'clock the toy fairies who watch over all toys brought the best ice cream and little cakes and such good red and white candies.

They all played and reaped until dawn. Then they scampered back to the nursery, where Helen Louise's mother found them fast asleep at 7 o'clock.—Watchman-Examiner.

HOW MARY'S STY GOT WELL

"One day little Mary came to her mother and showed her a sty on her eye. So the mother went to the family doctor and said: 'Doctor, doctor, come quick! Little Mary has a sty on her eye.' So the doctor said, 'I will, but first you must get the nose man to examine her sinuses.'"

"So the mother went to the nose man and said, 'Nose man, nose man, come quick! Little Mary has a sty on her eye.' And the nose man said, 'I will, but first you must see the tonsillectomist.'"

"So the mother went to the tonsillectomist and said, 'Tonsillectomist, tonsillectomist, come quick! Little Mary has a sty on her eye.' And the tonsillectomist said, 'I will, but first you must consult a diagnostician.'"

"So the mother went to the diagnostician and said, 'Diagnostician, diagnostician, come quick! Little Mary has a sty on her eye.' And the diagnostician said, 'I will, but first you must get a blood count.'"

"So the mother went to the blood counter and said, 'Blood counter, blood counter, come quick! Little Mary has a sty on her eye.' And the blood counter said, 'I will, but first you must get a dietitian.'"

"So the mother went to the dietitian and said, 'Dietitian, dietitian, come quick! Little Mary has a sty on her eye.' And the dietitian said, 'I will, but first you must give me \$25.' So the mother gave the dietitian \$25, and this is what happened:

"The dietitian began to study the diet, the blood counter began to count the blood, the diagnostician began to diagnose, the tonsillectomist began to take out the tonsils, the nose man began to work on the sinuses, the oculist began to pinch the sty, and the family doctor began to make periodic calls to see how Mary was doing. So the sty disappeared, and little Mary got well again."—Journal of the American Medical Association.

The Houma and French Mission charge in Louisiana covers a territory 50 miles wide and 65 long and the parishes included have a population of 11,000.

PETER'S STRANGE POTATO

Peter and his brothers John and Jack were on their way home from school when Peter stopped and picked something up.

"Look at that funny potato!" he cried, and showed them something that resembled an elongated potato. He examined it with renewed interest.

"Aw, throw that thing away and come on," said John. "We have all the potatoes we need."

But Peter looked upon his find and refused to throw it away. When he came home he went out into the garden, dug carefully a hole in a corner of it, and put his potato in it, while John and Jack stood nearby and laughed.

"Be sure to grow potatoes for the whole family, Pete," said John teasingly.

The potato thrived, however, in spite of all mockery, and one day his mother came back from the garden with a smile and told Peter to go and take a look at his potato. Peter did so, and soon came back with his face beaming with joy.

"It has started to flower," said he, "and do you know, Mother, it does not at all resemble Daddy's potatoes."

A week later Peter came running to his mother, asking her to come and see the potato-flower. Together they went out into the garden, and Peter pointed silently to the plant.

"Really, Peter, this is the most beautiful dahlia I have ever seen," she said, almost in a whisper. And she bent herself toward the big plant and caressed the big flower with her fingers.

"And then think that I found it on the road," said Peter solemnly.

"But how did you happen to pick it up?" asked his mother, while she counted the beautiful buds on the big plant.

Peter bowed his head in embarrassment, and answered timidly, "I couldn't let it lie so that people would tramp upon it, because it had a little green leaf."—Selected.

LETTING THE CAT OUT OF THE BAG

Nancy Lyndon

In early days it occasionally happened that the farmer who took a sucking pig to market took also, in another bag, a cat, and when the unsuspecting purchaser had paid the price he discovered on reaching home that his bag contained a cat. If, being suspicious, he investigated before taking his bag home, he "let the cat out of the bag." If he did not look into his bag, he made the discovery that he had "bought a pig in a poke." Hence the origin of these two sayings.

"Free a cat" in polite language means to steal a muff. The word cat occurs more often about machinery or around a ship than anywhere else. Cat is the name of a tackle, also of housing ropes, with cat fall, cat head, cat holes and cat's paw indicating certain parts of a ship or its machinery. Cat's meat, catthyme, catnip and cat's foot are the names of herbs; cat's head is an apple; cat silver is a fossil; cat tail is a popular growth for decorative purposes; and who has not been annoyed at the theater by cat-calls?

The Chinese make the claim that they can look into a cat's eyes and tell the time of day; the playfulness of a cat is considered the warning of a storm. When a cat washes his face on the front steps it is supposed that company is coming; if he does so on the back steps undesirable company is expected. A May kitten is said to make a dirty cat. A French writer once declared that only three creatures waste time over their toilets—flies, cats and women. Once upon a time a cat caught a sparrow. "A gentleman," the sparrow observed, "washes before he eats." The cat, feeling the rebuke, let go the bird in order to wash his face, so the story goes, whereupon the bird flew away. Since that day the cat, though one of the neatest of creatures, eats his meal and washes afterward. Exchange.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.
Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

REPORT OF THE EDUCATIONAL COMMISSION

(Continued from First Page)

Editorial Secretary. There is not a more responsible office in the Church than that of the editor of Sunday school literature. The editor of the new Board will have all the work of an editorial nature now done by the three boards to be consolidated. There will hardly be an office comparable to it in the whole Church. This editor will touch life from the cradle to death's door. If not all the departmental secretaries, this editor should be elected by the General Conference just as the Sunday School Editor has been through all the years. He should have the endorsement of the General Conference behind him from the day he starts to work. He draws his salary, under the plan, from the Book Committee, and should be otherwise set apart, at least to the extent of being elected by the General Conference.

The Course of Study for Preachers. The new plan provides for a Commission on the Course of Study to be composed of five bishops, named by the College of Bishops, and four traveling elders (two of whom shall be educators), chosen by the Board of Christian Education. How and when has it come to pass that the College of Bishops could not be classed as "educators" sufficient to lay out a course of study for preachers? Of all the Church the general superintendents should be the best qualified to determine what young preachers need from time to time in their courses. Let the Course of Study remain in the hands of our chief pastors. If anything at all should be done, let the General Board of Education do no more than recommend to the College of Bishops such texts as they desire, but leave the final determination with the general superintendents of the undergraduates.

In the Church at large careful and close study should be given to the report of the Commission and representatives in the General Conference should be advised of the conclusions reached by our people. It is to be expected that the delegates to the General Conference will give patient study to the report before they adopt its recommendations.

MRS. RHODA LEA DEAD

Mrs. Rhoda Lea, mother of Mrs. W. L. Doss, Jr., of New Orleans, died at St. Francisville, La., on Saturday morning, February 22, and was buried in a cemetery near Jackson, La., on the Sunday following her death. She was eighty-three years of age and had been an invalid for the past six years. She died at the home of her daughter, Mrs. Charles L. Munson. She was an aunt of Dr. J. W. Lea, prominent physician of Jackson, La., and interested worker and steward in the Methodist Church there. Mrs. Lea was a consistent member of the Baptist Church. Her son-in-law, Rev. W. L. Doss, Jr., presiding elder of the New Orleans District, writes of her: "She was a most splendid Christian woman." May God graciously comfort the bereaved. They have a sure and radiant hope.

PERSONAL AND OTHER NOTES

Carrollton Avenue Church, New Orleans, expects to raise \$850 on the mission special. Rev. H. L. Johns is the pastor.

The young people have had charge of the mission study course at Becker Church, on the Amory Charge. Rev. L. B. Wimberley is the pastor.

On February 26, Rev. Rolfe Hunt, our pastor at Brandon, Miss., remitted to his Conference treasurer the full amount allotted to his charge on the mission special. Fine!

In sending in subscriptions, Rev. A. J. Davis, of Prentiss, Miss., writes: "Things are moving along very nicely on the Prentiss Charge. We have built a new church at Carson since Conference, and are worshipping in it."

In a letter to the editor, dated March 1, Rev. W. R. Harvell, presiding elder of the Minden District, writes: "Dr. R. H. Wynn will be operated on Tuesday, March 4, at the Tri-State Sanitarium, Shreveport, for chronic appendicitis."

Sending us subscriptions on Feb. 25, Rev. Rolfe Hunt, our pastor at Brandon, Miss., writes: "Our presiding elder, Rev. J. T. Leggett, is in the habit of preaching well, but we think he surpassed himself at Brandon last Sunday."

Rev. Elmer C. Gunn, presiding elder of the Monroe District, visited New Orleans during the past week. He reported that Rev. R. L. Armstrong, who was recently operated on for appendicitis, had done well and would soon be able to resume his duties as pastor at Sterlington and Swartz, La.

In sending a large number of subscriptions, Rev. B. D. Watson, our pastor at Slidell, La., writes: "We have the mission study course in our congregation. We will take the free-will offering Sunday morning. Our work is moving along well and the outlook is bright for a good year."

Mr. Francis S. Harmon of Hattiesburg, Miss., president of the National Council of the Y. M. C. A. of the United States, will be the guest of honor at a "Citizens' Dinner" to be given under the auspices of the State Y. M. C. A. of Louisiana on next Saturday evening at the Jung Hotel, New Orleans.

Rev. A. J. Martin, pastor on the Greensburg (La.) Charge, has led in the organization of two large choirs within the bounds of the charge, one at Greensburg, and the other at Oakland High School. Recently there were 55 in attendance at the choir practice at Greensburg, and 60 at the Oakland High School.

Mrs. V. S. Johnson, 815 Roanoke, Memphis, Tenn., writes that she has the first and third year books of the Conference course, and would like to sell them to anyone interested. The books are in good condition and can be had at a reasonable price. Write to Mrs. Johnson at the above address.

The adult Bible class workers of New Orleans will enjoy a banquet at the Carrollton Avenue

Methodist Church on the evening of March 14, at 6:45. Rev. W. L. Doss, Jr., presiding elder of the New Orleans District; Rev. O. W. Bradley, pastor of Rayne Memorial Church, Mr. W. H. Black and Mr. C. F. Niebergall will be speakers.

From Tampa, Fla., Rev. Carol Varner, our pastor at Tupelo, Miss., wrote us on Feb. 23: "Have been on a short visit down in the 'Sunshine State.' Had the pleasure of hearing Dr. L. M. Broyles, formerly of our Conference, at our Hyde Park Church this a. m., and the honor of preaching for him to-night. This is a great State; Methodism is strong here."

In writing for copies of the Advocate to be used in the campaign to secure subscriptions at Durant, Miss., Brother F. A. Howell, who is adjutant of Camp 398, United Confederate Veterans, reports that Rev. J. J. Baird is doing a great work at Durant, and is growing in favor with the people all the while. Brother Howell writes that he is nearly 90 years of age.

Rev. W. D. Benuett writes: "We have had a fine reception here after our four years at Boyle. Never had a finer reception anywhere, nor a finer response to my efforts of leadership so far than from these good people of Crenshaw and Sledge. We have been hindered some on account of bad weather, but the sunshine is now making up for lost time. I, too, hope to make up some lost time."

Mrs. A. R. Campbell, deau of women of Centenary College, will take a limited party to Europe this summer. She has personally arranged the itinerary to include the utmost of education and pleasure. The tour will have American Express guaranteed service and exclusive courier. It will cover the best of Europe and will be moderate in cost. For particulars address Mrs. A. R. Campbell, Centenary College, Shreveport, La.

Miss Clara Chalmers, principal of the Irene Toland College at Matanzas, Cuba, was a delegate to the recent Cuba Conference. In a letter to her sister, Miss Ruth Chalmers, of our office, she writes that she had a pleasant visit on the train with Bishop Candler, as they were both en-route to the seat of the Conference. She also met Bishop Denny, Mrs. Denny, and their daughter, who were visiting in Havana and went out to Matanzas for a visit.

In the first week of the debating season, beginning in the second week of February, Centenary College of Louisiana won her first two debates, these contests being held with Baylor University and Southwestern Louisiana Institute as opponents. In the debate with Baylor, Mr. Fred Jackson of Homer, and Mrs. W. F. Woodard of Pine Bluff, Ark., represented Centenary, and in the contest with Southwestern, Mr. Grady Reid of Shreveport, and Mr. Keith Pickett of Dallas, Texas, were Centenary's representatives.

Rev. Leon W. Sloan, Louisiana State superintendent of the Anti-Saloon League, announces that Rev. Spurgeon Wingo of Pineville, La., has been employed as field worker for the League. Brother Sloan writes: "It is my hope that pastors and other church leaders will receive Brother Wingo with confidence and give him every possible assistance in carrying out the League's program in Louisiana. Brother Wingo is competent to fill any pulpit in the State, either for a sermon or an informing discussion of our Prohibition laws. He is authorized to solicit and collect funds for the Anti-Saloon League of Louisiana."

The following interesting item appeared in the bulletin of Galloway Memorial Church, Jackson, Miss., for Feb. 23: Dr. G. L. Harrell, Chairman and Dr. B. E. Mitchell, Duane B. Morgan, Mrs. W. H. Watkins, and Mrs. H. R. Shands, Missionary Committee of our great Church, announce that Dr. James Thoroughman, Medical Missionary in the Methodist Hospital, in Soochow, China, has been assigned as our "Minister in the Orient," whose support will only cost the Church \$1500.00 a year. They also announce that Mr. and Mrs. Virgil R. Howie, have accepted Rev. Vaclav Huna-

ty, of Moravska, Ostrava as the new 'Homer Leo Howle Special,' which assignment has just been made by the Board of Missions, at \$700.00 a year."

Miss Araminta Kennard, for many years lady principal of the Port Gibson Female College, Port Gibson, Miss., died on Feb. 23 in Jackson, Miss., at the home of her niece, Mrs. Katie Olden, and was buried at Port Gibson on the following day, with funeral services in the Methodist Church, led by the pastor, Rev. R. H. Clegg, assisted by Rev. Henry G. Hawkins of Natchez, Miss., who for several years as president of the college was associated with Miss Kennard in the work. He writes: "She was a woman of much efficiency, and, in a modest, but large way, exerted a noble influence over many young ladies of Mississippi and Louisiana who came under her tuition and management."

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

Dear Brethren: This is just to remind you of the report that is due to be mailed not later than March 10. You are to use the post card mailed you some days ago. I will appreciate this very much, if you will mail the card to me, answering the questions in full. I thank you.

W. D. HAWKINS,
Missiourary Secretary.

Meridian, Miss.

NORTH MISSISSIPPI CONFERENCE EXECUTIVE COMMITTEE MEETING

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet in the First Methodist Church, Greenwood, Miss., on Tuesday, March 11, at 10 o'clock a. m.

Only applications to the General Board will be considered. If application blanks are needed, write Rev. J. J. Baird, Secy., Durant, Miss., for same.

E. B. SHARP, Chairman.

FROM THE PELICAN PINES

By Dr. S. A. Steel

"Off again; on again; gone again, Flanagan!" You may ride in your "kyars," and auto-busses, and airplanes, but give me the railroad every time. The first time I saw a railroad train it scared me almost to death! When it rolled up I kicked and screamed and tried to get away, but my father held my hand like a vise. The train stopped, the monster engine was quivering and throbbing with repressed power. All at once a cloud of steam burst out. Qulek as a flash, I snatched loose from my father, and took to my heels. I was heading for the near-by woods, but they seemed too far, and I darted under a big pile of lumber stacked up near the station. I crawled under until my progress was stopped by a log on which the lumber was piled; but I was safe. They held the train to get me out. The conductor, the engineer, the train crew, and the passengers all took part in the exciting drama. I was only 8, and small for my age; so nobody could get under there after me. My father sternly commanded me to come out. Nothing doing. My mother begged me to come out. Nothing doing. Somebody offered me candy. In vain. Somebody offered me a half a dollar. Filthy lucre could not lure me. My policy was "safety first," and the more they urged me, the safer I felt.

After several abortive efforts to get me, some one said: "I don't believe he is under there. He got away." They sent a negro man around the lumber pile to see if he could discover me. He

got down on his knees, and said: "Yas, sir. Yonder he is. I see him." A few minutes after I heard the strokes of an ax and became uneasy. My feelings were not relieved by hearing my mother say: "Don't you hurt my child." What were they up to? The bravest soldiers get panicky when a foe comes up behind, and they don't know how many there are. They had gone to the woods, cut down a tall, slender sapling, made a little fork at the end of it; then they poked it under the lumber and got it in the leg of my trousers, twisted it around, and dragged me out! There was a wild hurrah from the crowd. The big engineer seized me and threw me on his shoulder. I promptly bit his ear, so he dropped me, and seizing me by my two hands and feet, just as he would have taken a pig, he took me to the train, and clucked me in a seat. A man sat in the seat next to the aisle to keep me in; the passengers piled on; the engineer blew a dozen extra toots to celebrate his victory, and we moved on. But it was a mile or more before I quit dodging the telegraph poles along the way. You have to break in wild colts.

No, sir, they have not invented anything better for safe and comfortable travel than the railroad. This time I went to Minden, one of the prettiest little cities in Louisiana. It has about 8,000 popu-

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

lation, and is a town of beautiful homes. Dr. and Mrs. Wynn treated me with gracious hospitality, and I greatly enjoyed their fellowship. The day was ideal; the congregation fine; and the offering generous. I saw the wolf lick his lean jaws, growl out his disappointment, and go off in the sticks. I am sending Knickerbocker word to put up his gun. He can't hit me. The Yankees tried that 70 years ago. They sent a gunboat along the Mississippi River, and shelled the woods for twelve hours, throwing a ton of lead and iron over in the swamps, all for me. But here I am, and don't intend to be shot by a presiding elder, even such a one as old Knick!

The Pioneers still behave splendidly before an audience. Old Themistocles was so stirred by the fame of Miltiades, that he exclaimed: "The trophies of Miltiades will not let me sleep!" The story of the Pioneers quickens, inspires, and animates our ranks with courage still. Dr. Garber is doing a fine service with his papers, carried by a number of our church journals, which he styles: "The Romance of Methodism." I greatly enjoyed my trip to Minden. May heaven's blessings descend on that vineyard of the Lord.

Mansfield, La.

INDIAN CHILDREN

By Frances L. Gerdine

The 355,000 Indians, who are wards of our government, represent 200 tribes, speaking 58 languages and 250 dialects. So it follows that no two tribes are much alike in customs and traditions, and that few are a very little alike. This is not understood in Washington, for when some emergency arises concerning one of the tribes, regulations are passed with that tribe in view, but which blanket all tribes. A great deal of confusion has arisen, with resultant inefficiency.

All Indians have some traits in common: Hospitality, which means giving until there is nothing left; irresponsibility, which is expressed in taking the family to some tribal ceremony, or to a berry-picking ground, leaving the garden, the cow and chickens with no one in charge; and a respect for the aged which handicaps the progress of the youngest generation. But they are intensely devout, they are devoted to their families and do not deserve the charge that they are dishonest, sullen, and lazy. They are called dishonest because their lives have always been communal; that which is theirs is common property. If they take, they also give. They are charged with being sullen because they have little to say, which, after all, is a great virtue. They are charged with being lazy, because, being untrained, they do not do the work which calls for skill.

Some tribes have reached a high degree of civilization and culture, among them the Dakotas. The children are well trained; they are dressed well; seeing a respectable standard set for them, they are thus disposed to hold themselves worthy. They are given personal possessions, and duties, to develop a sense of responsibility. They are instructed at home in all the things needful to them in their station in life. Not all tribes have reached so high a degree of civilization, but in all the love of family predominates, and children are guarded so closely that an Indian girl is not permitted to play with boys after she has reached the age of ten. From this environment she goes to a government or mission school where conditions are as unlike those at her home as possible for them to be.

The language is strange; some come from such primitive homes that a bundle of skins on a ground floor provided the bed; some have known such poverty that they followed a tribal custom of secreting on their persons something from one meal for the next; they have not known sheets, bathtubs nor clocks. They do not understand, and the tragedy lies in the fact that they are also misunderstood. The text-books are not always adapted to their understanding or needs. There was the big Sioux pupil, man size, studying from a text-book entitled, "Easy Steps for Little Feet." They have never had money to spend, and consequently do not know what to do with it when they have it. Reaching the age of so-called discretion, they are turned out from the schools, and then what?

They cannot return to the blanket, which would be the result if they returned to their parents' home. They must become self-supporting, particularly needful for the girl because, should she become a burden on the family, she is married off, willy-nilly, to a man of her father's choice. There is no work in the Indian village, so the boys and girls go to the city, where, because of their trustful nature, and the lower classes with which sometimes they are thrown because those of the higher classes refuse to have anything to do with them, they become the prey of the dishonest and unscrupulous people.

The great need for these young people is vocational training. To this end the Y. W. C. A. is directing its energies on behalf of the Indian girl.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. FRANK (MOLLIE) BROWN

Resolutions from the Haynesville, La., Auxiliary:

"To know her was to love her." We are impressed with the truth of this statement because it was so true of her as in remembrance we write the following resolutions:

Whereas, it was God's will to remove from our midst our beloved friend and co-worker, Mrs. Mollie Brown, and thus making our loss heaven's gain, be it resolved,

First—That we bow in humble submission to His will, thanking Him for the beautiful life and wonderful influence of her sweet companionship;

Second—That the W. M. S. of the Methodist Church has lost one of its most devoted members, always showing the greatest interest in the work of the Society, even though the last two years of her life were spent as an invalid;

Third—That we sorrow in her going away but are inspired by her example to strive harder to do the Master's bidding, so when the summons comes we, too, shall be ready to answer the call of Him and receive the reward He has in store for those who are faithful;

Fourth—That we sympathize with the devoted children and brother who were constantly at her bedside, and other members of her family, and wish for them that comfort which only God can give;

Fifth—That these resolutions be spread upon the minutes of our Auxiliary and that copies be sent to the Haynesville News and the New Orleans Christian Advocate, and to the members of the bereaved family.

MRS. A. B. MOORE.

MRS. C. J. DAYE.

MRS. S. J. BEENE.

MRS. W. B. EUBANKS passed away on Feb. 17, 1930, at the home of her son, F. L. Eubanks, near Shannon, Miss., after a lingering illness of some months. She had made her home with this son and family for the past four years. She was born in Alabama, July 15, 1852. She died in her 78th year. Her maiden name was Pope. The family came to Mississippi when she was 14 years old. She professed faith in Christ and joined the M. E. Church, South, at 15 years of age. She married W. B. Eubanks near Troy, in Pontotoc County, and lived there most of her life. She was the mother of nine children—four sons and five daughters: W. A. Eubanks, of Shannon; F. L. Eubanks, with whom she made her home at the time of her death; J. A. and P. M. Eubanks; also five daughters, two that had died and three who survive the mother: Mrs. L. B. Steward, Mrs. C. M. Perden, and Mrs. M. L. Jackson, with one sister, Mrs. J. E. Watts, of Ruleville, Miss., a Baptist minister's widow; two brothers living: Jeff Pope and Andrew Pope, with a host of grandchildren and kindred. She had lived a beautiful Christian life. She continued to attend church so long as she was able to be up. She loved the gospel. She was greatly loved by her family and all those who knew her longest seemed to prize her Christian qualities most. Her loved ones will never question her peace with God and we feel sure her good life will be shown in the grandchildren who loved her so dearly; all feel a mother in Israel has gone home to rest.

W. M. YOUNG, Pastor.

Brother FRUIT BYRD was born in George County, Miss., sixty-two years ago. His boyhood days were spent about the farm. At the age of fourteen he gave his heart to God and united with the Church. Being on the farm and making contact with the birds and flowers, his whole nature was softened and he saw God in the clouds and rain. He knew what hard work was and his small hands lent themselves to the work of the farm in an energetic sort of way. His education was that of the country school, but the great impressions of his life were gained at the knee of devout parents who, like Enoch of old, walked and talked with God. Early in life he led the wonderful little woman, who stood by him to the last, into the presence of the Nazarene and there they gave to each other their hearts and their all to the end of time. Theirs was a sweet life. There was that constant faith and trust and in the last days when the Lord called she was constantly at his side. Fruit Byrd was at all times a gentleman and a Christian. His work in the church and Sunday school was a great contribution and his home was ever open to the preachers. As a citizen he was a model and his com-

munity will feel his passing. He was universally loved and respected. His great faith and deep convictions caused him to speak with a marked frankness. He left us Saturday night, February 8, and the next day we laid him to rest in the local cemetery, near where great trees grow and shade the ground while the wind whispers things we do not understand. His was a fight for life. He had gone to New Orleans and Gulfport and other places to secure the services of great doctors. His own children gave of their blood in transfusions in the vain effort to save him, but God needed him. He leaves a dear wife and several children and grandchildren, besides a host of friends to mourn his passing. We miss him. Rev. Hugh Castle and our Baptist brother, both of Lucedale, assisted the pastor, Rev. W. B. Hollingsworth, in the last sad rites.

W. B. HOLLINGSWORTH,

Pastor.

MRS. LUCY BOSWELL TROTTER

The subject of this sketch was born seventy-two years ago at Macon, Tenn., and died January 26, 1930, at the old home near Sardis, Miss., where she reared her large family. She was the daughter of Rev. and Mrs. T. L. Boswell. Her father was an honored minister of the M. E. Church, South, in Tennessee and Mississippi for many years. She was a sister of the late John W. Boswell, of the North Mississippi Conference.

She was married to J. R. Trotter in Macon, Tenn., on February 26, 1876, and of that union fourteen children were born, twelve of whom are living, seven boys and five girls. In addition to her own children she reared several orphans. There are thirty living grandchildren and two dead. There is one great-grandchild. Her beloved husband preceded her to the grave some several years ago.

She was born in a Methodist parsonage and her home was always a devout Christian one, and a very loyal one to the Church she loved so much. It was always a pleasure to be in her home and enjoy its hospitality and breathe its atmosphere which was so charged with Christian love. No one had to be told that it was a Christian home; that could be readily seen by many visible evidences. The literature, the conversation, the pictures on the wall and the flowers which always adorned the home, all seemed to testify to that fact.

Sister Trotter loved the beautiful. She spent lots of time among her flowers and appreciated them so much. Her love for flowers and the many other beautiful things of nature helped to keep her young in bodily appearance and in spirit as long as she lived. Her body weakened and finally died but she never grew old in mind and spirit. She was always cheerful, and her kindness was a great asset to her home, to her Church and to the community in a general way.

She was an old-time mother as it relates to love and devotion to her children and home, but she was ever modern in her culture and in keeping abreast of the times in thought and literature. She had no patience with modern thought aside from Christian religion. She was ambitious for her

children, and appreciated their business successes, but she was interested in their spiritual welfare first of all.

Her funeral was conducted by her pastor, the Rev. W. M. Jones, and the writer, in Davis Chapel Church, where she has constantly worshiped for fifty years or more. Though the weather was cold and dreary a great throng of people were there to mourn the going of one of God's noble women. A great woman has lived and wrought well and her influence is still with us.

WISTER D. BENNETT.

IN MEMORY OF REV. R. M. EVANS

The battle is fought, the victory won,
God's weary veteran is now at rest.
He has heard the Master's words:

"Well done,

Enter thou in the home of the blest."

He was faithful to the Church he loved,
To the Savior he was always true.
He lived to make this world better
By the good deeds he could do.

In his manner he was gentle and kind,
With a loving and tender heart.
Such was his wonderful talent
His home was adorned with works of art.

A devoted husband, father and friend,
A man in whom there was no guile.
We shall miss him as the days go by
But hope to meet him after a while.

Yes, in that happy home above,
When all tears are wiped away,
May we clasp his friendly hand
When all the mists have rolled away.

MRS. L. M. LIPSCOMB.

Greenville, Miss.

RESOLUTIONS

Whereas God in his infinite wisdom has seen fit on January 19th to take unto himself our friend and brother, A. Y. Tillinghast; and whereas, we are deeply grieved by the death of our brother; therefore be it resolved:

1. That our church has suffered a great loss in the going of this faithful servant of God.

2. That the community has lost a citizen who has proven himself faithful to every trust, and one whose strength and purpose of character formed a bulwark for righteousness.

3. That in his death we have suffered a great personal loss in being deprived of his friendship and counsel.

4. Be it further resolved, that we express our sympathy to the bereaved family in their sorrow.

5. That a copy of these resolutions be spread on the minutes of this conference, a copy mailed to the family of the deceased, and a copy sent to the New Orleans Christian Advocate for publication.

W. F. ROBERTS, Pastor.

O. R. JARRATT, Steward.

LLOYD E. WALKER,

Secty. Quar. Conf.

MOSBY'S 1930 GARDEN GUIDE

Your copy of this new book is waiting for your name and address. Furthermore, if you mention this paper we will send you free a packet of Tomato Seed.

JOHN MOSBY SEED COMPANY

Memphis, Tenn.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee



A hymnal program in the morning, old favorites at sundown, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church.

Automatically Played by Hand-Recorded Reproducing Rolls

Press a button and the Chimes begin to play. Or, set the dial of a clock today and tomorrow at the desired hour a program of Chimes music fills the air! The Voice of the Church—the Memorial Sublime.

Price, \$4.75 and up. Full details on request.
J. C. DEAGAN, Inc., 150 Deagan Building, Chicago

BIG PROFITS For Your Church Organization

GOTTSCALK'S
METAL SPONGE

"The Modern Dish Cloth"

WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. W. LEHIGH AND MASCHER STREETS PHILA.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

ZONE FOUR, JACKSON DISTRICT

The fourth zone of the Jackson District of the Woman's Missionary Society held an all-day meeting in November at the Methodist Church, Carter, Miss. Mrs. J. R. Anderson, zone chairman, called the meeting to order by singing hymn, "Onward Christian Soldiers." Sentence prayers were closed by Mrs. Shattuck. Mrs. Maggie Phillips conducted the morning devotional after which she asked Mrs. Geo. Thompson to pray.

The minutes of the last meeting were read and approved. The roll call showed that 8 auxiliaries were represented: Benton, Carter, Yazoo City, Satartia, Eden, Mechanicsburg, Phoenix, and Beutonia. A most cordial welcome was extended on behalf of the Carter ladies by Miss Hazel Thompson. Response by Mrs. Geo. Thompson of Yazoo City.

Mrs. J. W. Woolwine, of Yazoo City, gave a review of an interesting book, "Roads to the City of God." A very beautiful solo was rendered by Miss Lizzie Hoover. A debate on, "Why I belong to the Missionary Society and why I do not," was given by Mrs. Evie Posey and Mrs. Armstrong. Each auxiliary made an excellent report

totaling for the zone 197 members; raised \$3,927, an average of \$19.93 per member. The undirected pledge was raised over last year and paid in full. Satartia more than doubled her pledge. Each member of Deasonville auxiliary takes the Voice and four are provided for the church. The morning session was then dismissed by singing hymn, "Have Thine Own Way." Prayer by Mrs. Shattuck.

A delicious plate lunch was served in Mrs. R. D. Hines' home and was enjoyed by all.

The afternoon session began by singing hymn, "Take Time to be Holy." Mrs. Geo. Thompson conducted the devotional and made a very inspiring talk, using the 103rd Psalm. Mrs. Allen, of Benton, talked most interestingly on "Stewardship of Personality." Mrs. Shattuck urged each member to subscribe for the Voice.

Then followed the election of zone officers for the coming year. Miss Mary Ella Frizzell was elected zone chairman, and Mrs. R. D. Hines secretary.

Mrs. Anderson is worthy of high praise as zone chairman. Her leadership, though accepted with timidity, is marked with ability and efficiency. Her loving spirit and exuberant nature won the esteem and co-operation of all the members.

The members are confident that the work of the zone will continue to go forward in the hands of Miss Frizzell, who is an efficient leader, devout in character and persistent in the work of the church.

Mrs. Simpson asked for a copy of the minutes to be sent to the N. O. Christian Advocate.

Mrs. S. E. Newman made a short talk thanking the ladies of Carter for their hospitality.

The next meeting will be entertained at Satartia.

The meeting was dismissed with prayer by Mrs. Phillips.

MRS. FRAZIER,
Secretary.

BATON ROUGE DISTRICT ZONE MEETING

The Woman's Missionary Societies of the Baton Rouge District, zone number two, held a meeting Feb. 12, 1930, in Donaldsonville, La., at Donaldsonville's special request.

The meeting, under the able leadership of Mrs. A. M. Wynne, was splendid in every particular. It proved a joy and an inspiration to each member present, sending all home to their societies filled with a message of help and encouragement. Surely such meetings should be well attended.

The auxiliaries sending delegates were: Baton Rouge First Church, 21; Keener Memorial, 9; Istrouma, 4; Slaughter, 1; Zachary, 5; Donaldsonville, 12; Plaquemine, 10; Visitors, 5; Total, 67.

The collection amounted to \$9.48, which was sent to the proper officer.

The following well planned program was given. Each number showed

careful preparation, and proved full of information and inspiration.

Program

Song—O Zion, Haste.

Prayer—Rev. A. R. Hoffpauir.
Roll Call.

Devotional — Ephesians, 1:4, 15, —

Mrs. J. Ingram Law.

Our Louisiana Institutions — Mrs. Woolfolk.

Special Music—Solo, Mrs. Vega.

The Value of Missions—Mrs. Hooker Williams.

Noon—Lunch.

Song—Jesus Calls Us.

Offering.

Demonstration of a Model Business Meeting of a Missionary Society—Officers of Baton Rouge First Church Auxiliary.

Value of the Work—Mrs. D. B. Carre.

Work of the District—Mrs. E. W. Chaney.

The devotional set forth, among other facts, that God has a great purpose in our lives in helping to consummate his plan for the salvation of man. Human agency, both national and individual, is needed and used. To comply with God's requirements of salvation man must render obedience. One must give God his talents and line up with God's purpose for his life. Surely such service brings its reward here and hereafter. Mrs. Law, of Slaughter, followed closely her subject, "Purposes of God and Obedience to God."

Mrs. Woolfolk, of Baton Rouge, gave a most interesting review of our three Louisiana institutions, St. Mark's Hall, in New Orleans, French Mission, in Houma, and Jubilee Inn, Shreveport. She told of the early life of these institutions, their present condition, needs, and works. After such a message each society should gladly lend its continued and hearty support to these well worth-while enterprises.

A lovely solo was beautifully rendered by Mrs. Vega, of Donaldsonville. How wonderful to have, and be willing to use a fine voice in songs of praise to God! A talent such as this brings joy to all.

In her subject, "The Value of Missions," Mrs. Williams, of Baton Rouge, opened up new vistas. She ably pointed out facts to prove that this great undertaking is worthy of our best time and efforts. By becoming familiar with the names and lives of our mission workers we become deeply interested in their personal welfare, and in the success of their work.

The officers of Baton Rouge, First Church, came prepared to give a model business meeting for a missionary society, and they put it on in fine manner. Each department gave a detailed report of its work for the month. We saw clearly how necessary it is to have these business meetings. Record of the goal, efforts, and the result can thus be obtained.

Last, but by no means least, came a splendid, helpful talk by Mrs. Carre, on the "Value of the Work." As she in her clear, positive manner touched on the many points of value that the work has for each life, one felt that indeed one could use even his one talent to further the Master's work. Very helpfully she named some of our

IF YOU HAD A NECK
AS LONG AS THIS
FELLOW AND HAD



SORE THROAT

ALL
THE
WAY
DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT
38c and 60c. Hospital Size \$1.00
ALL DRUGGISTS

"talents"—they proved to be those powers which enable us to help others on life's highway. Simple, some of them are, and possessed by each of us. Surely God has put into every life some way to serve him. How we should strive to find this gift of ours and help others with it!

During the meeting Mrs. Carre reported the serious illness of the father of one of our workers, and requested that special prayer be made in his behalf at this time. Therefore, a moment of silent prayer was held, closed by Mrs. Carre.

A published letter from Mrs. Sims, relative to Voice subscriptions, was read. This was followed by a request for a report from each auxiliary present as to its success in securing subscriptions. 124 were reported up to date. The Baton Rouge agent said their goal was a "Voice in every Methodist home."

(Continued on Page 15)

NERVOUS SUFFERING

Lady Says She Took Cardui,
Felt Better In a Few
Weeks, and Steadily
Gained Health.

Moscow, Ohio.—"I had been in awful, bad health for months and months," says Mrs. Cynthia Staton, of this place. "My nerves were 'all to pieces,' and I was all run-down. My back hurt all the time, and I had to drag myself around the house. My legs ached and I worried all the time. I could not stand the least noise. The least little thing upset me.

"One day, I read a Ladies Birth-day Almanac that my husband brought home, and I thought I would try the medicine I read about in it—Cardui.

"I began taking Cardui, and in a few weeks I felt myself getting much better. I took it for several months, as I was steadily gaining in health. When I finished taking Cardui, I felt fine.

"Since that time, thirty years ago, I have taken Cardui several times when I needed a tonic to help build me up, and it has always helped me. I give it to my daughters and I have recommended it to others. I think it is a fine medicine."

Great numbers of women, of all ages, have written to tell how they have been helped back to good health by taking Cardui.

Take
CARDUI
OF USE BY WOMEN

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE.

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

W.F. GRAY'S
GENUINE
OINTMENT
PRICE 25c

Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

Sunday School

LOUISIANA CONFERENCE

Rev. Ashley T. Law, Cotton Valley, La., writes: "Brother Harvell tells me that you are going to hold a sub-district Sunday school institute here at Cotton Valley, March 9, at 2:30 p. m. We will be glad to have you with us and trust you can come on train reaching here at 9 a. m., and preach for us and have dinner here at the parsonage. I hope the weather will be good and that all parts of the district will be well represented at the institute."

Sunday, February 23, we held a sub-district Sunday school institute at Rochelle at 2:30 p. m., having the following pastors with us: Revs. J. J. Rasmussen, J. T. Harris, and R. H. Bamberg. The pastor at Winfield, Rev. C. C. Wier, sent his regrets at not being able to be present. We missed the pastor at Selma, but his three representatives made a good report. The Jena delegation was absent due to reconstruction of roads. The institute will hold its next meeting at Trout, Sunday, March 30, at 2:30 p. m. with Rev. J. J. Rasmussen as chairman. Mrs. W. W. Holmes, Conference elementary superintendent of elementary work, was present and rendered valuable service at this institute. The writer spent Sunday morning with the congregation at Olla, which is near Rochelle, and is perhaps the most promising town between Alexandria and Monroe. We have a small, but faithful group of Methodists at this place. Our superintendent is Mr. J. L. Love, postmaster at Olla. The pastor, Rev. R. H. Bamberg, gave us a cordial welcome, including hospitality at the parsonage at noon.

Dr. H. T. Carley, presiding elder of the Shreveport District, and Mr. R. H. Nelson, district secretary, have planned a district-wide meeting of pastors and superintendents at noon luncheon, Monday, March 3. Many district items, including plans for the observance of Sunday School Day,

Missionary Day, Training Work, etc., will be taken up. The district secretary writes: "Have just had a few minutes with Dr. Carley and he has already set Monday, March 3, for his preachers' meeting, and I am hoping that you can be with us on this date; will do my best to have us a good joint meeting, and will put forth every effort possible to get all the superintendents in."

The new "Year Book" of the General Sunday School Council, giving the minutes of the twenty-first annual session, is before us. All parties concerned in getting out this issue are to be congratulated, including the printers, who are located in Alexandria.

Among the recent visitors in our office were: Mrs. J. T. McKinnon, teacher of the young peoples' class at White Chapel; Mr. Lueback of Monroe, state worker for the American Sunday School Union, and Rev. B. C. Taylor, Conference superintendent of adolescent work, who was here in interest of his program for the State-Wide Conference. He had a conference with several members of the Conference Staff including his associate in this adolescent work, Mr. Charles N. White.

Dr. G. L. Morelock of Nashville has been secured to teach the course on Stewardship at First Church, Monroe, and Dr. R. E. Dickenson of S. M. U. has been secured to teach a course in the Crowley Standard Training School, "Teachings of Jesus." Both of these instructors have been in our Conference in former schools.

Mr. H. P. Wall, Sunday school superintendent at Epworth, New Orleans, and district superintendent of adult work, gives us the following interesting Sunday school items: "At our luncheon last Thursday noon, which was splendidly attended, there being over thirty present, definite plans were made for our first gathering of adult workers. The first meeting will be held at the Carrollton Avenue Church on Friday, March 14, at 6:45 p. m. The women's class will serve the dinner. Unusual enthusiasm is being displayed by the leaders in all the churches; especially are we having one hundred per cent co-operation on the part of the pastors. It would be a pleasure to us to have you with us that night and speak, say about five minutes. We hope it will be a great day for the adult Bible classes of the city and vicinity."

Mr. J. H. Carter, chairman of the Conference Board, writes: "Thanks for the sample of Sunday School Day Program. - I intend to study it just as soon as possible. Yours for a successful observance of the day."

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE

It was the superintendent's good fortune to spend Sunday with Brother Beasley at Scooba. It has been some time since I have had the pleasure of being with these good people and many changes have taken place. They have a most comfortable parsonage and their church can house a "D" type Sunday school; with a little change they can do some "C" type work. We met with the workers in



the afternoon and enjoyed their forward looking attitudes. They not only have their own children and young people to look after, but they also have the young people of the Junior College. This lays a heavy responsibility upon this church which they are gladly getting under. Brother Beasley is in good favor with his folks and is starting a good year's work. We trust that the year will be a great one in every respect for this charge. We were privileged to be with the workers of the Glendale Sunday school Tuesday night. We had a good meeting and presented the Program of Work "C" type. We trust that they will adopt this program and begin work on it. They have a building well equipped to care for "C" type work and with a little more organization they could make an excellent beginning. This is a working group. They have built from the group up and deserve the commendations of us all. We trust they will continue to improve themselves and make good so that their children and young people coming up through their Sunday school will make fine church members and active workers in the kingdom.

We are approaching the end of the campaign of evangelism in the Sunday school. We do not seem to have sent out as much evangelistic literature this year as we did last year. The new leaflets on evangelism are much better than any we had in print. It would be worth much to any group of workers to come together and study these leaflets. It would hearten them for their task and it would also give them confidence to go ahead and dare great things for God. Every department above the Primary has definite tasks and the literature is written so that each department will be given special help. It is well to preserve all of this so that the same plan may be used again.

We trust that no church will fail to have a class in training for church membership. It means a great deal to young persons to receive definite instruction before they unite with the church. It makes church mem-

New Spring Suits

Now Ready in

HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

bership mean more. It brings the preacher closer to the children and makes a closer contact with the home after he has had the pleasure and privilege of instructing the children in classes. We sometimes feel that church membership is entirely too cheap and meaningless to the average member of the church. To offset this a class in preparation for church membership will greatly help. We will be closing out the Vicksburg Standard Training School when this appears. We desire the prayers of those who pray in behalf of the training program. You can render a large service by supporting these efforts with your faith and prayers. We must render a large service in this field in order for the church to meet its obligations to the community. It must be a spiritual service; this is where your prayers will help.

The Sunday School Day programs are being ordered. They are being sent to the pastors of the charges. If they do not tell you about them ask for them. If they do not reach you write to us and we will see that you get them. You still have ample time. If you observe Easter Sunday in such a way that it eliminates Sunday School Day, observe Sunday School Day as soon after Easter as you can.

Read the articles in the Sunday School Magazine; I would like to call special attention to two articles, "The Teacher's Use of the Bible," by Bishop McDowell, and "The Bible in the New Graded Lessons," by Miss Moxcey. I trust all Sunday school workers will read these two articles. If you do not get the Magazine regularly please borrow one and read these. Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 58-J.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Perfumes, School Books



PARKER'S HAIR BALM

Removes Dandruff - Stops Hair Falling - Restores Color and Beauty to Gray and Faded Hair - 60c. and \$1.00 at Druggists. Hixcox Chem. Wks. Patchogue, N. Y.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The International Convention of Religious Education is to meet in Toronto, Canada, June 23-29. If any of our people desire to attend it will be well to write Mr. A. L. Dietrich, 810 Broadway, Nashville, Tenn., for rates and other information of interest.

The Greenwood District Extension Standard Training School will have seventeen instructors and is so arranged that a school will be in reach of every officer and teacher in the district. The date of the school is April 6-11, beginning Sunday, 3 p. m., and continuing through Friday, the 11th. We are hoping to issue not less than two hundred units of credit. The Rev. L. P. Wasson, P. E., is deeply interested in the project as well as his pastors. We are doing a lot of praying and hard work that the parents, teachers, and officers may be moved to attend this school that they may be the better prepared to lead the children in the way of Christ-like living. The subject of religious education is not primarily the Bible or other literature, but the Bible is a means of knowing God, our loving heavenly Father, Jesus Christ, our Savior, and the Holy Spirit, God with us and God in us. "This is life eternal, that we might know thee, the only true God and Jesus Christ, whom thou hast sent." Yes, to know God, is the purpose of these schools. A few teachers are critical toward the literature of our Church, the children would be better off if they could see more of Christ in these teachers, that is the trouble. We are trying to answer all criticisms of our friends by doing better and more work, by exemplifying the spirit of Christ more fully. It is a temptation to answer these critics of our teachers by giving them as good as they send. If what they say is untrue, why worry?

The Conference school to be held at Grenada, June 9-14, promises to be the best we have yet had. We should have about twenty of the preacher's wives to take the course in the Administration of the Nursery Department. This is the place where most good can be done with the greatest pleasure in the doing of the work. Everybody loves a baby, but not all of us know what to do with them. We may learn some things that will be of help to young mothers. A school has been scheduled for Macon, June 15-20; for Corinth, July 6-11; Sardis District Extension School, July, 13-18. Other places have signified the hope of having a school. The time is passing, let us get ready.

Mrs. George Baker of Cruger was the first to order S. S. Day programs and is apt to be the first to observe the day as she proposes to get ready by the last Sunday in March. This is wise. The schools that do this will get ahead of the school commencements and other things that hinder. The programs are excellent; send for yours and have the day observed in a way that will draw the people to the Church and to Christ. Read these figures and determine to make them different: Last year the North Arkansas Conference contributed in round numbers, \$5500; the Memphis Conference, \$5000; the Alabama, \$3000; the Mississippi, \$2034; the North Mississippi, \$1441. Did you know that 36 charges failed to observe the day? Only three weak charges in the Memphis Conference failed to report. If a man wants to do this he can, if he makes an effort. We are planning to hold twice the number of training schools that we held last year; besides this, we must have the services of an elementary superintendent for the months of June, July, and August. Brother, if you love the children, show your love by your deeds. Order the programs and get through with this so you can do something else.

CHRISTMAS IN JAPAN

Each Christmas shows that the Japanese people are more and more turning Christian. They may not fully understand the Christian doctrines. They may not have the Christian spirit like the people of Christian countries. But this much is certain—that we have come more and more to take the point of view of Christmas. Our conceptions regarding our various customs, especially our views of legalized vice and the habit of drinking, have been greatly influenced by the views of Christians, thanks to the untiring efforts of the Christian missionaries in this country.

Ten years ago our Japanese people scarcely celebrated Christmas. But to-day there are many shops on the

Ginza dealing in Christmas toys and decorations. Our children await Christmas day with the same eagerness with which the children of Europe and America look for Santa Claus. In fact, Christmas becomes one of the national holidays of the country, although it is not recognized as such by the government.

Christianity can be regarded as a sort of middle ground between Shintoism and Buddhism in that it is free from the fatuous optimism of our ancient Shinto religion and the soul-horrifying pessimism of our imported Hindu religion. We have reason to believe that had our ancestors not imported Buddhism from continental Asia, our primitive Shinto religion would have taken a line of development which would have led to a religion sober and helpful like Christianity. The seed of our own civilization was of the same kind as that of Western civilization. This largely explains why our Japanese people are turning Christian every year, even though the number of church-goers may not have increased appreciably. The influence of Christianity in our country should not be measured by the number of church-goers but by the degree in which our thinking has been altered by Christian faith and morals. —The Japan Times.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round
Aberdeen, Q. C., Mar. 5, p.m.; preaching, Apr. 13, a.m.
Amory Ct., at Tranquil, preaching, Mar. 6, a.m.; Q. C., afternoon.
Amory, preaching, Feb. 16, a.m.; Q. C., Mar. 6, p.m.
Smithville, at Antioch, preaching, Mar. 7, a.m.; Q. C., afternoon.
Greenwood Springs, at Quincy, preaching, Mar. 8, a.m.; Q. C., afternoon.
Prairie and Strong, at Hamilton, preaching, Mar. 9, a.m.; Q. C., afternoon.
Okolona, preaching and Q. C., Mar. 9, p.m.
Tremont, at Hardin's Chapel, preaching, Mar. 11, a.m.; Q. C., afternoon.
Buena Vista, at Ebenezer, preaching, Mar. 12, a.m.; Q. C., afternoon.
Houston, Q. C., Mar. 12, p.m.; preaching, Apr. 13, p.m.
Verona, at Plantersville, preaching, Mar. 14; Q. C., afternoon.
Tupelo, Q. C., Mar. 11, p.m.; preaching, Mar. 30, p.m.
Algoma, at Ebenezer, preaching, Mar. 16; Q. C., afternoon.
Pontotoc, preaching and Q. C., Mar. 16, p.m.
Shannon, at Brewer, preaching, Mar. 18, a.m.; Q. C., afternoon.
Houlka, at Van Vleet, preaching, Mar. 19, a.m.; Q. C., afternoon.
Calhoun City, Q. C., Mar. 19, p.m.; preaching, Mar. 23, p.m.
Derma, at Derma, preaching, Mar. 20, a.m.; Q. C., afternoon.
Pittsboro, at Raper's Chapel, preaching, Mar. 21, a.m.; Q. C., afternoon.
Bellefontaine, at Walthal, preaching, Mar. 22 and 23; Q. C., Mar. 22.
Vardaman, at Thorne, preaching, Mar. 25, a.m.; Q. C., afternoon.
Toccopola, at Midway, preaching, Mar. 26, a.m.; Q. C., afternoon.
Randolph, at Randolph, preaching, Mar. 27, a.m.; Q. C., afternoon.
Salem and Friendship, at Friendship, preaching, Mar. 28, a.m.; Q. C., afternoon.
Fulton, at Fulton, preaching, Mar. 30, a.m.; Q. C., afternoon.
Mathiston and Mahen, at Mahen, preaching, Apr. 6, a.m.; Q. C., afternoon.
Eupora, at Eupora, preaching, Apr. 6, p.m.; Q. C., Apr. 7, a.m.
Nettleton, at Shiloh, preaching, Apr.

CHURCH HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

9, a.m.; Q. C., afternoon.
Woodland, at Palestine, preaching, Apr. 11, a.m.; Q. C., afternoon.
District Conference at Aberdeen, Apr. 23.

E. NASH BROYLES, P. E.

Columbus Dist.—Second Round.
(In Part)

Caledonia ct., at Steens, preaching and Q. C., Mar. 8, a.m.
West Point, preaching, Feb. 16; Q. C., Mar. 12, p.m.
Ackerman, preaching, Feb. 9; Q. C., Mar. 14, p.m.
Artesia and S., at Shaeffers, preaching and Q. C., Mar. 16, a.m.
Crawford and M., at Mayhew, preaching and Q. C., Mar. 16, p.m.
Macon ct., at Center Point, preaching and Q. C., Mar. 23, a.m.
Shuqualak ct., at Shuqualak, preaching and Q. C., Mar. 23, p.m.
Columbus, First Church, preaching, Feb. 23; Q. C., Mar. 26, p.m.
Starkville, preaching, Mar. 2; Q. C., Mar. 28, p.m.
Longview and S., at Smyrna, preaching and Q. C., Mar. 29, a.m.
Weir and McCool, at Weir, preaching and Q. C., Mar. 30, a.m.

W. N. DUNCAN, P. E.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—In successful operation since 1893—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

RED EYES Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

NATURE'S WAY TO HEALTH

HIGH BLOOD PRESSURE, indigestion and Rheumatism inexpensively overcome without drugs. Send name and address for full particulars. **Corum Chemical Co., Dept. 87, Laurel Miss.**

EXHIBITION AND SPECIMEN DAHLIAS
Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

INDIGESTION GOES—QUICKLY, PLEASANTLY.

When you begin to suffer from heartburn, gas or indigestion, it's usually the fault of too much acid in your stomach. The best way—the quickest way—to stop your trouble is with Phillips Milk of Magnesia. A spoonful in water neutralizes many times its volume in stomach acids—and does it instantly. The symptoms disappear in five minutes.

You will never use crude methods when you know Phillips Milk of Magnesia. And you will never allow yourself to suffer from over-acidity again. It is the standard anti-acid with doctors and has been for over fifty years.

Your drug store has Phillips Milk of Magnesia, in generous 25c and 50c bottles. Full directions for its many uses in every package. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875.—Adv.

GALL STONE SUFFERERS

Out of gratitude for relief, after years of awful suffering from Gas Spells, Colic Attacks, Indigestion, Pain in Pit of Stomach, Soreness in Right Side—G-A-L-S-T-O-N-E-S, I will tell anyone who sends a self-addressed, stamped envelope how to obtain the same help at home. I have nothing to sell. Address Mrs. Rose Mollenbrey, Dept. 36, Box 81, Turner's Falls, Mass.

SUBMARINE MEDICATION

One, two or three months' treatment for chronic ailments. Guarantee to please Rheumatics. Letters of inquiry, enclose postage for reply.

DR. E. A. GULLEDGE & SONS
422 Linden Ave., Memphis, Tenn.

MINISTERIAL MANNERS IN CHURCH

(Richmond Christian Advocate)

Dear Dr. Rowland: I read with interest your editorial in last week's Advocate on the subject, "Church Manners." It was a very timely article and one to which all of us should give heed.

Your remarks were confined to the lack of good church manners among the laity. I should like to add a paragraph to what you have said and tell some things that I have personally observed among preachers.

During a prayer led by a visiting preacher, I saw a pastor and a prominent layman, one within the chancel rail and the other outside, confer to-

gether as to what hymns to sing. While another preacher was praying, I saw a bishop occupy himself with brushing the dust from the front of his coat. Again I saw a presiding elder pick out hymns while some one else was praying. Another time, I saw a preacher sit in the pulpit while the presiding elder was preaching and throughout the service wink at a child sitting in the front pew. These things I have seen on the rare occasions on which I have "peeped" and by the laws of chance I would have seen much more had I looked more.

I do think that preachers as well as laymen ought to be more careful of their behavior during the service. They may be listening very attentively, but they certainly are not setting a good example. P.

The Methodist orphanage in Belgium, which is supported by contributions from Belgian Methodists and their friends, is gaining more and more attention from people in Belgium. Recently the Queen of the Belgians herself made a personal contribution to the work by paying half the expense for sending one of the children from the orphanage to a sanatorium on the seashore for six months.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round

Baldwyn and Wheeler, at Wheeler March 9, 11 a.m., 1:30 p.m.
Booneville, March 9 evening hour.
Iuka Circuit, at Bethel, March 15, 11 a.m., 1:30 p.m., March 16, 11 a.m., preaching.
Iuka, March 16, preaching at the evening hour, followed by conference.
Belmont, at Old Bethel, March 22, 11 a.m., 1:30 p.m., March 23, 11 a.m., preaching.
Tishomingo, at Spring Hill, March 23, 3 p.m., preaching, March 24, 11 a.m., 1:30 p.m.
New Albany Circuit, at Wells Chapel, March 29, 11 a.m., 1:30 p.m., March 30, 11 a.m., preaching.
New Albany, March 30, preaching and conference at the evening hour.
Burnsville, at Clauselle Hill, March 30, (11 a.m., 2 p.m., Rev. R. H. Kemp officiating.
Mantachie, at Palestine, Apr. 5, 11 a.m., 1:30 p.m.
Marietta, Apr. 6, Blythes Chapel, 11 a.m., preaching. Liberty, 3 p.m., preaching. The pastor will arrange the hour for the conference.
Corinth, First Church, Apr. 13, 11 a.m., conference at pleasure.
Corinth, South Side, Apr. 13, evening hour, preaching. Conference at pleasure.
Guntown and Baldwyn, at Guntown, Apr. 20. The pastor will arrange all appointments for the day.
Potts Camp, at Cornersville, Apr. 21, 11 a.m., 1:30 p.m.
Ripley, April 21, evening hour, opening sermon of the District Conference, followed by A Model Quarterly Conference. District Conference proper, Apr. 22, 9:30 a.m.; 23, 4 p.m.
Silver Springs, at Payne Chapel, Apr. 27, 11 a.m., 1:30 p.m.
Dumas, at Jacobs Chapel, Apr. 27, 3 p.m., preaching, Apr. 28, 11 a.m., 1:30 p.m.

JAMES H. FELTS, P. E.

Greenville Dist.—Second Round

Lula and Dundee, at Dundee, Mar. 9, a.m.
Duncan and Alligator, at A., Mar. 9, p.m.
Boyle and Pace, at Pace, Mar. 16, a.m.
Coahoma and Jonestown, at J., Mar. 16, p.m.

Gunnison and Hill House, at H., Mar. 23, a.m.
Shelby, Mar. 23, p.m.
Rosedale and Benoit, at Benoit, Mar. 30, a.m.
Merigold and Sherard, at Sherard, Mar. 30, p.m.
Lake Cormorant and Robinsonville, at R., Apr. 6, a.m.
Tunica, Apr. 6, p.m.
Leland, Apr. 13, a.m.
Shaw, Apr. 13, p.m.
Dubbs and Evansville, Apr. 20, a.m.

District Conference to be held at Cleveland, April 23 and 24. Reports on Orphanage quota, Special for Missions, Advocate circulation to be made. Pastors will get all the people they can enlisted in the different activities of our holy Christianity and the more the better. Summon the people to your aid. You cannot carry the load; you cannot build the Kingdom by yourself. Pray for, seek, solicit, entreat, and look for your people to help you.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Second Round

Abbeville, at Mt. Zion, Mar. 6.
Waterford, at Chullahoma, Mar. 9.
Paris, at Liberty, Mar. 9, 10.
Vaiden and West, at W., Mar. 16, morning and afternoon.
Water Valley, Main St., Mar. 19, p.m.
Holcomb, at Tie Plant, Mar. 20.
Holly Springs, Mar. 23, morning and afternoon.
Oxford, Mar. 23, evening.
Kilmichael, at Stewart, Mar. 30, morning and afternoon.
Winona, Mar. 30, evening; conference, April 2, p.m.
Winona ct., at Columbiana, Apr. 5, 6.
Pickens and Goodman, at G., Apr. 13.
Sallis, at McAdams, April 19, 20.
Ebenezer, at Hebron, Apr. 26, 27.
Water Valley, First Church, Apr. 30.
Poplar Creek, May 1.
District Conference will convene at Kilmichael, Apr. 22-24.

Please see that delegates are duly elected and names furnished both presiding elder and pastor-host.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—Second Round

Belzoni, preaching, 11 a.m., Mar. 9.
Cruger and Sidon, at S., night, Mar. 9.
Acona, at Bowling Green, 11 a.m., Mar. 15, 16.
Schlater, at Morgan City, night, Mar. 16.
Drew ct., at Sandy Bayou, 11 a.m., Mar. 23.
Ruleville, at R., night, Mar. 23.
Swiftown, at Swiftown, 11 a.m. and 2:30 p.m., Mar. 30.
Price Memorial, night, Mar. 30.
Webb and Sumner, at S., 11 a.m. and 2:30 p.m., Apr. 6.
District Training School, everywhere, Apr. 6-11.
Sunflower, at Blaine, night, Apr. 6.
Moorhead, 11 a.m. and 2:30 p.m., Apr. 13.
Indianola, night, Apr. 13.
District Conference at Greenwood, First Church, Apr. 17, 18.
Inverness, 11 a.m. and 2:30 p.m., Apr. 20.

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON



DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physies and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

That Stomach Trouble!



Natchez, Miss. — "We have used Dr. Pierce's remedies and they have given perfect satisfaction and I am glad of this opportunity to tell that at one time my father was in a very critical condition. His health was badly impaired — stomach disorder appeared to be his worst trouble. Dr. Pierce's Golden Medical Discovery being highly recommended, he decided to try that and it helped him right away. To be brief I will just say this medicine relieved him completely and he never had any more trouble of the kind." — Mrs. Rob't Middleton, 627 Cemetery St. All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

From Youth to Age

There are three trying periods in a woman's life: when the girl matures to womanhood, when a woman gives birth to her first child, when a woman reaches middle age. At these times Lydia E. Pinkham's Vegetable Compound helps to restore normal health and vigor.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND
LYDIA E. PINKHAM MED. CO., LYNN, MASS.

Itta Bena, 11 a.m. and 2:30 p.m., May 4.
L. P. WASSON, P. E.

Sardis Dist.—Second Round

Byhalia, at Emory, Mar. 9, a.m.
Olive Branch, at Mineral Wells, Mar. 9, p.m.
Sardis Station, Mar. 12.
Horn Lake, at Poplar Corner, Mar. 15.
Coldwater, at Loves, Mar. 16, a.m.
Courtland, at Bethel, Mar. 22, 23.
Longtown, at Pleasant Grove, Mar. 29, 30.
Sardis Ct., at Terza, Apr. 2.
Oakland, at Tillatoba, Apr. 5, 6.
Hernando, Apr. 13.
Shuford, at Lovejoy, Apr. 19, 20.
Red Banks, at Victoria, Apr. 26, 27.
Arkabutla, at Sarah, May 4, a.m.
Crenshaw and Sledge, at S., May 4, p.m.
Mt. Pleasant Ct., May 7.
Pleasant Hill, at Bakers, May 11.
Tyro, at Fredonia, Apr. 30.
District Conference at Olive Branch, Apr. 8, 9, 10.

J. M. BRADLEY, P. E.

GOITRE NOT A DISEASE.

Milwaukee Doctor Makes Remarkable Discovery.

Milwaukee, Wis. — It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept. 827, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 24 years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astonishing results. The Doctor states that goitre is a condition which grows worse with neglect and recommends immediate attention no matter how small the growth may appear. He strongly opposes needless operations. Dr. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested. Write him today.—Adv.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

Mrs. Carre requested that a report of pledges be sent in as soon as possible.

At this time, Mrs. Carre answered many questions. She said she would be glad to help with their problems those who would write to her.

A most delicious and abundant lunch was served by the Donaldsonville members, and it was enjoyed by all.

A vote of thanks was made to Donaldsonville for their splendid entertainment of, and their sincere welcome to the visiting auxiliaries.

Zachary auxiliary requested to entertain the next zone meeting.

This concluded one of our very best meetings. Such gatherings are indeed worth-while!

MRS. A. M. WYNNE,
Zone Leader.
MRS. J. INGRAM LAW,
Sec'y.

FROM RUSTON DISTRICT

A combined zone meeting for the three zones of the eastern part of Ruston District met in Ruston, Saturday, Feb. 15, at 10 o'clock. Mrs. R. M. Brown, zone leader at Ruston, presided.

Mrs. R. H. Staples lead the devotional using as a scripture reading the first chapter of Joshua.

Rev. R. V. Fulton led the opening prayer. The roll call showed the following present: Marion, 8; Clouderant, 4; Downsville, 11; Hodge, 6; Jonesboro, 11; Quitman, 5; Clay, 3; Antioch, 4; Salem, 2; Farmerville, 9; and Ruston 25. There were several visitors present also.

Mrs. Dawson, our district secretary, addressed the assembly, stressing the great need of spiritual fitness in doing the work before us.

Mrs. Hunt read a paper on missionary work in China.

Mrs. R. M. Brown read a topic on world peace. After this, our presiding elder, Brother Brown, gave an address and led a prayer for world peace.

Mrs. Turner discussed the effect of movies on children.

The offering was taken while Mr. Harvey Nelson played a violin solo accompanied by Miss Ruth Brown. The offering amounted to \$10.69.

After singing the hymn, "Jesus Calls Us," we were dismissed to meet at 1:30 p. m.

A delicious luncheon was served, each auxiliary having prepared some special food which had been previously assigned to them.

The afternoon session opened by singing "Oh, Master, Let Me Walk With Thee."

Mrs. Dye led the opening prayer. The story of "The Mansion," by Van Dyke, was told by Mrs. Davis.

Mrs. McCrary, from Salem, presented the Missionary Voice.

A model executive meeting was given by the officers of Ruston auxiliary. The assembly divided into group meetings with the following leaders:

President and vice-president, with Mrs. Spinks; local work, with Mrs. Barksdale; social service, with Mrs.

Whittaker; publicity, with Mrs. Dawson; mission and Bible study, with Mrs. Cupp and Miss White; children's work, with Mrs. Walker; corresponding secretary and treasurer, with Mrs. Allen and Mrs. J. B. Staples.

After the group meetings the assembly came together again and a consecration service was led by Mrs. Spinks, our State President.

Rev. Mr. Johnson, pastor at Ruston, then administered the Sacrament and afterward pronounced the benediction.

MRS. R. H. STAPLES,
Secretary.

SCARRITT COLLEGE INCREASED ENROLLMENT

The annual report of President J. L. Cunningham, of Scarritt College for Christian Workers, Nashville, Tenn., shows that the enrollment for the present year is 174 students, as compared with 149 last year. The students represent twenty States and seven foreign countries. More graduate students are enrolled this year than during any previous year.

The primary school at Molenbeek in the slum section of the city of

Brussels, Belgium, now enrolls 76 pupils. This school is an important feature of Methodist missionary work in that center.

Fletcher's
CASTORIA
FOR QUICK,
HARMLESS COMFORT
Children Cry for It
FOR CONSTIPATION, DIARRHEA, FEVERISHNESS



One of the Ancient Inca Tombs on the high plateau of Bolivia.

Inca Monuments

WHETHER the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

All that is left of the Monuments and Architecture of the Incas is the granite.

It is well for us to learn this lesson, a fact that is proven by the history of all races—Granite Monuments last longer than any other. Scientific tests prove that granites vary in the quality of durability and show

Winnsboro Granite

"The Silk of the Trade"

superior to other grey granites. Its flawless beauty, stalwart strength, and great durability, combined with adaptability to design make it the ideal monumental stone.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for free descriptive literature.



Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.

MISSIONARY ITEMS

(From the Church Press)

Tsurumachi Church is located in the harbor section of Osaka, Japan, that big city of two and a quarter million inhabitants. It is the only church in a big settlement of working people and is becoming a powerful influence for good in that section. Already it has nearly 80 members.

The Bible has recently been translated into its 169th language, Luba Lulua, the language of the Bantu natives of the Belgian Congo. The Bible takes the lead in the number of translations; its closest competitors are "The Imitation of Christ" and "Pilgrim's Progress."

Ypres was the first place in Belgium where the Methodist Episcopal Church, South, opened its magnificent program of relief work. The "Foyer American" (American Home, as it was called) was the first building to be erected in the desolate town and became a haven of refuge for the many homeless when they came back after the roar of the guns had ceased. Today the "Foyer American" has become an organized church, which in spite of the powerful Roman Catholic opposition, continues to grow and widen its influence. There is a fine little Sunday school, and in spite of the four or five magnificent new Catholic churches in the town and the Cathedral of St. Martin, which has also been rebuilt, the little Methodist concrete church is a place from which radiates the spirit of love and sympathy and brotherhood, which makes a powerful appeal to the human heart.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



Help Your Kidneys

Deal Promptly with Kidney Irregularities.

If bothered with constant backache, bladder irritations and getting up at night, help your kidneys with Doan's Pills.

Used for more than 40 years. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

James A. McClard, Retired Merchant, 906 Hobson Avenue, Hot Springs, Ark., says: "My kidneys didn't act right and my back ached for quite a spell. The use of Doan's Pills quickly rid me of this attack."

DOAN'S PILLS
A Stimulant Diuretic to the Kidneys

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round.
Washington, at Varnado, Mar. 9, a.m.
Franklinton, Mar. 9, p.m.
Greensburg, at Days, Mar. 15, a.m.;
Greensburg, Mar. 16, a.m.
Istrouma, Mar. 16, p.m.; Mar. 21, p.m.
Ponchatoula, Mar. 19, p.m.
Jackson, at Ethel, Mar. 23, a.m.
First Church, B. R., Mar. 23, 24, p.m.
Keener Memorial, Mar. 26, p.m.
Walker, at Friendship, Mar. 30, a.m.
Hammond, Apr. 2, p.m.
Clinton, at C., Apr. 6, a.m.
Baker, at Deerford, Apr. 12, 13, a.m.
Natalbany, at N., Apr. 20, a.m.
Amite, Apr. 20, p.m.
Pine Grove, at P. G., Apr. 27, a.m.
Kentwood, at Tangipahoa, Apr. 27, p.m.
Plaquemine, at Donaldsonville, May 4, a.m.
Zachary, at Z., May 4, p.m.
Denham Springs, at D. S., May 10, 11 a.m.
Gonzales, at Carpenter Chapel, May 11, 3 p.m.
St. Francisville, at New Hope, May 18, a.m.
District Conference, at Franklinton, May 22, 23.
Springfield, at Maurepas, May 25, a.m.
L. W. CAIN, P. E.

Lake Charles Dist.—Second Round.

(In Part)
De Ridder, Mar. 23, a.m.
Lecsville, Mar. 23, a.m.
Many and Zwolle, at M., Mar. 30, a.m. and p.m.
Lafayette, Apr. 6, a.m.
New Iberia, Apr. 6, p.m.
Gueydan and Kaplan, at K., Apr. 13, a.m. and p.m.
Merryville, Apr. 20, a.m.
Arcadia ct., at Iota, Apr. 27, a.m.
J. W. LEE, P. E.

Minden Dist.—Second Round

Sicily Island, at Sicily Island, Mar. 9, a.m.; Q. C., 2 p.m.
Ferriday, Mar. 9, p.m.
Jonesville, at Harrisonburg, Mar. 16, a.m.; Q. C., 2 p.m.
Minden, Mar. 23, a.m.
Minden ct., at Bethel, Mar. 23, p.m.; Q. C., 2:30 p.m.
Selma, Mar. 30, a.m.; Q. C., 2 p.m.
Standard, at Olla, Mar. 30, p.m.
Winnfield, Apr. 6, a.m.; Q. C., 2 p.m.
Rochelle, Apr. 6, p.m.
Sibley, at Brushwood, Apr. 13, a.m.; Q. C., 2 p.m.
District Conference at Coushatta, Apr. 15 and 16.
Jena, at Jena, Apr. 20, a.m.; Q. C., 2 p.m.
Trout and Goodpinc, at G., Apr. 20, p.m.
Campti, at Davis Springs, Apr. 27, a.m.; Q. C., 2 p.m.
Coushatta, Apr. 27, p.m.
Ringgold, at Heflin, May 4, a.m.; Q. C., 2 p.m.
Cotton Valley, May 4, p.m.
Hall Summit, at H. S., May 11, a.m.; Q. C., 2 p.m.
Plain Dealing, at Alden Bridge, June 1, a.m.; Q. C., 2 p.m.

The District Conference will be held at Coushatta, April 15 and 16. At 10:30, April 15, there will be preaching and the sacrament of the Lord's Supper. Let all be there for the first service. Come praying and expecting the Lord's blessing upon us.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Delhi, Mar. 30, 11 a.m.
Mangham, Mar. 30, 7:30 p.m.
Oak Ridge (Preaching), Apr. 6, 11 a.m.
Gilbert, at Bouef Prairie, Apr. 6, 2:30 p.m.
Waterproof (Revival), Apr. 6, 7:30 p.m.; Apr. 13, 11 a.m.
Winnsboro, Apr. 20, 11 a.m.
Wisner, at Crowville, Apr. 20, 7:30 p.m.

Oak Ridge, at Little Creek, Apr. 22, 7:30 p.m.
Gordon Avenue, Apr. 23, 7:30 p.m.
Fairbanks, at Girard, Apr. 27, 11 a.m.
Columbia, at Grayson, Apr. 27, 7:30 p.m.
Monroe, First Church, Apr. 30, 7:30 p.m.
Bonita, at Bartholomew, May 4, 11 a.m.
West Monroe, May 4, 7:30 p.m.
Tallulah, May 11, 11 a.m.
Lake Providence, May 11, 7:30 p.m.
Rayville, May 15, 7:30 p.m.
Waterproof, at St. Joseph, May 18, 11 a.m.
Opeu Date May 18, 7:30 p.m.
Mer Rouge, at Collinston, May 25, 11 a.m.
Bastrop, May 25, 7:30 p.m.
Epps, at Kilbourn, June 1, 11 a.m.
Sterlington, June 1, 7:30 p.m.

The District Conference will be held at Columbia, April 1, 2. The opening sermon will be preached at 10 a.m., Tuesday, April 1, by Rev. A. C. Lawton, pastor of the Oak Ridge and Little Creek charge.

ELMER C. GUNN, P. E.

New Orleans Dist.—Second Round

Epworth, Mar. 9, p.m.; Apr. 25, p.m.
Parker Memorial, Mar. 16, a.m.; Apr. 7, p.m.
Second Church, Mar. 23, a.m.; Mar. 26, p.m.
Carrollton Ave., Mar. 23, a.m.; Apr. 2, p.m.
Houma and French Mission, at Houma, Mar. 30.
Algiers, Apr. 6, a.m.; Mar. 19, p.m.
Morgan City, Apr. 13, a.m.
Patterson, at Patterson, Apr. 13, p.m.
Delta Ct. and City Mission, at Port Eads, Apr. 15.
First Church, Apr. 27, a.m.; Mar. 12, p.m.
McDonoghville, May 4, a.m.; May 5, p.m.
Felicity, May 6, p.m.; May 7, p.m.
St. Martinville, at Lydia, May 11.
Rayne Memorial, May 18, a.m.; May 6, p.m.
St. Mark's, May 18, p.m.
Franklin, May 25.

The District Conference will convene in Epworth Church at 2 o'clock on the afternoon of Tuesday, April 29.

W. L. DOSS, JR., P. E.

Ruston Dist.—Second Round

Ruston, Mar. 9, 11 a.m.; Q. C., Apr. 7, p.m.
Strange, Mar. 9, 3 p.m.
Eros, at Dodson, Mar. 16, preaching 11 a.m.; Q. C., 2 p.m.
Hodge, at Quitman, Mar. 16, 7:30 p.m.
Lapine, at Sardis, Mar. 23, preaching, 11 a.m.; Q. C., 2 p.m.
Clay, at Wesley, Mar. 23, following evening service.
Bienville, at Bear Creek, Mar. 30, 4 p.m.
Jonesboro, Mar. 30, 7:30 p.m.
Haynesville, at Colquitt, Saturday, Apr. 5, 11 a.m.; preaching at Haynesville, Apr. 6, a.m.
Bernice, at Oil Field, Apr. 6, p.m.
Farmerville, Apr. 13, 11 a.m.
Marion, at Downsview, Apr. 13, 3 p.m.; preaching, 7:30 p.m.
Choudrant, at Beulah, Apr. 20, 11 a.m.; Q. C., 2 p.m.
Calhoun, at Claiborne, 7:30 p.m., Apr. 20.
Dubach, at Arizona, Apr. 27, 11 a.m., 3 p.m.
Simsboro, at Antioch, Apr. 27, p.m.
Athens, at Bethel, May 4, 11 a.m.; Q. C., 3 p.m.
Homer, May 4, p.m.
Gibbsland, at Oak Grove, May 11, 11 a.m.; Q. C., 2 p.m.
Arcadia, May 11, 4:30 p.m.; preaching, 7:30 p.m.

R. M. BROWN, P. E.

Shreveport Dist.—Second Round.

Preaching Dates

Belcher and Gilliam, at B., Mar. 9, a.m.
Bossier City, Mar. 9, p.m.
Oil City, Mar. 16, a.m.
Mooringsport, Mar. 16, p.m.
Pelican ct., at Harmon, Mar. 23, a.m.
Claiborne, Mar. 23, p.m.

French OPERA COFFEE AND CHICORY
AMERICAN COFFEE CO. INC.
NEW ORLEANS

Vivian, Mar. 30, a.m.
First Church, Shreveport, Mar. 30, p.m.
Mansfield, Apr. 6, a.m.
Mangum Memorial, Apr. 6, p.m.
Mitchell ct., at Converse, Apr. 13, a.m.
Grand Cane ct., at G. C., Apr. 13, p.m.
Logansport ct., at Longstreet, Apr. 20, a.m.
Park Avenue, Apr. 20, p.m.
Greenwood and Bethany, at B., Apr. 27, a.m.
Noel Memorial, Apr. 27, p.m.

Quarterly Conference Dates

Belcher and Gilliam, at Belcher, Mar. 9, 2 p.m.
Pelican, at Harmon, Mar. 23, 2 p.m.
Claiborne, Mar. 24, 7:30 p.m.
Vivian, Mar. 30, 2 p.m.
Mansfield, Apr. 6, 2 p.m.
Mitchell, at Converse, Apr. 13, 2 p.m.
First Church, Shreveport, Apr. 14, 7:30 p.m.
Noel Memorial, Apr. 15, 7:30 p.m.
Grand Cane, at G. C., Apr. 16, 7:30 p.m.
Bossier City, Apr. 18, 7:30 p.m.
Logansport, at Longstreet, Apr. 20, 2 p.m.
Greenwood and Bethany, at B., April 27, 2 p.m.
Cedar Grove, Apr. 28, 7:30 p.m.
Mangum Memorial, Apr. 29, 7:30 p.m.
Oil City, Apr. 30, 7:30 p.m.
Mooringsport, May 1, 7:30 p.m.
Park Avenue, May 2, 7:30 p.m.
District Conference, at Centenary College, Thursday, April 17, beginning promptly at 9 o'clock a.m., and lasting one day only. Representatives of all Conference-wide interests are cordially invited to be present.

H. T. CARLEY, P. E.

What the automobile has taught women about household lubrication

Experience with motor cars has taught women that moving parts must be protected against wear by a film of oil. Many of them haven't learned, however, that moving parts of sewing machines, vacuum cleaners, lawn mowers, washers, and other mechanical devices must also be protected against dirt and rust.

3-in-One Oil not only lubricates; it also cleans and protects. It is different from all others, because it is a scientific blend of three high grade oils—animal, mineral and vegetable. 3-in-One is the oil you should use on mechanical equipment if you want best results.

Don't risk your expensive household devices by using oil that does only half the job. Insist on the old reliable 3-in-One. It costs little more to buy and much less to use. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in red on every package.

666 Tablets

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid.

Phone, MAIn 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

Christian Advocate

NEW ORLEANS

Vol. 76—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3911.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 13, 1930.

CHAS. O. CHALMERS, Manager

NOTES AND COMMENT

"Prayer changes things," some one has said. Far better—true prayer first changes the man who prays, for it is he who is "standin' in need o' prayer," and he who needs to give himself to God as a man to help change things that need changing.

* * *

A famous London cook said: "What a man eats makes the man." Such a statement would apply to things other than daily food. We should not be encouraged as to the effect upon our people when we look upon the offerings of the average magazine stand of the present. It is very important that good reading be placed in the hands of our people.

* * *

There is an old fallacy that ten dimes make a dollar and that ten dollars make an eagle. It all depends upon what you do with ten dimes whether or not they bring you a dollar's return in real values. The real value of anything depends upon its use. The miser who gloats over his millions is a wretched pauper. But the mite that the widow cast into the treasury took on an infinite value. Blessed is the man who recognizes his stewardship and so uses the things committed to him that when they fail he will be received into the everlasting habitations.

* * *

If memory is not at fault, an old reader had a story about the origin of roast pig. A house burned and a pig, caught in the blaze, was roasted to a turn. A man touched the pig, licked his fingers and discovered how delicious a thing the roast pig was. Soon the mysterious burning of houses in that community became a common thing. Insurance rates went up, etc. And always a pig was caught in the blaze. Finally men realized that it was not necessary to burn their houses down to roast their pigs—that pigs could be roasted in a way more simple and economical. And there may be a parable in the story—who can tell?

* * *

Arthur Brisbane, on March 7, wrote: "Friends of prohibition, tell the House judiciary committee that a 'dry America' means a country with happy homes, filled with luxuries, everybody enjoying himself. Henry Ford telegraphs that 'the sane people of the nation would not allow any dangerous modification of the prohibition law.' Edison wires: 'Prohibition is the greatest experiment yet made to benefit man.' Edison and Ford represent the opinions of many Americans. One thing is sure. Nobody now living will see prohibition taken out of the Constitution, barring a revolution, which we shall not have." We suspect that the anti-prohibitionists will get out of the present hearings in Washington a kind of publicity that they did not bargain for.

THE NINETEENTH CENTENNIAL OF PENTECOST

We call special attention to the following communication from the Board of Missions:

In order to set apart in some special way the year 1930, which marks the nineteenth centennial of Pentecost and the beginning of Christian missionary enterprise, the Foreign Missions Conference of North America, meeting at Atlantic City, N. J., Jan. 17, 1930, adopted a resolution calling upon all mission boards and societies to lay special emphasis during the year upon evangelism both at home and abroad and urging upon individual members of Protestant Churches in America greater sacrifice and greater determination to carry the living Christ to all mankind.

The Conference also pledged its fullest co-operation with the crusade of aggressive evangelism now under way by the Christian Church in China and Japan and prayed for a great revival of Christian witnessing throughout the Church Universal.

The Foreign Missions Conference of North America is composed of mission board secretaries and other outstanding missionary leaders from every Protestant Church in America. Among them are Dr. John R. Mott, Dr. Robert E. Speer, Dr. R. E. Diffendorfer of the Methodist Episcopal Church, Bishop W. B. Beauchamp, Dr. W. G. Cram and Dr. Fennell Turner of the Methodist Episcopal Church, South, Dr. K. S. Latourette, professor of Missions at Yale University, and many others.

The full text of the resolution adopted at the Atlantic City meeting follows:—

"This thirty-seventh conference of the Foreign Missions Boards of North America, meeting at the opening of the year which marks the nineteenth centennial of Pentecost and of the beginning of the Christian missionary enterprise, humbly thanks God for the blessings experienced in a deeper realization of evangelism as the heart of all effort in establishing the kingdom of God in the earth. We earnestly urge mission boards and societies to re-emphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad.

"In the inspiring fellowship of this conference, we solemnly renew our allegiance to our Lord and call all of our fellow members of the Protestant Churches of North America to a more sacrificial obedience to Him and to a large sharing of the risen, living Christ with all mankind. The conference is deeply impressed with the fervent spirit and purpose of the Christian Church in China and Japan, especially as evidenced in the present vigorous crusade of aggressive evangelism, and pledges itself to the fullest spiritual co-operation with these movements. The conference earnestly prays for a fresh and world-wide endowment of power from on high, issuing in a great revival of Christian witnessing throughout the Church Universal."

THE GOLDEN CROSS

Can cancer be cured? Suffering thousands in the past have found no answer to the question. Edgar Allan Poe, in the "Masque of the Red Death," pictured the plagues that once ravaged the world and came like a thief in the night, grimly laughing at bars and bolts and causing mad revelers to drop in the blood-bedewed halls of their revel and die each in the despairing posture of his fall. But that day is past. One by one medical science has conquered dreaded maladies that once caused whole lands to groan in their anguish. Yellow fever, for example.

But cancer has seemed to defy the efforts of science and the kindly designs of those who have given years to its study. Last week two great surgeons, on a tour of American medical centers, visited New Orleans—Dr. W. B. Coffey, chief surgeon of the Southern Pacific Lines, and his assistant, Dr. John Humber. An afternoon paper carried great headlines about these surgeons—headlines that stretched clear across the front page, above the pictures of the distinguished surgeons and of Dr. Wilbur C. Smith of Tulane University, who taught Dr. Humber at Wake Forest College and at Tulane. Why all this interest in New Orleans in two great surgeons? New Orleans is accustomed to great surgeons. It is a great medical center. Dr. Coffey is believed to have discovered a cure for cancer. He has been treating, in clinics in San Francisco and Los Angeles, the thousands who have flocked to him from all sections of the country. Remarkable results, it is claimed, have been achieved, and once more the world is made to hope that the dread malady has been conquered at last.

There is something very appealing in thousands of sufferers flocking to a great physician in the hope of health and strength. Such a sight appealed to Jesus in the long ago, on a notable even when the sun did set and the whole city was gathered together at the door, and on many other occasions. Shall we leave the work of healing entirely to the State, to private enterprises, to railway companies, and to the Catholic and other churches? Our Church has answered, No. And, though beginning late to take up this great duty and privilege, great results have been achieved within a few years. Unquestionably our Church should recognize her responsibility and take her part in a healing ministry to the bodies of men and come into a larger opportunity to minister to the souls of men. And this is a ministry in which all our people should share, as Mr. Barnett recently showed in our columns. The work cannot and should not be left entirely to men of large means. The Golden Cross Enrollment has brought only small returns thus far in the Conferences of our territory. Let every pastor plan this year to put on the enrollment in his charge and give his people the opportunity to share in the ministry of healing.

Full financial responsibility for all publications remains with the Book Committee and in all mat-

ters involving financial responsibility the final determination is to lie with the Book Committee. The Book Committee, after receiving the recommendations of the Joint Committee on Publication, fixes and pays all expenses of the Editorial Department.

Relations With Other Agencies

Recognizing the fact that there must of necessity be projects and plans in which other boards will be jointly interested with the Board of Christian Education, provision is made for co-operating committees with these other agencies. Plans are indicated for co-operating with Annual Conference Boards in conference-wide programs. Joint Committees are provided for co-operation with the Book Committee, and described in the section on the Editorial Department; with the Board of Church Extension regarding church school architecture; and with the Board of Lay Activities in the development of men's work and stewardship training. A special Joint Committee of Co-operation and Counsel with the Board of Missions is provided. This committee will make recommendations to the two boards concerning literature and the promotion of church schools in foreign fields, the placing and cultivation of mission specialists in church schools, plans for spreading missionary literature and information through the church school, and plans for relating all missionary cultivation, such as the special campaigns in February and March, to the program of the church school. This will make it possible for the whole cultivation program set up by the Board of Missions to channel through the entire machinery of the Board of Christian Education in local church, Conference, and college.

Finance

The work of the board, except in the Editorial Department, is to be financed through an assessment ordered by the General Conference on recommendation of the General Commission on Budget. To this commission the board will quadrennially present an estimate of its needs. The Editorial Department, as indicated above, is to be financed by the Book Committee.

Funds raised in church schools for missions and church school extension are to be administered under a co-operative arrangement between the Board of Christian Education and the Board of Missions. Details of this arrangement are specified. It is in general the arrangement now in effect between the Sunday School Board and the Board of Missions.

The independent direction and control of funds of the Woman's Missionary Society are in no way interfered with.

The Annual Conference Board of Education

The Annual Conference Board of Christian Education is modeled in general after the plan of the General Board, and is made responsible for forwarding and supervising the entire educational program of the Church within the boundaries of the Conference, with the exception of such responsibilities as are specifically delegated to other bodies such as trustees of schools and colleges.

The board is to be composed of one lay member and one clerical member from each presiding elder's district and such additional members as the Annual Conference may determine. (There is here a change from the recommendation of the published report which more definitely fixed the membership of the board). It has the usual officers of such boards and its work is carried on by an executive committee in the interval of board meetings. Arrangements are made for the employment of salaried Conference workers in the field of education. The board meets during the Annual Conference and also at such other times as may prove expedient. The Conference program is financed in accordance with the existing financial plan of the Church.

Schools and Colleges

The obligation of the Church is affirmed to maintain institutions of higher education for the

promotion of a distinctly Christian culture; and the schools, colleges, and universities of the Church are placed under the general supervision of the General Board of Christian Education and of the several Annual Conference Boards of Christian Education.

The duties of schools and colleges of the Church are thus stated: They shall seek (1) to infuse into the whole educational process, including instruction and all extra-curricular activities, the truth and the spirit of the gospel of Jesus Christ; (2) to provide instruction and training in religion, through the teaching of the Bible, the history and principles of Christianity, and the applications of Christian principles to personal and social life; (3) to co-operate with other agencies of the Church in training for service in church and community; and (4) to initiate and foster agencies that will contribute to the development of a spirit and atmosphere in these institutions conducive to the highest type of Christian character and Christian living.

It is provided that any institution, to receive support from the funds of the Church must be approved by the General Board of Christian Education; and that the control of institutions of the Church must be vested in a board of trustees whose membership is constituted in accordance with the provisions of the Discipline. (Chapter III, Section XVIII, paragraph 224.)

The Church School

It is in the local church that the overlapping and duplication have been most marked and of necessity the recommendations at this point are more far-reaching and reconstructive than elsewhere. An effort has been made to preserve the values now existing in our present organizations and at the same time to unify the approach to the members of the local church, particularly the youth of the church.

The local church program of education centers around new organization: the church school. This is not to be identified with any of the now existing agencies in the local church. It is a new creation with widely inclusive functions. It is the agency through which the local church discharges its responsibility for the religious development of its entire constituency. This responsibility includes all the needs of growing religious life, such as worship, fellowship, study, and social, evangelistic, missionary, and recreational activity.

The local church school is organized in three major age-group divisions, as follows:

Children's Division (1-11 years inclusive).

Young People's Division (12-23 years inclusive).

Adult Division (24 years and over).

(The name "Young People's Division" is now recommended instead of the "Epworth Division.")

Each of these divisions is, in turn, organized into departments as follows:

The Children's Division:

Nursery Department.

Beginners' Department.

Primary Department.

Junior Department.

The Young People's Division:

The Junior High League.

The Senior High League.

The Epworth League.

(These names are now recommended in this division instead of the Junior High Department, the Senior High Department, and the Epworth League Department.)

The Adult Division

To function through co-ordinate classes and organizations rather than through age groupings. There is no interference with the relationships of the Woman's Missionary Society and the Brotherhood with their overhead organizations, but they are expected to co-operate with the Adult Division in their educational programs.

Provision is made for supervision of each of the above divisions and departments in accordance with its needs. In the Young People's Division, for example, more and more initiative and re-

sponsibility are left with the young people themselves as the ages advance. The plan calls for at least two weekly meetings of each department of the Young People's Division, one for worship and study, such as we now have in our Sunday school, and one for devotion and fellowship, such as we now have in our Epworth League. The latter of these meetings is almost entirely in the hands of the young people themselves.

The direction of the program in the local church is in the hands of a superintendent, elected by the quarterly conference and a church school board, composed of the superintendent, the pastor, the chairman of the Advisory Committee of the Young People's Division, the superintendent of the Children's Division, the superintendent of the Adult Division, the presidents of the Woman's Missionary Society and the Brotherhood, the Director of Religious Education (if there be such an officer), and from one to five members nominated by the pastor and elected by the quarterly conference. The Church School Board has general supervision of all the program, electing the teachers in the school upon nomination of the superintendent and pastor. Officers are chosen by the groups themselves. In addition the Board sees that literature is provided, missions presented, colleges and schools emphasized, and certain special days observed as ordered by the Discipline. When desired there may be a church school council composed of all the teachers and officers of all the divisions and departments. Directors of religious education are provided for when desired by local churches.

It is impossible to set up a standard organization that fits all types and sizes of churches. Consequently provision is specifically made for the adaptation of the organization to meet the need of the small village or country church as well as the larger church. Nothing in the plan abridges the rights of a pastor in the local church.

MEETING OF THE SARDIS DISTRICT ASSOCIATION

The Sardis District Association met at Cohlwater, February 11, to the delight of the pastor and people who had the pleasure of entertaining the association. The devotional was conducted by Brother R. S. Lawson, one of our honored superannuates, who used verse 12, chapter 1, of Paul's 2nd letter to Timothy. At the 11 o'clock hour Brother W. C. Galceran, our pastor at Senatobia, brought to the association a very helpful and spiritual message from the text, Luke, 11:5-6, using as his theme, "Nothing to Set Before Him."

The association greatly enjoyed a musical program given during the noon hour under the direction of Mrs. T. L. Cooper, than whom there is not a finer woman and a better pianist to be found in the North Mississippi Conference. We were especially indebted to Brother Grafton, pastor of the Baptist Church, and Mr. Willis Veazey and Mrs. W. G. Durley for special numbers rendered to the delight and pleasure of all.

The theme for the afternoon discussions was "The Need of a Revival." This subject was discussed from the various angles by the following brethren: Revs. T. H. Porter, M. H. Weed, J. R. Conner, Ashmore, and Beasley.

The association adjourned to meet with McGee at Hernando, March 11, when the following program will be given:

Topic No. 1—The problem of holding the Sunday school attendance for the 11 o'clock service. Leaders: W. D. Bennett, M. H. McCall.

Topic No. 2—The need of a concerted effort throughout the district to solve this problem. Leaders: J. M. Bradley, J. D. Simpson.

Topic No. 3—The best plan for the accomplishment of this task. Leaders: R. G. Lord, W. W. Hartsfield.

W. C. BEASLEY, Secretary.

ROSETTA AND MT. VERNON MISSIONARY INSTITUTE

On Friday, February 28, a charge missionary institute was held at Mt. Vernon Church. This proved to be a wonderful meeting in spite of the threatening weather.

At 11 o'clock we met in the auditorium of the Homochitto Consolidated School, where we spent a very pleasant and instructive hour with the faculty and student body.

Brother Vaughan, our pastor at Gloster, led in our singing, and then in prayer. Rev. L. E. Alford read the Scripture and then very interestingly commented on the same, the main thought being that we should press forward our mission work in the name of Jesus.

Our Conference Secretary, Brother W. D. Hawkins, gave us the main speech of the morning. In his interesting and instructive way he brought to us the part he expected us to do in the mission special. Especially did he portray the type of viewpoint we must all have if we continue to succeed in our mission work. A prayer by the pastor closed the morning service.

After a good lunch had been served by the ladies of the community we assembled in the church for afternoon service. Devotional service was led by the pastor and report of work accomplished thus far on the mission special and special cultivation period. Rev. Percy Vaughan gave a splendid exhortation on stewardship, which was very inspiring and timely.

Brother Alford's message, on "The Visible Organized Church," was of a high type. He showed the advantages and opportunities available to all church members which cannot be gained elsewhere. He also charged the members as to their duties as loyal people. Brother Alford closed the service with a short prayer.

Our meeting seemed to help all present and inspiration was gained by all. Nearly every church of the charge was represented and many of the local members were present.

We believe this to have been one of the best institutes held in this district. Not only did we have a fine attendance but the interest was good and we feel sure that much was accomplished. We did our best, the seed has been sown; may they spring up, and yield an abundant harvest for our Lord and Master.

DERWOOD L. BLACKWELL, Pastor.

MR. AND MRS. W. L. DOSS HONORED

On Wednesday night recently several hundred people representing the cities of Gueydan, Abbeville, Lafayette, Jennings, Welsh, Monroe, Bastrop and New Orleans, gathered in the parlors of the First Methodist Church of Gueydan to pay their respects and to honor Mr. and Mrs. W. L. Doss, Sr. The occasion was the golden wedding anniversary of the honored couple.

For the past two weeks committees from the community at large composed of members of all denominations had been quietly working on plans for the reception, unknown to Mr. and Mrs. Doss. It was only a few hours before the guests assembled that they were informed of the desire of the people of this section to honor them in this fitting manner.

Mr. and Mrs. Doss moved to this section thirty-three years ago, and have been leaders in the affairs of the State, parish and city ever since. At that time they lived in the sixth house built on the town site of Gueydan. During the period of reconstruction following the Civil War, Mr. Doss was a leader in the fight for the restoration of white supremacy; he served with distinction in the State Legislature during the days of the Louisiana Lottery and was a leader in stamping out that vice. He has served well in the educational field of this section; has been mayor of Gueydan; is now a director in several corporations in this vicinity and personally supervises

the affairs of his mercantile firm in Gueydan where his son, T. J. Doss, is associated with him. In addition he has been superintendent of the Sunday school of the Methodist Church in Gueydan since the organization of the church here in 1897. For years Mr. Doss has been a lay delegate to the Annual Conference, and being a leader in the affairs of the Church it is fitting that the Church should have seen fit to honor his eldest son in the high position in its councils he now holds, Rev. W. L. Doss, Jr. Two daughters of Mr. and Mrs. Doss live in Gueydan, Miss Bessie Doss and Mrs. J. J. Martin, and these two talented daughters are likewise active in the church. Mr. W. L. Doss, Sr., and his son, T. J. Doss, are active members of the official board at Gueydan.

Mrs. Doss has been no less active in the affairs of the community than has her distinguished husband, having taken an active interest in the social, civic and religious undertakings of the section since the early days of her residence here.

The program was in charge of the pastor of the local congregation, Rev. R. L. Clayton, who spoke briefly regarding the long years of service of Mr. and Mrs. Doss in the community. J. G. Neelis, cashier of the bank of Gueydan, was the principal speaker of the evening, making remarks appropriate to the occasion. Mr. Doss responded. Musical numbers were rendered by Dr. Morgan Smith of Jennings, Mrs. Frank Giozza and Mrs. Wm. Putnam of Gueydan. Mrs. C. M. C. Pulliam of Gueydan read an original poem which she had written especially for the occasion and had framed. It was artistically decorated with fifty golden links by Miss Bessie Doss. This was presented to Mrs. Doss. Mrs. R. L. Clayton presented to Mr. and Mrs. Doss gifts of gold in behalf of the people of this section.

The official board of the Gueydan Methodist Church acted as the reception committee, while refreshments were served by the ladies of the Woman's Missionary Society. All of the immediate families of Mr. and Mrs. Doss were present except one grandson, who was prevented from coming due to the long distance he would have had to come from school.

PROGRAM OF PASTORS' AND LAYMEN'S GROUP MEETING

The Northern Group of the Jackson District, Mississippi Conference, met in the Bentonina Methodist Church, Bentonina, Miss., on Thursday, March 6, 1930. The following program was used:

10 a.m., devotion, by Rev. A. B. Barry.
10:15 a.m., "Should a Bishop be Elected for Life?" Affirmative, Dr. J. M. Sullivan. Negative, Rev. O. S. Lewis.

10:45 a.m., "Should a Presiding Elder be Allowed to Serve Longer than Four Consecutive Years?" Affirmative, Rev. P. H. Grice. Negative, Rev. T. O. Prewitt.

11:15 a.m., sermon by Dr. L. L. Cowen.
12:15 p.m., lunch.

1:15 p.m., "Should the Appointments at an Annual Conference be Made in a 'Closed' Cabinet?" Affirmative, Rev. L. M. Sharp. Negative, Rev. A. B. Barry. General discussion.

2 p.m., Sunday school interests, Rev. J. C. Chambers.

2:15 p.m., Round table discussion on "How to Teach the Missionary Book, 'The Church and the World Parish,'" conducted by Rev. H. S. Westbrook.

2:30 p.m., Pressing Matters in the Jackson District, by Rev. J. T. Leggett, presiding elder.

GROUP MEETING OF PASTORS AT SUMRALL

The central group of pastors, Hattiesburg District, met at Sumrall, Miss., March 4, in worship, and to discuss matters of ministerial proficiency.

It was not a multitude "gathered thick together," but a meeting of a group by pre-arrange-

ment. Three pastors were hindered by sickness. Rev. W. A. Hays, P. E., stressed the fact that there can be tremendous results from the gathering of a few. The eternal Father, whose throne is in the heavens, regards the gathering of a few in the name of Christ as truly as the gathering of many, and he hears their prayers (Mat. 18:19). A few of the Lord's people, in quiet council, can start influences which will have far-reaching results. We still gather in his name (Mat. 18, 20), work together with him (II Cor. 6:1), and are quickened together with him (Eph. 2:5). To gather together is important, to work and pray are important, and to be quickened is important. Some of the pastors rode many miles to reach the place of meeting, and all had the same experience that the disciples had whom Jesus sent out: Providence was over them, and they did not lack anything.

The people of Sumrall were hospitable, and at the noon hour carried the preachers to their homes for lunch.

The Sumrall meeting was not attended by any hardships, and swords and persecution were not in evidence. Informing talks were made by T. N. Ladner, J. W. Thompson, W. H. Lane, and R. A. Allums.

Rev. W. A. Hays preached a splendid sermon from the text, "Let all things be done decently and in order."

Brother Hays spoke upon the abuses peculiar to the church at Corinth, and exhorted that all public assemblies be regulated with regard for decorum, propriety, and edification.

The writer enjoyed the ride over good roads to and from the place of meeting, and noticed the harbingers of spring in glen and dale; seeds are expanding, and foliage sprouting; the dogwood is in bloom, and screaming its invitation to all piscatorialists.

Spring is making its annual return to give the earth a renovation, and reminds us that the Lord will revive his work, and clothe his people with strength and beauty. It is also emblematic of the joyful hour when thousands of generations shall arise from the dust.

JOHN D. ELLIS, Secretary.

GROUP MEETING, BROOKHAVEN DISTRICT

The group meeting for the ministers and laymen of the northern part of the Brookhaven District, Mississippi Conference, was held at Hazlehurst on Feb. 27th. Nearly all the pastors were present. The theme of the program centered around the question of revivals, looking to a season of evangelistic efforts in the district. H. G. Roberts of Georgetown conducted the opening devotions, with a half-hour of stirring discussion of Pentecost. W. J. Dawson of Monticello brought a vivid message of "Some Bible Accounts of Revivals." Van Landrum of Wesson preached the sermon of the day, using the Psalmist's prayer, "Wilt thou not revive thy work?" His presentation was clear and forceful. This group is located in the great truck-farming section, and L. J. Snelgrove of Gallman delivered an address on "Possibilities of Revivals in the Truck Section," which was a helpful discussion for the "new" pastors in the district. The program was brought to a close by J. E. Gray of Crystal Springs in an address on "Pastoral or Professional Evangelism, Which?" His address was replete with valuable observations made during his experience as a pastor, and which enlightened his hearers greatly. Those present were called to the altar for a consecration service, and a prayer for the outpouring of the Holy Spirit upon Methodism during this year of the commemoration of Pentecost.

DEL LONGCREAR.

Hazlehurst, Miss.

GREENVILLE DISTRICT PREACHERS' MEETING

On March 4, in the beautiful Methodist church of Merigold, the Greenville District Preachers' Association convened. The meeting was well attended, there being only two of the pastors of the district absent.

At 10:30 the meeting was called to order by T. M. Bradley, president of the association. The following topics were discussed: "Advantages of Association and Fellowship," by E. B. Sharp. "How Best Does Christian Spirit Grow?" by J. M. Guinn.

At eleven o'clock, L. A. McKeown preached a most helpful sermon from the text, "I bear in my body the marks of the Lord Jesus." Incidentally it might be noted that the church in Merigold was enterprised and largely built under the guidance of Brother McKeown. This building is the twelfth built by this good man. Since leaving Merigold he has built a most excellent church in Hollandale.

Following a most delightful lunch, served by the members of the Woman's Missionary Society, the association reconvened at 1:15. J. E. Lawhon, J. T. Lewis and J. O. Dowdle discussed "As Pastors, What and How Much Do We Owe Our People?" "What Type of Ministry and Preaching Does This Age Demand?" was the subject of a talk by W. W. Woollard. The closing number of the program, led by C. L. Rogers, was "How Can We Best Become What We Should Be?"

The program was most helpful throughout. The association meets again on the 5th of April with S. A. Brown of Shaw as host.

N. J. GOLDING, Secretary.

REVIVAL AT WEST POINT, MISS.

Dear Brother Harper: We have just closed one of the most spiritual revivals we have had in our church in recent years. It seems that we were favored from every standpoint. To begin with, we had ideal weather for the full fifteen days of the meeting, making it possible for all classes of people to come to the meeting; then the sermons preached by Dr. H. F. Brooks, pastor at Starkville, Miss., were so inspirational and helpful. He is a very fine pastor-evangelist, and our people of all denominations heard his messages with great profit. Mr. W. F. Munday, of West Point, led the singing for us. Brother Munday lives in West Point, and has charge of the choir at the Baptist Church, but all of the churches of the town use him in their revivals. I would be glad to see the Methodist pastors of our Conference take advantage of his talents in their revivals. He makes a fine man to help when a pastor is holding his own meeting. We had ten to unite with our church, and others are coming from time to time as a visible result.

W. R. LOTT, Pastor.

DAY OF PRAYER—RUSTON DISTRICT

The presiding elder of the Ruston District, Rev. R. M. Brown, sent invitations to all the preachers of the Ruston District to meet at Trinity Church, Ruston, on Friday, Feb. 28, for a "Day of Prayer." The response was good and the assembly met at 10 o'clock a.m. A period of silence prevailed during which all prayed. After singing the hymn, "Lord, we come before thee, now," Rev. Mr. Brown read a lesson from John xvii, 1-19. Brother H. J. Boltz led in prayer. It was the desire of Brother Brown that the Holy Spirit should lead, and he so stated to those present, giving each an invitation to speak or pray, as they felt led. A special period was given over to thanksgiving, and another to confession and penitence. A number of the good old sacred hymns that have been handed down through the years were sung in the spirit of revival days.

The writer has not had the privilege of attend-

ing a meeting before where there were such manifestations of the presence and power of the Holy Ghost. It was a great joy indeed to see the old and the young weeping and rejoicing as they embraced each other shouting in their ecstasy.

One object of prayer was a revival in every church. Believing that real revivals are God-sent and must begin in the ministry and the church, we think that a great forward step has been made by the coming together of our ministers for prayer and consecration, and we expect the flame that has been lighted to spread to the remotest part of our district, and may it reach to the uttermost part of the earth. A number of the ministers urged the presiding elder to hold one such meeting each quarter through the Conference year.

Two laymen from Haynesville attended the meeting.

R. H. STAPLES, Secretary.

TO ALL INTERESTED IN THE GENERAL CONFERENCE

The twenty-first session of the General Conference of the Methodist Episcopal Church, South, will meet in Dallas, Tex., commencing on Wednesday, May 7. It will be the largest in membership of any of the General Conferences, composed not only of clerical but lay members, many of whom are women. Matters of great importance will be brought before the Conference, such as the election, if any, of new bishops, time limit of the Episcopacy, consolidation of Church Boards, a new Constitution for the Church, election of Connectional Officers, and many other matters of interest.

That the reading public may keep up with what will take place in the General Conference, a "Daily Advocate" will be published, edited by Rev. Charles D. Bulla, which will contain stenographic reports of the proceedings and full reports of all matters brought before the General Conference.

Subscription books are now open, and it will be well to send your order at once. The price will be \$1.25 for the entire session. As the "Daily Advocate" is the property of the General Conference and not of the Publishing House, cash must accompany all subscriptions. Address all orders to the Publishing Agents, Lamar & Whitmore, Nashville, Tenn.

ALL OF THE FACTS

In the New Orleans Advocate of February 13 my good friend, Rev. W. F. Henderson, Jr., had an article under the caption, "I Wonder," in which he takes a number of the charges in the Louisiana Conference and gives the per capita contributions on pastors' salaries, evidently seeking to prove from the figures he gives the unfairness of the present method of the distribution of the Conference assessments.

That there are some serious problems involved in the matter no thoughtful person will deny, but it is not the purpose of this article to deal with or suggest an equitable solution of that problem which is a perennial one, but just as a matter of interest to give ALL THE FACTS in connection with the same appointments as mentioned in Brother Henderson's Article.

The per capita contribution on pastors' salaries as given in that article was as follows, in the order in which they appear below: Alco, \$14.00; Gordon Avenue, \$11.11; Cedar Grove, \$8.40; Jonesboro, \$8.03; Franklin, \$7.92; Homer, \$7.06; Keener Memorial, \$6.40; Claiborne Avenue, \$6.16; New Orleans, First, \$5.74; Ringgold, \$5.46; Minden, \$4.31; Alexandria, \$4.19; Monroe, First, \$3.45; Baton Rouge, First, \$3.32; Shreveport, First, \$2.62.

The whole situation is changed when you take the per capita contribution to every interest of the Church as may be seen by a study of the same charges and include, along with the pastors' salaries, all of the interests involved in the program

of the Church. From this standpoint, these same churches reveal the following per capita contributions: Homer, \$30.75; Alexandria, \$29.26; New Orleans, First, \$27.84; Alco, \$27.11; Shreveport, First, \$25.24; Minden, \$19.86; Gordon Avenue, \$19.44; Monroe, First, \$19.01; Keener Memorial, \$18.76; Jonesboro, \$18.16; Franklin, \$18.03; Baton Rouge, First, \$18.02; Ringgold, \$18.00; Cedar Grove, \$16.61; Claiborne Avenue, \$12.75.

W. C. CHILDRRESS.

Homer, Louisiana, March 6, 1930.

POETICAL THOUGHTS

By Mrs. George S. Brown

What is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Psalms 8:4, 5.

A Warning

Lord, with what care hast thou begirt us round,
Parents first season us, then schoolmasters
Deliver us to laws, they send us bound
To rules of reason; holy messengers,
Pulpits and Sundays, sorrow dogging sin,
Afflictions, sordid augulsh of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises,
Blessings beforehand, ties of gratefulness,
The sound of glory ringing in our ears;
Without, our shame, within, our consciences;
Angels and grace, eternal hopes and fears;
Yet all these fences and their whole array
One cunning bosom sin drives quite away.

—The Christian World Pulpit.

Reading that verse made me think as I never had before of the value of a human life and of how God plans for us. First of all, parents are given us and they endeavor to the best of their ability to train us in the way we should go, that is, if they are the proper kind of parents. Even if they are not wise and are overly strict or too lenient, they generally love us and devote days and nights to our nourishment and care.

Next we are turned over to the school teachers and instructors, and with great patience they teach the young ideas how to shoot. Maybe sometimes the pupils think them cross but oh, how many times they have to go over the same thing, line upon line, precept upon precept. We are compelled to obey certain rules and when released from the school-room, we still are bound by laws of government and citizenship. We are indebted to laws for good conduct; for like sheep, we go astray.

Then we have so many things to help us along the upward path. There are churches and sermons and ministers and teachers that rather seek us before we seek them. Bibles are wide open for us to read, and there are so many helps—so many reaching out to guide our wandering feet. There are showers of blessings and then there are adversities and sorrows to bring us nearer to our Maker, and to show our dependence upon Him. Always, too, we have our conscience to show us right from wrong and there are hopes and fears, laughter and tears, each serving its part to make us better and purer and sweeter.

Yet with all these multitudinous hedges and fences about us, with all this glory and grandeur, with all the instruction and guidance, we can go all wrong for one little sin, cherished in our bosoms, nurtured and fed until it will make us forget and take us away from the love that has begirt us around.

How careful, then, should we be? Christ cannot abide where sin is and without him we are lost. Your sin may not be mine and my sin may not be yours, but whatever it is, let us drive it quite away, and have room only in our heart for gratitude and appreciation of the love that has sheltered us and for the care that our heavenly Father has bestowed upon us!

FINANCING OUR EDUCATIONAL WORK

By H. H. Sherman

As the General Conference approaches it becomes important, even necessary, to make a very thorough searching review of the work of the several departments of the Church, so that wise constructive plans may be made for the next quadrennium. The embarrassment of the Conference will be not in the failures of its several activities, but in their successes which call for enlarged programs and increased funds. "Fields white unto the harvest" confront every board and department of the Church. No field is fully occupied or cultivated. Let us devoutly hope and pray that the approaching Conference may have large vision and provide liberal things for our beloved Methodism and the kingdom.

One of the most important questions will be our educational work as it is carried on in our schools and colleges. What is done for this department of the Church's activities will determine very largely the future of a number of very important institutions as well as the influence and leadership of our Church in the world of today and tomorrow. This involves vitally the question of ministerial training, our theological seminaries, and religious education in both Church and State schools.

In recent years, especially during the quadrennium just closing, the work of the General Conference Board of Education has been greatly enlarged in order to meet urgent needs. Ten years ago we had no pastors' schools, and now we have sixteen with an attendance of about 2,000 students in 1929, and about 3,000 credits on pastors' school diplomas; then we had no student work at State colleges and universities, while now we have some thirty student pastors and teachers, largely supported by the General Board; there was no college visitation, whereas now one man gives full time to this work and one other part time, visiting about seventy-five schools for two or three days each year; no effort was being made to strengthen the departments of religious education in our Church colleges, while now we are helping to finance sixteen of these departments to which we appropriate \$20,000, and could use wisely \$20,000 more if we had it; there was no Promotion and Publicity Department, whereas now a full-time secretary is employed for this work.

These and other new activities have not been taken up just for the sake of enlarging a board's work, but under the compulsion of urgent needs and demands. Without them, as a Church, we would lose our place in the front ranks of the Christian world. This growing work calls for increased funds, which are not only the sinews of war, but are the life-blood of peace-time activities.

The revenues of the Board of Education have not kept pace with the growth of its work. Many people will be amazed to learn that while in 1913 the General Conference Board of Education had an assessment of \$95,000, yielding \$65,500, which was equal in purchasing power to \$100,000 of 1929 money, the proceeds of the assessment in 1929 was only \$84,000, or \$16,000 less than the actual value of the 1913 assessment. Other boards have fared better and we are glad that they have had more money for their work. We refer to the facts in a comparative way, not by way of objecting to their allowances, but with the hope that similar provision may be made for the work of the Board of Education. We want the Church and the General Conference to see, the several departments of the Church's work relatively, and provide for all alike proportionately.

The General Sunday School Board, for example, received for its work in 1921, \$104,582, and in 1929, \$218,000, which is an increase of 109 per cent; the Board of Education received in 1921,

\$78,990, and in 1929, \$84,040, an increase of 6 per cent; the theological seminaries at Atlanta and Dallas both together received in 1921 from the assessment, \$61,368, and in 1929 only \$52,039, which is a decrease of 15 per cent.

Some boards have other sources of income besides the assessment. The Sunday School Board receives large amounts from the Publishing House, Sunday School Day offerings, and monthly missionary offerings. The Board of Missions receives large funds from the Sunday schools and the Epworth Leagues, and about three-quarters of a million dollars from the Maintenance Special. If it be said that special campaigns and donations bring funds for education, it must be remembered that these all go to individual schools and colleges. Nothing comes from this source to the General Board for its work. It is dependent entirely upon the General Conference assessment.

It has been said that Education receives \$5,000,000 per year for its work. The only sense in which this is true is that during the last eight years the total assets of our educational institutions, including plant, equipment and endowment have increased on an average about \$5,000,000 per year, but this increase is due largely to the Candler millions at Emory, a substantial part of the Duke millions, several millions from the New York Board given to a number of our colleges, the \$8,000,000 of the Christian Education Movement, and the proceeds of special campaigns. These amounts are not for current expenses, but are for building and endowment, and have been absolutely necessary to meet the increased expenses of education in these post-war times. Higher standards have to be met, larger salaries paid, better libraries and laboratories provided, and a general increase in equipment.

Some of the boards out of current receipts are building up endowments for their work, while the Board of Education with only slight increase in two quadrenniums does not receive enough to take care of growing needs in current expenses. Should it be the policy of the General Conference to make assessments large enough for some boards to accumulate endowments? Is this wise? Ought not all funds raised by this method be used for current expenses only? Especially may it be asked, should some boards have assessments and increases sufficient to accumulate endowments while other boards are denied increases greatly needed for current expenses?

The distressing need of better provision for ministerial training is well known. It only has to be called to our attention by way of reminder. No increase has been made for our theological schools in three quadrenniums. Please note again that the decrease in the purchasing power of the dollar since 1914, and the decrease of \$9,000 in proceeds of this assessment result in an actual decrease of about 50 per cent for our schools of theology since 1914. Can Southern Methodism continue such a policy without disastrous results?

There is one other very important item. We have a half-dozen or more colleges well located for service in important areas that are making heroic effort to become firmly established. They are in a life and death struggle. They serve territory not strong enough to bear the entire educational burden. They are in semi-missionary, border territory. They need help and encouragement just as local churches under similar conditions need help from the Church Extension Board. But the General Board of Education has no funds with which to help as the Church Extension Board has. If we had \$50,000 to \$100,000 per year for this purpose, we could save these schools to our Methodism and the kingdom.

For example, \$10,000 per year for the next quadrennium given to each of several colleges on a one to four proposition, would practically assure their future. Is it not the duty of the entire Church to help save them, just as it is the duty of the entire Church to help save a local church building with Church Extension money? Can we leave these schools to struggle and finally die?

Is it not just as serious to let these colleges die here in the home field as it would be in the foreign field? Is it not just as disastrous to withdraw a Christian faculty from work in the homeland for lack of funds, as to call home missionaries from the foreign field? If it be true, as is generally recognized, that the greatest foreign missionary problem the Church has is to Christianize America, is there any greater responsibility resting upon the Church than the saving of these institutions?

There is a total indebtedness of \$5,500,000 on our schools and colleges. It is crushing the life out of some of them. Let it be noted that it is about four times as large as the debt of the Board of Missions four years ago. There are 50,000 Methodist students in state institutions who need pastoral care and religious instruction, and 33,000 more in our own schools. Forty cents per member will provide fairly well for both Annual and General Conference educational needs. This is a small amount for a great, rich Church to pay to one of its major interests.

Let it be repeated with all possible emphasis that our educational work in many places is in a very serious and critical condition. What the General Conference does for our schools and colleges will determine the fate of many of them as well as the future of the Church in all its work. There are three possible courses:

(1) Provide the necessary financial support through regular dependable channels, such as the assessments; (2) conduct special financial campaigns and drives from time to time, world without end; (3) allow many institutions that ought to live to languish and die.

Which course shall we choose? Will not the General Conference face frankly these stern facts and realize the inescapable consequences of failure to meet adequately the present educational situation?

BROTHER KIM'S BOOK

By Rev. Fennell P. Turner, Secretary, General Sunday School Board, Nashville, Tennessee

"Principles of Religious Teaching" is the title of a book by Rev. J. O. Kim, Secretary of the Board of Sunday Schools of the Methodist Episcopal Church, South. This volume by Brother Kim has been issued by the Korea Council of Religious Education, by the Joint Committee on Literature of the Methodist Episcopal Church and the Methodist Episcopal Church, South, for the use of Sunday schools in Korea. The book is highly commended by Rev. John Veere Lacy, the secretary of the Korea Council of Religious Education. We confidently expect this book to have a very wide circulation amongst the Sunday schools of Korea.

Concerning Brother Kim's book Rev. John Veere Lacy, secretary of the Korea Council of Religious Education, has this to say:

"It is with genuine satisfaction that we offer this book on methods and principles of religious education to the Church of Korea; our special reason for pride being that this is an original creation and not a translation. Further, this is not merely an academic piece of work. Mr. Kim has written and rewritten these lessons in the light of his experience while teaching them. Issuing them first in mimeographed form, he has taught them again and again. The finally revised and corrected manuscript appears herewith. This means that the material is written on the partially experimental basis, which insures a far greater degree of usefulness, the material being fitted to the needs of those who study."

The Sunday schools of the Louisiana Conference are very much interested in Brother Kim's work in the Sunday schools of Korea, having contributed generously towards his support.

The Home Circle

BEGIN RIGHT

A naughty little weed one day
Poked up its tiny head,
"Tomorrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing, till
When next I passed that way
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
Tomorrow, you will find!"
But onco again I put it off,
Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed.

So, boys and girls, heed what I say,
And learn it with your sums;
Don't put off till tomorrow, for
Tomorrow never comes.
Today pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves
And some day master you!

—Selected.

THE GOOD NEIGHBOR

"Our father has gone to Jerusalem," cried Judah and Deborah to their playmates. "He has taken the donkey with many things to sell and when he returns he will bring us a gift."

"When will he be back?" asked Rufus.

"When the sun has risen and set five times," replied Judah. "I can hardly wait to see what my gift will be."

"But there are robbers on the road between here and Jerusalem," remarked Leah. "My father says it is a very dangerous road."

"Pooh, no robber could catch my father," boasted Deborah. "He is far too brave and strong."

"Our father is going to Jerusalem some day this week, too," said Ephraim, who had been standing at the back of the group. "He has promised to bring something for Huldah and me when he returns."

"Who asked you to speak?" cried Rufus, turning angrily toward the boy and his sister. "Go away from here, you Samaritan children. Samaritans! Samaritans!"

The other children took up the cry, although they did not know exactly what it meant. They only knew that the little Samaritans who had just come to live next door to Judah and Deborah were strangers from another country and that they should not play with them.

The five days soon passed, and on the morning of the fifth day the children ran to the window to watch for their father. They noticed the father of Ephraim and Huldah getting ready to go to Jerusalem. He kissed his wife and children goodbye and turned to wave to them as he rode away on his strong donkey. "Just like our father," whispered Deborah. "He looks kind and good."

But Judah only said, "He is a Samaritan."

The children watched all day, but their father did not return. Neither did he come the next day, and now the mother, too, began to watch the road. When on the third day he still did not come, some of the neighbors began to whisper, "Perhaps the robbers have caught him; they say there are many on the road these days."

The fourth day was almost gone and the mother was about to light the lamp, when Rufus came running down the street. He shouted to Judah, "Your father is coming!" Quickly Judah ran out of the house, and his mother and sister followed. What a sight met their eyes. Instead of the strong, laughing father who had ridden away, he came limping towards them, slowly and feebly.

His clothes were ragged and there was no sign of the strong donkey, to say nothing of the gifts which he had promised.

"Yes, the robbers caught me," he told them as he sank on a bench by the door, while the neighbors gathered around. "I was returning home four days ago feeling very happy, for I had sold my goods for much money, and I had gifts for the family as well as other things. Suddenly, in a narrow part of the road four robbers sprang out. One seized the donkey, and two dragged me out of the saddle, while the fourth struck me over the head with a hugh club. I fought as well as I could, but they were too many for me. They stripped off my clothing, seized the donkey, and rode away, laughing."

"But was there no one to help you? Did you have to lie on the road all night?" asked the mother anxiously.

"If I had I would surely have died," answered the father. "For a long time I did not know anything. When at last I could hear once more a man's steps sounded on the rock beside me, but they passed on. I thought 'if I do not get help I shall soon die.' But I was too weak to call out. Then, by and by, I heard another man come walking along. He came right up to me, stopped a minute, and then he, too, walked away. I tried to call, but he did not hear me. After that I did not know anything until a kind voice said, 'Come, friend, drink this, and it will help you.' Someone was holding a cool drink to my lips. Then the stranger poured medicine into my wounds and bound them up with cloth. Soon I began to feel better. 'We must not stay here all night,' he said. 'It will soon be dark; let me see if we cannot get you on my beast.' The stranger had to lift me on. He held me kindly as he went slowly down the road to the inn. Here he hired a room for himself and one for me, and all night long he sat beside me, giving me to drink and caring for my wounds. In the morning he asked the innkeeper to care for me until I was able to return home, and he gave him some money."

"I wish I knew him," sighed Deborah, "so I could do some kindness for him, too."

"You may," answered the father. "He is the father of the little Samaritan children who live next door."—Marion Byrd, in Christian Work.

THE MISSING APPLE

If there was one thing that Andrew liked, it was apples! Perhaps that was what made him so strong and rosy-cheeked and happy. So when he received an invitation to an apple party, although he had never heard of such a thing before, he was sure that he would have a very, very good time.

The party was to be at Beth's house, and Beth's uncle had an orchard of the finest kind of apples. Andrew could hardly wait for the day of the party. On the afternoon before, he took a long walk to pass the time.

While he was out walking he saw a girl with a big basket. The basket was so big that it seemed as if she should be carried in it, instead of carrying it all by herself. Andrew ran forward.

"Let me help you carry your basket," he said.

"All right! It is full of apples, and very heavy. We are going to have lots of company, and these are for apple turnovers. I must hurry, but the basket is so big I cannot walk very fast."

Andrew hurried as fast as he could, and they would have made very good time, indeed, but a big collie dog came bounding down the street and bumped into them. That upset the girl, and the girl upset Andrew, and, of course, they upset the basket of apples. Before you could wink, they were all on the ground, the dog and girl and the apples and Andrew.

The collie barked as if he had done something very cute. The girl laughed, and Andrew laughed as he picked up the basket and put apples in it. Then Andrew picked up the very biggest and reddest apple he had ever seen.

"Why—why!" he exclaimed. "Here is my name on this apple! Look and see!"

The apple-girl seemed surprised. "I never heard of an apple with a name on it," she said. "It must be a magic apple, put there because you have been so good to me. You keep it and eat it."

On the way home Andrew was going to eat the apple, but he thought of the party. It would be fun to take the apple with his name on it to the apple party. So he put it away.

The next day, when he went to the party, Beth came to the door. Andrew saw right away that something had happened. She led him into a room where there were a lot of girls and boys. There was a long table, too, with plate on it. At every place there seemed to be a big, red apple.

"O, Andrew!" cried Beth, "there isn't any apple for you! Uncle put paper letters on them before they commenced to turn, so that each of us would have a special apple. But the other day he picked some apples to sell, and he made a mistake and picked some of the apples off this tree. Yours must have been among them. Oh, I feel so bad, for the party was really for you! I know you like apples so well. There are apple salad and apple sandwiches and apple-pie and apple surprises, and there isn't an apple for you!"

Then Andrew took the apple out of his pocket. "Yes, there is," he said. "I have it right here. A girl gave it to me yesterday."

When Beth saw this, she clapped her hands and was happy. Andrew put the apple at his plate at the long, gay table, and the party started.

And you may believe, although he wouldn't tell about it, that Andrew was glad he had helped that girl with her basket of apples.—Selected.

"BITE BIGGER, BILLY"

One day a gentleman saw two boys going along the street of a large city. They were barefooted. Their clothes were ragged and dirty and tied together by pieces of string. One of the boys was perfectly happy over a bunch of half-withered flowers, which he had picked up in the street, faded and bedraggled and almost gone.

"I say, Billy," said he to his companion, "Wasn't somebody real good to drop these flowers just where I could find 'em? and they're so pretty and sweet. Look sharp, Billy; maybe you'll find something by and by."

Presently the gentleman heard his merry voice again, saying: "Oh, Billy, if there ain't half a pear, and it ain't much dirty, either! 'Cause you haven't found anything, you may take the first bite."

Billy was just going to take a very little taste of it, when his companion said: "Bite bigger, Billy; maybe we'll find another one 'fore very long."—Exchange.

POOR BOYS WHO MADE GOOD

Charles Dickens was a label-sticker in a shoe-making factory.

Michael Faraday, the famous chemist and physicist, was a journeyman hookbinder, the son of a blacksmith.

Benjamin Franklin was a journeyman printer, the son of a tallow-candler.

Giuseppe Garibaldi, whom Italians revere as their liberator, was the son of a sailor, and was at various times a candle-maker and a small farmer.

Ben Johnson, on whose grave in Westminster Abbey is the famous inscription, "O Rare Ben Johnson," was a poor boy, the stepson of a brick-layer.

Thomas Moore, author of the "Irish Melodies," was the son of a country grocer.

William Shakespeare was the son of a glover in a little country town; both his grandfathers were husbandmen.—Exchange.

Tsurumachi Church is located in the harbor section of Osaka, Japan, that big city of two and a quarter million inhabitants. Established in 1923 it already has nearly 80 members. It is the only church in that big settlement of working people and is becoming a powerful influence for good in that section.

Editorial

PERSONAL AND OTHER NOTES

Arrangements have been made for the holding of a state normal school at Whitworth College the coming summer.

A Turk, who is 156 years old and who never in his long life "took a drink," plans to visit America in the near future.

Miss Daisy Davies spoke in Capitol Street Church, Jackson, Miss., morning and evening of the first Sunday in March.

The singing of old hymns was made a special feature at a recent prayer meeting of Millsaps Memorial Church, Jackson, Miss.

Rev. C. W. Wesley, our pastor at Shubuta, Miss., began a revival meeting on last Sunday. He is being assisted by Brother C. N. Guice.

Our church at Columbia, La., Rev. R. F. Harrell, pastor, was one of the first churches in Louisiana to pay out in full on the mission special.

The several churches of Grenada, Miss., under the direction of Lafayette Atkinson, took a religious census of the city on last Sunday afternoon.

Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage at Ruston, La., was a pleasant caller at the Advocate office on Friday of last week.

Judge H. H. White of Alexandria, La., delivered a fine address on "Building Louisiana" before the North Louisiana Press Association, at Jena, La., on February 22.

Rev. Elmer C. Gunn, presiding elder of the Monroe District, has issued a neat program of his district conference, which will be held at Columbia, La., April 1 and 2.

Rev. E. S. Lewis and his people of First Church, Corinth, Miss., will begin a revival meeting on April 13. Rev. J. V. Bennett of Booneville, Miss., will do the preaching.

Rev. Harry Brown, our pastor at Springfield, La., was operated on for appendicitis a few days ago in a New Orleans hospital. We are glad to report that he is doing well.

The commencement exercises of the State Teachers' College at Hattiesburg, Miss., will begin on June 1 with the annual sermon, to be preached by Rev. Joseph A. Smith of Brookhaven.

Mr. R. L. Gay, prominent member of our church at Zwolle, La., underwent a critical operation in St. Mary's Hospital, Rochester, Minn., on last Monday. The latest report indicated that he was doing well.

In sending a renewal, Rev. G. A. Morgan, pastor at Springhill, La., writes: "All goes well with us at Springhill. We are in the midst of our mission study. The special offering for missions was taken on the last Sunday in February."

Frances, daughter of Rev. and Mrs. J. P. Boudcarrere of Walker, La., was operated upon for appendicitis on Thursday of last week at Touro Infirmary, New Orleans. Another daughter, who has been so dangerously ill for some time at Touro, is slowly recovering.

Rev. H. C. Blackwell, professor of Religious Education in Millsaps College, preached at the Fayette (Miss.) Methodist Church on the morning of March 2. The pastor, Rev. J. B. Cain, was confined to his home following an operation for the removal of his tonsils.

Mr. John T. Lewis, Jr., son of Rev. J. Tillery Lewis of Tunica, Miss., is at home with his parents for a treatment through a period of 22 days for a duodenal ulcer. He is responding well to the treatment and expects to be back at his work in Jackson, Miss., by the 18th of the month.

Last Sunday was observed as Orphanage Sunday by First Methodist Church, Shreveport, La. We have not yet heard the results, but this great church of which Dr. Robert E. Goodrich is the pastor, usually does great things for the Orphanage.

Dr. Len G. Broughton, director, has secured strong speakers for a Bible conference in the Tabernacle Baptist Church, Atlanta, Ga., March 16-30. Among the speakers will be Dr. G. Campbell Morgan, Rev. J. Alford Kaye of London, and Prof. E. O. Sellers of the Baptist Bible Institute, New Orleans.

The contract has been let and work begun on the Methodist church at Lecompte, La., and the pastor, Rev. G. D. Purcell, and his people expect to complete the building by Easter. The congregation at Lecompte has been without a house of worship, following the burning of our church there three years ago.

Rev. H. D. Snuydam, the pastor, is issuing a monthly, eight-page periodical devoted to the interests of the Carrollton (Miss.) Charge, which comprises six churches. The paper is called the "Methodist Visitor." From it we learn that the Carrollton Charge expects to make a fine record on the mission special.

The Madison County Herald of Feb. 21 says: "Rotarian Osmond Lewis made a splendid address on 'World Peace' yesterday at the meeting of the Canton Rotary Club. This was Rotarian Lewis' maiden speech before the Rotary Club, and like his sermons at the Methodist Church was full of useful and entertaining information."

Dr. Elmer T. Clark wired us on March 4, but too late for the item to be included in our issue of last week, the following: "Miss Beatrice Johnson, student Mississippi State College for Women at Columbus, wins second prize of \$75 in gold in young people's missionary society essay contest, writing on the subject, 'Christian Service and the Negro.'"

"News From the Fields," bulletin of the bureau of specials of our Church, carries in the March number a very interesting article, "Listening to the Gospel Amid Mud and Mosquitoes," by Rev. B. H. Andrews, pastor of the Houma and French Mission Charge, Louisiana. He is in charge of all our French Mission work, and he writes of what is being accomplished through tent meetings.

Dr. M. L. Hoffpauir, following a long illness, died last week in Crowley, La., and was buried from the Methodist Church on March 7. Rev. C. K. Smith, the pastor, and Rev. J. W. Lee, a former pastor at Crowley and now presiding elder of the Lake Charles District, conducted the service. Dr. Hoffpauir was universally loved and a host of people gathered at the church to do him honor.

Rev. L. P. Jumper has conducted a mission study class in every church in his charge, the Silver Springs Circuit, Corinth District. He has organized four missionary societies, and has been in practically every Methodist home in his charge since Conference. He has received \$38 on salary, El Bethel paying \$20 of that. This young man is on the job for his Lord regardless of pay.

The Epworth League of our church at Fayette, Miss., Rev. J. B. Cain, pastor, has sent us a check to cover 16 subscriptions now due of superannuates of the Mississippi Conference. The pastor writes: "Money will be sent for the others as they come due." So our superannuates in Mississippi may know that their subscriptions will be cared for through the fine service of the Leaguers at Fayette.

It is reported that in more than one charge in the Corinth District members of the quarterly conferences have voluntarily assumed amounts for the Conference claims far in excess of any amounts actually paid in the history of those charges. This new and encouraging attitude will be watched with growing interest by those leading our forces in that section. What men voluntarily assume they should generally do well.

Rev. John Paul, president of Taylor University, Upland, Indiana, writes that Rev. George Dixon Greer, of the faculty of Taylor, will be available to conduct evangelistic meetings between the middle of June and the middle of September. "He is to conduct the meetings in my tabernacle, at Center Point, La., embracing the third and fourth Sun-

days in August," writes Brother Paul, "and would like to serve in some other meetings in Louisiana and Mississippi while in that section."

Some of the objectives of the Pre-Easter Personal Evangelistic Campaign of Galloway Memorial Church, Jackson, Miss., are as follows: Five hundred who will resolve to become titheers, 250 covenanting to win one for Christ, 100 members by Easter Sunday, 1200 present at Sunday school on Easter, self-denial thank offering of \$5000, and more subscribers to the periodicals of the Church, including the New Orleans Christian Advocate. Dr. L. L. Cowen is the pastor.

Rev. C. C. Evans, the pastor, writes: "The membership of the Moss Point Church, with the pastor, are very happy in the fact that our mission special has been put over in full, and a little more than our quota has been sent to the treasurer. We have a splendid people here and everything in church work is moving along encouragingly. The Sunday school seems to have taken on new life. The attendance on the regular services of the church is good, prayer meeting included. We are expecting a good year."

MISSION SPECIAL—LOUISIANA CONFERENCE

REPORTS RECEIVED TO MARCH 5

Alexandria District

Bunkie, J. F. Foster—has raised \$110 and expects to raise full amount.

Glenmora, S. S. Bogan—put on program; collected \$65 on goal of \$100.

Lecompte, G. D. Purcell—collected \$14.25 on quota.

Lottie, G. A. LaGrange—collected \$9.50 on quota of \$50.

Baton Rouge District

Deunham Springs, G. H. Corry—raises in full quota of \$75.

Franklinton, A. D. George—will raise quota of \$200 and more.

Greensburg, A. J. Martin—collected quota of \$100 in full.

Ponchatoula, J. H. Bowdon—raises \$150 on quota of \$200; balance will be raised later.

Lake Charles District

Acadia Circuit, J. H. Hoffpauir—raises \$10 on quota.

Lake Arthur, T. F. King—raises \$63.12 on quota of \$120.

Minden District

Jonesville, S. S. Holladay, Jr.—raises quota of \$100 in full.

Minden, R. H. Wynn—will raise full quota, two specials \$1500.

Minden Circuit, J. E. Hearn—raises \$35 on his quota.

Plain Dealing, J. B. Williams—raises quota of \$125 in full.

Sibley, E. L. Cargill—raises \$33.50 on quota of \$50.

Sicily Island, R. A. Cross, Jr.—will raise quota of \$75 in full.

Monroe District

Columbia, R. F. Harrell—raises \$111.65 on quota of \$135.

New Orleans District

Delta Circuit and Gallier St., David Tarver—raises quota of \$30 in full.

Ruston District

Marion, R. H. Staples—raises \$100.85 on quota of \$100.

We have had very good reports from the presiding elders and many of the preachers in some of our larger and smaller churches and these reports indicate that in most instances the quotas will be raised.

The program has been put on better than ever before, in our opinion; reports that we have would indicate this in nearly every case. The

book was read or studied, the literature distributed, sermons preached and the program, in a splendid way, was carried out.

J. G. SNELLING, Missionary Secretary.

\$2 SUBSCRIPTIONS RECEIVED

TO MARCH 7, INCLUSIVE

LOUISIANA CONFERENCE

Previously reported	122
Baton Rouge District	
Rev. F. L. Wells, First Church, B. R.	2
Rev. G. P. White (Rev. J. B. Grambling, pastor), Hammond	2½
Rev. C. E. McLean, Keener Memorial, B. R.	3
Rev. F. N. Sweeney (Rev. A. D. George, pastor), Franklinton	30
Minden District	
Rev. J. E. Hearn, Minden Circuit	8
Rev. G. A. Morgan, Springhill	13
Monroe District	
Rev. J. W. Booth, Winnsboro	4
Rev. C. M. Morris, Gilbert	4
New Orleans District	
Mrs. J. D. Rumph (Rev. O. W. Bradley, pastor), Rayne Memorial, New Orleans	2
Rev. A. M. Martin, St. Martinville	2
Rev. J. B. Shearer, La. Ave., New Orleans	3
Rev. B. D. Watson, Slidell	14
Ruston District	
Rev. J. L. Cady, Choudrant	3
Rev. J. F. Drlng, Jonesboro	6
Shreveport District	
Rev. W. D. Kleinschmidt, Mangum Memorial, Shreveport	1
Total Louisiana Conference	219½

MISSISSIPPI CONFERENCE

Previously reported	47
Brookhaven District	
J. E. Gray, Crystal Springs	1
Mrs. B. W. Lewis (Rev. B. W. Lewis, pastor), Foxworth	1
Rev. J. A. Smith, Brookhaven	1
Rev. B. H. Williams, Osyka	1
Hattiesburg District	
Rev. A. J. Boyles, New Augusta	1
Rev. A. J. Davis, Prentiss	3
Rev. W. J. Ferguson, Court St., Hattiesburg	½
Mrs. W. M. Williams (Rev. J. B. Holyfield, pastor), Magee	1
Rev. J. D. Ellis, Purvis	5½
Rev. G. E. Allen, Benton	10½
Rev. Rolfe Hunt, Brandon	15
G. G. Knight, Brandon	3
Rev. O. S. Lewis, Canton	4
Meridian District	
W. D. Hawkins, Meridian	1
Newton District	
Rev. H. E. Raley, Harpersville	1
Seashore District	
Rev. Otto Porter, Biloxi	1
Vicksburg District	
Rev. E. A. King, Utica	2
Rev. R. H. Clegg, Port Gibson	1
Total Mississippi Conference	100½

NORTH MISSISSIPPI CONFERENCE

Previously reported	74
Aberdeen District	
Rev. G. W. Robertson, Plattsboro	1
Rev. W. M. Young, Shannon	1½
Mrs. Milton Davis (Rev. A. S. Raper, pastor), Houston	1½
Mrs. P. W. Sheli (Rev. A. S. Raper, pastor), Houston	3
Corinth District	
Rev. K. S. L. Cooke, New Albany Circuit	22
Greenville District	
Rev. T. M. Bradley, Greenville	2
Rev. J. E. Cunningham, Cleveland	3
Rev. V. C. Curtis, Clarksdale	9
Rev. C. L. Rogers, Rosedale	1
Rev. K. I. Tucker, Drew Mission	2
Grenada District	
Mr. F. A. Howell (Rev. J. J. Baird, pastor), Durant	2½
Greenwood District	
Rev. Seaman Rhea, Minter City	2
Rev. H. D. Suydam, Carrollton	1
Rev. J. C. Wasson, Sunflower and Isola	6
Mrs. F. L. Bufkin, Auburn	1
Total North Mississippi Conference	132½
Grand total to date	452½

PASSION PLAY COMING TO NEW ORLEANS

The Freiburg Passion Play, which first played in Freiburg, Germany, in 1264, is now touring America and will be seen in the new Municipal Auditorium, New Orleans, March 24-29, inclusive.

Tickets are now on sale at Werlein's.

This is not a moving picture but a cast of the original players presenting the traditional Bible story, with the deepest reverence, as they presented it to sixty thousand Americans who traveled across the ocean to see the last European performance in 1922.

This world famous production is beautifully and impressively staged. Hundreds of people participate in the actual scenes and a choir of over two hundred of New Orleans' finest voices, under the direction of Henri Wehrmann, will sing selections from Handel, Bach, Mozart, Gounod and Fauré. An orchestra will play themes from Parsifal and other compositions of the masters.

Regardless of religion, sect, or creed, this dynamic story's appeal is as wide as human nature, and will give offense to none. The great drama closes with the Resurrection, and the singing of the mighty Hallelujah Chorus from the "Messiah."

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age.—THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

The production is divided into eighteen scenes, described as follows:

The Glorification of the Cross, The Temple of Jerusalem, Before the Palace with Caiaphas, Jesus Departing from Bethlehem, The Tempting of Judas, The Last Supper, Judas and Caiaphas, The Garden of Gethsemane, Scene of the High Council, Palace of Pontius Pilate, Court of King Herod, Pilate and the Priests, The Scourging of Christ by the Romans, Christ Before Pilate, On the Road to Golgotha, The Crucifixion, The Sepulchre, The Ascension.—Adv.

CONCERNING THE GROUP INSURANCE

In a recent letter to you I told you of a change in rate on our insurance, raising the quarterly premium from \$9.91 to \$10.45. In this letter I failed to tell you when this change was effective and several have written asking me. I am taking this method of telling you. The change went into effect on Jan. 1, 1930. That means that I had to pay to the company the new rate for the first quarter, whereas I collected from you the old rate, or 54¢ less than I paid the company. I am asking you to please send me this difference on

your second check. In other words make the second quarter check \$10.99 instead of \$10.45, the regular rate.

When this reaches your attention the second quarter will be due. Please send me a check to cover same as soon as possible and oblige,

Yours very truly,

JAMES T. HARRIS,

Sec.-Treas. Group Ins. Com.

Rochele, La., March 7, 1930.

BROTHER H. B. B. JONES DEAD

Dear Dr. Harper: On Feb. 12, 1930, Bro. H. B. B. Jones, father of Rev. W. W. Jones, our pastor at Merigold, Miss., and of Rev. W. M. Jones, pastor at Sardis, Miss., passed away in a hospital at Meridian, Miss. His body was sent to Corinth, Miss., where his funeral was conducted on the 14th by Rev. J. H. Felts, assisted by Revs. E. S. Lewis, B. P. Fullilove, W. C. McCay, and N. N. Maxey. Brother Jones was a good and useful man. He was a faithful member of the Methodist Church, a worthy steward for years, and a most efficient Sunday school superintendent. The sympathy of a host of friends goes out to his wife, children, and all of his loved ones.

N. N. MAXEY, Pastor.

Corinth, Miss., March 4, 1930.

A MESSAGE FROM THE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: I am furnishing you with a list of the payments that have been made on the benevolences up to March 1. You will note that only twenty-one charges, less than one-seventh of the total, have sent any payment to our Conference Treasurer, and that less than \$2,000 has been paid on an assessment of above \$175,000. The proportionate amount due at this time would be about \$58,000. During the month of March our charges should send to the treasurer sixty thousand dollars in order to carry out the program of our Church, as planned. If our people were tithing this would be easy to do, and some other "ifs" are in the way. Shall we clear the way, or reduce our assessments with the necessitated contraction of our work?

J. M. SULLIVAN.

PAYMENTS ON BENEVOLENCES

Brookhaven District		
Charge—	Conf. Work	Gen'l Work
Brookhaven	\$200.00	\$100.00
Magnolia	115.00	60.00
Hattiesburg District		
Bonhomie	30.58	56.00
Jackson District		
Brandon	52.50	20.00
Canton	100.00	.....
Eden and Bentonia	28.00	12.85
Fannin	20.00	.....
Galloway Memorial	500	.....
Missaps Memorial	33.00	11.20
Satartia	18.50	.....
Vaughan	15.00	.....
Meridian District		
De Soto	24.00	14.50
Lauderdale and E. Mills	30.00	.....
Newton District		
Philadelphia	100.00	.....
Seashore District		
Americus	3.35	.....
Handsboro and Nugent	25.00	.....
Kreole	4.00	1.00
Poplarville	20.00	.....
Vicksburg District		
Fayette	55.00	55.00
Gloster and Liberty	25.00	.....
Port Gibson	50.00	50.00

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On January 14 MRS. J. R. HOLMES died at her home in Abbeville, La. She was 71 years old and for that length of time had walked and talked with our Lord here on earth; now he has called her to be with him in that house not made with hands. At 3:30 p.m. on the day following her death the funeral was held from the church of her choice, the M. E. Church, South, with interment in Graceland cemetery, where we left her under a bank of flowers—tokens of loving remembrance from her many friends. Rev. H. N. Harrison, pastor of the Methodist Church, and Rev. J. R. Roy, pastor at Rayne, La., conducted the service.

Mrs. Holmes, whose maiden name was Lucy Tennessee Word, was the daughter of Thomas Word and Rebecca Hale, of Lafayette County, Mississippi. She was married to James Robert Holmes Dec. 29, 1880, at Oxford, Miss. Six children were born to their union, two of whom died in infancy; four remain to mourn her loss: Daisy, Mrs. G. J. Griffin, of Abbeville; Fadra, Mrs. E. P. Wilson, of Pennsylvania; Miss Beulah, of New Orleans; Roberta, Mrs. R. W. Alexander, of Abbeville. Besides her husband and these four daughters, Mrs. Holmes leaves four devoted grandchildren: George Griffen, Jr., Embury Pry Wilson, George Griffin Alexander and Robert Alexander. Mr. and Mrs. Holmes moved to Louisiana in 1885 and having chosen Abbeville vicinity for their home have been identified with the business and social life of the community ever since.

The deceased was a devoted wife, an ideal mother to her own children, a real mother to her grandchildren, a true friend to all with whom she came in contact, and a source of inspiration, hope, and trustful faith to all believers in Christianity.

We shall miss her in her place in church; we shall miss her smile in greeting, her voice of encouragement, her nod of approval, her advice in trouble, her consolation in sorrow, and yet we are comforted, for we know she

is not dead, but lives in that blissful world to which we are hastening; though, lost to mortal sight, she may still be with us in spiritual existence. "Are they not all ministering spirits?" saith the apostle.

God grant we may so live that when our summons comes we may leave behind us the example of Jesus' teachings that were exemplified in her life.

HER FRIENDS.

ROBERT T. MAYO was born in the State of Alabama, November 1, 1850, and moved to Mississippi with his parents in early childhood. His father died when he was sixteen years of age, and, under war conditions, the family suffered many hardships. He was converted in early childhood and joined the Presbyterian Church, but, in a short while, he joined the M. E. Church, South, at Polkville, Smith County, Mississippi. He served the Church in the following positions—first as church lay leader, then as Sunday school superintendent and steward until he became too old and feeble to attend to the business. Then one of the boys took his place. On December 17, 1873, he was happily married to Miss Annie Jones, in whom he always found a most helpful hand in all his undertakings. He was the father of seven children. One of the children preceded him to the better world. Six children and the mother, twenty-two grandchildren, two great-grandchildren and a host of friends remain to mourn his departure. He was faithful in all the affairs of life. He passed away on August 3, 1929, and on the following day, August 4, his body was laid away in the Polkville Cemetery to await the resurrection of the just. If I should add a word to express more fully what I think of the life and influence of Brother Mayo, it would be the Scripture: "Blessed are the dead which die in the Lord from henceforth; yea; saith the Spirit, that they may rest from their labors; and their works do follow them."

C. H. HERRING,
A Former Pastor.

On the morning of February 7, at 8 o'clock, the spirit of JOHN S. CALVIT went home to be with God, whom he loved. He was born March 16, 1858. He joined the M. E. Church, South, in youth at Darlington Church in St. Helena Parish, Louisiana. He helped to build Wesley Church. In 1890 he became a charter member there and remained faithful until death. No one was more helpful than he—always looking after the comfort of his pastor. And always he would see that the church was well heated in winter and supplied with cool water in summer. The writer was his former pastor for two years and stayed at his home during revivals at his church—thus forming a close friendship with him. He leaves a wife, one step-child, Mrs. E. B. McLean of Baton Rouge; four children—Samuel A. Calvit, Mrs. J. B. Newman, Misses Fannie and Johnie Calvit, all of Darlington, and several grandchildren. These and all his host of friends mourn his going. God bless the beloved one!

J. S. RUTLEDGE.

NOW—You Can See The Holy Land and Europe and The Passion Play

with the best arrangements and leadership—at the most reasonable cost—journeys replete with inspiration, education and invaluable features—"Travel Free From Worry" from beginning to end with people who really KNOW the "Land of the Book"—Write now for illustrated booklet describing Spring and Summer Holy Land Tours—\$645. to \$1435. The Wicker Tours, Dept. A-1, Richmond, Va.

WICKER TOURS

RESOLUTIONS

Whereas, the great and supreme Ruler of the universe has in His infinite wisdom removed from among us one of our worthy and esteemed associate workers, MRS. D. F. RUSSELL, and

Whereas, the long and intimate relation held with her in the faithful discharge of her duties in this society (W. M. S. of First Methodist Church, Mansfield, La.), makes it eminently befitting, that we record our appreciation of her, therefore,

Resolved, That the wisdom and ability which she has exercised in the aid of our organization by service, contribution and council, will be held in grateful remembrance;

Resolved, That with deep sympathy with the bereaved relatives of the deceased, we express our hope that even so great a loss to us, all may be overruled for good by Him who doeth all things well.

Resolved, That a copy of these resolutions be spread upon the records of this organization, a copy sent to the bereaved family, one each to the Enterprise, the Christian Advocate, Mrs. W. T. Cunningham, Natchitoches, La.

Signed:

MRS. A. L. CARTER,
MRS. J. J. LONG,
MRS. W. H. FARMER,
MRS. J. O. ROBERTSON.

PRIZE HYMN FOR PENTECOST

The Christian Herald offers a prize of \$200 for the words of a hymn on Pentecost, to be used in celebrating the nineteen hundredth anniversary of the Day of Pentecost and the founding of the Christian Church. Competition closes March 31. Entries should be addressed to Christian Herald, 419 Fourth Avenue, New York.

PRIZE OFFERED FOR PEACE HYMN

The Hymn Society, a national organization of writers and composers, has announced a prize of \$100, for the best hymn on peace. In announcing the contest, Dr. Benjamin S. Winchester, president of the Society said: "Nations have for the first time condemned and renounced war, and have pledged themselves to use only peaceful means in settling their disputes. There is a great lack of hymns expressing this new will to peace, which is one of the most distinctive expressions of religion to-day. The society, therefore, offers this prize for the hymn which best expresses the new ideals of international relations and

of peace through good will, and which is imbued with the Christian spirit. The competition is open to all writers in the English language. The form of the poem shall be lyric, suited for musical setting as a hymn, and adapted for use in congregational singing." All poems submitted in the contest should be mailed to Miss Caroline B. Parker, 353 Fourth Avenue, New York City, before May 1, 1930.

GEORGIA CHURCH SERVES GOOD SOUP

That the Hamp Stevens Memorial Church of Columbus, Ga. serves good soup is the verdict of the Enquirer-Sun, leading newspaper of that city, which sent a representative to visit the church's soup kitchen on January 28, where he saw nearly 300 men, women and children served with free lunches. All of these people come from homes where the people are feeling the pinch of unemployment or low wages and many of the little children are pale and fall upon the food as if half starved. Not only is soup served but bread and coffee as well. And the soup, according to the reporter from the Enquirer-Sun, has a richness, a flavor, and a strength-giving quality that entitles to rank as A No. 1.

The soup kitchen at the Hamp Stevens Memorial Church was opened in December by the Rev. J. S. Sharp, missionary pastor working under the auspices of the Home Department of the Board of Missions, when many of the mills of that section shut down. It is said that Mr. Sharp and his family gave up their Christmas holiday in Florida and used their Christmas club funds for this soup kitchen instead of buying Christmas presents, although Mr. Sharp does not tell that part of the story. The kitchen is being operated jointly by the church and the local Legion post. Citizens of Columbus have been generous in their contributions to carry on this work. It is stated that these free lunches will continue to be given out just as long as there are numbers of grown people and children in that section in need of them.

As the eye becomes blinded by fashion to positive deformity, so through social conventionalism the conscience becomes blinded to positive immorality.—Mrs. Jameson.

MOSBY'S 1930 GARDEN GUIDE

Your copy of this new book is waiting for your name and address. Furthermore, if you mention this paper we will send you free a packet of Tomato Seed.

JOHN MOSBY SEED COMPANY
Memphis, Tenn.

FOR FIFTY YEARS
Cuticura
Soap and Ointment
have afforded the purest, sweetest and most satisfactory method of caring for the skin and hair.

Keep Little
Ones Well and
Comfortable
and they'll stay
happy and healthy



from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

**WINSLOW'S
SYRUP**

Write for interesting, free book on Baby's diet
ANGLO-AMERICAN DRUG COMPANY
Dept. N, 217 Fulton Street, New York

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

As you pass through the grass
Do you note the flowers spread where
you tread?

Daisies white, pure and bright as the
light!

And dotting the fields all over,
blossoms the clover.

Think you the artist who has spread
Wealth of beauty where you tread
Hath naught of glory overhead?

W. A. BARTLETT.

THE SEVEN PRINCIPLES OF MISSIONS

World-wide Christian missions must be saved from decline and defeat by an apostolic revival of what may be called the seven principles of Missions.

1. Absolute obedience to our Lord's command.
2. Honest acceptance of stewardship in money and other talents.
3. Consecration of children to God from birth.
4. Impression of Missionary obligations on the individual consciences.
5. Widespread information about the world field and its spiritual needs and the work of God in all lands.
6. Separation from unwholesome and weakening worldly contaminations.
7. Praying in the Holy Spirit for the whole field, the work and the worker.—Missionary Review.

Some of the numerous missionary activities of the women of New Or-

WEAK, NERVOUS

Mississippi Lady Says She Felt
Stronger, Better After
Taking Cardui.

Greenwood, Miss.—Mrs. W. D. Taylor, of 1313 Carrollton Avenue, this city, has written of her use of Cardui as follows:

"About five years ago, I was in ill health. I suffered a great deal of pain in my sides and in the lower part of my body. I was weak and nervous, and at the least noise I felt like I must scream.

"At times I would have to go to bed. My head would ache. It would take me three or four days to get over these spells.

"A friend told me to take Cardui, which I did. After my first bottle, I saw some improvement. When I had taken three bottles, I felt stronger and better than I had in some time. I did not have any more of those bad spells.

"I certainly recommend Cardui." Thousands of other women recommend Cardui, after having found it of valuable assistance to them in building up their health.

Cardui is a purely vegetable medicine, and contains nothing harmful. The medicinal value of the herbs from which Cardui is extracted have been well-known in the history of medicine for more than six hundred years.

Try it for your troubles.

NC-220

CARDUI
OF USE BY WOMEN

leans are to be noted in the following announcements, taken from a current issue of Rayue Memorial Church Bulletin:

Mrs. Rumph's circle will meet Tuesday morning at eleven o'clock at the residence of Mrs. Henry Levy, 5335 St. Charles Avenue, the co-hostesses being Mrs. H. M. Caldwell, Mrs. Aydelott and Miss Dora Blackshear.

Mrs. Sutherland's circle will meet Tuesday at 2:30 p. m., with Mrs. Byron, 2416 Broadway, Mrs. F. L. White and Mrs. E. L. Collier, co-hostesses.

Mrs. Jordan's circle will meet at the home of Mrs. R. F. Lawton, the same day and hour, 5620 Hurst Street.

Mrs. Hollingsworth's circle will meet the same time at Mrs. Lake's, 7829 Zimple Street, Mrs. Myatt, co-hostess.

Wednesday at 7:30 p. m., there will be two more chapters from the mission study book. There were twenty-eight present last Wednesday night, Dr. George S. Brown presiding, and chapters by Mrs. Harper and Mrs. Brown. About half the number took part in the interesting topics, and there were two visitors who spoke of the French Mission work and of Memorial Home. Rev. Martin Hebert and Mrs. Snelling.

A week from Tuesday at the residence of Mrs. W. B. Rely, the Woman's Missionary Society will be hostess at a social, and all of the women of the church are invited.

A WORD FROM THE FAYETTE YOUNG PEOPLE'S MISSIONARY SOCIETY

The new officers for the Young People's Missionary Society have recently been installed and are beginning a new year with even more enthusiasm than last year.

The young people did excellent work last year, making the honor roll one hundred per cent.

The pledge for this year is almost double that of last year; and several new members have been added.

LOUBERTA FREEMAN,
Supt. Publicity.

ZONE FIVE, VICKSBURG DISTRICT

On the morning of Feb. 13, about seventy-five ladies from Natchez, Fayette, Natchez, McNair, Washington, and Roxie assembled at Greendale, on the Roxie work. Rev. J. H. Morrow is the enterprising pastor of this charge. Mrs. Hegman, the District Secretary, Mrs. McKeown, of Woodville, and other visitors were present, including the Rev. Messrs. Hawkins, Morrow, Murry, Cain and Anders.

The meeting, which was full of spirit and interest from the beginning, was presided over by Mrs. Cole, of Roxie. Rev. J. B. Cain, of Fayette, led the devotional. The subject was "Onward With Christ."

After the usual routine of business, the president of the Natchez auxiliary, the vice-president of Washington, and the secretary of Fayette read each in turn a paper telling why her office is

important. There was enough thought presented to spur us all to action.

Then followed an instructive round table discussion, led by Mrs. McKeown, and further graced by Mrs. Hegman. It lasted with no break of interest till one o'clock. After a benediction, the ladies of Greendale served a very appetizing chicken luncheon.

In the afternoon, Mrs. Ward, a popular member of the Greendale auxiliary, gave an original reading, entitled, "Making Duty a Pleasure."

Then Mrs. Hegman delighted and instructed us with the proposed plans for the district for 1930.

Afterwards, we had a discussion of many local problems.

Sentence prayers preceded the benediction. As the visitors departed, many took small shrubs from the wild-wood, and all carried away kind thoughts of the members of their little church on the hill.

McNair, the baby auxiliary in the zone, will have the next meeting, but the time has not been set.

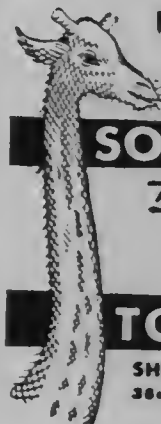
MRS. ROBERT ADAIR,
Reporter.

WOMAN'S MISSIONARY SOCIETY OF SARDIS

The Woman's Missionary Society of the Methodist Church met recently at the home of Mrs. F. W. Klyce, with eleven members present. The Society was so happy to have with them its beloved president, Mrs. C. T. Floyd, who has been absent for the past three months on account of illness. One new member was added to the roll, Mrs. M. A. Burns. Dues and pledges amounted to \$9.50.

On account of severe weather and quite a bit of sickness, the mission study class had not met regularly, but will begin again Monday, February 17, at the home of Miss Duval.

The president read a letter from Mr. A. T. Benton, of Cleveland, Miss.



IF YOU HAD A NECK
AS LONG AS THIS
FELLOW AND HAD

SORE THROAT

ALL
THE
WAY
DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT
30c and 60c. Hospital Size \$1.00
ALL DRUGGISTS

Mississippi, suggesting a plan by which the society could make a little money to be used for the cause of missions and at the same time advertise the town of Sardis in both a business and religious way. On motion, the society accepted the plan. A committee composed of Mrs. Hudson Kyle and Mrs. Ira Floyd, was appointed to carry out this project.

A letter from the Conference Supt. of Social Service was read, urging that our society endorse a new marriage law, such as Tennessee and other States now have. Our local social service leader will take this matter up at once.

Mrs. P. N. Simmons had charge of the devotional. She read a portion of the 5th chapter of Matthew. The devotional topic was: "Respect for Personality," or "Love Thy Neighbor as Thyself." Mrs. Simmons gave a very beneficial comparison of the Hindoo and Christian religions, after which the Lord's Prayer was repeated in unison.

(Continued on Page 14.)

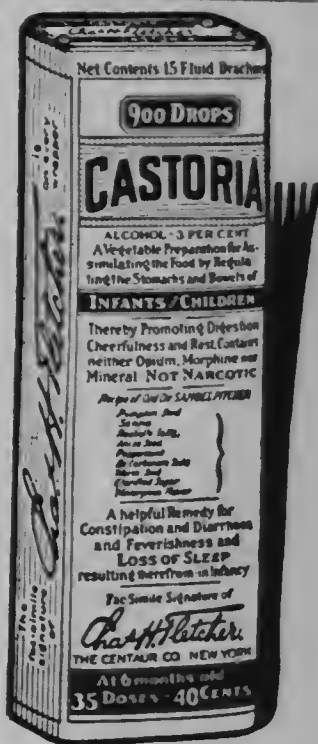
Cuts and scratches should be promptly treated. Soothe, heal and protect them with
Gray's Ointment
At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

When Babies CRY

Babies will cry, often for no apparent reason. You may not know what's wrong, but you can always give Castoria. This soon has your little one comforted; if not, you should call a doctor. Don't experiment with medicines intended for the stronger systems of adults! Most of those little upsets are soon soothed away by a little of this pleasant-tasting, gentle-acting children's remedy that children like.

It may be the stomach, or may be the little bowels. Or in the case of older children, a sluggish, constipated condition. Castoria is still

the thing to give. It is almost certain to clear up any minor ailment, and could by no possibility do the youngest child the slightest harm. So it's the first thing to think of when a child has a coated tongue; won't play, can't sleep, is fretful or out of sorts. Get the genuine; it always has Chas. H. Fletcher's signature on the package.



Sunday School

LOUISIANA CONFERENCE

Mr. Geo. R. Ferguson, Jr., of Leesville, secretary of the sub-district conference, writes they are arranging program for their fifth Sunday institute, which will be held at Leesville on March 30, at 2:30 p. m.

Dr. J. B. Peters of First Church, New Orleans, Mrs. Roy Kemp of Ponchatoula, and Mrs. H. M. Sneed of Shreveport write for help materials.

Among the recent visitors in our office were Mrs. J. J. Rasmussen, sub-district elementary superintendent in the Minden District, and Rev. D. F. Anders, pastor at Opelousas.

Sunday, March 2, was spent in the Monroe District at Winnsboro. In the afternoon we held a set-up meeting in the interest of their fifth session of their Standard Training School. The following pastors with their leaders were present: Revs. J. W. Booth, C. M. Morris, J. W. Faulk, O. L. Tucker and R. A. Cross. The board of managers elected Rev. C. M. Morris as chairman, and Rev. J. W. Booth, educational director. May 26-30 is the date for their school.

Dr. W. Winans Drake and Rev. E. C. Gunn were present at this meeting and rendered valuable service. Dr. Drake brought an inspiring message on Sunday School Evangelism, stating he had Decision Day in his Junior De-

BEAUTIFUL BOOKLET ON MEMORIALS

For Monument Buyers, Just Off The Press. Write for Free Copy

Every monument buyer should have a copy of booklet "Winnsboro Granite Memorials in Impressive Design," and study the important facts contained in this beautiful booklet before making purchase. This booklet makes clear the all important factors which mark the ideal monument, and tells why Winnsboro Granite stands pre-eminently the leader in quality as a monumental material.

Write for your FREE copy to Winnsboro Granite Corporation, Rion, S. C. No obligation. A study of this booklet may save you much disappointment in later years.

You may be sure of obtaining genuine Winnsboro Granite if you insist on receiving from your dealer a quarry certificate signed by the management of Winnsboro Granite Corporation, sole quarriers of Winnsboro Granite, and you may also test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size or if there is any wave in the grain (wide variation in the crystalline mixture) some mistake has been made and the monument is not genuine Winnsboro Granite. Only perfect stone, carefully inspected and triple tested is shipped as Winnsboro Granite.

The water test made three times at the plant before shipment assures that only first grade stone is shipped on orders for Winnsboro Granite; and such stone is certified as Winnsboro Granite. Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test.

Winnsboro Granite is selected flawless, remarkably even and straight in grain.

For booklet and descriptive literature address Winnsboro Granite Corporation, Rion, S. C.—Adv.

partment, resulting in thirty-eight applying for church membership.

Monday, Mar. 3, was spent in Shreveport District. From 10 to 12 o'clock we attended the district-wide preachers' meeting, at which the presiding elder, Dr. Carley, presided. Every pastor in the district was present and made an interesting report as to his work since Conference, giving special emphasis to the missionary and evangelistic work in his church.

We attended a joint luncheon of the pastors and superintendents at the noon hour, presided over by the district secretary, Mr. R. H. Nelson. Several Sunday school matters were discussed. Mr. W. A. McKennon made a telling speech in interest of missionary education and giving, and Dr. Carley stressed Sunday School Day offering. Mrs. R. E. Smith, Conference Superintendent of Home and Parent Teacher work, spoke of the work she is doing in this important department.

Mr. H. W. Williams of the Department of Training Work, Nashville, writes: "Our office has recently made a study of the Training Schools held throughout the Church since the beginning and we find that the schools in your Conference have a very good record from the standpoint of being resumed from year to year. In other words, we find that when a school is established in your Conference it has become a permanent institution in the majority of cases. This is a very good thing and we are glad that such is the case."

Mrs. D. H. Stinson of Benton, Louisiana, writes: "Am sending our first check from the Benton Sunday school for missions. We hope to be a regular contributor every month from now on." Mr. R. H. Daniel, secretary of the St. Francisville Sunday school, sends check for their first offering for 1930.

C. D. ATKINSON,
Conference Supt.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The Greenwood District Extension School will be held April 6-11. The first class periods are to be held Sunday, 2:30 p. m. After this first period it may be that classes will meet from 7 p. m. to 9 p. m. This is to be determined by the students. The desire of everyone interested is to put the school within the reach of every officer and teacher in the district. There will be twelve class periods of fifty minutes each. Let no one think that lost time can be "made up." The new regulations do not permit anyone to be absent without a real excuse. An absence must be unavoidable if the student cares for credit. Let everyone in the district remember, united we succeed; divided we fail. Men, you whose hearts are burdened on account of teachers of any kind, teachers who are unprepared, let us put our Lord to the test. He said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." We do not have a supply of workers because we have not prayed sufficiently. The line-up is as follows to date:

Greenwood Area, The Teachings of Jesus, Rev. J. E. Cooper; Worship, Miss Pauline Wynn; Jun. Materials and Methods, Mrs. H. E. Tomlinson.

Indianola Area, Pupil Study, Miss Fay McRae; Survey of the N. T., R. G. Moore; Principles of Teaching, (to be supplied.)

Belzoni Area, Teachings of Jesus, R. G. Lord; Story Telling, Miss Doris Alford; Worship (to be supplied).

Drew Area, Worship, Prof. H. Conrad Blackwell; Principles of Teaching, (to be supplied).

Tutwiler Area, Principles of Teaching, Mrs. W. W. Templeton.

Marks Area, The Sunday School, J. C. Chambers.

Acona Area, Principles of Teaching, J. E. Stephens.

Tchula Area, Worship, D. B. Raulins.

Cruger (possibly a Cokesbury course).

Carrollton (possibly a Cokesbury course).

Each of these areas has an educational director and a board of managers who are responsible for the enrollment, the text books, the expenses, etc.

Fifteen schools have ordered Sunday School Day programs. Rev. A. L. Davenport, pastor of Tyro circuit, has ordered programs for his six schools. This has not been done in several years. The man in charge is the chief factor in building the kingdom. One way to make a failure of the whole thing is to appoint a committee, give the programs to this committee and turn the program over to it. Do this, and the program will be cut to pieces, delayed, or thrown out entirely. One way to succeed is to invite the officers and teachers to attend prayer meeting, and a number who are not officers, and teachers, explain the program and practice the songs, divide the work as indicated in the program and call for another practice and you will be ready. The day should be advertised extensively and attractively by the use of posters. The main purpose of the program is to educate the parents so they will do more for the children. If enough prayer is put back of the program it can be a definite religious inspiration. The material in the program is all right, but it must be vitalized by united prayer. "I can do all things through Christ who strengthen-

THE JUNALUSKA SCHOOL OF RELIGION

(A six-week's school of Religion)

LAKE JUNALUSKA, NORTH CAROLINA

"In the Land of the Sky"

Established and conducted by Duke University and the General Sunday School Board, the Board of Missions co-operating.

Courses in Bible, Religious Education, Christian Doctrine, Missions, Psychology of Religion, and Sermon Construction.

Faculty: Elbert Russell, Frank S. Hickman, Gilbert Rowe, and Harvie Branscomb of the Duke School of Religion; W. C. Bower, of the University of Chicago; Samuel G. Inman of the Commission on Co-operation in Latin America; and S. M. Duvall of Scarritt College. Credit on degrees in the School of Religion of Duke University.

Beautiful and inspiring surroundings. Fees nominal; expenses reasonable.

Date—July 21-August 30. Six weeks running simultaneously with the Leadership Schools of the General Sunday School Board.

For further information and printed announcement of the School, address: Dr. Paul N. Garber, Registrar School of Religion, Duke University, Durham, North Carolina, or Rev. John Q. Schisler, Director of Training Work, General Sunday School Board, 810 Broadway, Nashville, Tennessee.

eth me." "Cursed be he that doeth the work of the Lord negligently." Which promise will you pillow your head upon? One is soft, the other is hard."

Folsom Training School at Smithville, Okla., lays great stress upon the development of industrial features, for through this work about 85 per cent of the students are enabled to work their way through school. On the 850 acres of land owned by the school modern farming is carried on. In addition to the regular farm crops, truck patches and gardens are cultivated. Hogs and poultry are raised and a dairy is operated. Other industrial features are a chair factory, a broom factory, a canning plant, a print shop, and a sewing room, all of which offer work for the ambitious student.

New Spring Suits

Now Ready in

HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

EXHIBITION AND SPECIMEN DAHLIAS
Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round.

West Point, preaching, Feb. 16; Q. C., Mar. 12, p.m.
Ackerman, preaching, Feb. 9; Q. C., Mar. 14, p.m.
Artesia and S., at Shaeffers, preaching and Q. C., Mar. 16, a.m.
Crawford and M., at Mayhew, preaching and Q. C., Mar. 16, p.m.
Macon ct., at Center Point, preaching and Q. C., Mar. 23, a.m.
Shugualak ct., at Shugualak, preaching and Q. C., Mar. 23, p.m.

**WOMEN SHOULD LEARN
USES OF MAGNESIA**

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full directions for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

Church and Sunday School Furniture
Send For Special Catalogues
The Southern Desk Company
Hickory, N. C.

BOHN & WILT, BOOKSELLERS AND STATIONERS, 1328 Dryades St., New Orleans, La. Baseball Goods. Religious Articles, Fishing Tackle. Parochial School Books.

Girls, be Attractive to Men
Nature Intended You Should Be!



If your stomach and bowels do not function properly, the bloom of youth rapidly disappears. Doctor Pierce's Golden Medical Discovery usually meets the need. It invigorates the whole system, corrects the irregularities of the digestive organs and makes the blood red. You have pep, vigor and vitality. Your eyes sparkle—your complexion clears up and the bloom of youth is yours. All druggists. Write to Dr. Pierce's Clinic in Buffalo, N. Y., for confidential medical advice. There is no fee.

Columbus, First Church, preaching, Feb. 23; Q. C., Mar. 26, p.m.
Starkville, preaching, Mar. 2; Q. C., Mar. 28, p.m.

Longview and S., at Smyrna, preaching and Q. C., Mar. 29, a.m.
Weir and McCool, at Weir, preaching and Q. C., Mar. 30, a.m.

Noxapater ct., at Flower Ridge, preaching and Q. C., Apr. 6, a.m.
Louisville, preaching, Mar. 2, p.m.; Q. C., Apr. 6, p.m.

Columbus, Central, preaching, Feb. 16; Q. C., Apr. 9, p.m.
Sturgis ct., at Mt. Airy, preaching and Q. C., Apr. 11, a.m.

Ethel ct., at Tabernacle, preaching and Q. C., Apr. 13, a.m.
Macon sta., preaching, Mar. 30, p.m.; Q. C., Apr. 16, p.m.

Kosciusko ct., at Bethel, preaching and Q. C., Apr. 19, a.m.
Cedar Bluff, at Pheba, preaching and Q. C., Apr. 20, a.m.

District Conference, at Louisville, Apr. 22 and 23.
Mashulaville ct., at Middleton, preaching and Q. C., Apr. 26, a.m.

Brooksville, preaching and Q. C., Apr. 27, p.m.
High Point ct., at Center Ridge, preaching and Q. C., May 3, a.m.

Chester ct., at Nebo, preaching and Q. C., May 4, a.m.
W. N. DUNCAN, P. E.

Corinth Dist.—Second Round

Inka Circuit, at Bethel, March 15, 11 a.m., 1:30 p.m., March 16, 11 a.m., preaching.

Iuka, March 16, preaching at the evening hour, followed by conference.
Belmont, at Old Bethel, March 22, 11 a.m., 1:30 p.m., March 23, 11 a.m., preaching.

Tishomingo, at Spring Hill, March 23, 3 p.m., preaching, March 24, 11 a.m., 1:30 p.m.

New Albany Circuit, at Wells Chapel, March 29, 11 a.m., 1:30 p.m., March 30, 11 a.m., preaching.

New Albany, March 30, preaching and conference at the evening hour.
Burnsville, at Clanselle Hill, March 30, 11 a.m., 2 p.m., Rev. R. H. Kemp officiating.

Mantachie, at Palestine, Apr. 5, 11 a.m., 1:30 p.m.
Marietta, Apr. 6, Blythes Chapel, 11 a.m., preaching. Liberty, 3 p.m., preaching. The pastor will arrange the hour for the conference.

Corinth, First Church, Apr. 13, 11 a.m., conference at pleasure.
Corinth, South Side, Apr. 13, evening hour, preaching. Conference at pleasure.

Guntown and Baldwin, at Guntown, Apr. 20. The pastor will arrange all appointments for the day.

Potts Camp, at Cornersville, Apr. 21, 11 a.m., 1:30 p.m.

Ripley, April 21, evening hour, opening sermon of the District Conference, followed by A Model Quarterly Conference. District Conference proper, Apr. 22, 9:30 a.m.; 23, 4 p.m.

Silver Springs, at Payne Chapel, Apr. 27, 11 a.m., 1:30 p.m.
Dumas, at Jacobs Chapel, Apr. 27, 3 p.m., preaching, Apr. 28, 11 a.m., 1:30 p.m.

JAMES H. FELTS, P. E.

Greenville Dist.—Second Round

Boyle and Pace, at Pace, Mar. 16, a.m.
Coahoma and Jonestown, at J., Mar. 16, p.m.

Gunnison and Hill House, at H., Mar. 23, a.m.
Shelby, Mar. 23, p.m.

Rosedale and Benoit, at Benoit, Mar. 30, a.m.
Merigold and Sherard, at Sherard, Mar. 30, p.m.

Lake Cormorant and Robinsonville, at R., Apr. 6, a.m.
Tunica, Apr. 6, p.m.

Leland, Apr. 13, a.m.
Shaw, Apr. 13, p.m.
Dubbs and Evansville, Apr. 20, a.m.

District Conference to be held at Cleveland, April 23 and 24. Reports on Orphanage quota, Special for Missions, Advocate circulation to be made.

Pastors will get all the people they can enlisted in the different activities of our holy Christianity and the more the better. Summon the people to your aid. You cannot carry the load; you cannot build the Kingdom by yourself. Pray for, seek, solicit, entreat, and look for your people to help you.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Second Round

Vaiden and West, at W., Mar. 16, morning and afternoon.
Water Valley, Main St., Mar. 19, p.m.

Holcomb, at Tie Plant, Mar. 20.
Holly Springs, Mar. 23, morning and afternoon.

Oxford, Mar. 23, evening.
Kilmichael, at Stewart, Mar. 30, morning and afternoon.

Winona, Mar. 30, evening; conference, April 2, p.m.
Winona ct., at Columbiana, Apr. 5, 6.

Pickens and Goodman, at G., Apr. 13.
Sallis, at McAdams, April 19, 20.
Ebenezer, at Hebron, Apr. 26, 27.

Water Valley, First Church, Apr. 30.
Poplar Creek, May 1.
District Conference will convene at Kilmichael, Apr. 22-24.

Please see that delegates are duly elected and names furnished both presiding elder and pastor-host.
E. H. CUNNINGHAM, P. E.

Greenwood Dist.—Second Round

Acona, at Bowling Green, 11 a.m., Mar. 15, 16.
Schlater, at Morgan City, night, Mar. 16.

Drew ct., at Sandy Bayou, 11 a.m., Mar. 23.
Ruleville, at R., night, Mar. 23.

Swiftown, at Swiftown, 11 a.m. and 2:30 p.m., Mar. 30.
Price Memorial, night, Mar. 30.

Webb and Sumner, at S., 11 a.m. and 2:30 p.m., Apr. 6.
District Training School, everywhere, Apr. 6-11.

Sunflower, at Blaine, night, Apr. 6.
Moorhead, 11 a.m. and 2:30 p.m., Apr. 13.
Indianola, night, Apr. 13.
District Conference at Greenwood, First Church, Apr. 17, 18.

Inverness, 11 a.m. and 2:30 p.m., Apr. 20.
Itta Bena, 11 a.m. and 2:30 p.m., May 4.
L. P. WASSON, P. E.

A tent meeting, held recently in Snukgiang, China, brought out good crowds, as a tent meeting in this section of China is a new thing. People came who could never be persuaded to enter a church. At the close seventy gave their names as probationers.



Feel Stiff and Achy?

Too Often This Warns of Sluggish Kidneys.

STIFF, achy joints, persistent backache and bladder irregularities all too often warn of disordered kidneys.

Don't take chances! Help your kidneys with Doan's Pills. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

A. N. Russell, 712 W. First South St., Salt Lake City, Utah, says: "Severe backaches bothered me. I was stiff and sore all over and felt nervous and irritable. The kidney secretions were scant and caused a burning sensation. Doan's Pills were just what I needed."

DOAN'S PILLS
A Stimulant Diuretic to the Kidneys

**5218 Happy People
Give up Their Secret**

JUST suppose you could get 5000 joyously happy people together in one big hall and could ask them what made them all so full of pep. Suppose, strangely enough, that all of them had discovered the same way to be happy. You would feel that here, if anywhere in the world, was the secret of how to get joy out of life.

This is just what has happened during the last few weeks. We knew there were millions of people who had found the secret of happiness in the same way, and we asked them in one or two small announcements in the magazines and newspapers to tell us their story. Letters came to us from practically all over the globe.

All of them said "The secret of happiness is health."

How to get this health? The way that all of these people had discovered was not some magic medicine, not some powerful drug, not some difficult course of training—but only a simple, harmless, natural method. It was to keep the body internally clean, sweeping its natural poisons away each day, regularly as clock work—by the use of Nujol.

These people had made a great discovery. They had found out that Nujol contains no drugs; that it is as tasteless and colorless as pure water; pleasant to take and forms no habit; that it cannot hurt you, no matter how much you take; that it is non-fattening; not absorbed by the body;



They have found the way to Buoyant, Zestful Health, and the Joy that goes with it

that it is only the internal lubrication your body needs, just like any other machine.

It sounds like a fairy tale, doesn't it, to be well and happy so easily? Well, all you need to do to find out if these people have made a real discovery is to get a bottle of Nujol today at any drug store and take it for two weeks. It costs but a few cents and it makes you feel like a million dollars. The sure way to happiness is through health.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: Here I am a week late in reporting on our Shreveport City Union Institute. We certainly had a great institute. We had the usual fine co-operation and the Leaguers enjoyed every moment of the week's program. We all hated to see Mr. Harbin leave Louisiana, and we hope to have him back with us the first opportunity he has to come. Too many thanks cannot be extended the faculty and city union officers for their part in the success of the institute. Mrs. R. E. Smith, Miss Grace Gatewood, Miss Mary Nichols, Mrs. John Stockwell, Dr. R. E. Goodrich, and Rev. E. O. Harbin assisted the Field Secretary on the faculty. Miss Gatewood also took charge of the St. Patrick's Banquet and with her efficient committees served a delightful banquet to one hundred and ten Leaguers. Seventy-six credits were issued to Leaguers in the city and the surrounding towns of Mooringsport, Oil City, and Gilliam.

Saturday morning I left Shreveport for Alexandria in a car with Anna Pharr Turner and four other friends. We had a fine trip down. After supper we drove to Lecompte for a short



OLD FOLKS SAY
DR. CALDWELL
WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

visit with Agatha Brewer and her family. Early Sunday morning I left Alexandria for Merryville to attend the Union meeting of the Verbeaucal Union. The meeting was well attended by Leaguers from De Quincy, De Ridder, Leesville, Lake Charles, and Merryville. The principal business of the meeting was the promotion of the week-end institute to be held at De Ridder. I am now at De Ridder helping with the preparation for this institute. The pastor, Rev. H. E. Pfost, the Leaguers, and other members of the church are all busy doing their part in making this, our first week-end institute, a success. We have a splendid faculty composed of Rev. H. W. Cudd, of Leesville; Rev. L. I. McCain, of Lake Charles; Rev. J. E. Selfe, of Many; Rev. H. E. Pfost, of De Ridder; Misses Hazel Lea Nowell, Mansfield; Ora Hooper, Lake Charles; Flavia Spell, Rayne; Thelma McNutt, Merryville. The De Ridder people are furnishing entertainment for all young people who come from other towns in the district.

I am glad to report two new Leagues in the Conference on the Pine Grove charge, in Baton Rouge District—a Senior League at Pine Grove, with D. Lila Huffman as president, and a Senior League at Montpelier, with Collins Tillery, president.

An interesting letter from Miss Stevens, at Many, reports their chapter doing fine work. They expect a number of these Leaguers at the De Ridder Institute.

Have you ordered your copies of the pageant, "Children of Light," to be presented at the Anniversary Day Service on March 23? The copies are 15 cents each, 75 cents a half-dozen, or \$1.25 a dozen. It presents a beautiful story of forty years of Methodism with our Leaguers, and every church is requested to observe this day for our young people. If you cannot present the pageant, a young people's service should be planned. The offering taken goes to our Conference treasurer for promotional work.

All unions should be looking toward the election of new union officers at the April business meeting. Name your nominating committee at the March business meeting.

Continue to carry on your good work in the local chapters and unions.

Your field secretary,
ELIZABETH LANGFORD.

FROM THE MINDEN DISTRICT SECRETARY

Epworth League work in the Minden District seems to have decreased to a certain extent. Several chapters have disbanded within recent months, though some have changed to Hi-Leagues and are doing fine work. Through Rev. Mr. Harvell, I have learned of a few chapters of which I had no record. Below I am listing

the chapters that are in my records. If your chapter is not listed, won't you write me, giving the correct list of officers? If it is, but officers have not been reported, won't you give me that information? If listed but not now active, let me know that, too. I would also be delighted to receive news of any special project or program which you have put over.

Following are the chapters in my records: Bethel, Brushwood, Campiti, Cotton Valley, Davis Springs, East Point (no list of officers), Ferriday, Goodpine (no list), Hall Summitt (no list), Haughton (no list), Jena, Minden, Plain Dealing, Pollock, Selma, Sicily Island (no list), Springhill, Standard, Trout.

I am informed that the Epworth League Dramatic Club has been organized by the Minden Chapter, and has already given two short plays. The club plans to do more of this work from time to time. Also, the chapter has begun a Mission Study Class, with their pastor, Rev. R. H. Wynn, as leader. In the Social Service Department they are clothing an orphan at Ruston. Also the Leaguers relieved the Missionary Society women of the task of preparing and serving supper for the January meeting of the Wesley Brotherhood. Their devotional meeting programs are improving, too, containing more variety and showing good preparation.

Miss Elizabeth Langford was in Minden District Tuesday, Wednesday and Thursday, the 28th, 29th and 30th. The meeting Tuesday night at Minden was most interesting and beneficial. I had the privilege of attending and found the discussions and helps offered by Miss Langford to be of the finest. I have not heard from the meeting at Springhill and Plain Dealing, but I am sure they, too, were good. Our Leaguers always welcome our beloved field secretary and look forward to her visits and feel greatly benefited in the administration of chapter affairs.

MARY SEARLES,
Minden Dist. Secty.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

The Missionary topic for the year is: "Work With the Children in Many Lands." The Social Service topic is: "The Home as a School of God's Citizenship." The Bible theme: "The Life That God Approves."

The topic for discussion in this

meeting was "The Wesley House, Serving Children in Foreign Communities." This was interestingly given by Mrs. Whitaker.

Mrs. C. T. Floyd presented news items from the Quarterly Bulletin. One of these was that the Annual Missionary Conference will convene in Greenwood, March 25. A committee composed of Mesdames M. A. Burns, Hudson Kyle, and Whitaker was appointed to arrange programs for the last three quarters of the year.

The next meeting will be with Mrs. Lizzie West. The social service leader, Mrs. A. M. Ballentine, will have charge of this program.

A dainty salad course was served by the hostess.

MRS. IRA FLOYD, Rec. Sec.

UNION, MISSISSIPPI, AUXILIARY MEETING

Circle No. 2 of the Methodist Auxiliary here met in the home of Mrs. R. F. Cooper, with Mrs. Ulmer Hester, co-hostess.

After a business session was held, Mrs. E. G. Majure, chairman, had charge of an interesting program, on finances.

Song.

Devotional—Mrs. W. P. Mayo.

Our Finances—Mrs. B. I. Evans.

Vocal duet "Give of Your Best to the Master"—Mesdames R. F. Cooper and Wm. R. Rivers.

The Mission of Money—Mrs. B. B. Sadler.

Pledge Service.

The hostesses took charge during the social hour and conducted two interesting contests.

Mrs. Arthur Staton gave a description, in rhyme, of one of the members, which was very amusing.

A delicious salad course, with coffee, was served to sixteen members and two visitors, by the charming hostesses.

All present enjoyed this, the first social of the year.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable, General Invigorating Tonic.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Second Round

Scotland, at New Hope, Mar. 15, 11 a.m.; Mar. 16, 7 p.m.
 Adams, at Ebenezer, Mar. 16, 11 a.m. and 1:30 p.m.
 Brookhaven, Mar. 23, 11 a.m.; Apr. 7, 8 p.m.
 Meadville, at M., Mar. 23, 3 p.m. and 7 p.m.
 Barlow, at Rehobeth, Mar. 29, 30, 11 a.m.
 Crystal Springs, Mar. 30, 3:30 p.m. and 7:30 p.m.
 Gallman, at Mt. Pleasant, Apr. 5, 6, 11 a.m.
 Georgetown, at Providence, Apr. 6, 3 p.m. and 7 p.m.
 Summit, at Topisaw, Apr. 13, 11 a.m. and 2 p.m.
 7:30 p.m.
 Magnolia, Apr. 13, 7:30 p.m.; Apr. 28, Bayou Pierre, at Matthews Chapel, Apr. 20, 11 a.m. and 1:30 p.m.
 Centenary, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.
 District Conference at Monticello, Apr. 24, 25.
 Monticello and Pleasant Grove, at M., Apr. 25, 1 p.m.
 Foxworth, at Hopewell, Apr. 27, 11 a.m. and 2 p.m.
 Tylertown, Apr. 27, 7:30 p.m.; Apr. 28, 10 a.m.
 Oxyka, at Holmesville, May 4, 11 a.m. and 1:30 p.m.
 J. L. DECELL, P. E.

Hattiesburg Dist.—Second Round

Richton and Plave, at P., Mar. 16, 11 a.m., 2 p.m.
 Lucedale, at L., Mar. 16, 7:30 p.m.
 Taylorsville and Mize, at M., Mar. 23, 11 a.m., 2 p.m.
 Ellisville, at Moselle, Mar. 30, 11 a.m., 2 p.m.
 Purvis, at P., Mar. 30, 7:30 p.m.
 Petal, Apr. 2, 7:30 p.m.
 Encutta, at New Hope, Apr. 6, 11 a.m., 2 p.m.

Prentiss, at Carson, Apr. 13, 11 a.m., 2 p.m.
 Hattiesburg, Court St., Apr. 15, 7:30 p.m.
 Hattiesburg, Broad St., Apr. 16, 7:30 p.m.
 Collins, at Eminence, Apr. 20, 11 a.m., 2 p.m.
 Mt. Olive, Apr. 20, 7:30 p.m.
 Hattiesburg, Main St., Apr. 21, 7:30 p.m.
 Silver Creek, at Bethel, Apr. 23, 11 a.m., 2 p.m.
 Williamsburg, at Good Hope, Apr. 27, 11 a.m., 2 p.m.
 Hattiesburg ct., at ———.
 Heidelberg, at Vossburg, Apr. 30, 11 a.m., 2 p.m.
 Sumrall, Apr. 30, 7:30 p.m.
 The District Conference will meet at Prentiss, Miss., April 10-11. Let all delegates be elected before April 1, and their names forwarded to Rev. A. J. Davis, Prentiss, Miss., and to me.
 W. A. HAYS, P. E.

Seashore Dist.—Second Round

Americus, at Tanners' Chapel, Mar. 15, 16, Saturday and Sunday, 11 a.m.
 Kreole, Mar. 16, 7:30 p.m.
 Moss Point, Mar. 23, 11 a.m.
 Saucier, at Lyman, Mar. 23, 7:30 p.m.
 Escatawpa, at Caswell Springs, Mar. 30, 11 a.m.
 Handsboro and Nugent, at H., Mar. 30, 7:30 p.m.
 Columbia, Apr. 6, 11 a.m.
 Lumberton, Apr. 6, 7:30 p.m.
 Poplarville, Apr. 13, 11 a.m.
 Carriere, at ———, Apr. 13, 7:30 p.m.
 Mentorun, at Cox Chapel, Saturday and Sunday, Apr. 19 and 20, 11 a.m.
 Wiggins, at McHenry, Apr. 20, 7:30 p.m.
 Biloxi, Apr. 27, 11 a.m.
 Wesley Memorial, Apr. 27, 7:30 p.m.
 Brooklyn and Bond, at ———, May 4, 11 a.m.
 Coalville, at ———, May 4, 7:30 p.m.
 The District Conference will meet at Picayune, April 8 and 9, opening at 9 a.m., Tuesday morning. Let all pastors have delegates elected, and send names to me, and also to W. H. Saunders, at Picayune, by the last of March.

JAMES L. SELLS, P. E.

Jackson Dist.—Second Round

Mendenhall and D'Lo, at D'Lo, Mar. 16, 11 a.m., 2:30 p.m.
 Jackson, at Millsaps Memorial, Mar. 16, 7:30 p.m.; Mar. 19, 7:30 p.m.
 Edwards, at Learned, Mar. 23, 11 a.m., 2:30 p.m.
 Jackson at Galloway Memorial, Mar. 23, 7:30 p.m.; Apr. 9, 7:30 p.m.
 Sartartia, at Sartartia, Mar. 30, 11 a.m., 2:30 p.m.
 Madison and Pocahontas, at Pocahontas, Apr. 6, 11 a.m.; Apr. 9, 10 a.m.
 Terry, at Forrest Hill, Apr. 6, 3 p.m., 7 p.m.
 Florence, at Monte Rey, Apr. 12, 11 a.m., p.m.
 Harrisville, at ———, Apr. 13, 11 a.m., 2 p.m.
 Fannin, at Goshen, Apr. 19, 11 a.m., p.m.
 Camden, at ———, Apr. 20, 11 a.m., p.m.
 Canton, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.
 Vaughan, at Ellison, Apr. 26, 3 p.m.; Apr. 27, 11 a.m.
 Clinton, at Ridgeland, Apr. 27, 3 p.m., 7 p.m.
 Yazoo Circuit, at ———, May 3, 11 a.m., p.m.
 Yazoo City, May 4, 11 a.m., 2:30 p.m.

The District Conference will convene in Millsaps Memorial Church, Jackson, Miss., on April 3, at 9 a.m. The pastors are requested to have delegates to this conference elected, and furnish me with their names, at least one week in advance of the opening of the conference.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

De Soto, at Manassa, Mar. 15, 16, 11 a.m.
 Matherville, at Theadville, Mar. 16, 7:15 p.m.

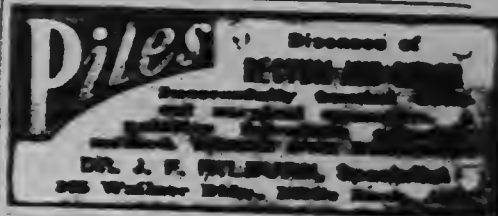
Vimville, at Oak Grove, Mar. 22, 11 a.m.
 Meridian, East End, Mar. 23, 7:30 p.m.
 Scooba, at Binnsville, Mar. 29, 30, 11 a.m.
 Quitman, Apr. 6, 11 a.m.
 Cleveland, Apr. 12, 13, 11 a.m.
 District Conference at Enterprisc, Apr. 17 and 18.
 Daleville, at Soule's Chapel, Apr. 19, 20, 11 a.m.
 De Kalb, at New Hope, Apr. 26, 27, 11 a.m.
 Porterville, at Union, May 4, 11 a.m.
 T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Carthage ct., at Singleton, Mar. 23, 11 a.m.; 1:30 p.m.
 Carthage sta., Mar. 23, 7 p.m.
 Union, at Union, Mar. 25, 7 p.m.
 Chunky, at Meehan, Mar. 30, 11 a.m.; 1:30 p.m.
 Decatur and Hickory, at H., Mar. 30, 3:30 p.m.; 7:30 p.m.
 Trenton, at Trenton, Apr. 12, 11 a.m.; 1:30 p.m.
 Raleigh, at Burns, Apr. 12, 3 p.m.; 13, 11 a.m.
 Lake, at Conehatta, Apr. 20, 11 a.m.; 1:30 p.m.
 Laurel, First Church, Apr. 24, 7:30 p.m.; 27, 11 a.m.
 Laurel, Kingston, Apr. 27, 2:30 p.m.
 West Laurel, Apr. 27, 7 p.m.
 District Conference will meet at Philadelphia, April 15 and 16. The conference will open April 15, 9 a.m.
 Will the pastors please elect their delegates to the District Conference by the first of April, and send list to Rev. W. B. Jones, Philadelphia, Miss., and to me at Newton, Miss.?
 H. A. GATLIN, P. E.

Vicksburg Dist.—Second Round

Washington, at Washington, Mar. 16, 11 a.m., 2 p.m.
 Natchez, Mar. 16, 4 p.m., 7:30 p.m.
 Fayette, Mar. 23, 11 a.m., 2 p.m.
 Roxie, at McNair, Mar. 23, 4 p.m., 7:30 p.m.
 Nebo, at Cool Springs, Mar. 30, 11 a.m., 2 p.m.
 Oak Ridge, at Porter's Chapel, Apr. 6, 11 a.m., 2 p.m.
 Rosetta, at Mars Hill, Apr. 13, 11 a.m., 1:30 p.m.
 Gloster, at ———, Apr. 13, 4 p.m., 7:30 p.m.
 Utica, at Cayuga, Apr. 20, 11 a.m., 1:30 p.m.
 Hermanville, at Patterson, Apr. 20, 4 p.m., 7:30 p.m.
 District Conference, at Rolling Fork, Apr. 22 and 23.
 Mayersville, at Valley Park, Apr. 27, 11 a.m., 2 p.m.
 Centerville, at Centerville, May 4, 11 a.m., 2 p.m.
 Let all pastors hold church conferences and have delegates elected to the District Conference during the months of February and March.
 L. E. ALFORD, P. E.



It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

how
30,000 People

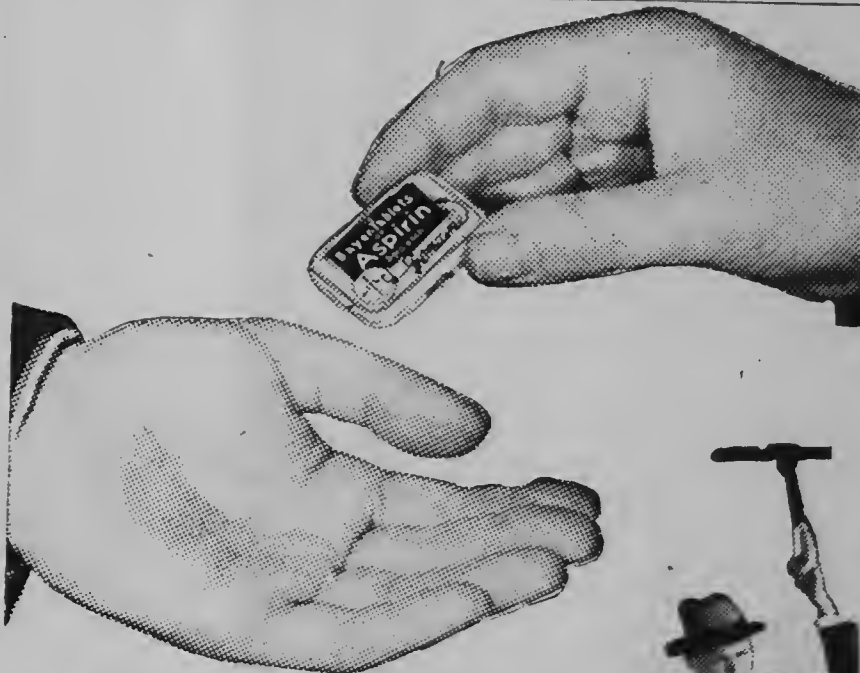
have found
LASTING RELIEF
 from
Rupture

TODAY, as you read this message, more than 30,000 people who once suffered from rupture are enjoying complete comfort and freedom as a result of using our modern, scientific method of holding up rupture; a way that is as easy and comfortable as an old shoe; a way that is endorsed — and used — by many doctors.

The story of this new and amazingly efficient rupture support is told in a booklet which will be sent on request, together with particulars of our 30-day free-trial, no obligation offer, during which you can put this treatment to any test you or your doctor can think of. No matter how serious your rupture may be — nor how long you have suffered — nor how many trusses or devices you have tried — you need suffer no longer.

Send for This
 BOOK
 It's FREE...

SCHULING
 RUPTURE
 INSTITUTE
 807 Murphy Bldg.
 Indianapolis, Ind.



Needless Pain!

Don't be a martyr to unnecessary pain.

Lots of suffering is, indeed, quite needless.

Headaches, for example. They come without warning, but one can always be prepared. Bayer Aspirin tablets bring immediate relief. Keep a bottle at the office. Carry the small tin in your pocket. Then you won't have to hunt a drugstore, or wait till you get home.

And don't think Bayer Aspirin is only good for headaches, sore throats, and colds! Read the proven directions for relieving neuralgic, neuritic, rheumatic, and other aches and pains. Remembering, of course, that the quick comfort from these tablets is not a cure; for any continued pain, see a doctor.

Bayer Aspirin is genuine. Protect yourself by looking for that name. Always the same. Always safe. Never hurts the heart.

BAYER ASPIRIN

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

LETTER FROM BROTHER KILGORE

Dear Dr. Harper: Since coming to New York, I have missed the weekly visits of the New Orleans Advocate more than I can express in this letter, until about a month ago. I sent in a renewal of my subscription. Rev. W. A. Bowlm had just mailed me a copy with the statement that he would send me additional copies, but I had just mailed you my subscription. In the first number that reached me, I found the names of Revs. W. H. Saunders, Eugene P. Craddock and R. H. B. Gladney giving encouraging notes of their work, and as I claim them as my boys, along with other preachers who were converted under my own humble ministry, while a member of the North Mississippi Conference, I felt comforted in the fact that, although I am now on the shelf so far as active work in the ministry is concerned, the good work goes on under the leadership of these younger men. In another issue, I notice in a note from Rev. Wm. L. Robinson the names of Mr. and Mrs. T. G. Beadles of Coffeeville. This carries me back in memory to my own start in this work. Capt. Beadles wrote my recommendation to the Quarterly Conference for license to exhort, in June 1874, and I afterwards boarded in his home

and went to school with his two eldest sons, Eugene and Clarence. They have both preceded their parents to the final home. Capt. and Mrs. Beadles have been unfortunate in the loss of children, but there is a happy reunion for them on the other side. They still have a daughter with them, Miss Clyde, and she is a jewel; also one son, but I think he is in New York, not at home, anyway. All this is interesting to me, as they have been among my warm friends from my boyhood days until now, and I pray that there may be light for them at eventide. I could mention many other names in pleasant and grateful remembrance, but I do not want to make my letter too long.

I will write more later, if this does not find its way to the waste-basket. I want to write something in my next as to my impressions of New York, especially with reference to the Church and religious work here. We came to New York to be with our son, and soon after reaching the city I was elected as teacher of a large Bible class in one of the leading churches here (M. E. Church), and I have only missed one Sunday in meeting the class since, except during the summer vacation and then I filled the pulpit for some of the preachers during their absence. But of all this I will write more in the future, if you will give me space in your good paper. I wish to say in conclusion, that I am enjoying the Advocate very much. You are certainly sending out a good paper.

Fraternally,

E. G. KILGORE.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round.

Istrouma, Mar. 16, p.m.; Mar. 21, p.m.
Ponchatoula, Mar. 19, p.m.
Jackson, at Ethel, Mar. 23, a.m.
First Church, B. R., Mar. 23, 24, p.m.
Keener Memorial, Mar. 26, p.m.
Walker, at Friendship, Mar. 30, a.m.
Hammond, Apr. 2, p.m.
Clinton, at C., Apr. 6, a.m.
Baker, at Deerford, Apr. 12, 13, a.m.
Natalbany, at N., Apr. 20, a.m.
Amite, Apr. 20, p.m.
Pine Grove, at P. G., Apr. 27, a.m.
Kentwood, at Tangipahoa, Apr. 27, p.m.
Plaquemine, at Donaldsonville, May 4, a.m.

Zachary, at Z., May 4, p.m.
Denham Springs, at D. S., May 10, 11 a.m.
Gonzales, at Carpenter Chapel, May 11, 3 p.m.
St. Francisville, at New Hope, May 18, a.m.

District Conference, at Franklinton, May 22, 23.
Springfield, at Maurepas, May 25, a.m.
L. W. CAIN, P. E.

Lake Charles Dist.—Second Round.

De Ridder, Mar. 23, a.m.
Leesville, Mar. 23, a.m.
Many and Zwolle, at M., Mar. 30, a.m. and p.m.
Lafayette, Apr. 6, a.m.
New Iberia, Apr. 6, p.m.
Gueydan and Kaplan, at K., Apr. 13, a.m. and p.m.
Merryville, Apr. 20, a.m.
Arcadia ct., at Iota, Apr. 27, a.m.
Lake Arthur, May 4, a.m. and p.m.
Indian Bayou, May 11, a.m.
Crowley, May 11, p.m.
Rayne, May 18, a.m.
Sulphur and Vinton, at S., May 18, p.m.
Lake Charles, May 25, a.m.
Cameron and Pine Grove, at Cameron, May 26, p.m.
Abbeville, June 1, a.m. and p.m.

Hornbeck ct., at Holly Grove, June 8, a.m. and p.m.
J. W. LEE, P. E.

Monroe Dist.—Second Round

Delhi, Mar. 30, 11 a.m.
Mangham, Mar. 30, 7:30 p.m.
Oak Ridge (Preaching), Apr. 6, 11 a.m.
Gilbert, at Bouef Prairie, Apr. 6, 2:30 p.m.
Waterproof (Revival), Apr. 6, 7:30 p.m.; Apr. 13, 11 a.m.
Winnsboro, Apr. 20, 11 a.m.
Wisner, at Crowville, Apr. 20, 7:30 p.m.
Oak Ridge, at Little Creek, Apr. 22, 7:30 p.m.
Gordon Avenue, Apr. 23, 7:30 p.m.
Fairbanks, at Girard, Apr. 27, 11 a.m.
Columbia, at Grayson, Apr. 27, 7:30 p.m.
Monroe, First Church, Apr. 30, 7:30 p.m.
Bonita, at Bartholomew, May 4, 11 a.m.
West Monroe, May 4, 7:30 p.m.
Tallulah, May 11, 11 a.m.
Lake Providence, May 11, 7:30 p.m.
Rayville, May 15, 7:30 p.m.
Waterproof, at St. Joseph, May 18, 11 a.m.
Opeu Date May 18, 7:30 p.m.
Mer Rouge, at Collinston, May 25, 11 a.m.
Bastrop, May 25, 7:30 p.m.
Epps, at Kilbourn, June 1, 11 a.m.
Sterlington, June 1, 7:30 p.m.
The District Conference will be held at Columbia, April 1, 2. The opening sermon will be preached at 10 a.m., Tuesday, April 1, by Rev. A. C. Lawton, pastor of the Oak Ridge and Little Creek charge.
ELMER C. GUNN, P. E.

New Orleans Dist.—Second Round

Parker Memorial, Mar. 16, a.m.; Apr. 7, p.m.
Second Church, Mar. 23, a.m.; Mar. 26, p.m.
Carrollton Ave., Mar. 23, a.m.; Apr. 2, p.m.
Houma and French Mission, at Houma, Mar. 30.
Algiers, Apr. 6, a.m.; Mar. 19, p.m.
Morgan City, Apr. 13, a.m.
Patterson, at Patterson, Apr. 13, p.m.
Delta Ct. and City Mission, at Port Eads, Apr. 15.
First Church, Apr. 27, a.m.; Mar. 12, p.m.
McDonoghville, May 4, a.m.; May 5, p.m.
Felicity, May 6, p.m.; May 7, p.m.
St. Martinville, at Lydia, May 11.
Rayne Memorial, May 18, a.m.; May 6, p.m.
St. Mark's, May 18, p.m.
Franklin, May 25.

The District Conference will convene in Epworth Church at 2 o'clock on the afternoon of Tuesday, April 29.
W. L. DOSS, JR., P. E.

Ruston Dist.—Second Round

Eros, at Dodson, Mar. 16, preaching 11 a.m.; Q. C., 2 p.m.
Hodge, at Quitman, Mar. 16, 7:30 p.m.
Lapine, at Sardis, Mar. 23, preaching, 11 a.m.; Q. C., 2 p.m.
Clay, at Wesley, Mar. 23, following evening service.
Bienville, at Bear Creek, Mar. 30, 4 p.m.
Jonesboro, Mar. 30, 7:30 p.m.
Haynesville, at Colquitt, Saturday, Apr. 5, 11 a.m.; preaching at Haynesville, Apr. 6, a.m.
Bernice, at Oil Field, Apr. 6, p.m.
Farmerville, Apr. 13, 11 a.m.
Marion, at Downsview, Apr. 13, 3 p.m.; preaching, 7:30 p.m.
Choudrant, at Beulah, Apr. 20, 11 a.m.; Q. C., 2 p.m.
Calhouu, at Claiborne, 7:30 p.m., Apr. 20.
Dubach, at Arizona, Apr. 27, 11 a.m., 3 p.m.
Simsboro, at Antioch, Apr. 27, p.m.
Athens, at Bethel, May 4, 11 a.m.; Q. C., 3 p.m.
Homer, May 4, p.m.
Gibbsland, at Oak Grove, May 11, 11 a.m.; Q. C., 2 p.m.
Arcadia, May 11, 4:30 p.m.; preaching, 7:30 p.m.
R. M. BROWN, P. E.

French OPERA COFFEE AND CHICORY
AMERICAN COFFEE CO. INC.
NEW ORLEANS

Shreveport Dist.—Second Round.

Preaching Dates

Oil City, Mar. 16, a.m.
Mooringsport, Mar. 16, p.m.
Pelican ct., at Harmon, Mar. 23, a.m.
Claiborne, Mar. 23, p.m.
Vivian, Mar. 30, a.m.
First Church, Shreveport, Mar. 30, p.m.
Mansfield, Apr. 6, a.m.
Mangum Memorial, Apr. 6, p.m.
Mitchell ct., at Converse, Apr. 13, a.m.
Grand Cane ct., at G. C., Apr. 13, p.m.
Logansport ct., at Longstreet, Apr. 20, a.m.
Park Avenue, Apr. 20, p.m.
Greenwood and Bethany, at B., Apr. 27, a.m.
Noel Memorial, Apr. 27, p.m.

Quarterly Conference Dates

Pelican, at Harmon, Mar. 23, 2 p.m.
Claiborne, Mar. 24, 7:30 p.m.
Vivian, Mar. 30, 2 p.m.
Mansfield, Apr. 6, 2 p.m.
Mitchell, at Converse, Apr. 13, 2 p.m.
First Church, Shreveport, Apr. 14, 7:30 p.m.
Noel Memorial, Apr. 15, 7:30 p.m.
Grand Caue, at G. C., Apr. 16, 7:30 p.m.
Bossier City, Apr. 18, 7:30 p.m.
Logansport, at Longstreet, Apr. 20, 2 p.m.
Greenwood and Bethany, at B., April 27, 2 p.m.
Cedar Grove, Apr. 28, 7:30 p.m.
Mangum Memorial, Apr. 29, 7:30 p.m.
Oil City, Apr. 30, 7:30 p.m.
Mooringsport, May 1, 7:30 p.m.
Park Avenue, May 2, 7:30 p.m.
District Conference, at Centenary College, Thursday, April 17, beginning promptly at 9 o'clock a.m., and lasting one day only. Representatives of all Conference-wide interests are cordially invited to be present.
H. T. CARLEY, P. E.

Best oil cheapest in home, says factory sup't.

"The last thing we'd try to economize on," says the superintendent of a large eastern factory, "is lubricating oil. By using cheap oil we could 'save' hundreds of dollars each year, but it would cost us thousands of dollars for repairs, replacements and lessened efficiency of equipment."

The same is true in the home. If all housewives knew what factory men know about lubrication, few of them would use anything but 3-in-One Oil for their expensive sewing machines, vacuum cleaners, electric fans, lawn mowers, washers, and other household devices. 3-in-One, a blend of mineral, vegetable and animal oils, is the best oil for household use, for it cleans and protects as well as lubricates.

Ask for the old reliable 3-in-One Oil at good drug, grocery, hardware, department and general stores; in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

666 Tablets

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid.

Phone, MAIN 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

Mother!

Clean Child's Bowels with
"California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation syrup.

LADIES, write to-day for our Plan for turning your spare time into money by selling "HARRIET" Rayon Garments to your friends. An ideal way for your Missionary Society to raise money.

THE WHISNANT CO.,
Summerville, Ga.

NATURE'S WAY TO HEALTH

HIGH BLOOD PRESSURE, Indigestion and Rheumatism inexpensively overcome without drugs. Send name and address for full particulars. Corum Chemical Co., Dept. 87, Laurel Miss.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3912.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 20, 1930.

CHAS. O. CHALMERS, Manager

Larger Circulation of the Advocate

Publishing Committee and Presiding Elders Write of Value of Conference Organ to Church

FROM THE PRESIDING ELDERS

I LOOK forward to the weekly visits of the Advocate as I would to the visits of a dear old friend, and I read its breezy and informing pages with keenest interest. I read it in my boyhood days in my parents' home; I have been an appreciative subscriber myself for thirty-six years, and I believe the paper gets better all the time. I cannot understand how any Methodist home in our three patronizing Conferences can be without it. I have always loved the dear old Advocate and it has meant much to me. May its circulation soon extend to many thousands of appreciative subscribers. It is eminently worthy of our patronage and support.

J. W. LEE,
P. E. Lake Charles Dist.

Many reasons could be given why the New Orleans Christian Advocate should be in every Methodist home, but will give only a few. It is our paper. It belongs to our Church. It is the official organ through which we speak. No organization can properly function without its organ. To obtain knowledge is necessary to insure greatest service to the Church. Willingness loses its virtue when not directed by knowledge obtainable.

W. R. HARVELL, P. E. Minden Dist.

The plan adopted by the presiding elders of the three patronizing Conferences for promoting the circulation of the New Orleans Christian Advocate is a reasonable one. It should be possible to secure one subscriber for every twenty members of the Methodist Church. The New Orleans Christian Advocate has served the Church most effectively for many years. In the discussion in the meeting of the presiding elders the question was raised as to the position that we should find ourselves placed in should there be no Advocate. Such a position was agreed as being unthinkable. Let us make the New Orleans Christian Advocate worth all that it can be made to our Church in Louisiana and Mississippi.

W. L. DOSS, JR., P. E. New Orleans Dist.

I offer the following reasons for the circulation of the Christian Advocate:

1. Because the three patronizing Conferences cannot function without a medium of communication, that is, without a church paper. Since the paper has no endowment fund, loyal Methodists ought to subscribe for it as a means of making it possible to circulate the paper.

FROM THE PUBLISHING COMMITTEE



Y Dear Fellow-Laborers: May I not invite your attention for a brief moment to what I believe should be considered one of the most important tasks before us during the next few weeks?

You will no doubt recall that the presiding elders of the Louisiana, the Mississippi, and the North Mississippi Conferences have pledged themselves to the fullest extent of their ability to assist in the plan to increase the circulation of the New Orleans Christian Advocate.

The GOAL is a reasonable one. The reason for obtaining a large number of subscribers is a sane one, for the need is not alone financial but the necessity lies deeper.

All people need religious education, and Christian people need Church information. The New Orleans Christian Advocate, at \$2 per year, furnishes one of the most economical and systematic means of developing the constituency of our churches.

We know that well informed people have real vision; well read people are interesting; well cultivated people are broad-minded, and people who read Church news learn to love the Church and become more loyal and liberal toward her programs.

The Advocate should have a prominent place on our reading tables. If the plan to bring this to pass succeeds, it will be because each pastor rises to the occasion and faithfully discharges his duty to his Church and her appointed leaders. He will send in from his charge at least the minimum number of subscriptions decided on by the presiding elders of the three Conferences in a meeting in Jackson, Miss., in the early part of December, 1929.

Hoping that God may bless you in all of your efforts for the progress of his kingdom, I am,

Yours sincerely,

J. G. SNELLING, Chairman Publishing Committee.

2. Every home, certainly every Christian home, should have at least one religious paper, and their own Church paper should have first choice, since no other paper can be of such practical service.

3. Especially, every official member of the Church needs his Conference paper, for he cannot be efficient without it. In addition to the religious reading provided, it keeps him informed concerning the place and date of all conferences, conventions, and other Church meetings.

4. Our Conference organ, under the present management, is, in my humble opinion, as ably edited and printed as it has ever been. The paper is well worth the price asked for it, which is less than the price of one coca-cola a week.

R. M. BROWN, P. E. Ruston Dist.

The church paper is an indispensable agency in the efficient carrying forward of the work of the Church. If even the official members of the Church in Louisiana and Mississippi would subscribe for and read the New Orleans Christian Advocate, our official organ, the Church would enter upon a new day. It is true enough that the paper cannot exist without the support of the Church; it is likewise true that the Church would be seriously crippled in its work without the support of the paper. Every loyal Methodist family ought to receive and read the Methodist Church paper every week.

H. T. CARLEY, P. E. Shreveport Dist.

—Read Next Week What Others Say—

FROM THE PRESIDING ELDERS

THE New Orleans Christian Advocate is essential to the largest success of the Church within the Brookhaven District. It exalts the Saviour and promotes the interest of his kingdom. Its wider circulation means diffusion of Christian knowledge, deepening of personal experience and truer loyalty to the great enterprises of the Church. Let it be in every Methodist home.

J. L. DECELL,
P. E. Brookhaven Dist.

The New Orleans Christian Advocate should be in every Methodist home in the patronizing territory, because it is OUR paper;

It furnishes Church news;

It emphasizes spiritual values;

It has something of interest for every member of the family;

It is more than the pastor's assistant, whose fifty-two visits a year remind of God and the Church, and direct attention to the higher things of life;

Its silent influence for good is incalculable.

We have no more important matter before us NOW than that of increasing its circulation. Certainly the least to be expected from any charge is the minimum goal of one subscriber for twenty members. They should be quickly secured.

W. A. HAYS,
P. E. Hattiesburg Dist.

The New Orleans Christian Advocate deserves a wider circulation than it now has in the three patronizing Conferences. As a church paper, it has unquestionable merit, and it is indispensable as a medium of information to our people on matters of Christian life and church activity. Its circulation is not a matter of charity to a church enterprise, but an honest effort to bring our people in touch with sources of information and inspiration that will prove a blessing to them. The pastor who fosters its circulation renders a service to his people which reacts favorably upon his own ministry. I hereby appeal to the pastors of the Jackson District to give to its circulation the attention which it justly merits.

J. T. LEGGETT,
P. E. Jackson Dist.

How wonderfully the printed page preserves and multiplies the truth. The Lord said to Jeremiah: "Take thee a roll of a book and write therein all the words that I have spoken unto thee" (Jeremiah, 36:2).

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE COMMON PEOPLE AND THE COMMON SALVATION

By Bishop W. A. Candler

Christianity is the common salvation for the common people.

It is not a commonplace religion, but is, like the sun, the common blessing for all mankind.

Of our Lord it is recorded that "the common people heard him gladly" (Mark, xii, 37), in contrast with the quibbling spirit of the scribes and Pharisees who sought "to catch him in his words" (Mark, xii, 13).

It was said of him, "never man spake like this man" (John, vii, 46), and the declaration is most true. It is accepted as just by rationalists and skeptics even.

W. E. H. Lecky, a doubter, says in his "History of European Morals" that "it has been reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all nations; ages, temperaments and conditions, has been not only the highest pattern of virtue but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists."

What is commonly called "the Sermon on the Mount," which has been called also the "Magna Charta" of the kingdom of heaven, is a discourse so transparent that the common people perceive without effort its deep meaning and the wisest philosophers accept it as the ultimate standard of moral life. When Jesus had ended its utterance, the evangelic record says, "The people were astonished at his teaching; for he taught them as one having authority and not as the scribes" (Matthew, vii, 28 and 29).

His discourse was utterly unlike the confusing casuistries of the scribes and the laboured traditionalism of the Pharisees. It poured forth from his soul like a limpid stream issuing from a pure and never-failing spring. "He opened his mouth and taught them," and his words entered as easily into the minds of the plain people around him as they came effortlessly from his own soul. The simplest people understood his teachings, which were on the level of even the comprehension of children. Hence, "the common people heard him gladly;" for he intended that they should apprehend his meaning and find gladness in its apprehension.

Jesus designed a religion capable of universal apprehension and acceptance. How else could we expect the Son of God to do? If he was truly to express and exemplify divine fatherhood, he was bound to present the truth of his gospel in such a way that any man and all men could grasp it and be grasped by it.

On a notable occasion, when the Master was upbraiding proud communities for their rejection of him, the evangelist, Matthew, says, "At that

time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight" (Matthew, xi, 25 and 26). And immediately after uttering this thanksgiving for the simplicity of faith, he spoke the tender invitation to the toil-worn and heavy-laden multitudes of our sad and sinful world, saying, "Come unto me all ye that labour and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy and my burden is light" (Matthew, xi, 28-30).

His thanksgiving to the Father and his invitation to the weary rest alike on the simplicity of his "common salvation."

The words translated "the wise and prudent" mean "the skillful and intelligent," and find their echo in the affirmation of St. Paul "that not many wise men after the flesh, not many mighty, not many noble are called" (I Corinthians, i, 26). In the very nature of a revelation from God there is no room for philosophical speculations and academic reasonings. Revelation begins at the point where the power of reason reaches its limit and is unable to go further in its efforts to discover religious truth; and the heavenly light shines forth for all souls, and not for a privileged class only. God's truth is, as is his sunlight, as easily perceived by the unlearned as by the learned. Therefore, "the common salvation" attests its own divine character and origin by being the religion which is available for the redemption of the common people, who are the overwhelming majority of the inhabitants of the world.

A man-made religion would have suited only the well-favored of the earth. Just the other day the press dispatches reported a typical example of a man's way of making a religion. A pretentious professor at a college in Pennsylvania was reported as busy with the compounding of a religion for the "scientifically-minded." His pompous proposal is ridiculous. How large would be a communion composed of "the scientifically-minded" alone, and what agreement could there be among those who would compose it. It would be "a corporal's guard," in a free-for-all fight, like the snarling and scratching of Kilkenny cats.

This absurd professor, however, does not greatly differ from preachers who seek churches composed of the wealthy and wise only. What must Jesus, the lover of the common people and the author of the common salvation, think of these pretty parsonettes coveting places in the palaces of the great, that they eat dainties, wear soft raiment, and fare sumptuously every day?

We know what "James the Just," the foster brother of our Lord, thought of such men; for he said in his great epistle, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth gay clothing, and say unto him, sit thou here in a good place, and say to the poor, stand thou there or sit here under my footstool; are ye not then partial in yourselves, and become judges of evil thoughts? Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" (James, ii, 1-5).

What knowledge of, or care for, the "common salvation" has a preacher who uses his pulpit to utter discourses on speculative philosophies, scientific theories, or literary criticisms, which the common people cannot understand, and which could not help them spiritually, if they could understand them? Strictly speaking the sermonizing of such a man is not preaching at all. His pulpit performances can not be called so much as "assaults with intent to preach." He mocks the hunger of souls, who come asking bread and get only stones.

And what sort of music is that operatic scream-

ing which is often given to the common people who come to God's house to worship? Can such highfaluting stuff comfort sorrowing souls, or inspire human hearts to seek the face of God? It is worse than vanity.

A scriptural revival of religion cannot come to the nation until all such fantastic folly is put out of the churches, and then to the common people is preached, with power from on high, the "common salvation."

This is a matter of supreme importance which the business men of the country should lay to heart. They support with their money the churches, and in many cases the churches which they sustain waste their means in things that do not, and cannot, promote a pure and potent Christianity. The immense forces of our excessively opulent nation cannot be dominated and directed to right ends by puerile performances, petty programs and pretty pageants. The times call loudly for the revival of a powerful Christianity that will be able to subject these potent forces to the will of God.

Mr. Thomas A. Edison is not commonly supposed to be a very religious man, but he is reported to have said recently to Mr. Roger Babson words worthy of the most serious consideration. He is reported as saying:

"Babson, I do not pose as a preacher; but let me tell you that if there is a God, he will not let us advance much farther materially, until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When any body or force goes off at a tangent there is a smash. This applies to America as it has to every other nation before it."

Our country cannot survive on mere material prosperity, forgetting God and boasting of its independence of him. The awful words of the Hebrew Psalmist are as applicable to the United States as they were to Babylon and Nineveh: "The wicked shall be turned into hell, and all the nations that forget God" (Psalms, ix, 17).

THE CHURCH AND FINANCIAL POLICIES

By Rev. F. L. Applewhite

The following was read before the recent Southern group meeting of the Jackson District, and, upon motion of the meeting, it was requested that the paper be offered to the Advocate for publication.—Editor.

I

It would appear from the very general attention being given this topic in the Church press that important reforms of financial policies are impending in our Church. It is to show briefly the trend of this discussion as well as to state certain observations of my own, which may show the marks of a rather restricted outlook, that I shall concern myself in this paper.

That there is need for much thinking and wise action on the part of the Church just now is manifest. Finance becomes more and more a heart-breaking problem with the Church as with other organizations, and I may well add, with most individuals. The danger is, it strikes me, that it shall loom too large on our mental horizon and occupy attention that should be given to the more spiritual phase of the Church's task. The value of the best possible financial policy by which to operate the big business of the manifold activities of Southern Methodism is seen when we remember that an improper way of handling business has a direct bearing on the religious development and progress of the Church. Just as in the case of a person, so with the Church, business and religion are inseparable. The tangible matters of dollars with the things that they control and the imperishables of the Spiritual World are garments of the same cloth.

No captious criticism is intended, but there is evidently a feeling abroad that the financial policy with us is confused and confusing. Certainly it is confusing to us preachers. Every preacher knows how difficult it has become to concentrate on the calling which he entered the ministry to follow.

From the compulsion of a call to preach the young preacher knocks at the door of the Conference, but he soon realizes that the all-important matter of preaching and attending to pastoral duties is not all that is required of him. Perhaps he has had little opportunity to study the business side of his calling and now he must learn it with but little assistance from the Church. It seems to him that the thing wanted is the money and that it is something very reprehensible (or so considered) if he does not make a good financial showing at Conference. When he becomes a veteran in the itinerant ranks, even then he has a steady nerve if the rapid fire financial demand does not jar him. He feels that rightly there is a material, a business side, to his ministry, but he feels, too, that this should not become a handicap and a hindrance.

Then, too, it is to be feared lest the money emphasis is confusing to the churches, that it has become a drag on the spiritual progress of the churches. There is something wrong if giving, instead of being a grace freely and joyously expressed because people love the Church and its work, is rather a grudging performance, a sort of tardy response to an insistent collecting agency in the person of a church treasurer, or possibly a response to the fear of a critical public opinion. This may seem an indictment against the spiritual state of the Church rather than against a faulty policy, but there are those who believe that the proper appeal is not being made to our people for their support of these causes. It used to be preached, and in some quarters may even now be preached, that church members should support the causes of the Church from the motive of loyalty. Did they not in assuming the vows of the Church promise to support its institutions? But that appeal has but little force now. Indeed we are witnessing a rather sinister attitude developing toward the Conference collections, which amounts practically in some quarters to a revolt against the system by which these claims have been promoted in the past. We have seen and are seeing churches that were formerly proud of their 100 per cent record in the payment of these claims virtually repudiating the Church's right to impose them. Instead of submissively accepting the assessment and loyally paying it, they are raising the amount for church causes that pleases them, paying the pastor and the presiding elder in full and then applying the remnant to the claims. My belief that this is a very real condition is based on facts that have been presented to me in my own experience as pastor, on things that I have heard from other places, and from the reports in the Conference Journal. My judgment is that the loyalty that once inspired our churches of the more substantial type to raise all the collections in full is rapidly dying out and unless something is done quickly, consequences of a serious sort will follow. At present, the main bulwark between the Church and catastrophe to those causes supported by the collections is the loyalty of the pastors. That has, of course, always been a bulwark in Methodism but never more so than now. In some instances this loyalty has expressed itself in the refusal of the pastor to be party to this discrimination against the collections in favor of his salary. In other cases the pastor has brought up a "full report," as we say, by paying sacrificially out of his own slender salary. In other instances, the pastor has protested but has felt that he was not called on to suffer for a failure which he was not responsible for. In either case, we feel that even the morale of the ministry is being damaged by an improper method of assessing and distributing assessments for an uninformed and hence uninspired laity to pay or to refuse to pay, as it may be. We feel that in view of these considerations we may hope for readjustments that will remove friction and insure a more successful working of the financial machinery of the Church.

Among the articles which have dealt with this question in the past several months, perhaps the most exhaustive and authoritative pronouncement

has been the one by Dr. J. E. Crawford in the last issue of the Methodist Review. As I understand, Dr. Crawford and others are working on this problem, and doubtless this article is primarily intended for consumption by the delegates to the General Conference (among which honorable number, I was, alas, predestined not to be).

It is too lengthy for me even to summarize its contents, so I will give briefly his solution of the problem with a few of what I consider to be his best arguments.

First—We should have a unified financial approach and appeal to the local church. As I understand him, he believes the time is ripe for doing away with all special appeals. He states that experts in modern church finance are practically agreed as to the advisability and wisdom of a unified budget with a unified program of cultivation and a united appeal in behalf of all missionary and benevolent causes.

Second—He believes that the rigid assessment system should be abolished and there should be substituted therefor a system of voluntary apportionments. Annual Conferences, districts, charges, and churches should have the privilege of assuming or accepting their quotas. Local churches, he argues, should have a voice in the determination of their benevolent and missionary budgets. The same body or group which fixes the pastor's salary should have the responsibility and the opportunity of determining the Church's program for promoting the work of the kingdom outside the local community.

Two arguments that he uses to support his contentions are worthy of our notice.

First—The assessment system is not conducive to the highest efficiency in church finance. Though it is designed to get money, it does not stand the pragmatic test. The members of our church are contributing only 3 per cent of their income to church purposes, whereas the average contribution of all the churches is 4½ per cent. We manifest our lack of faith, according to Dr. Crawford, by promoting a multitude of specials on a voluntary basis. Our system, at present, is arbitrary and not educative, and does not bring the largest returns.

Second—All other denominations are raising their missionary and benevolence funds on the plan of voluntary apportionment. He shows that this has worked successfully in the major denominations.

Of course, I recognize that this was written to influence General Conference action, and that there is little that a group meeting can do about it except talk. But to me it is interesting for the promise of better things that it holds out. It will be a great day when our people, all of them or any considerable proportion of them, will give to the expenses of their Church with an intelligent grasp of their merits as well as from the promptings of a true Christian love and loyalty. It will be a great day when that archaic institution called the district stewards' meeting will either be so changed as to be scarcely recognizable or altogether put away with appropriate ceremonies of rejoicing instead of weeping. I am sure that none of us will lament the good old times when dear Brother Resentful, from Hard Scrabble Circuit, arose to complain that his assessment was all out of proportion to the financial and numerical strength of his charge and then proceeded to make comparisons.

We may well ponder, though, that this plan of Brother Crawford's, or any other plan for that matter, will not work itself. There is no way to make any phase of our work a matter of leisure. It may make our work more congenial, but not less laborious. It will be necessary if we successfully work the plan of voluntary apportionment, or if we rescue our present policy of assessments from failure, to put on a very comprehensive and thorough-going program of education with reference to all the causes represented by missions and benevolences. We are going to be forced to abandon our haphazard and procrastin-

ating habits. The intermittent alarm clock of a compelling necessity is forcing us out of ease in Zion and making stirring early an unwelcome prospect. For that reason, despite my constitutional handicaps, I do not think our present situation altogether an evil one. It has at least some saving features.

II

No review of this subject could fail to take account of the tantalizing difficulties present to the Church because of the increasing inequalities in ministerial support in the various classes of appointments. We are all familiar with the change that has taken place in the status of the country church. Shifts in population have left many once important charges weak and scarcely able to survive. Various causes have diminished the strength of some charges and have augmented the strength of others. There seems a disposition, too, to build up great city churches at the expense of the smaller city churches. While we recognize the unfortunate features of the changed and changing situation, we also recognize that these things are unavoidable. There is no way to stop people from moving from the country to the city, and there is no way to prevent them from joining the church that attracts them, rather than the church that needs them. Moreover, nothing can prevent a church from paying a preacher a large or a small salary, as the case may be. It would seem that here is where our system can justify its claim to the superior excellence of connectionalism. That has always been to the Methodist Church what the circulatory system is to the body a means for the distribution of life and power to the least and weakest member of the organism as well as to the greatest and the strongest. The analogy is of a general nature, and before I get down to particulars I would call attention to the facts in our present treatment of the condition which, from my standpoint, are open to criticism.

First—There has been no constructive policy employed to equalize the lot of the preacher in the diminishing church with that of the preacher in the augmenting church. Perhaps "equalize" is too strong a word, as no one hopes now to put the itinerancy back upon the strict equality basis of the early days, an equality that Wesley intended to be permanent, but which has long ago gone aglimmering. The home mission policy for aiding the underpaid men in the hard places has been, in my judgment, superficial and temporizing. There have been no steps taken, that I am aware of, to bring constructive help to the struggling churches and the struggling preachers.

Second—The habit of sending to these poor charges men who are inexperienced and lacking in educational qualifications may (I think does) account for the fact that we have too many preachers who are unfit, and many charges that are also unfit. The problem of the unfit is one of the weaknesses of our system, as Dr. Hunsford so well shows in the last Review. This policy has been unfair both to the churches and to the preachers. The preacher who gets a scant living cannot afford to fit himself for his work. An occasional Sampson may escape from these handicaps by carrying the gates of the prison with him, but the struggle is too disheartening for the many. The churches, too, are declining more than is justified by the purely natural factors. An effective leadership is needed in these places, and the decline is due, I believe, to the fact that they are not getting it.

Third—I do not think it is an exaggeration to say that Southern Methodism is not keeping stride with other great Churches in this field, because our untrained circuit riders are in competition with the seminary-trained ministers of these competing Churches. My observation leads me to believe that not only are the Presbyterians and Baptists training their preachers ahead of us, but that they are giving them a more adequate financial support. The peculiar conditions of a generation ago enabled our Church to produce great preach-

etc. Our system was peculiarly adapted to the development of effective evangelistic preachers. But today it is not so; and unless there is some special attention given to the matter of ministerial training by our Church, we will lose our undoubted supremacy in this field, if we have not done so already.

This is enough to classify me as a carping critic. But, anyway, I am trying to tell the truth, and if these things are true, no good can come from soft pedaling them. If there were no way out of our challenging difficulties, I would keep silent, but that there is a way out is sure and certain. Not that there is a way to a perfect situation, for we will always, as long as we are human, be troubled by fallibility and imperfection. We can be true to the Methodist spirit by going on to perfection.

My first suggestion is that some of the zealous attention that are now being given to comparatively trifling matters, such, for example, as the term that bishops shall serve (if this be heresy, make the most of it) shall be directed to the really important matter of inspiring in the ranks of the itinerant preachers a genuine spirit of brotherhood. The strength of our Methodist preacher organization has always been the sense of comradeship, inspired by the consciousness of a common task and of privileges held in common. The French Revolutionaries were at least right in associating the words "equality" and "fraternity." A fraternity without equality among its members, a brotherhood that demands poverty and sacrifice of some of the brethren while bestowing comforts and honors on others, is simply an impossibility. Of course, no Methodist preacher worthy the name seeks for special privileges, much less for comforts, but something in our human nature cries out for equity, and no good has ever come from disregarding the cry. We must take account, I think, of a development for which no one has been to blame, but which tends more and more to bring about unnatural distinctions among us. We are face to face with a fact that is the product of a change in Methodism from a great evangelistic movement where every preacher, including the bishops, was an evangelist, sharing alike the poverty and the perils of the world, to an institutional ecclesiasticism where a variety of situations and some differences of training and of situations and some differences of training and of native gifts have produced great differences in salaries and in privilege generally. No one will deny this, but there are those who may deny that this has had any bad result; I am not one of those. Let our thinkers who are worrying about the supposedly major matters of our connexionalism train their intellectual guns on this really important question, and maybe something will be done.

My next suggestion is that the Board of Missions, as well as the whole Church, give proof of the sincerity that lies back of the statement so frequently made now, that America is the world's greatest mission field, at least one of the greatest. Then let a comprehensive plan of dealing with that part of the field that lies right around us be formulated, a plan that will look to the maintenance of the ministry in the really missionary territory at home. The memorial going to the General Conference from the Virginia Conference for a minimum salary is a definite proposal which holds great promise for the rural and small town churches and the pastors who serve them. Perhaps the greatest objections to be raised against a minimum salary are that it will be a very hard matter to effect it, that assessments are already too high, that the number of these charges which would call for help would make the aid to be given a staggering sum, and that there might be a disposition on the part of many churches to depend upon the Church to do for them what they should do for themselves. But I believe that in time all this can be worked out. If the churches are taken into our confidence and inspired with the spirit of co-operation, the lot of the preacher can be made comfortable even in the poorest

places. The plan is worth trying, and surely it merits consideration. I wish the memorial well, and I am sure that I am not alone in this desire.

Perhaps I have gone too far afield from the design and desire of the gentlemen who assigned me this subject, but I hope that these remarks may stimulate discussion. I hope that the paper has been productive of thought, whether it accomplishes any other end or not. For I am told that, as unpleasant as the labor of thinking is, it is nevertheless a useful exercise.

If the two parts of the discussion seem too unrelated, my justification is that all questions relating to our Church focus on persons, after all, and not on impersonal and abstract causes. The main persons in our Church, as you know, are the laity and the preachers, and, with this in mind, I have selected from current discussions and out of the profundities of my own mind what seemed to me of especial interest right now to these constituent elements of the Church, so far as financial policies are concerned.

PROHIBITIONISTS URGED TO TAKE NO PART IN STRAW VOTE

Dear Brother Editor:

At the meeting of the Headquarters Committee, of the Anti-Saloon League of Louisiana, at the Leagno office, 900 Baronne Bldg., on yesterday (Friday) afternoon, it was unanimously decided to endorse the action of the National Anti-Saloon League in urging all our prohibition people to take no part in the so-called "Prohibition Poll," now being conducted by the Literary Digest.

Some of the reasons for this action of the National League were:

First—Whatever the result of the Digest "poll," it cannot be a "reliable index of public sentiment"—not even of the 20,000,000 to whom these ballots are sent. Every "wet" receiving a ballot will vote it; but on the other hand, many thousands of "drys" will of their own accord refuse to participate because they know it is a trap set by the "wets" to inveigle the drys into a semblance of a real contest as to the nation's sentiment. The "wets" will seek to make capital of the "poll," no matter which way it goes.

Second—Because the enemies of prohibition are seeking to accomplish by a straw vote, which has no legal status, what they have ingloriously failed to do by direct, orderly, and legal process.

The Eighteenth Amendment was adopted by the same legal process used in the adoption of all the other amendments to the Constitution. And the vote on it was, by far, greater than was given to any other amendment, and far larger even than that given to any article of the Constitution itself. This ought to satisfy all law-abiding citizens.

This "poll" is a desperate attempt of the lawless liquor interests, by some process or other, to compel the dry majority in Congress to accede to the demands and threats of the "wet" minority. It is the hope of the wets that in this or some other referendum the great cities, with their alien-minded population, may overturn the dry voters in the smaller places and in the country. It is very evident that those who are responsible for this Digest "poll" are opposed to prohibition.

Third—The Digest "poll" wholly ignores the vast majority of the qualified voters of the nation. In 1928 there were 56,000,000 qualified voters in the United States. Of this number, 36,000,000 voted in the presidential campaign.

The Digest arbitrarily selects 20,000,000 people to whom ballots are sent. Just how the Digest figures that it can get the nation's real sentiments on this matter by an attempt to poll only 55 per cent of those who voted in the presidential campaign of 1928, and only 36 per cent of the qualified electors of the nation, does not appear.

Fourth—The Digest ballots are unfairly worded. There are three propositions submitted—one of which is "dry" and two "wet." Every person who is not for both the Amendment and the Volstead law as enacted has an opportunity to indicate his

choice as between the two, but whatever the choice it will be counted against prohibition.

Fifth—There is no possible way of checking the ballot to find out whether it was marked or used by "an alien, a citizen, a voter, a repeater, a child under age, or by some one who has been disfranchised."

Sixth—The Digest's "poll" on these same questions in 1922 proved to be a complete fizzle so far as giving any indication as to what were the sentiments of the people on prohibition. That "poll," as was to be expected, went overwhelmingly against prohibition, in the nation as a whole, and, in certain states in particular.

The total ballots cast in that "poll" were 756,257, divided as follows: "For enforcement 306,255; for modification 325,519; for repeal 154,453. This gives a total of 490,002 "wet," as against 306,255 "dry" to retain the law and enforce it."

That "poll" showed California to be against prohibition by two to one. And yet, just two months later California participated in a real referendum on the question of a state Enforcement Code, similar in language to the Volstead Law, and the voters registered nearly 34,000 majority for the Enforcement Code. And four years later on a vote to repeal this same Enforcement Code, the proposition to repeal, was lost by nearly 64,000 majority.

In Ohio the 1922 Digest "poll" showed a combined majority of over 5,000 for modification and repeal, but two months later on a vote to amend the State Constitution so as to legalize 2.75 per cent beer, Ohio rolled up a majority of over 139,000 against beer.

Seventh—The Digest's "poll" is, on its face, a business proposition. Every ballot sent out carries a return card for a short time subscription to the Digest. The response to this appeal, added to the anticipated increase in News Stand sales at 10 cents a copy, is expected to yield a large sum in excess of the cost of launching the "poll." Where, then, is the Digest's boasted disinterestedness?

The Digest loudly proclaims that it is neutral on the prohibition question. How can a publication claiming to be just and fair be without conviction on so great a moral issue?

Like the divine Master who said concerning the loyal adherences of his professed followers, "He that is not FOR me IS AGAINST me and he that GATHERETH not WITH me Scattereth," so the faithful supporters of the Constitution and the President can say, "They who are not for the Constitution and the President are against them both."

LEON W. SLOAN, Supt.

CORINTH DISTRICT MINISTERIAL ASSOCIATION

A fine, brotherly, and harmonious spirit prevails in the District. The Association met, March 4, 10 a. m., at Walnut, on Blue Mountain Charge, Rev. H. E. Carter, pastor. There were twenty-three pastors present and the "beloved." Brother Fullilove, who is always "full of love," was there to brighten and make glad. A number of the brethren had the "better-half" with them, and there were a number of laymen, and local preacher, and visitors galore. At eleven o'clock Rev. K. S. L. Cook, pastor on New Albany Circuit, stirred our hearts with a sermon, from Matt. 26:74, 75, that was well and thoughtfully prepared, and delivered with the power of the Holy Spirit.

"Preparation and Delivery of Sermons," was ably discussed by C. A. Northington and W. R. Crouch. It was announced, "Lunch is served," and the preachers and visitors were all prepared. We gathered about a front porch and did our best, but honestly, there was enough left for another meal. My, my, how these people in the Corinth District do feed. It was announced that a "whole ham had been prepared for the presiding elder," and it is said he did justice to the occasion and the ham. Rev. E. G. Mohler, representing the Sunday schools, was present, and ate, too. And,

J. L. DECEMBER

SURPRISE BIRTHDAY DINNER GIVEN REV. J. C. ELLIS

A special dispatch to the Hattiesburg American from New Augusta, Miss., dated Feb. 24, says:

The Rev. J. C. Ellis of New Augusta, a superannuated minister of the Mississippi Conference, has celebrated his 70th birthday, and the occasion was made most delightful with a surprise dinner-party which was arranged by Mrs. D. Y. Register of Chipley, Fla., the oldest daughter of the Rev. and Mrs. Ellis. Mrs. Register is the wife of the pastor of Chipley, who is a member of the Alabama Conference.

The Rev. and Mrs. Register and attractive children, Effie, Virginia, Julia, David Ellis, James Bascom and Lambuth, arrived by auto from Chipley the night before her father's birthday. She had written a friend to be prepared to help her carry out her plans for the dinner. The table was lovely with its huge birthday cake with 70 candles, representing the 70 years of the life of the venerable father of the home.

Other children present for the occasion were: Miss Claudia Ellis, member of the faculty of the Progress high school; Herbert C. Ellis, employee of the Commercial National Bank, Hattiesburg, and Mr. and Mrs. Wall Ellis and Cooper Ellis, of New Augusta. Other guests were: Dr. and Mrs. H. U. Smith and the Rev. and Mrs. Andrew J. Boyles; Mr. and Mrs. Smith are very close friends of the Rev. and Mrs. Ellis. The former officiated at the wedding of Mr. and Mrs. Smith many years ago. The Rev. Mr. Boyles is an intimate friend and one time classmate of some of the sons and daughters of the Ellis home.

After the dinner all enjoyed reminiscences of bygone days and short talks were made by the Rev. and Mrs. J. C. Ellis, the Rev. and Mrs. Register, the Rev. and Mrs. Boyles and Dr. and Mrs. Smith.

The missing links in the family chain for the celebration were: Mr. and Mrs. Patterson and two children, of Pearson, Fla.; Miss Julia Ellis, who is in training in Mobile, Ala.; J. C. Ellis, Jr., superintendent of the city schools at Thomasville, Ala., and Andrew C. Ellis, an attorney of New York City, and his brother, Virgil Ellis.

The Rev. and Mrs. Register and children have left for their home in Florida.

AN UNUSUAL OPPORTUNITY FOR INVESTMENT

Just at this time the Western Methodist Assembly at Fayetteville, Ark., on Mt. Sequoyah, has an opportunity to do a certain thing that is much needed and would add greatly to the attractiveness of the Assembly. I would not divert funds that should go to other church enterprises, but if any one who reads this would like to do a big thing with \$10,000 and will write me, I shall be pleased to submit an attractive proposition.

It has been abundantly demonstrated that the Assembly is needed and any permanent investment in it will be a worthy contribution to the ongoing of the Kingdom.

Remember that Bishop Atkins said, on the opening day: "The Assembly is the greatest enterprise of our Church West of the Mississippi."

A. C. MILLAR,

Pres. of the Board, Little Rock, Ark.

A TRIBUTE TO A BROTHER BELOVED

North Mississippi Conference has lost one of the sweet singers and poetic souls which God had blessed this world with in the death of Rev. R. M. Evans. In his going many men and women have felt a distinct loss but I am sure that none have felt it more keenly than I. It became my privilege when a boy to sit under his ministry and in that winsome manner of his he told us the story of redemption through Christ. I, with two of my brothers, was taken into the church and dedicat-

ed to the Lord. Since that time there had been a mystic bond that bound us and it was never broken. After coming into the Conference I found in him a cheerful friend who was always glad to see me and wished me well in my work. Brother Evans was a delightful companion, an interesting conversationalist, a true pastor, a strong believer in true religion and a worthy example of its merits. He was talented to an unusual degree; his soul was sensitive to all that was spiritual. He loved the gospel and had a gift in preaching it.

W. R. LOTT.

West Point, Miss.

SEASHORE DIVINITY SCHOOL

Session of 1930 at Biloxi, Miss., June 11-25

The 1930 session of the Seashore Divinity School will be held at the Camp Ground, Biloxi, Mississippi, June 11-25. The president, Rev. J. T. Leggett, has succeeded in securing two of the stronger men of Southern Methodism for the platform hours. Rev. C. T. Tally, D. D., pastor of Centenary Church at Chattanooga, Tennessee, will lecture twice daily during the first week; and Rev. Arthur Moore, D. D., pastor of First Church, Birmingham, Alabama, the second week. The preachers and laymen of Alabama, Louisiana, and Mississippi should plan now to spend part of June at Biloxi.

Rev. R. H. Harper, Dean, will have a strong faculty and well arranged classes for the undergraduates of the Conferences.

Rev. Otto Porter, Biloxi, Mississippi, will serve as director of publicity. The Board of Directors plan to make this the best session in the history of the school.

J. L. DECELL, Secretary.

TRAINING SCHOOL AT AMORY

On February 27, 1930, the board of managers of the Standard Training School for the eastern area of Aberdeen District met at the Methodist church in Amory, Miss., all members being present: S. L. Pope, Aberdeen; C. A. Parks, Amory; T. E. Gregory, Okolona; W. R. Hammontree, Amory, and L. B. Wimberley, Becker.

After W. R. Hammontree was elected chairman and L. B. Wimberley secretary, the following plans were made: The course was outlined, two general units: "Pupil Study" and "Life of Christ."

Two specialization units: Junior Methods and Materials, and Intermediate-Senior Worship.

The first session is to be held in the auditorium of the Methodist church in Amory, Miss., May 4, 1930, at 2:30 p.m.

Further announcements later.

L. B. WIMBERLEY, Secretary.

SAFETY SIGNALS

By Rev. S. J. Davies

"And when they saw the star, they rejoiced with exceeding great joy." It was the first Sunday after Christmas. And this verse was the first in the lesson. The leader of the Bible class invited me, and others, to speak at the close of his talk. Thoughts of Bethlehem's star flashed through my mind. Follow your star, I said. A star is a symbol of light, beauty and duty. These were wise men. They followed the star. It led them aright to the manger cradle of the Christ child. Exceeding great joy was theirs when they saw the star; exceeding greater joy was theirs when they found Him over whom the star shone. Other stars may have guided men over trackless seas or pathless journeys; this one was the light of the world. "He that followeth me shall not walk in darkness, but shall have the light of life."

Follow your star, your ideal, your highest hope, your conscious destiny, as His light shines for

you and in you. - Calm, serene and beautiful, brighter than the other wheeling galaxies of the heavens shone this star. Wise indeed were those travelers from the far East to follow whither it led. Ages have flown since the real star flashed its glory in Judean skies, but the glory of the One beneath its lucent rays shines on and on, for all the ages. Whittier bemoans the one who, bowed down with sorrow, has no stars to shine through his cypress trees. This one, this star of Bethlehem ever shines, and no interlacing boughs are dense enough to dim its splendor.

"It is my guide, my light, my all;
It bids my dark forebodings cease;
And through life's storm and danger thrall,
It leads me to the port of Peace."

* * *

I have no particular objection to a man being liberal in his views regarding the Christian religion. This, I hold, is his inalienable right as an American citizen. But when he assumes the responsible position of teacher and publisher to the world at large of an emasculated system of rationalism as the teachings of our Lord and his apostles, that is another matter apart from his private opinion or belief. No one can read many of the current comments on the international lessons published in our daily papers without wondering what these publicists are driving at. Too many of them dodge the real spiritual meaning and message of the lesson, and fill the columns of the paper with effete discussions of archaeology or scenic descriptions of Palestine, sprinkled with historic allusions to vague intimations of customs and manners prevalent during the years of Jesus' ministry among men. And the trouble is, many people think this kind of teaching spiritual truth, while it is really ignoring it, or giving it a secondary place. This leads from nowhere into nowhere. For spiritual truths, as sure as you live, must be spiritually discerned and spiritually known to be rightly evaluated and taught. Any one who has been studying the lessons from Matthew's gospel, given for the present quarter, and fails to note the supernatural, miraculous element, streaming like a line of fire throughout them, must indeed be blind. Jesus Christ was not a psychiatrist, a mere healer or doctor for sick folks, he was Lord of life and death with divine power. And his miracles, as recorded by the evangelists, transcend all the skill, knowledge and power of any of these modern healers or wonder-workers. And yet many of these commentators would place him in the same class. This is really a caricature, a perversion of that revelation God has made to man. Real faith in our blessed Lord calls for no such compromise. Thomas' cry of "My Lord and my God" finds a response in every faithful heart.

JACKSON DISTRICT CONFERENCE

The Jackson District Conference will convene in Millsaps Memorial Church, Jackson, Mississippi, April 3, 1930, at 9 o'clock, a.m. Local preachers are required by the law of the Church to make written reports to the district conference. The pastors of the district are requested to see that their local preachers conform to this requirement. Committees have been appointed to serve as follows:

1. For License to Preach and Orders—B. F. Lewis, L. L. Cowen, L. M. Sharp.
2. For Admission on Trial—G. H. Thompson, B. M. Hunt, O. S. Lewis.
4. Local Preachers—Rolfe Hunt, F. L. Applewhite, T. M. Brownlee.

J. T. LEGGETT, P. E.

Over 300 people attended the Christmas celebration of our Methodist church at Vilvorde, Belgium, which is nearly 1-80 of the population of the whole town. Such a thing has never before been heard of in Belgium. The minister took advantage of the occasion to preach the gospel to the crowd, a great many of whom had never heard it before.

The Home Circle

THE WAYS

"To every man there openeth
A Way and Ways, and a Way,
And the High soul climbs the High Way
And the Low soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

—John Oxenham.

FAITH

I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not; but unless God send His hail
Or blinding fireballs, sleet, or stifling snow
In some time, His good time, I shall arrive.
He guides me and the bird. In His good time.

—Robert Browning.

HOW EDDIE PREACHED

"When I get big enough I'm going to be a preacher," said Eddie one day.

"What is a preacher?" said grandma.

Eddie looked surprised.

"Don't you know what a preacher is? A preacher is a man that tells people what the Bible means, and he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled.

"I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy, eagerly.

"Yes, really and truly."

"I'm afraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"O, yes you can," said grandma.

"Here is a good text for you to explain; 'Be ye kind to one another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is to it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can't you be kind to everybody you meet for one week?"

Eddie looked thoughtful.

"Would that be preaching?" he asked.

"It would, the very best kind. A preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking about that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day, and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not kind to mamma when I don't do errands promptly," he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind, and tried to do it.

The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it, but grandma, I guess every-

body must have been preaching 'bout that text, for everybody has been so kind to me."—The Mayflower.

THE LOST LITTLE ROBINS

There were two little robins who lived in a cherry tree with their father and mother. They had learned to fly, but their wings were not yet strong enough to fly very far. Father and Mother Robin had often told them that they must never fly out of the cherry tree when they were gone.

But one day when Father and Mother Robin were gone, those naughty little robins flew out of the cherry tree. Then, when nothing happened, they flew a little farther—then still a little farther.

"Chee, chee," chirped one little robin, "my wings are tired."

"Tree, tree," chirped the other little robin, "let's go home."

But alas! when the little robins tried to go home, they could not find the way back.

"Dear me," said one little robin, "we must find some place to stay."

"Dear me," said the other little robin, "I want something to eat."

Just then they saw a house not far away.

"Let's fly over to that house," said one little robin.

"Maybe there is a kind little boy there who will give us something to eat," said the other little robin.

So they lifted their tired little wings and flew over to a rose bush near the door. The door was open and they heard voices.

One voice said: "Teddy, run down to the store and get a loaf of bread, please."

A cross little voice answered, "I don't want to. I'm busy playing."

The little robins looked at each other. One little robin shook his head. The other little robin shook his head.

"This is no place for us," said one little robin.

"He is a cross little boy," said the other little robin.

So they lifted their tired little wings and flew away. They stopped to rest in a pear tree. As they sat there resting, they heard a strange sound.

"What is that?" chirped one little robin.

"What can it be?" chirped the other little robin.

One little robin peeped over a big leaf. The other little robin peeped over a leaf. They looked right into two big, fiery eyes. Big Eyes saw the two little birds peeping over the leaf. Then Big Eyes sharpened his claws and began to climb the tree. Up, up he crept, closer and closer to the two little birds.

One little robin chirped, "Chee, chee! Who are you?"

The other little robin chirped, "Tree, tree! Who are you?"

But Big Eyes never made a sound. Up, and up, and nearer and nearer he crept.

"Go away," chirped one little robin, and he shook his claw at Big Eyes.

"Go away," chirped the other little robin, and he shook his claw at Big Eyes.

But Big Eyes paid no attention and kept climbing nearer and nearer. The little robins were so frightened that their feathers stood straight out. Suddenly a little boy came whistling by. He saw Big Eyes and the little robins.

"Scat! you big, bad cat!" shouted the boy. "Let those little robins alone!"

And scat the big cat did. He was down the tree and out of sight before the little robins could wink an eye.

"Chee, chee, what a nice boy!" said one little robin.

"Tree, tree, thank you, kind boy," said the other little robin.

After the boy had gone, the little robin sat winking and thinking of what they should do next. By and by they heard the tinkle, tinkle of a bell. It was old Bossy Cow coming home from the pasture.

"Chee, chee, let's follow old Bossy Cow," said one little robin.

"Tree, tree, let's do," said the other little robin.

So they lifted their tired little wings and flew along, and flew along near old Bossy Cow until they came to a gate.

Old Bossy Cow stopped at the gate and called, "Moo, moo, moo."

A dear little girl, with fluffy brown hair, came out of the house and ran down the path to the gate and opened it. Old Bossy Cow walked through the gate, and right after her flew the little robins.

"Oh, you darling little birds, where did you come from?" cried the little girl.

"Chee, chee, we are lost," chirped one little robin.

"Tree, tree, we are hungry," chirped the other little robin.

"You poor little birds," said the dear little girl, and she ran into the house to get some bread crumbs for them. She scattered the crumbs on the ground, and how those little robins did eat!

While they were eating, two big robins flew down from a tree and O joy! they were Father and Mother Robin. Then one little robin hopped upon Father Robin's back, and the other little robin hopped upon Mother Robin's back, and away they flew to the old cherry tree. Soon these tired little robins were cuddled warm and snug in the nest under Mother Robin's wings.

"Chee, chee," said one little robin, and the next minute was sound asleep.

"Tree, tree," said the other little robin, and the next minute was sound asleep. Child's Gem.

SUNNY

Sunny little sunbeam came to earth one day, wandered through the forest, wished that he could stay. But he had to move on, every minute more, peeping in the windows, shining on the floor, jumping over fences, riding in the trees, making green leaves shiny, laughing with the breeze.

On he went. The river was a bridge for him, all the muddy waters bright instead of dim. Up the bank he scrambled. Ferns and meadows sweet nodded as he passed them, liked his shining feet.

Fields of corn grew taller under his glow, flowers bloomed the brighter as he kissed them so. Over field and meadow, mountain, valley, stream, went the little sunbeam with his loving gleam.

Wish I could be like him, making all things gay. Maybe if I smile a lot, I'll learn to be that way.—The Little Ones.

Did you ever see a starving child?

Did you ever hear one?

Did you ever see a babe with stomach-hunger-bloated, its legs and arms thinner than pipe-stems, its grey, prematurely-aged face wrinkled, its lack-luster eyes rolling helplessly?

Did you ever hear one crying endlessly in gruesome, maddening, colorless monotony. . . . "Bread, Bread, Bread?"

Did you ever see one, its poor, hunger-racked body trembling, and with feeble chattering from brutal, below-zero cold?

If you did, you would strip the coat from your back to save it, and you would not care whether this starving child was white, black or yellow.

You would feed it! You would try to save it!

There are millions of such babes, over in China. Many are doomed. They must die!

Their mothers, their fathers must die! Millions have died in China during the past year of hunger and cold.

But many of these babes and their parents can yet be saved.

How many of these lives will YOU save?

Save as many as you can by sending a liberal contribution immediately to China Famine Relief, U. S. A., Inc., 205 East 42nd Street, New York City.

Editorial

"EASTER MEDITATIONS"

"The supreme event in the history of our world is the fact of the resurrection of Jesus Christ our Lord" is the opening sentence of Bishop Candler's latest book, "Easter Meditations," just off the Cokesbury Press, and that sentence may well be taken to indicate, not only the contents of the first chapter, but also the scope and purpose of the entire book.

The contents of the book are as follows: The Fact and Force of Christ's Resurrection, the Inevitable Resurrection, The Indispensable Resurrection, The Power of the Resurrection, The Living Way Opened by the Risen Christ, The Resurrection Life, Ancient Martyrs for Truth and Modern Victims of Doubt, Men Transformed by the Resurrection, "Witnesses Chosen Before of God."

The 115 pages of the book may be read in the sustained reading of a single evening, but they will open to the devout reader many evenings of meditation. In the book may be found the inspiration for many sermons, and at this time, when the Easter season approaches, we can think of nothing more stimulating and helpful to our preachers than "Easter Meditations."

The "Meditations" are rich in their use of Scripture, not only in proof of positions taken, but also in helpful application of the blessed truth to thought and life. Readers will thrill with the larger meaning given to the sublime passages of the New Testament that have always brought hope to the dying and robbed death of its sting and stripped the grave of its power. Their thoughts will be mightily stirred and their holy imagination kindled by the Bishop's use and application of the great truths that open to faith the endless life. And devout readers will yearn to enter more largely into the power of the resurrection and to be numbered, in this time when true witnessing is so needed, among the "Witnesses Chosen Before of God."

IN THE DELTA

Accepting the invitation of Rev. L. M. Lipscomb, the presiding elder, to spend several Sundays in the Greenville District, and following the schedule that the elder and the pastors arranged, the editor has had the privilege of preaching, in several of our flourishing churches in the Delta. On March 2, he preached in Cleveland at the morning hour and had a fine fellowship with the pastor, Rev. J. E. Cunningham; also with Mr. John C. Roberts, prominent lawyer, who as "Professor J. C.," tried in years gone to teach the editor some English at Old Centenary College. In the evening the editor preached at Greenville and greatly enjoyed the hospitality of Rev. and Mrs. T. M. Bradley.

On March 9 the editor preached in Shelby and spent several agreeable hours in the home of Rev. and Mrs. W. W. Woollard. Thanks to Mr. Wilkinson, an auto ride through the Delta brought the editor to Rosedale, a charming town on the Mississippi river. Here he was hospitably entertained in the home of Rev. and Mrs. C. L. Rogers and given the opportunity of preaching to a good congregation in the evening. On this Sunday the editor had the pleasure of seeing two friends of Centenary days—Mr. Leighton Jones of Shelby, son of Dr. B. F. Jones of Brookhaven, and Dr. Leon Austin, physician at Rosedale.

The four pastors, whose churches were visited, are all new men on their charges, and all seem to be in favor with their new flocks.

The editor is very grateful for the new acquaintances formed, the many courtesies received, and the opportunity of presenting the claims of the Advocate—resulting in securing subscriptions, with promise of others to follow.

"THE TOP SERGEANT"

History is largely a collection of biographies. It is the story of a few great individuals. But we fear that history has given too little credit to preachers in the world's affairs. It cannot deny that in time the preaching of the gospel lifted the cross above the Roman eagles in the palace of the Caesars. John Wesley, not kings and prime ministers, saved England from the equivalent of the French Revolution. And who can minimize the place of Francis Asbury and other "prophets of the long road" in helping to prepare the way for the westward march of empire?

Among the Methodist pioneers was one whose biography had never been satisfactorily written until the present year. In "The Top Sergeant of the Methodist Pioneers," Dr. William L. Duren has rendered a great service to our people in giving to them, not a mere collection of facts concerning Jesse Lee, but a fine interpretation of the character and work of the great pioneer. The book is "The Story of a Lifelong Battle for an Ideal," and those who have "Francis Asbury, Founder of American Methodism and Unofficial Minister of State," will be prepared to expect that the author of "The Top Sergeant" has given painstaking care, original research, fine analysis and literary ability and taste to the task.

The book is beautifully printed and illustrated. It is issued by the Banner Press, Emory University, Ga., in a de luxe edition of 325 autographed copies. Before publication the book could be ordered at the price of \$3. The price is now \$4. Order from Dr. W. L. Duren, 113 Fifth Street, Atlanta, Ga., or from the Banner Press, Emory University, Ga.

PERSONAL AND OTHER NOTES

Dr. Luther B. Bridgers, general evangelist, will assist Dr. H. F. Brooks in a meeting at Starkville, Miss., April 6-20.

Rev. H. L. Norton, pastor on the Edwards charge, has been conducting a mission study class at Learned, Miss.

Rev. J. M. Alford, pastor at Cedar Grove, Shreveport, La., has been assisting his brother, Rev. L. E. Alford, in a meeting at Norfield, Miss.

Galloway Memorial Church, Jackson, Miss., observed decision day in the Sunday school last Sunday.

Rev. Theodoro Copeland, general evangelist, has recently been engaged in a great union meeting at Calvert, Texas.

Rev. Percy Vaughan, of Gloster, Miss., will be able to give some time during the summer to revival work. Interested persons may address him at Gloster.

Rev. Irvin B. Manly, 401 Cosmos St., Houston, Texas, would like to hear from anyone who knew his uncle, Rev. Marcus C. Manly, for many years a member of the Louisiana Conference.

We are informed that no charge in the Corinth District is making more marked and definite progress than Booneville. Rev. J. V. Bennett is the pastor.

More than ordinary success is attending the work of Rev. L. C. Lawhon, pastor-beginner on the Chalybeate charge, Corinth District. His enthusiasm is "catching."

Dr. Fitzgerald S. Parker, general secretary of the Epworth League Board, was chosen president of the Methodist Benevolent Association at a recent meeting of the board of directors.

Rev. L. B. Wimberley, the pastor, wrote on Mar. 1: "We are getting along very well on our new charge. Have received eight members and made about one hundred pastoral calls in spite of bad weather. Am serving a fine people here."

The Weekly Bulletin of Crawford Street Church, Vicksburg, Miss., Rev. J. L. Neill, pastor, on Mar.

9 devoted nearly a page to the New Orleans Christian Advocate, and we greatly appreciate this.

In sending a subscription, Rev. H. Mellard, the pastor, writes: "The prospects for a great year at Quitman are indeed encouraging. I cannot speak too highly of the zeal and co-operation of our people."

Rev. Paul D. Hardin, our pastor at Magnolia, Miss., writes: "We are pleased to state that the Magnolia Church has secured the allotment for the Special Missionary Maintenance Fund. Our campaign was very enjoyable and, we are sure, profitable. God is blessing his work here."

In sending us a good list of subscriptions from the Patterson charge, New Orleans District, Rev. W. D. Milton, the pastor, writes: "Our work in every respect is progressing and we feel assured that God's banner is leading us to greater achievements."

Rev. B. F. Hammond is reported as doing a splendid and encouraging work at South Side, Corinth, Miss. His congregations have grown steadily. His prayer meetings average more than thirty in attendance, and all the work of the church prospers under his leadership.

Rev. C. N. Guice writes that he has the date just before Easter open if any pastor should desire his services at that time in revival work. At the time of writing, March 14, he was engaged in a meeting at Shubuta, Miss., and expected to go from there to Hollandale, Miss.

Rev. Geo. H. Thompson, the pastor, writes: "We will begin in Yazoo City on March 16 a revival which will continue through March 30. Rev. Thurston B. Price, Lake Junaluska, N. C., will do the preaching. The singing will be directed by Rev. A. S. Barry, our pastor at Edeu and Bentonla."

Rev. N. N. Maxey, our popular pastor on the Corinth Circuit, is leading his people in overhauling the parsonage, located at Corinth, and the building of a new church at Box's Chapel. Marvin's Chapel is merging with Box's Chapel. This will easily be an outstanding appointment in every way.

Rev. Irvin B. Manly, successful pastor-evangelist for twenty years with young people, can fill some engagements during the spring and summer. He writes that no place would be too far, no place too hard, and no people too poor. He is a preacher in the Texas Conference, and may be addressed at 401 Cosmos Street, Houston, Tex.

Rev. G. P. White, superannuate, living at Hammond, La., writes us that several subscriptions recently sent in by him were not to be credited to the Hammond charge, as we supposed, but to the Natalbany charge, of which Rev. J. M. Boykin is the pastor. Brother White is supplying Tickfaw, within the bounds of the Natalbany charge.

Rev. R. G. Moore, our pastor at Indianola, Miss., is issuing a very attractive bulletin. From it we learn that the pastor will conduct a revival meeting March 23-30. The pastor will do the preaching. Mr. Walter Jenkins, now the choir leader of First Church, Memphis, Tenn., will lead the singing in the meeting at Indianola.

Rev. A. M. Shaw, our pastor at Ferriday, La., will preach in El Dorado, Arkansas, on the fifth Sunday in March, for the pastor, Dr. W. C. Watson. He was the last presiding elder under whom Brother Shaw served before transferring to the Louisiana Conference. Rev. A. M. Shaw is well known to our readers as a frequent contributor to the Christian Advocate (Nashville).

While the presiding elder, Rev. J. H. Felts, of the Corinth District, was having a sharp tussle with an uninvited guest, known as laryngitis, Rev. J. V. Bennett, our pastor at Booneville, held the second quarterly conference for the Baldwin and Wheeler charge. Pastor, people and visiting pastor, we are told, were well pleased. The presiding elder, we are glad to report, is now well.

Three of Whitworth's best students recently attended at Fulton, Mo., the meeting of the Phi Theta Kappa, national honor society of junior colleges—Misses Eleanor Chandler, Virginia Youngblood and Margaret James. The convention, with nearly every State in the Union represented, elected Miss James as president, a great distinction, indeed, for this freshman of Whitworth.

The Methodist ladies of our church at Biloxi, Miss., Rev. Otto Porter, pastor, recently served a redfish court bouillion dinner to the Kiwanians of the city. It is reported that the dinner was highly praised for its tempting excellence, and quite a few dinners were sent out to persons who were not able to come to the place where the dinner was served.

Rev. W. A. Terry, of Bay Springs, Miss., writes that Rev. W. W. Nelson, who is making his home in Bay Springs, seems to be restored to perfect health, and he would be glad to assist in a number of meetings during the remainder of the Conference year. Brother Terry writes of Brother Nelson: "He is a splendid revival preacher, and preaches with great power and will accomplish great good anywhere he goes."

The pastor, Rev. L. N. Hoffpauir, has been giving special attention to the prayer meeting at Istrouma Methodist Church, Baton Rouge, La., and the figures of the increasing attendance upon the mid-week service show the good results of his efforts. The average of the attendance at 15 meetings has been 52, and on Wednesday evening of last week the attendance was 92. This is indeed fine for a membership of approximately 300.

A union meeting, the second of the kind to be carried on by the several churches of Crystal Springs, Miss., will begin on July 13, and it is announced that Dr. Knickerbocker of Oklahoma has been secured to do the preaching. He will bring with him a choir and helpers. The meetings will be held in the school auditorium. Rev. J. Early Gray, is the pastor of the Methodist Church at Crystal Springs.

Rev. Del Longgear, pastor at Hazlehurst, is issuing a neat bulletin called "Methodist Matters." From it we learn that a question box has been placed in the vestibule of the church and any interested person is invited to place in the box any question concerning the Scriptures or any phase of church work. The questions will be answered at the evening service each Sunday. This ought to prove interesting and helpful.

On the fourth Sunday in March, Rev. S. A. Seegers, our pastor at Amite, La., will deliver the commencement sermon of the high school in Greensburg, La., the service to be held in the auditorium of the school. President L. A. Sims of the Southwestern Louisiana College at Hammond, La., will deliver the address to the graduates on the evening of March 25. President Sims was formerly a member of the Louisiana Conference, serving as a pastor in New Orleans and elsewhere.

Rev. T. M. Brownlee, pastor of Capitol Street Church, Jackson, Miss., writes: "The many friends of Rev. J. L. Greenway, a superannuated preacher of the Mississippi Conference, will regret to know that he is now in the Baptist Hospital of Jackson, preparatory to undergo a very serious operation. I am asking that the brethren remember him especially in their prayers, that if it be the Lord's will the operation may be successful, and that he may be speedily restored to health and his place in the Church."

The third monthly musical service of our church at New Iberia, La., was held on the evening of the first Sunday in March, and there was a large attendance. Mrs. R. C. Cunningham, organist of our church in Lafayette, La., was the guest artist of the service in New Iberia. Dr. A. M. Serex, the pastor, who was a caller at the Advocate office recently, reported that Mrs. Cunningham's playing was fine and greatly enjoyed by the large audience.

Rev. Frank L. Wells, D.D., pastor of First Methodist Church, Baton Rouge, La., is spending the present week in Virginia, having been invited there by the Ghent Church of Norfolk, where he was formerly pastor. Dr. Wells preached last Sunday morning and evening in Norfolk and delivered an address at a congregational meeting on Monday night following. Dr. Wells was pastor of the Ghent congregation at the time that a large and handsome building was constructed and it is in connection with a debt-raising campaign that the invitation to visit Virginia came to him.

Miss Camillo Alford, McLain, Miss., writes: "I am the daughter of Rev. E. L. Alford, late of the Mississippi Conference, and have helped him with the music in several meetings. I play the violin, piano and the pipe organ, and also sing. Should you hear of some one in a meeting this summer in need of a helper, musically, I would appreciate hearing from you so that I might get into communication with him." We thought it the best way to assist to publish the foregoing among the personal notes. We trust it will attract the attention of some of the brethren who will need the kind of assistance indicated.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

SUBSCRIPTIONS RECEIVED

March 8 to March 17, Inclusive

(Six month subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	219½
Minden District	
Rev. G. A. Morgan, Springhill	1
Mrs. C. H. Sledge (Rev. E. L. Cargill, pastor), Sibley	3
Rev. E. L. Cargill, Sibley	1
Monroe District	
Rev. R. F. Harrell, Columbia	10
Mrs. C. M. Purvis (Rev. R. W. Tucker, pastor), Rayville	10
Rev. E. W. Day, Waterproof	1
Rev. H. W. Jordan, Monroe	4½
Rev. G. L. McNeece, Pioneer	1
New Orleans District	
Rev. H. L. Johns, Carrollton Ave., New Orleans	4
Rev. W. D. Milton, Patterson	5
Ruston District	
Rev. L. P. Moreland, Bernice	11
Rev. J. F. Waltman, Dubach	9
Shreveport District	
Rev. H. S. Johns, Greenwood	1
Total Louisiana Conference	281

MISSISSIPPI CONFERENCE

Previously reported	100½
Hattiesburg District	
Rev. Rolfe Hunt, Brandon	3
Rev. W. A. Hays, P. E., Hattiesburg	2½
Meridian District	
Rev. H. Mellard, Quitman	1
Vicksburg District	
Rev. J. B. Cain, Fayette	9½
Rev. L. E. Alford, Vicksburg	1
Mrs. G. Argue (Rev. G. P. McKeown, pastor), Woodville	1
Total Mississippi Conference	118½

NORTH MISSISSIPPI CONFERENCE

Previously reported	123½
Corinth District	
Rev. T. H. Dorsey, New Albany	12
Rev. K. S. L. Cooke, New Albany	5
Greenville District	
Rev. J. E. Cunningham, Cleveland	4
Total North Mississippi Conference	144½
Total three Conferences	541

IMPORTANT NOTICE—VICKSBURG DISTRICT

Because of the burning of the Methodist Church at Rolling Fork, February 16, the Vicksburg District Conference will be held at Fayette, Miss., instead of Rolling Fork. The date remains the same, April 22 and 23. The opening hour will be 10 a.m. on Tuesday, the 22. Sermon at 11 a.m. on the first day by Dr. L. L. Cowen, representing the superannuate cause. Let all pastors send the names of their delegates to me at Vicksburg and to Rev. J. B. Cain at Fayette at your earliest convenience.

L. E. ALFORD, P. E.

GREENWOOD DISTRICT MINISTERIAL ASSOCIATION

The March meeting of the Greenwood District Ministerial Association was held at Tchula, with Rev. A. T. Clanton and his delightful people as hosts. Every preacher of the district but two were present, and it proved to be one of the best, most helpful meetings ever held by the Association.

In the light of the present agitation of the cause of prohibition, the following night letter was sent to Senator Hubert Stephens to present to the House Judiciary Committee:

"Through the present trial of prohibition and aggressive fight of its enemies we stand more firmly convinced of the good and necessity of positive and thorough prohibition. To compromise with light wines and beer because of difficulty of testing and other problems would mean in effect no prohibition—therefore no compromise. May God lead in this conquest for righteousness."

H. P. LEWIS, Secretary.

Moorhead, Miss., Mar. 15, 1930.

ANNUAL MEETING WOMAN'S MISSIONARY SOCIETY, NORTH MISSISSIPPI

The annual meeting of the Woman's Missionary Society of the North Mississippi Conference will be held in First Church, Greenwood, Miss., March 25-28. Mrs. Moore, the Conference President, announces that Mrs. B. W. Lipscomb, Mrs. Poindexter and Miss Ruth Heflin will take part in the meetings. Rev. B. F. Lewis, Rev. L. H. Estes, Dr. J. R. Countiss, Rev. E. H. Cunningham and other preachers are expected to attend. Rev. A. T. Mellwain will be the pastor host of the meeting.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, it has pleased God in his all-seeing wisdom and tender mercy to take from our midst our beloved friend, brother, and co-worker A. C. Morgan;

And, whereas, in his passing, a faithful husband, a splendid citizen, and a devout member of the church and a conservative and consistent officer of the church has gone to his reward; thereby, causing an irreparable loss to his family, the community, and the church;

Be it therefore resolved that we, the board of stewards of the Jefferson Street Methodist Episcopal Church, South, do hereby extend our heartfelt sympathy to his devoted companion and loved ones in their bereavement;

And be it further resolved, that a copy of these resolutions be spread on the minutes of the board, one published in the Christian Advocate, and one sent to Mrs. A. C. Morgan.

MRS. HUGH JUNKIN,
H. G. HAWKINS,
P. B. FANT,

Committee.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safeguarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—In successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.

REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
REG. U. S. PAT. OFF.
"The Modern Dish Cloth"
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. W. LEHIGH AND MASCHER STREETS PHILA.

RESOLUTIONS ADOPTED BY THE SHUBUTA SUNDAY SCHOOL

Resolved, first, That in the death of Thomas A. Ledyard the Shubuta Sunday school has sustained a great loss; its oldest and one of the purest and most valuable members has departed from us, one who for more than forty years was its honored and faithful superintendent.

Resolved, second, That in the death of Thomas A. Ledyard not only our Sunday school but our church and the entire community has sustained an irreparable loss. He was faithful in the discharge of every trust, and when it was possible never missed a meeting of the Sunday school of which he was a member for more than sixty-five years, nor a meeting of the board of stewards of which he was a member for upwards of one-half a century, nor a prayer meeting of his church nor the regular services of the church of which he was a member.

Resolved, third, That in his long and eventful life, covering a period of eighty-four and one half years, Thomas A. Ledyard exemplified the life of a true and devoted Christian, not only teaching but practicing the doctrine of our holy religion, an enemy of all that was evil, a friend of all that was good, an upright citizen, a true and tried friend, a kind and indulgent father, a devoted and faithful husband.

Resolved, fourth, That a copy of these resolutions be spread upon the minutes of the church conference, be furnished his children, and published in the New Orleans Christian Advocate.

MRS. AMANDA CAROLYNE SHAFER was born in Franklin County, Miss., 1833, and died Feb. 22, 1930. She had been an active and faithful member of the Methodist Episcopal Church, South, all her life. She was married to Mr. A. K. Shafer, and to this union was born one son. Her husband preceded her to the grave some few years ago. She leaves her son and several grandchildren, with a host of friends, to miss her place in the community and church. We bow in humble submission to God and are thankful that she was spared so long in this life.

R. H. CLEGG, P. C.

MISS ARAMINTA M. KENNARD died in Jackson, Miss., Feb. 23, 1930, at the home of her niece, Mrs. E. G. Olden. She was a native of Grand Gulf, Miss., but spent most of her life in Port Gibson, Miss. She had taught school since young womanhood, and thousands of men and women over the State had felt the impress of her fine character during these years of faithful work. She was a member of the M. E. Church, South, all her life, and most of it at Port Gibson. Funeral services were conducted by the writer, assisted by Rev. H. G. Hawkins, pastor at Natchez.

R. H. CLEGG, P. C.

MRS. MOLLIE O. (THOMASON) BROWN, daughter of J. M. and Mrs. P. A. Thomason, was born and reared near Arizona, in Claiborne Parish, La., and died at Haynesville, Feb. 5, 1930, aged seventy-six years. It

was in a home of culture and deep spirituality that she grew up, and developed that rare type of Christian womanhood which lends beauty and charm to life. Sister Mollie was converted in early life and united with the Methodist Church. The remainder of her long life was spent in the faithful service of the Church of her choice. She specialized in missionary work, and was for many years corresponding secretary of the W. M. S. at Haynesville. She was united in marriage to S. F. Brown of Haynesville, and raised and trained four children, all of whom are members of the Church. How devoted was she as a wife and mother, how true as a friend, how precious as a sister, and how faithful as a Christian! I know not how better to sum up the beauty of her life and the grandeur of her character than to use the words of St. James in describing the heavenly wisdom—"First pure, then peaceful, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." She died in peace and triumph. She fought the good fight, kept the faith, and has received the crown of righteousness laid up for her.

Her brother,

H. B. THOMASON.

CHARLES FRANKLIN SKIPPER, one of sixteen children of John W. Skipper and Damarius Loug Skipper, died February 9, 1930. He was the fourteenth of the family and the last of the family to pass away. He is survived by his wife and one son, H. B. Skipper, member of the Lewis Chapel on the Bucatunna and State Line Charge. He was an uncle to the late Rev. V. D. Skipper of the Louisiana Conference. Brother Skipper was first married to Mattie J. Jordan on Christmas Day of 1877. Three children came to their home. The mother died, however, and Brother Skipper later found a loving and helpful companion and wife in Emandus Brooks. She survives him today. Brother Skipper became a member of the church at the age of seventeen. He was a consecrated Christian and gave his time and talent to church work. He served as a steward for more than thirty years and was always a faithful attendant upon church and prayer meetings. He was considered a leader, leading in prayer, conducting prayer meetings, and even in cases of necessity leading the service for burying the dead. He lives today in the memory of his family and many friends as a great Christian spirit. His passing brought great sorrow to his family and friends, but all are confident that his is the gain and theirs the loss. Brother Skipper knew the end was near for several days before he passed away. When he was strong enough to speak he would tell his family to trust in God. He told his pastor, "I have always tried to live right." A few hours before he passed away he could not speak, but taking his wife's hand in one of his he pointed upward with the other. He was conscious up to the very last. Brother Skipper has shown us all how a Christian can die happy, and confident of his life to come. The interment took place in the Lewis Chapel Cemetery;

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 55-J.



PARKER'S HAIR BALSAM
Removes Dandruff Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Pathephone N.Y.

services were conducted by the pastor, Rev. H. W. F. Vaughan, and Rev. O. B. Matheney of the Waynesboro Circuit.

PROHIBITION BENEFITS CHILDREN

From the W. C. T. U.

The wets charge that school children have degenerated under prohibition. We present a complete denial of this slander in the form of a statement by the National Education Association, comprising the entire body of public educators. The statement is made by J. W. Crabtree, secretary of the National Education Association, in a bulletin to the press Feb. 17, 1930, and outlines a condition which alone justifies the 18th Amendment.

"At the request of President Hoover's Commission on Law Observance and Enforcement the National Education Association arranged to co-operate with its plan to get facts which would show behavior conditions in the high schools of the country comparing 1930 with 1920. It will be some time before this work will be completed but enough reports have come in to show that conditions in the high schools are much better than in 1920, with respect both to drinking and to general behavior. This is doubly significant in view of the fact that high school enrollment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country or in all history. Many of the three million additional students who have sought a high school education within the decade have come from poorer homes where in former times drinking was a heavy burden on the family income. Unquestionably the 18th Amendment has benefited the schools beyond measure. The President's Commission on Law Observance and Enforcement is composed of citizens of outstanding ability and of the highest ideals. It has the confidence of the people of this country and is to be congratulated upon its efforts to get the facts."

CHURCH HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEOR.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

NOTICE TO MISSISSIPPI CONFERENCE DELEGATES

The Annual Meeting of the Mississippi Conference Woman's Missionary Society will be held in Centenary Church, McComb, April 8-11. Please send the names of delegates to Mrs. C. A. Butterworth, Georgia Ave., not later than March 20th. The mid-day lunches at the meeting will be provided by an outside agency, the price of these lunches to be fifty cents each.

MARY V. WEEMS, Rec. Sec.

NEWS ITEMS FROM MARCH BULLETIN

Miss Dju Yu Bao, a graduate of Ginning College in Nanking, China, came to America in 1927. After completing the work necessary for a degree at Scarritt and Peabody Colleges in Nashville, she studied in the New York School of Social Work where she was granted a scholarship in order to prepare herself for work among industrial groups in China. While in New York, Dju was awarded a scholarship in the School of International Studies at Geneva, Switzerland. She has now returned to China, where she is collaborating with Miss Ida Anderson and Miss Margaret Rue in evangelistic work among the women and children engaged in the silk filatures and other industries in Wusih.

News has been received that Miss Kyoen Li Lung, a graduate of Virginia School, Huchow, China, and also of Ginning College, has consented to serve as principal of Virginia School with the prospect of opening the primary department after the China New Year holidays. Miss Kyoen is now with the Y. W. C. A. in Shanghai. She is splendidly prepared for her work. Miss Mary Blackford is also to return to Virginia School, which has been closed for some time, owing to local

Many Weddings in Sight

When some girls are already thinking of the wedding ring their health fails, they become nervous, high-strung, irritable, and through this loss of control many a young woman loses her future happiness. As a tonic at this time, and in motherhood or in middle life, there is nothing to equal Dr. Pierce's Favorite Prescription.

One woman said: "I was weak, nervous and had dizzy headaches—always felt blue. Finally I took the 'Favorite Prescription' and the 'Golden Medical Discovery,' and felt like a different person."—Miss Mary Alice Tolar, Route 2, Box 44a, Jonestown, Miss. Dealers, Write Dr. Pierce's Clinic, in Buffalo, N. Y., for medical advice, free.

Gray's Ointment
With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write
W. F. GRAY & COMPANY
Nashville, Tenn.

conditions in Huchow.

The friends of Miss Virginia Atkinson in China and America have been greatly concerned because she has suffered an attack of typhus fever. Fortunately, it has proved to be a light case and recent letters from China state that she is recovering.

Miss Mary Minor Tarrant, whose appointment has been in connection with Atkinson Academy and Moka Garden Embroidery Mission in Soochow, China, is coming home on furlough and expects to arrive in time to attend the Council meeting, in Amarillo, Tex., in March.

Miss Katherine Johnson, whose furlough was extended in order for her to complete the work necessary to a graduate degree, sailed from San Francisco on Feb. 7, to resume her work in the English Department of the Hiroshima Girls' School, Hiroshima, Japan.

Miss Laura V. Mitchell, who has been serving at 1 Zaung Ka Institutional Church, Huchow, China, has been forced to leave the field for health reasons. She is expected to arrive in this country in the early spring.

Miss Vong Pau Sze, who has been in America for several years as a student at Scarritt and Peabody Colleges and who received her Bachelor's degree at Peabody College, has recently received her Master's degree at Teachers' College, Columbia University, New York. Miss Sze sailed from San Francisco on Feb. 7. Many of our missionary women had the privilege of meeting Miss Sze in Nashville and at two annual sessions of the Woman's Missionary Council. Doubtless she will make a large contribution to our educational work in China.

ZONE MEETING AT OLLA

The Olla Auxiliary was hostess to the other auxiliaries of the zone, Feb. 12, 1930. The services began at eleven o'clock, the first talk being given by Rev. Wm. Harris, of Rochelle. His subject was, "Missions." This was an interesting and inspiring talk.

Immediately after this talk, we were served a delicious luncheon by the Olla ladies.

At one o'clock the services were resumed.

Mrs. Hilbern, of Rochelle, gave the Bible lesson. Her subject was "Peace" and she used Isaiah, 2:3-4, as a scripture base. Her talk was interesting and helpful.

Mrs. Pollard's talk was most enjoyable. She told us about the mission work that the Methodist women were doing at home and in foreign fields.

As a result, everyone present resolved to do more for missions in the future.

The special song by Mrs. Guinn, "Can I Count On You," held a wonderful thought, and was rendered in a beautiful manner.

The points brought out by the Winfield women about our work at home and abroad were very interesting.

Mrs. Harris, of Rochelle, told us

how we could help the Naval Conference at London, through our prayers.

Our district secretary, Mrs. Gallagher, told us some of the things we should do to carry on our work in the proper way.

We elected Mrs. C. J. Fuge, of Winfield, Gibson superintendent. Her four assistants were appointed—Mrs. Elliott, of Rochelle; Mrs. Cotton, of Standard; Mrs. Wren, of Winfield, and Mrs. Waggoner, of Olla.

It was suggested that we have a special prayer for the Naval Conference, and Rev. Mr. Bamberg led this prayer.

The closing song was given by Mrs. Harris, of Rochelle, and was a beautiful message.

We were dismissed by Rev. Mr. Harris.

This meeting was well attended. There were fifteen present from Rochelle, eleven from Standard, three from Winfield, sixteen from Olla, six Baptist ladies and three other visitors.

Everyone who attended the meeting enjoyed every minute of it and was greatly benefited by it.

MRS. W. A. COTTON, Zone Sec.

My Dear Mrs. Cooper: The following description of the dress worn in presenting the Voice was copied from the minutes of the Como Auxiliary for the month of February. This costume was designed from a picture shown in the New Orleans Advocate of October 29, 1929.

"The principal feature of the program was 'The Plea for the Voice' presented by Mrs. Hartsfield. Mrs. Hartsfield made a pleasing picture in her quaint 'printed' costume, designed specially for the occasion. Her dress was fashioned of purple crepe paper, cut on the most approved modern lines—the long skirt, the tight bodice and bertha collar, all of which were bedecked with the prints taken from the copies of the 1929 Voice. In keeping with the fashion, the prints represented buildings, landscapes, men, women and children. It was a unique way of calling attention to the varied and interesting contents of the Voice. Mrs. Hartsfield's accessories harmonized with her costume. The quaint bouquet, the bag, the four-leaf clover bracelet, and even the hatpin—symbol of secure anchorage—were decorated with missionary scenes and personages. The speaker called attention to her missionary fan, which, she explained, was the most important item of her ensemble, as it was always needed to fan the missionary spirit into flame."

MRS. JANNY MITCHELL,
Secretary.

Como, Miss.,
March 7, 1930.

FROM EBENEZER AUXILIARY

The Woman's Missionary Society of the Ebenezer Methodist Church held a meeting on the afternoon of March 3, in the home of Mrs. E. C. Lucas. A very interesting and instructive program was given.

Hymn, "The Old Rugged Cross," was sung. Matthew, 5:31-32, and 19:3-12, was read by Mrs. K. D. Henry. Roll call and report—Mrs. W. A. Brown. Prayer—by Mrs. K. D. Henry. Devotional "Marriage and the Fam-

IF YOU HAD A NECK
AS LONG AS THIS
FELLOW AND HAD
SORE THROAT
ALL THE WAY
DOWN
TONSILINE
SHOULD QUICKLY RELIEVE IT
35c and 60c. Hospital Size \$1.00
ALL DRUGGISTS

ily," from the Missionary Voice, Mrs. Will Burwell. The following officers for 1930, were elected:

President, Mrs. K. D. Henry; vice-president, Mrs. E. J. Forbes; secretary, Mrs. Will Burwell; treasurer, Mrs. W. A. Brown.

The first Monday of each month will be devoted to business and study of the Voice, and the third Monday to Bible Study. We are now studying the book of Exodus. Our next meeting place will be the home of our president, Mrs. Henry.

After our program, delicious refreshments were served by our hostess, Mrs. Lucas. Praying for God's blessing on our work, we shall press forward.

MRS. WILL BURWELL,
Secretary.

UNUSUAL SOCIAL, BROOKHAVEN AUXILIARY

The Methodist ladies enjoyed a pleasant meeting Monday afternoon in the sub-story of the church. Lovely spring flowers and festoons of vines delighted the eyes and spoke of springtime. A brief business session, in which very encouraging reports were made, preceded an interesting program.

Mrs. J. A. Smith conducted the devotions introducing the subject, home and family life and what its influence should be. Mrs. G. A. Hoffman made an impressive talk on "Our Homes as a School for Christian Citizenship."

(Continued on Page 15)

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Sunday School

LOUISIANA CONFERENCE

Sunday, March 9, was spent in Cotton Valley and Minden. We reached Cotton Valley in time to attend their Sunday school. They have a very good equipment for a C-type school, but their enrollment is less than 150, yet they have a campaign on for an increase in membership. Rev. A. T. Law is pastor and is in fine favor with his people.

In the afternoon we held a sub-district institute at which we had representatives from the following charges: Minden, Minden Circuit, Springhill, Plain Dealing and Cotton Valley. We organized a sub-district institute. They will hold their next meeting at Benton, with Mr. R. V. Kerr, the local superintendent, presiding. At their next meeting they will discuss having a Standard Training School in that section of the district.

We enjoyed noon-day hospitality in the parsonage with Rev. and Mrs. Law. Mrs. Law was formerly Miss Camp of Haynesville, and makes an ideal hostess.

On Sunday night we filled the pulpit for Dr. Wynn of Minden. While in Minden we were entertained by Mr. and Mrs. A. H. Hammett.

Dr. Frank L. Wells of Baton Rouge, Conference Superintendent of Adult Work, writes: "I am enclosing you a copy of a suggested program for the adult department section of the State-Wide Conference."

Mr. R. W. Beadle, superintendent of the Sunday school at Lafayette, writes: "We are preparing and planning for holding Sunday School Day the 30th of March. We expect to have something different from what we have been having. We are praying and trusting to make it an inspiration and help to our Church. I received the program you sent me, anything else in way of help to us will be appreciated, and if you can come over and help us we will be delighted to have you."

Rev. E. M. Mouser, chaplain of the State Penitentiary, writes: "I have your kind favor of the 7th. Happy to know that our Executive Committee is willing to furnish us with one hun-

You should know this about oil, says mechanic

The proper oiling of household devices presents a problem different from any other form of lubrication. Sewing machines, vacuum cleaners, lawn mowers, the electric motors of washers, fans, refrigerators and similar devices have a tendency to collect dirt and rust when not in service. Consequently oil intended for general household use should clean and protect as well as lubricate.

3-in-One Oil will do these three things. For, unlike ordinary oil, it is really three high quality oils in one—animal, mineral and vegetable. It penetrates quickly, cleans the metal surfaces, "stays put," reduces wear and saves repairs. It also prevents rust and tarnish.

Don't make the mistake of thinking "any kind of oil will do." Play safe; insist on 3-in-One Oil. Sold everywhere, by good grocery, hardware, drug and general stores, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.—Adv.

dred Quarterlies per quarter. We wish the Advanced Quarterly."

We received the following announcement, and extend our congratulations: "Mr. A. H. Ahten, Sr., announces the marriage of his daughter, Anna, to Mr. Walter S. Mott, on Tuesday, the eleventh of March, one thousand nine hundred and thirty, New Orleans."

Mrs. W. W. Holmes, Conference Superintendent of Elementary Work, is visiting in Shreveport, Minden and Ruston Districts this week in interest of this State-Wide Conference.

C. D. ATKINSON,
Conference Supt.

MISSISSIPPI CONFERENCE

Last week, March 2-9, the Vicksburg Standard Training School was conducted. 36 credits were issued, which is the largest number issued in a Training School at Vicksburg. This is about twice as many as last year.

Mr. Robert Selby, son of our friend and brother, Rev. Robert Selby, is the superintendent of the Crawford Street Sunday school. If every superintendent in the Conference worked as hard getting the enrollment for the Standard Training School I feel sure we would have larger schools than we have ever had.

The Sunday school superintendents and pastors were credit students in the school. This added much to the spirit of the school and made the workers feel they were appreciated. Rev. L. E. Alford, presiding elder of the district, taught a class in Christian Stewardship and from the reports from the class we feel sure he did an abiding piece of work. Miss Alford was entertained by Brother Alford, Miss Hess and Mrs. Hatcher were entertained by Brother Neill, and I was entertained by Brother and Sister R. W. Boulton and at the parsonage. Brother Boulton is the president of the board of stewards of Crawford Street Church. He has a lovely home and made my stay in Vicksburg very pleasant indeed. I had the opportunity of holding services at Gibson Memorial and visiting with Brother Williams. I enjoyed being with these good people.

I visited Brother N. B. Harmon while in Vicksburg. He seems to be in good health and getting on fine. He is at present reading proof on a second volume of poems written by his wife. Mrs. Harmon is a real poet and anyone desiring a volume of good verse will be profited by buying one of hers and reading it.

Rev. J. R. Jones reports that he is getting on fine and he looks much better than when I saw him last at Hattiesburg. We are glad to find him in such a fine frame of mind and happy and content.

Rev. R. F. Witt is getting on well. He loves his brethren and speaks kindly of them. He has wrought well. A loyal, faithful, hard-working man. It is always a pleasure to have the opportunity of visiting with these heroes of old.

Tuesday we spent a while with Brother W. B. Jones at Philadelphia, arranging for the Standard Training School to be held there May 4. We were glad to find that the school last year had made a good impression and

that the church was eagerly waiting for another school.

We found Brother Nicholson building a mighty comfortable parsonage. It will be a credit to the Church and a pride of the circuit. It will be a most usable house and one in which there is no lost space. We congratulate Brother Nicholson and his folks for this creditable task. Our training school here at Meridian has the largest enrollment we have ever had. We trust it will prove to be the largest number of credits ever issued.

Sunday School Day Programs have been ordered sent to the pastors. If you do not receive them please let us know. Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Let us see how many schools in the Greenwood District will have 100 per cent of the teachers to take part in the training school that is to be held April 6-11. The pastor and superintendent have the opportunity of rendering a great service by leading the teachers in a better preparation for the task of teaching the children the Christ-like way of living. It will require hard work and much praying to induce all teachers to study hard for one week, but the teacher who is led into this work will always be grateful to the one who led her.

We have secured the best instructors the Church has produced. It is worth much to be under the influence and guidance of one who knows the art of teaching. Those who attend and put in full time are certain to be blessed in a great degree. This blessing will continue in the lives of the children who come under their influence. Teachers of the Greenwood District, arise and shine for the glory of God and for the good of the children.

It is possible that the course you prefer is not offered, but anyway, take the one you can get and you are sure to receive more help than you realize. Take for example, the course, "The

New Spring Suits

Now Ready in

HOLMES MEN'S STORE

Separate Entrance on Bourbon Street

EXHIBITION AND SPECIMEN BAHILLAS
Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

Principles of Teaching;" it may be you have taken that course in the past, take it again and you will get more good out of it than when you took it the first time. Occasionally we sing, "Take Time to Be Holy;" this is our opportunity to take time to be prepared to help others to become holy. If we could make people believe that our main object in these schools is to get a fuller, more vital knowledge of God we would have a larger number to attend these schools.

A number of our superintendents have ordered programs that they may observe Sunday School Day before other things crowd it out. This is encouraging. The material in the program will give the people information as to what the Sunday school is trying to do. Most of it is to be given by mature people that the children may be benefited in a better way than if the children themselves took a larger part in the program. The thing to do is give it as it is and see what the results will be. We may be sure of one thing, the preachers and superintendents who make an honest effort to conform to the plans the leaders in the Church have worked out are doing infinitely more and doing it better than those who find fault with our leaders and try to invent some better way of their own. If conditions in the world around us are bad it is because the leaders have been unfaithful and self-seeking; if conditions are to improve, the leaders must be loyal to Jesus Christ and live upon a higher plane. Men, let us unite in prayer and efforts that we may lead our people to a higher plane of living.



Men and women of the Greenwood District, let us unite our prayers and our efforts to the end that we may usher in a new day for the children and young people God has put into our care. Let us make the best of our opportunity, trust God to the limit, and give him an opportunity to do for us exceeding, abundantly above all that we can ask or think. While writing these lines I feel like I would be glad to die to bring all this to pass. Lord, teach us to pray, teach us to trust, teach us to work to the limit, teach us to go to the cross with Christ.

BLACK HAWK CIRCUIT

Dear Dr. Harper: Just to let you know that we have awaked from our winter's sleep. Before we arrived at Black Hawk, we heard some fine things about these good people. Now, we know them to be good. They treat you royally. They have been quite thoughtful of their pastor. Thus far, we have labored under some handicaps, but then, most people labor under handicaps of one kind or another.

The people have been very responsive indeed to the efforts of the pastor. Our attendance at services is good and increasing. By the way, Doctor, I have had the privilege of preaching to more people at services in three of the churches than we have members. Yes, sir! during this bad winter weather. And all our roads are dirt.

The outlook for our Sunday schools is appearing better every day. We are looking forward to participating in the Greenwood District Standard Training School. We have a good League at Coila. Those young people are doing a good work.

With the exception of a part of the quota for the Orphanage, all of our finances have been cared for up to date. That part for the orphanage will be cared for. Our mission special was much better than last year. Also some repairs have been made on one church and the parsonage. In the meantime two old church debts on two of the churches have been liquidated. We are hoping, praying and working for a great year for our Lord. We are praying for a gracious outpouring of the Holy Spirit in our midst; that our hearts may be quickened anew and have a burning passion to labor for our Lord; to be used of Him to drive sin away from our communities; and to bring people into "the Lamb of

God which taketh away the sin of the world."

Doctor, when you want to get away from the burdens of the metropolis, come up our way where a welcome always awaits you; also where you will be very close to nature. Brethren, pray for us.

Cordially yours,

E. L. JERNIGAN, Pastor.

FROM EAST END CHURCH, MERIDIAN

Recently another note of a thousand and six hundred dollars was due on the East End Methodist Church, Meridian. As has been the custom in the past the different departments of the Sunday school were assessed certain amounts as their part of this fund. The nursery department, of which Mrs. C. M. Martin is superintendent, was asked for \$60. The whole Sunday school was asked to assemble in the main auditorium to hear the final result. R. M. Langford, superintendent of Sunday school, called for the report of the nursery department, and the superintendent of the department announced as long as she has had this in charge it was the first time in life that no money was in sight, but added when days are the darkest we will say with the Psalmist: "In the morning will I direct my prayer unto Thee, and will look up." In the farthest corner in the balcony an airplane was seen to come down over the heads of the audience. When it reached the altar where the superintendent of the nursery department was standing it was found that there were \$100 in cash and checks.

This offering was made possible by the kindness of friends and the mothers of these little ones. Blessings be on everyone who made this gift possible.

FROM THE VIMVILLE CHARGE

I was returned to Vimville Charge by the Annual Conference for the third year and received a hearty welcome by the good people of the charge. Our first quarterly conference was held at Pleasant Hill Church by Rev. T. J. O'Neil, our new presiding elder, which was very interesting. After which the good people arranged to give the pastor a Christmas shower, and everybody was notified to meet at the parsonage Christmas Sunday at two o'clock, p. m., to surprise the pastor with a shower, but, on account of the Lord beautifying the earth with snow, all did not arrive, yet in spite of the snow, about two o'clock we saw a crowd of ladies coming up the road with their bundles, and they had informed the pastor they were coming and take him and roll him in the snow. So they came in and put forth an effort but failed on account of the pastor being a mighty man in strength. But it was all settled when each one began to present her presents, which were very acceptable, as you know they always are.

One night during Christmas, wife, my son and I drove over to one of my good Baptist friends, and just as we were about to leave he and his wife presented to us five one-dollar bills as a Christmas present. So beat it if you

can. So you see it is good to have good Baptist friends.

As time went on we held our missionary institute at Central Church, Meridian, January 16, which was a great inspiration to all. When I tell you we had the pleasure of hearing Bishop Darlington and Brother Vancura and Brother W. D. Hawkins, you will know why then the day following, the 17th, we had an all-day service at Vimville Church. Brother Vancura spoke in the morning and Brother W. D. Hawkins in the afternoon, which was an inspiration to all present. Brother Hawkins got beside himself and made the speech of his life.

To cap it all, that morning, before the preachers ate their breakfast, one of the girls of Vimville came over, Miss Irene McDonald, and got my son and they drove over to town and secured a nice heater for the church, costing nearly a hundred dollars. They came in with it just as Brother O'Neil, Brother Vancura, Brother Hawkins and Brother R. E. Rutledge came, and they got to assist in putting it up. So we soon had the church heated, and Brother Vancura began to speak, after which the ladies spread the dinner. Brother Vancura said it was the finest dinner they had had anywhere.

We have all of our missionary committees organized and ready to put on the campaign. And we also have the paint to paint the parsonage. And to cap it all, I have just received a letter from the ladies of the Toomsaba Church saying that they had secured a man to do the painting and that they were going to pay for the work. I tell you about those Toomsaba ladies—they do things and you just can't stop them.

Well, in fact Vimville Charge has that kind all over the charge. We are hoping to have a new church at Bouita by the coming Conference. We haven't but a few members, but they are the right kind. So you see it will not be long until lots of preachers will want Vimville Charge. I tell you it is going to come to the front. We are arranging for our revival meetings and securing help, trusting this to be the greatest year of the history of Vimville Charge. So, brethren, when you pray, don't forget us, and it will be appreciated more than we can express in words.

A. J. LEGGETT, Pastor.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Minden Dist.—Second Round

Minden, Mar. 23, a.m.
Minden ct., at Bethel, Mar. 23, p.m.; Q. C., 2:30 p.m.
Selma, Mar. 30, a.m.; Q. C., 2 p.m.
Standard, at Olla, Mar. 30, p.m.
Winnfield, Apr. 6, a.m.; Q. C., 2 p.m.
Rochelle, Apr. 6, p.m.
Sibley, at Brushwood, Apr. 13, a.m.; Q. C., 2 p.m.
District Conference at Coshatta, Apr. 15 and 16.
Jena, at Jena, Apr. 20, a.m.; Q. C., 2 p.m.
Trout and Goodpine, at G., Apr. 20, p.m.
Campti, at Davis Springs, Apr. 27, a.m.; Q. C., 2 p.m.
Coshatta, Apr. 27, p.m.
Ringgold, at Heflin, May 1, a.m.; Q. C., 2 p.m.
Cotton Valley, May 4, p.m.
Hall Summit, at H. S., May 11, a.m.; Q. C., 2 p.m.

THE JUNALUSKA SCHOOL OF RELIGION

(A six-week's school of Religion)

LAKE JUNALUSKA, NORTH CAROLINA

"In the Land of the Sky"

Established and conducted by Duke University and the General Sunday School Board, the Board of Missions co-operating.

Courses in Bible, Religious Education, Christian Doctrine, Missions, Psychology of Religion, and Sermon Construction.
Faculty: Elbert Russell, Frank S. Hickman, Gilbert Rowe, and Harvie Branscomb of the Duke School of Religion; W. C. Bower, of the University of Chicago; Samuel O. Inman of the Commission on Co-operation in Latin America; and S. M. Duvall of Scarritt College.
Credit on degrees in the School of Religion of Duke University.

Beautiful and inspiring surroundings. Fees nominal; expenses reasonable.

Date—July 21-August 30. Six weeks running simultaneously with the Leadership Schools of the General Sunday School Board.

For further information and printed announcement of the School, address: Dr. Paul N. Garber, Registrar, School of Religion, Duke University, Durham, North Carolina, or Rev. John Q. Schisler, Director of Training Work, General Sunday School Board, 810 Broadway, Nashville, Tennessee.

Phone, MAIN 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311, Masonic Temple

Plain Dealing, at Alden Bridge, June 1, a.m.; Q. C., 2 p.m.

The District Conference will be held at Coshatta, April 15 and 16. At 10:30, April 15, there will be preaching and the sacrament of the Lord's Supper. Let all be there for the first service. Come praying and expecting the Lord's blessing upon us.

W. R. HARVELL, P. E.

MISSISSIPPI CONFERENCE

Meridian Dist.—Second Round

Vimville, at Oak Grove, Mar. 22, 11 a.m.

Meridian, East End, Mar. 23, 7:30 p.m.
Scobba, at Binnsville, Mar. 29, 30, 11 a.m.

Quitman, Apr. 6, 11 a.m.
Cleveland, Apr. 12, 13, 11 a.m.

District Conference at Enterprise, Apr. 17 and 18.

Daleville, at Soule's Chapel, Apr. 19, 20, 11 a.m.

De Kalb, at New Hope, Apr. 26, 27, 11 a.m.

Porterville, at Union, May 4, 11 a.m.
T. J. O'NEIL, P. E.

MOTHERS ARE LEARNING USES OF MAGNESIA

From the beginning of expectancy until baby is weaned. That's the time Phillips Milk of Magnesia performs the greatest service for many women. It relieves the expectant mother's nausea, heartburn, "morning sickness," inclination to vomit; helps her digestion. Its mild but effective laxative action assures regular bowel movement.

Phillips Milk of Magnesia is better than lime water for neutralizing cow's milk for infant feeding. A teaspoonful of it does the work of a half pint of lime water. It is a mild laxative; harmless, almost tasteless.

All drug stores have Phillips Milk of Magnesia in generous 25c and 50c bottles. Always insist on the genuine, endorsed by physicians for 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

FREE: to young mothers and prospective mothers; "Useful Information," an invaluable little book on the health of mother and child. Write the Phillips Co., 117 Hudson St., New York, N. Y. It will be sent absolutely free of charge.—Adv.

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

BOHNE & WILT, Booksellers and Stationers, 1238 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

ERBO conquers Indigestion, Rheumatism, Ezema, Impure Blood. Trial is proof. So ask for free sample or send a dollar to **FRANKLIN LABORATORIES** Johnson City, Tenn.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: Speaking of successes—the Week-end Institute was certainly a success in every way. The people of De Ridder were most cordial in their entertainment of the out-of-town Leaguers. We started registration and assignment to homes at four Friday afternoon and by seven we had received fifty-eight registrants and were ready to start the first institute session. Too many thanks cannot be extended the faculty for the fine way in which they cooperated with the Leaguers. Rev. H. E. Pfost of De Ridder was a most capable host, with the assistance of Misses Mamie McKenzie, (League president), Tressa Cole, Fabe Jones, and Mr. Mid Cole.

Saturday afternoon the Woman's Missionary Society served the Leaguers with a delightful dinner at the Masonic Hall, where much singing and 'toasting' took place. After classes Saturday afternoon the Leaguers went to the woods for a weiner roast. While waiting on the big bonfire to burn to hot coals, stunts and impromptu numbers were enjoyed by the crowd. After roasting weiners, bacon, marshmallows, and enjoying the jolliest of times the Leaguers motored back to the church for the night session of classes.

Sunday morning the visiting Leaguers attended the De Ridder Sunday school and at the church hour Rev. Mr. Pfost delivered a special young people's sermon. At two-thirty

that afternoon the classes were resumed and at four-thirty the closing exercises were held. We had the pleasure of awarding forty certificates as follows: De Ridder, 3; De Quincey, 3; Hornbeck, 7; Leesville, 3; Mansfield, 1; Rayne, 4; Many, 8; Merryville, 7; and Zwolle, 4. There were seven Leaguers below fifteen years of age who did fine work, but were too young for credit. Others attended some sessions but not regularly for credit.

Since this, our first, week-end institute has been pronounced such a success, we are sure that other districts in the Conference will promote the same type institute in the unions where the five-night institute is not advisable.

During my stay at De Ridder I received the most interesting letter it has been my pleasure to read. I am sending it to the editor to be published in the Advocate as it is from Miss Ina C. Brown, Central Office Superintendent of Missions, who has just spent the past six months touring our mission fields in Africa and other foreign mission lands. Read her letter and then read it to your Leaguers Sunday night. It was suggested that this letter be published in the local newspapers, so if you can get your local newspaper to publish it you may do so. Those who heard it in De Ridder thought it the most interesting letter ever written from the mission field. I am mailing a copy to each chapter as there happen to be many, who, unfortunately, do not ever read the Advocate. This letter should awaken our responsibility to our missionary special.

A letter has just gone out to the pastors concerning Anniversary Day. I believe the pastors will do their part in observing the birthday of Epworth Leagues, if you Leaguers will do yours. Did you know that only seventy churches observed Anniversary Day last year and that we have more than three times that many churches in this Conference? What is the matter? Do you Leaguers fail to do your part? Is it left entirely to the pastor and then, with his many duties, he forgets it? We should raise \$1,500 this year and surely not less than \$1,000. If you are not able to present your program on March 23, then use the nearest Sunday following it. In case you cannot use the pageant, a young people's sermon by the pastor, or a program presented by the Leaguers, will mean a great deal to the adult church. We want the adults of our great Church to know the many fine contributions made our Mother Church by Epworth Leaguers since the birthday of Leaguedom just forty years ago. After the observance send your offering to the Conference treasurer, F. H. Riggs, Box 1345, Monroe, La. As you know, three-fourths of the offering stays in Louisiana for Confer-

ence work here, and one-fourth goes to Nashville to our Central Office. I am sending each chapter a list of the offerings for the last two years so that you can see the amounts sent in and do even better this year.

I must take room to report one of the finest social functions I have seen the Leaguers enjoy. Last Monday night the 111 Leaguers of Alexandria gave a reception for their parents in the social hall of the educational building. Their counsellor, Charles White, presided over the interesting program rendered by Leaguers and their friends. There were about eighty mothers, fathers and Leaguers present to enjoy the program, jolly games were enjoyed and delightful refreshments were served by the Emma Own Bible Class. Other chapters might try a reception for parents. It is a great way to entertain both Leaguers and parents.

The Ruston Efficiency Institute has been postponed until a later date and will be announced in next week's letter. The Bastrop Institute on March 24-28 promises to be a real success.

Keep up your good work—I'm with you.

Your field secretary,
ELIZABETH LANGFORD.

FROM THE LOUISIANA CONFERENCE SUPERINTENDENT OF UNIONS

Dear Union Workers: I am hoping that your work during the winter has been such as to enable you to make an excellent report for your unions. Am sure the union presidents have received the letters and information blanks from me. If so, please fill the blanks and return to me promptly. If you did not receive them, write me the name of your union and president, because I am anxious to get in touch with each union president in the Conference.

Dr. Mumpower tells us that there are only two months to go, on the Mission Special. Union officers, let's not let a single chapter get by without contributing something to this great benevolence, before April 25.

I am counting on the union officers to see that Anniversary Day is observed by all your chapters, on March 23. If every chapter will observe this day, your Conference will realize a large sum of money to be used in Epworth League extension work throughout its bounds.

Mr. Curry Elliott of Bunkie, La., the Conference secretary of unions, has been ill and we hope that in a few weeks he will be back at work and able to play the "glad game" again.

Hoping to receive the information blanks from the union presidents very soon and thanking you for all you are doing for the League, I am

Sincerely,
FLOYD BURKE, Rayville, La.,
Conference Superintendent of Unions.

GRENADA MINISTERS' ASSOCIATION

The Grenada Ministerial Association met in regular monthly session on March 4, in Water Valley, Miss., with the Rev. C. L. Oakes, pastor of Main St. Church. The devotional for the

Children Cry for Fletcher's CASTORIA

A BABY REMEDY
APPROVED BY DOCTORS
FOR COLIC, CONSTIPATION, DIARRHEA

morning service was led by the Rev. J. T. McKilhen of Waterford. The Rev. J. H. Holder, our pastor at Grenada, preached for the occasion, which was inspiring to all those present.

At the noon hour the good ladies of Main St. Church served a regular Methodist preachers' lunch, consisting of chicken and all the good things that go with such a menu.

After lunch the program of the occasion was announced as follows:

- 1—Devotional, led by the Rev. J. S. Maxey, of Duck Hill.
- 2—"Purposeful Preaching," discussed by the Rev. W. H. Moninger of Oxford.
- 3—Our Sunday School Work, discussed by the Rev. M. Johnson of Winona.
- 4—Our Sunday School Day, discussed by the Rev. W. L. Robinson of Coffeeville.
- 5—District Interests, by the presiding elder, the Rev. E. H. Cunningham.

Our next meeting will be held April 4th, at one of the country churches on the Winona Circuit, with the Rev. S. W. Hemphill as host.

C. L. OAKES, Secretary.



To Build Up Young Wives

"I was in a run-down condition after a miscarriage and it left me awfully weak. I could not eat enough and I could not work. A friend told me to take Lydia E. Pinkham's Vegetable Compound and I got good results from it. I took four bottles and have gained eight pounds. You may use this letter as a testimonial if you value it."—Mrs. Joseph Caladapto, 192 Florida Avenue, Amsterdam, N. Y.

Lydia E. Pinkham's
Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.



Is Your Rest Disturbed?

Deal Promptly with Kidney
Irregularities.

IF bothered with bladder irritations, getting-up at night and constant backache, don't take chances. Help your kidneys with Doan's Pills. Used for more than 40 years. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

John Greener, 29 N. Sheridan Ave., Indianapolis, Ind., says: "I was troubled with headaches. The kidney secretions burned and contained sediment. I felt tired out and had no energy. Doan's Pills put me in good shape and I have used them several times with good results."

DOAN'S PILLS
A Stimulant Diuretic to the Kidneys

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Mrs. R. S. Savage sang sweetly an appropriate number, Mrs. T. E. Applewhite accompanying.

An appealing letter, from Mrs. Malie Muncy McCrory to a friend, was read to the auxiliary. It told of a serious predicament they are in at their school, with their furnace completely given out two months before they can dispense with heat. No appeal was made, but contributions have been sent in and others will likely come so that our friend and the children of the school can soon be comfortably warm soon.

The social period was opened unusually. Everybody was presented a card. After Jiggs had found Maggie, Romeo, Juliet, and others, their mates all visited the cafeteria together and supplied themselves with plates of delectable delicacies. Before they were again seated all formality was forgotten and everybody had met everyone else, so a happy time was enjoyed.

Mrs. A. F. Watkins came down from Jackson Sunday evening and visited until Tuesday morning, the guest of Mrs. E. S. Bowlin. Her presence at the Woman's Missionary meeting Monday afternoon, where she received almost an ovation, was much appreciated.—From Lincoln County Times.

"KINGSTON KUMMIN"

Yes, sir honestly, "Kingston is kummin!" Let's see: On Sunday, March 9, we had the largest Sunday school we've had since this pastor came on the scene.

Since February 9, we have had eighteen members to join our church—five from the Congregational Methodist Church (one of these is now making one of the best Sunday school superintendents this pastor has ever had) six on profession of faith, and seven by certificate. Most all of these are grown and will make good, solid, substantial members.

Just about the largest crowd at both services Sunday, March 9, that we've had at regular preaching services since this present pastorate began. And genuine conviction was very prevalent Sunday night of this day. It looked almost like a revival service.

The ladies started out to make some money to cover the parsonage and the men came to their assistance on Sunday night, March 9, each man offering to pay for a square to cover it complete. The men are co-operating fine in this matter and the women are

none the less enthusiastic—all working together fine.

The Senior League and the Juniors and Primaries are just coming along fine. The Seniors are preparing to have the prescribed pageant for the 40th anniversary of the Epworth League. They are moving along fine in the mission study. They are just simply a fine set!

Have had some improvements in the church building looking to working out the C-type program in our growing Sunday school.

Prayer meetings are well attended and interesting, as we are now studying the prominent doctrines of our Church. Not every Methodist knows his doctrines.

Am expecting fifty grown people and children added, in our School of Missions, March 17-21. Yes, we are "kummin." Will you pray for us, reader? Thanks!

J. A. WELLS.

SPECIAL RAILROAD RATES TO LAKE JUNALUSKA

Mr. E. N. Aiken, general passenger and ticket agent of the Southern Railway, has just informed me that practically all of the railroads east of the Mississippi river and south of the Ohio and Potomac rivers will sell round trip tickets to Lake Junaluska for the one way fare plus \$1.00 on any one of the following dates:

June 13, 14, 16, 22, 28, and 30.

July 4, 7, 8, 12, 16, 17, and 20.

August 2, 6, 16, 20 and 24.

Those desiring to purchase tickets on other dates should apply for the summer tourist rate which is somewhat higher than this special excursion rate.

The schedule of conferences, schools and camps for the 1930 season is as follows:

June 10-July 18, Junaluska Summer School.

June 23-27, Hi-League Assembly, Western North Carolina Conference Epworth League.

June 8-15, Methodist Student Conference.

June 30-July 4, Senior Assembly, Western North Carolina Conference Epworth League.

July 2-6, Temperance and Social Service Conference.

July 8-19, Young People's Conference.

July 21-August 5, First Term Leadership School, Sunday School Board.

July 21-August 30, Junaluska School of Religion.

July 28-August 7, School of Missions.

August 8-18, Epworth League Assembly.

August 6-20, Second Term Leadership School, Sunday School Board.

August 20-31, Camp Meeting (Conducted by Dr. Arthur J. Moore, Birmingham, Ala.).

June 30-July 30, Camp Cheonda for Girls.

August 4-26, Camp Cheonda for Boys.

June 26-August 21, Camp Junaluska for Boys.

July 1-August 26, Camp Junaluska for Girls.

RALPH E. NOLLNER.

BELGIAN CHILDREN DOUBLE MISSIONARY PLEDGE

Pledging themselves to raise \$30 during 1929 to support as their missionary special three lepers in the Methodist leper hospital in the Congo, the children of the Sunday schools of the Belgian Mission through the Rev. H. H. Stanley, in charge of Sunday school work in Belgium, recently sent to the Treasurer of the Board of Missions a check for \$65, thus more than doubling the amount of their pledge. The sum is almost enough to take care of seven lepers for an entire year. Also for the year 1930 several schools have asked the privilege of being assigned the entire support of a leper as their own particular Special. The Specials to the Sunday school children of Belgium were assigned through the Bureau of Specials at Nashville, Tenn.

Mr. Stanley, who is responsible for this widespread interest in missionary Specials among the young people of Belgium, is enthusiastic over the way the young folks have responded to the plan and is expecting wider interest and larger contributions next year. The following letter (translated from the French) expressed to the Sunday school children his appreciation of their generosity toward this missionary project:

My Dear Young Friends: I cannot tell you the joy and satisfaction I had upon receiving from your Sunday school the fine amount you had put aside little by little each Sunday for the poor lepers in the Congo. I am glad you have taken it upon your hearts to come to the relief of these poor sick people and that you have done it with such generosity and love.

Is it not a great joy to you, dear children, to think that because of your generosity and your sacrifice seven poor men and women lepers will find in our Methodist hospital at Wembo Nyama the cure for that terrible malady that would have destroyed them alive if you had not come to their aid? And is it not also a great joy to you to think that during their stay in the hospital they are going to hear of Jesus, the friend of the unfortunate, and that probably one of these days they will give their lives to that Saviour who has sent the good doctors to cure them? And then later when they return to their own village in the wilds, some little village where all the houses are built made of palm branches, they will tell their heathen friends what the good

doctors of Jesus have done for their bodies and what Jesus himself has done for their souls, by giving them safety, peace, and happiness. And in this fashion they too will become evangelists of the Good News.

And all this is possible because you and your little friends in the other Sunday schools of Belgium have brought your pennies for the collection faithfully and joyfully.

And now this is the beginning of the new year and you are going to do better and better I am sure.

Thanks, dear children, for the beautiful sum which you have sent me. You have made a splendid effort in the name of Jesus and for the sake of our poor proteges in the Congo. I thank you with all my heart.

Your big brother and friend,
H. H. STANLEY.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

INDIGESTION SPELLS

Man Says He Took Black-Draught After Each Meal and Soon Got Relief.

North Charlotte, N. C.—In telling how he was benefited by Thedford's Black-Draught, Mr. John M. Creps, of 902 Charles Avenue, this city, writes:

"I had three spells of indigestion, one after another. I suffered a lot of pain. My back ached and I had pains in my stomach frequently. It felt like my breath was cut off in my chest.

"I was bothered this way for about a year. A friend whom I told about my condition asked me to try Black-Draught.

"I began by taking a pinch of Black-Draught after each meal and found that I soon got relief.

"I have been taking Black-Draught for fourteen years, and I find that it prevents headache and constipation. We keep it in the house all the time. I have told a lot of people about it, and gladly recommend it to others."

Many people have written that they found relief from pains after eating by taking Black-Draught in the manner described above.

Composed of selected medicinal herbs and roots, finely powdered, accurately combined and packaged in a thoroughly modern, scientific way. Price 25¢. NC-221

Thedford's
BLACK-DRAUGHT
for Constipation,
Indigestion, Biliousness

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

PAIN IN RIGHT SIDE

Indigestion, Gas, Colic, Gallstone troubles. I tried everything, even 2 operations, before finding help. I'll tell you about FREE. Madeline R. Unger, Dept. 36, 608 S. Dearborn St., Chicago, Ill.

SUBMARINE MEDICATION

One, two or three months' treatment for chronic ailments. Guarantee to please Rheumatism. Letters of inquiry, enclose postage for reply.

DR. R. A. GULLEDGE & SONS
422 Linden Ave., Memphis, Tenn.

MAKING DUTY A PLEASURE

By Mrs. Thomas H. Ward

In an ordinary little Southern town lived an ordinary woman, Mrs. James Warren, who was always known to do her duty at home, in the community, at church and elsewhere.

One bright Thursday morning in June about ten o'clock the telephone rang sharply and Mrs. Warren hurried from the kitchen to answer it. "Hello!" she said. "Oh, Mrs. Young! That's right, this is the day. I'm glad you reminded me. I haven't looked at my calendar pad yet or I would have noticed that we meet today. Are you going? Oh yes, I'll be there for I consider it my duty. Do I have a part on the program? Yes, I am to tell—well, I don't know what the topic is, but I have the slip Mrs. Stanley gave me last week. She is on the program committee, you know. I feel that it is my duty to help when I am asked, so I will read my part when called upon. All right, come by for me and we will go together. Good-bye."

Mrs. Warren hung up the receiver, then went in search of the slip of paper which she soon found in her purse. "I thought I put it in there," she said to herself. I wonder why Mrs. Stan-



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

NATURE'S WAY TO HEALTH

HIGH BLOOD PRESSURE, indigestion and Rheumatism inexpensively overcome without drugs. Send name and address for full particulars. Corum Chemical Co., Dept. 87, Laurel Miss.

ley handed my part to me so far ahead of time."

Out of curiosity she unfolded the paper and read these words, "How to Make Our Society a Pleasure Rather Than a Mere Duty." Nothing more was on the paper, much to her amazement. "I thought it would be some thing I could read," she mused. "What shall I do? If I had looked at that slip when I first got it, I would have had plenty of time to think of something to say on the subject. I have no one to blame but myself for this predicament I am in. I wonder if others treated their assignments the same way. It doesn't show any interest on my part, that's sure."

So her thoughts ran as she went about preparing dinner. Suddenly these words flashed into her mind and she paused in her work as their full significance dawned upon her. "A duty well done becomes a pleasure." "Duty!" She spoke aloud. "I always try to do my duty but I don't always consider duty a pleasure though." Musingly she thought, "If I were an artist and attempted to personify Duty in a picture, what would it look like? Somber, for one thing, and rather forbidding. It should be more alluring than that. With a little effort on my part it could be made as attractive as Pleasure, which, if I should paint that, would be a bright figure beckoning with outstretched arms."

As another sentence formed in her mind Mrs. Warren repeated it aloud. "'A duty performed diligently delighteth the heart.' Well, I declare! What's happened to me, anyway? All sorts of thoughts are occurring to me along that line. I do believe I will jot them down as soon as dinner is over. I feel as if I have been asleep in the missionary society and just waked up."

While she and Mr. Warren were partaking of their noon repast she told him of her difficulty. Laughingly he said, "That's a good joke on you, Grace. But that topic is an easy one to speak on. If you gossip and have something good to eat, all will take pleasure in attending the meetings of the society."

"Why, the very idea!" Mrs. Warren retorted indignantly. "How you do talk, Jim! I'm glad no one besides me heard you make such a remark. You have a mistaken idea if you think that is all we meet for—just to gossip! I intend to try writing something on the subject before I go to the meeting this afternoon. Perhaps I'll read my paper to you tonight. I haven't much time before Mrs. Young will call for me."

After her work was done, Mrs. Warren sat at her desk in the living room. It was a new thing for her to write on such a serious subject but at 1:30 o'clock she had completed the task and was ready to leave when Mrs. Young stopped.

As they walked along the street Mrs. Warren related her experience of the morning and told how she had endeavored to write an article at the last minute. She continued by saying, "When we talked over the telephone this morning I harped on doing my duty. I see things in a different light now."

"I wish you would read your paper to me, won't you, please?" begged Mrs. Young. "I'm curious to know what

you could say on such a topic and I can't wait any longer to hear it."

"This is my first attempt, so don't expect much," Mrs. Warren replied with a smile. "I will admit, though, that my morning's meditations have stirred me considerably."

Walking slowly toward the Methodist Church where their society was to meet that afternoon, Mrs. Warren began to read:

How To Make Our Society A Pleasure Rather Than A Mere Duty

"The Woman's Missionary Society is made up of individuals who are interested in missions (or should be). If each member does her part in the organization willingly and cheerfully, then the society as a whole will radiate good will and cheer and draw others within the circle so much may be accomplished. Numbers engender interest and interest begets enthusiasm. Enthusiasm soon kindles the fire of progress and progress brings happiness and pleasure to all."

"I have in mind five ways through which we can attain pleasure in the meetings of our society, with duty as the pivot upon which these points turn."

"First, through the Joy of Anticipation. We usually take pleasure in looking forward to coming events (at least I do), so if we anticipate the day of the missionary meeting, we won't need to be reminded of it. We will attend not only because we know it to be our duty but because it pleases us to go. Let us arrange our work and plans so we will be free that afternoon."

"Second, through the Joy of Fellowship. We like to meet with our friends and neighbors, and after the program is over or business attended to, a social hour would be enjoyed by all. A game or two, or something of a social nature to occupy us for a little while would bring pleasure and make us feel glad we were present."

"Next I want to mention the Joy of Giving. Of course it is the duty of every member to contribute, but that duty becomes a pleasure when we give in the right spirit. With what joy we make our contributions when self has been given first. The more we put into the work of our society, whether of self or money, the more we will get out of it."

"Then comes the Joy of Serving. How uninteresting to serve because it is an expected duty, but how glorious to find ourselves constrained to service by the love of Christ who is our life and joy. If we are assigned a part on the program, prepare it in advance, memorizing if possible, or giving it in our own words. Thus our theme will be more interesting to our fellow-members and to us as well, because we have given our best thoughts to its preparation."

"Acting as officers in the society or serving on various committees, if the required duties are performed diligently, the workers will take delight in the thought of services rendered in an acceptable manner."

"The fifth way is important if we wish to bring happiness and blessings to ourselves and others by the performance of our duties. That is through the Joy of Worshipping. As we sing songs of praise and lift up our voices in prayer to our Father in heaven, we feel that a great privilege is ours. It is the duty of every one of

**French OPERA
COFFEE
AND CHICORY**
AMERICAN COFFEE CO., INC.
NEW ORLEANS

us individually to pray, but since there is strength in union, let us rejoice that we can meet and pray together, and who can tell what the consequences of such a united effort in prayer may be?"

By the time Mrs. Warren finished reading her paper, they had reached the church. As they entered, Mrs. Young said in a thoughtful manner, "I, too, have felt that by attending the meetings of the missionary society, by contributing, and doing as I was asked, I was meeting all requirements and nothing further was necessary, even though I did it grudgingly at times. From now on I will try to do my duty wholeheartedly, putting God first, others second, and self last. In that way I know our society will bring pleasure to my life."

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Derma, at Derma, preaching, Mar. 20, a.m.; Q. C., afternoon.
Pittsboro, at Raper's Chapel, preaching, Mar. 21, a.m.; Q. C., afternoon.
Bellefontaine, at Walthal, preaching, Mar. 22 and 23; Q. C., Mar. 22.
Vardaman, at Thorne, preaching, Mar. 25, a.m.; Q. C., afternoon.
Toccopola, at Midway, preaching, Mar. 26, a.m.; Q. C., afternoon.
Randolph, at Randolph, preaching, Mar. 27, a.m.; Q. C., afternoon.
Salem and Friendship, at Friendship, preaching, Mar. 28, a.m.; Q. C., afternoon.
Fulton, at Fulton, preaching, Mar. 30, a.m.; Q. C., afternoon.
Mathiston and Maben, at Maben, preaching, Apr. 6, a.m.; Q. C., afternoon.
Eupora, at Eupora, preaching, Apr. 6, p.m.; Q. C., Apr. 7, a.m.
Nettleton, at Shiloh, preaching, Apr. 9, a.m.; Q. C., afternoon.
Woodland, at Palestine, preaching, Apr. 11, a.m.; Q. C., afternoon.
District Conference at Aberdeen, Apr. 23.

E. NASII BROYLES, P. E.

Sardis Dist.—Second Round

Conrtland, at Bethel, Mar. 22, 23.
Longtown, at Pleasant Grove, Mar. 23, 30.
Sardis Ct., at Terza, Apr. 2.
Oakland, at Tillatoba, Apr. 5, 6.
Hernando, Apr. 13.
Shuford, at Lovejoy, Apr. 19, 20.
Red Banks, at Victoria, Apr. 26, 27.
Arkabutha, at Sarah, May 4, a.m.
Crenshaw and Sledge, at S., May 4, p.m.
Mt. Pleasant Ct., May 7.
Pleasant Hill, at Bakers, May 11.
Tyro, at Fredonia, Apr. 30.
District Conference at Olive Branch, Apr. 8, 9, 10.

J. M. BRADLEY, P. E.

666 Tablets

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3913.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 27, 1930.

CHAS. O. CHALMERS, Manager

Larger Circulation of the Advocate

Publishing Committee and Presiding Elders Write of Value of Conference Organ to Church

FROM THE PRESIDING ELDERS

THE New Orleans Advocate is a great help to pastors and presiding elders alike in that it saves a great deal of time and labor in giving times and places of all district conferences and quarterly conferences. Without it multitudes of letters would have to be written, involving much labor, time and expense. Again, as a source of information as to topics of general interest, it is very valuable. See the article in the issue of Feb. 13, on "The First Decade of National Prohibition," which ought to be read by every voter. As a purveyor of the news of the patronizing Conferences, it is invaluable to pastor and people alike. How else could we get the news of the advancement made in our hard fields, of the victories won in our revival campaigns, and of the problems solved by our workers? Therefore we should rally to its support with genuine enthusiasm and sustained effort.

JAMES L. SELLS,
P. E. Seashore Dist.

Dear Dr. Harper: Please permit me to thank you for the very excellent paper you are giving to the reading public and grant me permission to commend it to our people as a periodical worthy a place in the home of every Methodist and the careful perusal of every member of our Church. It is a faithful assistant to the pastor—a strong kingdom builder, a promoter of evangelism, a great educational force, and a great defender of the faith once delivered to the saints. I wish it might find its way into every Methodist home in Louisiana and Mississippi.

T. J. O'NEIL,
P. E. Meridian Dist.

The New Orleans Christian Advocate is an essential to the life of our Church in the three patronizing Conferences it is designed to serve. If we did not have an organ, we would seek quickly to have one, with great zeal, thorough organization and necessary funds. Now that we already have one of the best papers in the Church, why not with equal zeal and organization secure the necessary funds to meet the present crisis and preserve it to the highest possible usefulness? One subscription for every twenty church members in these three Conferences ought to be the minimum of usefulness. That would total 10,000 subscriptions and place the Advocate in one out of every six homes. We should not desire less but strive for considerably more. With this number of subscriptions the Advocate would be worth many times more to each pastor, to his charge, and to all

FROM THE PUBLISHING COMMITTEE



Y Dear Fellow-Laborers: May I not invite your attention for a brief moment to what I believe should be considered one of the most important tasks before us during the next few weeks?

You will no doubt recall that the presiding elders of the Louisiana, the Mississippi, and the North Mississippi Conferences have pledged themselves to the fullest extent of their ability to assist in the plan to increase the circulation of the New Orleans Christian Advocate.

The GOAL is a reasonable one. The reason for obtaining a large number of subscribers is a sane one, for the need is not alone financial but the necessity lies deeper.

All people need religious education, and Christian people need Church information. The New Orleans Christian Advocate, at \$2 per year, furnishes one of the most economical and systematic means of developing the constituency of our churches.

We know that well informed people have real vision; well read people are interesting; well cultivated people are broad-minded, and people who read Church news learn to love the Church and become more loyal and liberal toward her programs.

The Advocate should have a prominent place on our reading tables. If the plan to bring this to pass succeeds, it will be because each pastor rises to the occasion and faithfully discharges his duty to his Church and her appointed leaders. He will send in from his charge at least the minimum number of subscriptions decided on by the presiding elders of the three Conferences in a meeting in Jackson, Miss., in the early part of December, 1929.

Hoping that God may bless you in all of your efforts for the progress of his kingdom, I am,

Yours sincerely,

J. G. SNELLING, Chairman Publishing Committee.

the causes of the Church. Dr. Harper is a brilliant editor and our Conferences have large opportunity through his faithful labors. We hope our preachers and people realize this and will rally quickly to the call for new subscriptions, extending the service of our splendid paper, gladdening the hearts of those faithful brethren whom the Conferences have made responsible for its success. I do not doubt that the brethren will respond nobly to this new call for subscriptions, which means more extensive service and larger effectiveness at very small cost.

E. NASH BROYLES,
P. E. Aberdeen Dist.

The Christian Advocate is the organ of the Church. We are indebted to the Church as to no other institution. Accounts of the educational, missionary and evangelistic work of the Church appear in the Advocate from week to week. This information largely determines the success and inspiration with which we serve and achieve. Through it also we keep in contact with many of the richest minds and hearts of the Church. It supplies ideas, advocates truths, suggests methods of work, reveals character at its best, upholds moral standards, and stimulates growth and activity. I regard the Christian Advocate as essential to the work of the Church and to the usefulness of the individual worker.

W. N. DUNCAN, P. E. Columbus Dist.

FROM THE PRESIDING ELDERS

THE New Orleans Christian Advocate is the property of three Conferences. The responsibility of the editor is no greater than ours. As the pastor is comparatively helpless without the co-operation of his people, so is the editor without the co-operation of the pastors and churches. It is our mutual task, and the benefits are mutual. The paper cannot live if either party to the contract ignores his duty or proves incompetent. It should be self-supporting in every way. It should bristle with notes from the field. When we quit "passing the buck," "letting George do it," and really give ourselves, editor and pastors and members, to seriously attending to our business, it will be one of our favorite children.

JAMES H. FELTS,
P. E. Corinth Dist.

The New Orleans Christian Advocate is the only medium of Church news coming into our homes fresh from the field that is ours every week. It is informing, educative and inspiring. No family can afford to be without its weekly visits without suffering an irreparable loss. The old find it a companion, an unending comfort, a staff of strength. The young find it helpful, informing, an intellectual and moral tonic. I have always found a home a poor affair, as a Christian home, without the temper, the slant, the spirit and the ideas that are brought into the family circle by the dear old Advocate. It is both a necessity and a luxury. I pity the home that neglects it.

L. M. LIPSCOMB,
P. E. Greenville Dist.

When a boy little past the knee-pants age I heard a saintly presiding elder say one day to his quarterly conference audience that "no Methodist home is complete without the Bible, Discipline and Church paper on the center-table." The New Orleans Christian Advocate, the organ of the Louisiana, the Mississippi, and the North Mississippi Conferences, easily ranks with the very best of our Church papers, and merits a place along with the Bible and the Discipline on the center-table. The paper deserves and should have the most loyal support of our people, and be received as a welcome weekly visitor into every Methodist home in Louisiana and Mississippi.

L. W. CAIN,
P. E. Baton Rouge Dist.

(Continued on Page 5)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

INVISIBLE FORCES

By Rev. J. Tillery Lewis

The human mind is too often deceived into thinking that the visible forces of life control the activities of life, whereas it is the invisible forces that dominate the activities of mankind. The most powerful forces of life are the unseen-forces. Not only are the most powerful forces unseen, but they work silently.

I might spend time in citing some of the unseen forces that work in nature, but I content myself with directing your attention alone to electricity. No man has ever seen electricity, though we see its manifested power every day. The mighty, deafening thunder-clap tells us that electricity has passed through space, but no man saw it, though many of us have jumped from the thunder.

It is in the moral realm where the unseen forces work most mightily to the upbuilding and the destruction of mankind. Truth and love are unseen, but they are perhaps the most powerful forces that touch human lives. Each of these uplift mankind and are constantly drawing humanity closer to God and further from chaos. Men die for truth's sake, they are persecuted and outraged because of their loyalty to truth, but truth itself lives on and, though crushed to earth, will rise again to manifest its beneficent and uplifting influence for mankind in another noble spirit. The sacrifices made, even unto death many times, and the hardships endured by love are far too many to be numbered.

Hate, envy, jealousy, covetousness, lust, etc., are mighty, unseen forces that operate to the destruction of mankind. These are all mighty forces that the God of this world controls both to the destruction of those against whom they are employed and the man or men who employ them. Another mighty, destructive force that usually, when yielded to, operates to the destruction of others is ambition. The man, or men, who are controlled by ambition usually—if not altogether—ride rough-shod over any and all who stand in their way. The means whereby they override others is usually subtle and cunning, but with oily tongues and a suave manner the one doing the overriding seeks to make it appear that the deed done was necessary to the good of mankind. The working of the spirit of ambition for place, power and position in the Church in laymen, bishops and presiding elders, as well as in pastors, is perhaps the greatest occasion of the unrest now manifest in our Church.

No unseen force, whether good or bad, can control in any human life save by the election of the individual. We become, as individuals, a dynamo for the generation of satanic power only as we choose. Satan has no power by which to harm, hurt and destroy other human beings save as some man or woman yields his mind, heart and life to the forces of darkness as a dynamo through which to generate powerful, destructive forces. Hate, envy, jealousy, covetousness, lust and ambition can find no human means for expression save through a human life that elects to be dominated by them.

A close walk with God and a spirit burning with a desire to be used of God alone in this life is the only safe road for even a devout man to walk in. We can not be too careful of the thoughts that are suggested to our minds. His satanic majesty is too cunning and too wise to tempt a saint outright, like he dominates the life of sinners. But with ambition, hate, envy, etc., wrapped in garments of white and as innocent looking as a new-born babe, Satan gradually insinuates his damnable forces of evil into the life of the saint who grows careless about his prayer life and who thinks much about the things that are seen.

Watch and pray lest ye enter into temptation.
Tunica, Miss.

THE EIGHTEENTH AMENDMENT

By Rev. John F. Foster, D.D.

In writing upon the subject of Prohibition, I am fully aware that I am speaking upon a question which is in the limelight of thought to-day as few questions are, and I am also impressed that it is a question upon which there is a divided opinion, for many good and honest folk are opposed to prohibition as it is enforced to-day.

They say, because it does not prohibit, the law should be repealed; but does any law prohibit? The Ten Commandments are each and all good, but where are they enforced? The failure is not in the law, but in the folk who fail to do their duty. If every law not enforced were repealed, would we have any laws?

The idea with many is that the failure to enforce the law creates a condition worse than the original condition, the speech being based upon supposed facts, as the speaker sees them. These facts are bad enough, but he has forgotten the facts as they were.

Let one but recall Saturday and Saturday night in a river town with four or five hundred Negroes and whites in the streets at the time of the open saloon, and compare it with the present. Let him recall the days when a town was "shot up," as we called it, with the present condition. A lady then could not go on the street, even during daytime, while now she can go about after dark as she may please. We know the bootlegger is in the land, but then the open saloon, with its educative effect was here, and the bootlegger likewise.

I note that the brewer is opposed to the Amendment, and I suspect that the motive of his speech is the hurt that has come to his financial interests. His motive is hardly morals, but cash, and the way which produces the most cash, I have an idea, is the way he would have it; yet more is sold to-day than in the past. The illicit still and home brew, we are told, produces more liquor than the large breweries and immense distilleries of the past, and more is consumed than ever before. The drunken man does not hide himself, but is on exhibit, and if more is consumed to-day, why fewer drunks in the streets, fewer drunks in jail; and why are district court dockets as they are now, rather than crowded as they were? Statistics show that commitments for drunkenness, as shown by court records, have decreased fifty-five per cent. Nine out of the ten Keeley Cure establishments have been shut down, and of the two hundred and seventy-five cures other than Keeley to-day only twenty-five still exist, and most of these are sanitariums for other treatments.

The opposition are not honest in their statements, and pervert facts, presuming on the ignorance of the public. President Wilson is said to have vetoed the Prohibition Bill, when he did nothing of the kind, simply vetoing a bill with three parts, that each might come up on its merits, he being in favor of one, and not of the others. The report of the Federated Churches of America a year or so ago was garbled, and only part of it was given to the public.

The report of a self-appointed committee, styling itself The Prohibition Committee of the Protestant Episcopal Church, but which committee was not appointed by that body and in no way representa-

tive, and later denounced by that Church, was given, a year or two since, as the position of that great Church. A week or two ago, a great daily stated that a certain Church had voted two to one against the Amendment, when said Church does not vote on questions by popular vote, but by and in delegated assemblies.

The Amendment is a failure, we are told, but in the first two years of its operation, deaths from alcoholism fell off eighty per cent. Attendance on graded schools has in the past few years increased thirty-three per cent faster than the population, and attendance on high schools eight times faster than the population, while attendance on colleges has more than doubled. Building and loan associations during a recent year built 505,000 small cottages in our land.

Deaths from tuberculosis in 1926 were less than in 1920 by 60,000. Since Prohibition, 5000 fewer babies died in one year, 1928, in Illinois. Consumption of milk has grown in the last few years in America forty per cent.

Cruelty to children, as shown by statistics in New York State, has decreased sixty per cent, and in Boston alone, as shown by figures given by the Society for Prevention of Cruelty to Children, the decrease has been seventy per cent. The Union Labor Advocate of date June 3, 1926, stated that deposits were \$110,375,791 in thirty labor banks, whereas there was not one such bank before Prohibition.

I will admit that there is more drinking upon the part of girls at dances. This is the fact, but the modern girl is not the product of the Amendment, but is everywhere in all the countries of earth.

Much else might be said, but more is not necessary.

Bunkie, La.

AN INTERESTING TRAVEL LETTER

Mrs. Emerich Writes of Things Seen and Experienced on Way to Korea

(The following letter, from Mrs. Emerich to her parents, Rev. and Mrs. James L. Sells of Gulfport, Miss., written while she and her husband, Rev. Earl B. Emerich, were on the way to their field of work in Korea, makes an interesting travel letter and we are permitted to publish it for the pleasure and profit of our readers.—Editor).

S. S. Augsburgs.

In Bay of Bengal.

December 1, 1929.

Dearest Family: It is time for another letter tomorrow; we make port again and a letter should be ready to sail on its homeward journey. Just what all would you like for me to tell you? Of the strange people which we have seen, the blue waters and the balmy days? One would never know that this is the first day in December for the weather had been wholly delightful and very like to the proverbial day in June. For several days now, in fact for two weeks, we have been sailing the southern seas with scarcely a sight of land and passing only a few ships. Shall I tell you more of Port Said?

The fourteenth of November was one of those rare days that fill mortals with delight in life and make them sure that this world is good to live in. The sky was a bright and cloudless blue, the sea calm and reflecting the color of the sky. We drew near to the port in the late afternoon. Some distance out we passed the most beautiful flock of sailing boats it has ever been my pleasure to look upon. As we drew away from them they looked like white-winged birds floating between sea and sky. The land is very flat at this point and the buildings in the city rise only a short distance above the horizon. The pilot boat met us some little distance out and then the ship was taken in and anchored just inside the harbor some distance from the shore. (I suppose I told you that for each port there has to be a special pilot.)

Scarcely were we anchored before it seemed

that we became the center of attention of all the smaller craft in the harbor. The steam launches came with the doctor, to inspect the ship, and then the company's agent and the ship's chandler. Then here came the rowboats with the natives to load the boat. I certainly had an introduction to new ways of dress then that surprised me so that I almost forgot for the moment to laugh. Some of the Egyptians (or Turks or Mohammedans or whatever they were) who came aboard with the agent and the doctor were rather well dressed men, but how? One man I noticed particularly was a handsome, dark skinned individual, with a red fez on his head. He was wearing a coat of ordinary cut, but from beneath the coat one saw, not trousers, but a rather full, gray skirt flowing clear to the ankles! Well, I guess I shall have to admit that I stared. A moment later I had another surprise when I saw the men coming aboard who were to coal the ship. Most of them were dressed in long, dirty gowns which reached to their ankles! I looked at them and then considered my own skirt which barely covered my knees, and wondered just how immodest they considered me. I thought that if they could tackle such a job in such a rig, modern women should never have had the nerve to say that long skirts are an inconvenience in ordinary life. (However, I have a hunch that when they really started to work they shucked the skirts, though I went ashore and couldn't see.) A moment more and the ship was swarming with dirty beggars trying to sell us everything from postage stamps to beads. We fled inside the ship to escape them, and found that the mail had come, bringing me a letter from Dad and Mamma, and two from friends. Naturally I seized upon them with eagerness and delight.

We were eager to see if it would be at all possible for us to make a flying trip to Cairo and see the pyramids by moonlight. We found that it would be an expensive undertaking, and the agent advised against it for fear we would miss the ship at Suez. They can never tell how long it will take to go through the canal. It turned out that we would have had time, but the expense was really too great. We were disappointed, but contented ourselves with seeing what we could of Port Said. There was a host of natives seeking for the chance of taking us ashore. The one who did take us knew English quite well and he also knew how to deal with tourists—a little too well, in fact. We were laden with our Christmas packages and cards and were afraid that we would have some trouble in getting past the customs, but this native knew his ropes there and we got by with no difficulty. He and another long-skirted brother led us to the post office and, after so long a time, we got some money changed and got our packages and letters stamped. The Egyptians stood by and licked the stamps for us. The postage for all the cards, letters and packages came to a little more than one pound. (We could use either Egyptian or English money and one is about as bad as the other to make sense of.) The men wanted to go on with us as guides but, after some haranging, they left us with our promise to be at their boat at nine o'clock. They are clever birds and they put up such a good argument that they had me persuaded that we should let them be our guides, but Earl and Mr. Yu thought differently and I later admitted them to be right.

It took no more than one glance to see that we were in a far different land and in a city where men of many nations and cultures are assembled. We were then on the main street and we started our promenade to see what we could see. The light of day had vanished and in its place night was reigning, a night such as is found only in the tropics. The moon was bright overhead and palms waved darkly against the sky. Though one sensed no odor of perfume, one felt as if the night opened its petals as does a rare flower which as it opens spreads its sensuous fragrance on the air. I have read that in the jungles of the tropics the night is filled with the noises of night life. So it was in

the city. It seemed that the city was at the peak of the day's life; as may have been the case, for the evening was delightfully cool. I am sure that the most persistent salesmen in the world are to be found here. Such noise as their cries made! They begin the trade early as ragged little boot-blacks, or as sellers of small notions of all kinds. The rich merchants of the Egyptian bazaars are not beneath the offering of an invitation to the casual passer-by. In honeyed tones they persuade you that inside one may see far greater treasures and "it costs you nothing to look." After we had had many such invitations we decided to try it one time. They surely have rare and lovely things in these shops, which they have collected from all over the East. In the shop we looked at trays decorated with vividly colored butterfly wings. We priced some tiny Egyptian scarabs and he said we might have a guaranteed but not particularly beautiful one for twelve dollars. We didn't dare stay too long lest we should be pressed beyond our power to say, "No." There were all sorts of lovely beads, beautifully carved ivory work, brasses of various kinds, richly embroidered shawls, and just heaps of other gorgeous things. I really wanted to look at the windows more closely, but they were so persistent in their selling that I could not.

This main street is rather wide, with broad sidewalks. The street is also used by pedestrians, and wisely so, for the sidewalks are largely covered by tables where men are waiting to offer you a chair and insist that you buy an ice-cream soda or some other delicacy. We were immediately recognized as newcomers, and so were besieged on all sides. After some time we did try an ice-cream soda and paid dearly for it. We had been warned that things are expensive in Port Said and we found it to be all too true. We went on down the street, seeing all sorts of people and things. There were ragged little children, with sad faces, wandering around by themselves. The Mohammedan women were dressed all in black, with a veil over the face so that only the eyes were visible. Some of them had a little piece of gold down the middle of the forehead between the veil and the headpiece. The policemen were dark-skinned Egyptians, but they were dressed in stiff blue uniforms and they wore white gloves. One thing I noticed particularly about these native men. Though many of them wore long skirts, they had a free swinging stride that was beautifully graceful, and most of them stood very erect. They did not appear to walk fast, but we had to walk quite rapidly to keep up with them. Though the Egyptians are a very dark brown, they are very different from the Negro. Their features are more similar to the European and their hair very straight and coarse and black. We saw only a few Negroes. The back streets are not so beautiful but just as interesting. There are gambling houses everywhere. The tram-car of Port Said came along and I stopped to watch. It was an open car, running on narrow tracks not more than eighteen inches apart, and it was run not by motor, but was drawn by two (or four) little burros. The driver stood up in front with a long whip which he cracked over their heads. Though we also saw an up-to-date bus there, the tram-car seemed to have plenty of patronage. It went so slowly that even little children could run and catch it and then hang on behind. Although there were any number of automobiles, there were also lots of horse carriages. They looked so fascinating that I wanted to ride in one but did not get the chance. They were usually drawn by two horses and usually had two seats. In front there were two dim lanterns. Many of the streets are lighted by electricity, but some of them still have the old gas lights that a man goes around at dusk to light.

We went down Market Street, where the stalls were filled with some of the finest looking vegetables that I have seen in many a day. Of course there were some fruits that we did not know, but there were many that we did know. There were lots of oranges, tomatoes, cabbages, etc. We

didn't buy anything ourselves, but the ship took on some provisions, so we got to try the oranges and tomatoes.

Earl and Mr. Yu went to a barber shop to get a shave, and I went and looked on. If I had been the one undergoing the ordeal, I would have rather worried about the cleanliness of the instruments, but I'm sure Mr. Yu wasn't worried and Earl for once seemed to overlook the matter. When the barber had finished, he handed the neck-towel to a little boy who shook it diligently and folded it up to be used again.

Port Said is a city of about 94,000 inhabitants. There are a good many Europeans, English and French, but I don't know how many. There are a good many modern buildings, and at least one thoroughly modern hotel. We went back to the boat and found the men waiting for us. Mr. Raescher, the German passenger, didn't meet us, so he said, so we finally went on. We had such a dreadful time with the men about the price, and they finally got the best of us. I was scared to death and none of us knew just what to do. They charged us three shillings apiece for the round trip (and it was only a little way from the ship), and then sent another man to row us out and told us not to pay him anything. But when we got to the ship he started saying, "Bak-sheesh," "Bak-sheesh," until Earl finally had to give him something. Soon after we got back to the ship we started into the canal and our visit to Port Said was over. It seemed more like a strange dream than anything else.

It is now December 3rd and we are on our way to Penang. Yesterday we were in Sabang and enjoyed it heartily. It would make my letter too long to write of it now, so I am going to write an account of it and send it to Helen, and she will pass it on around. I shall write Ruth of the trip through the Suez Canal and I think I shall tell Jim and Irl about Penang and Singapore. I hope that you folks will send my letters around, because I am just writing about each thing one time. I'm looking forward to getting some letters in Singapore. If we go on to Kobe we will not get there before the 24th, and maybe not until the 25th.

Dad, we surely are making good use of the Atlas you gave us. I don't know how we would have kept up with ourselves without it. I hope that you folks still have something by which you can follow us.

The other day I went into my trunk and took out the family picture, which I have hung on the wall. It's good to look at you, yet it makes me homesick to do so. I love everyone of you and think of you very often. Hoping to hear from all of you soon. Heaps and heaps of love to you all from both of us.

TRINKA.

P. S.—We are now in Penang and what we can see so far is very lovely. There are queer-looking rowboats and strange sailboats in the harbor. The sunrise was lovely. It's better that I mail the letter here than in Sabang.

THIS PAMPHLET REALLY PRODUCES TITHERS

A new, friendly, lively-worded tithing talk: "The Tithe Was Made for Man," presenting the tithe idea so winsomely that the reader actually wants to accept it.

No "legalism." No stringing of proof texts. No unequal burden. No complicated theological argument. Just plain good sense.

The price is 75 cents per 100. Copy free on request, to anybody interested in the circulation of tithing literature. With it comes a simple plan of distribution which can easily be operated in any church or other Christian group.

This is part of the non-profit, interdenominational service perpetuated by Thomas Kane, founder of The Layman Company, 730 Rush Street, Chicago, Ill. Send requests to this address.

Please give your denomination, also mention the New Orleans Christian Advocate.

GROUP MEETING—NEWTON DISTRICT

The northern group of the Newton District met in Harpersville Methodist Church, March 11, 1930. The devotional service of the morning was conducted by Rev. H. J. Oakley, pastor on the Carthage Circuit. He read a part of Matthew's Gospel, fourteenth chapter. Very helpful comments were made on this passage.

Brief talks were made by M. L. McCormick and T. B. Cottrell upon the subject, "The Pastor's Attitude Toward Full Collection of the Benevolences." Brother W. A. Davenport, a lumberman and banker, but foremost a Christian layman of Forest, Miss., spoke on "The Layman's Attitude Toward the Payment of the Benevolences." Brother Marler, a leading layman of Harpersville, followed Brother Davenport and brought a timely message on the "Layman's Attitude Toward the Church Work."

Rev. J. L. Neill, pastor of the Crawford Street Methodist Church of Vicksburg, who was holding a revival at Harpersville with the pastor, Rev. H. E. Raley, preached a most timely and helpful sermon on the "Christian Life," using the words of Jesus as he preached the great Sermon on the Mount.

At the noon hour a plate lunch was served by the ladies of the Harpersville church. Not only was the lunch well prepared and bountifully served, but the very atmosphere was redolent with hospitality. Brother Raley and his good people proved themselves to be gracious hosts. We shall be glad to meet with these good people again.

The afternoon program was opened with the devotional service being conducted by Rev. N. S. Loftus, pastor of the Trenton Charge. He read a part of the twenty-eighth chapter of Matthew and brought an inspiring message. We then entered into a short business session.

The following officers were elected for the year: T. B. Cottrell, chairman; M. L. McCormick, secretary, and B. W. Ware, treasurer.

A program committee was elected, consisting of T. B. Cottrell, H. E. Raley and M. L. McCormick. It was decided to set aside the eleven o'clock hour of each meeting for a preaching service. Carthage was selected as the place for the next meeting, which will be held April 23.

Brother W. D. Hawkins, missionary secretary of the Mississippi Conference, spoke on the Benevolent claims of the Church. The pastor's present spoke of the progress being made in their mission study courses and the missionary special. A spirit of optimism seemed to be the portion of each. Rev. H. A. Gatlin, the energetic presiding elder, spoke on the work of the Church.

Rev. T. B. Cottrell voiced the sentiment of all present when he, with a few well-chosen words, spoke in appreciation of the hospitality extended us by Brother Raley and his people. We feel that the day was a profitable one.

The benediction was pronounced by Rev. J. L. Neill.

M. L. McCORMICK, Secretary.

SAFETY SIGNALS

By Rev. S. J. Davies

There are some ideas extant in the literary world that may well be characterized as vain traditions. One of the most glaring of these errors is that the apostles were ignorant men. Surely the writings of Matthew, the publican, fail most signally to corroborate this oft-repeated statement. Matthew, judging from internal evidence of his masterful style and the harmonious arrangement of the subject matter of his gospel, easily ranks as one of the literary lights of the world. One must seek far indeed in search of exquisite beauty and trenchant expression to find anything to excel the Beatitudes, or the rare setting of the parables and miracles as portrayed by this mas-

ter. Again, no ignoramus could have held the responsible office of tax gatherer under the Roman government. He must needs be a man of parts and education. However much the men holding this office may have been hated by the rulers and the rich among the Jews, Matthew seems to have so exercised his authority as to win the friendship of Jesus and to gather about him a host of friends, for he celebrated his entrance into discipleship with a feast, and there were many present. His wonderful evangel has been overhauled repeatedly by the critics, but none of them have been able to break or discredit the remarkable harmony and continuity of his work. Only a man of scholarly mind could have arranged the subject matter in so masterly a manner. Its order is according to subjects, or topics, of our Lord's teachings, and is not strictly chronological. It stands at the entrance-door of our New Testament as Gibraltar stands at the portal of the great sea, strong, immovable, impregnable, a defense and a mighty fortress of divine truth. None but a genius of poetic temperament and with a clear, lucid insight of spiritual things, ever could have written it.

Again the revolving earth brings us the miracle, the mystery, the forceful life and beauty of Spring. Today "all the trees on all the hills open their thousand leaves" and the earnest student of nature and her wonders thinks of the tremendous energy of life as it crowns the topmost branches and twigs with coronals of verdure. Air pressure in an ordinary pump can only raise a fluid thirty-two feet; yet, by capillary attraction, urged upward by life energy, the sap rises to the loftiest limbs of a giant sequoia. No wonder the Lord silenced the complaints of Job, and put his accusers to shame by showing them how little they knew of Him and his works. The miracle of reliving Spring, budding trees, springing grasses, laughing flowers, the fresh, winsome beauty of the pasture lands, and the smiling slopes of circling hill clad anew in garments of emerald, are lettering by which men may learn to read of glory and of God. Not only "the primrose in the crannied wall" has its mystery, but the whole face of nature is replete with its lessons to the reverent, waiting soul. We learn to read books through the medium of the alphabet, which is a miracle to the untutored savage, but many fail to read the larger letters God has written on dale and field, his manuscript of nature. An old lesson, maybe, yet to me a beautiful one. I am glad the old earth puts on fresh garments, renews its youth year by year, for all life is a constant renewing. I read in the morning paper that a new planet has been discovered out beyond the orbit of Neptune. So knowledge grows. May wisdom linger, and, like the immortal Herschel, may this gifted modern astronomer read God's thoughts in his stars. For the glory of the Spring, the lucent light of the heavens with their myriad hosts, are His thoughts, expressed.

POETICAL THOUGHTS

By Mrs. George S. Brown

For what is a man advantaged if he gain the whole world and lose himself or be cast away?— Luke, 9:25.

Selfishness

Think of yourself from first to last;
Guard yourself from the wintry blast;
Feed your stomach and quench your thirst;
Feather your nest and feather it first;
Fly to your pleasures and dance them through—
There is nobody else in this world but you.

Think of yourself and, right or wrong,
Give no thought to the passing throng.
What if your conduct should bring to shame
Those who honor and share your name?
What if they're hurt by the things you do?
Why should their suffering trouble you?

Live for yourself, but don't complain

When you have come to the world's disdain.
Don't return when the night comes on
And wonder where all your friends have gone,
Carry no burden except your own,
But always be ready to weep alone.

But if you wish for the happy years,
And the love of a friend who sees your tears,
And the world's respect and an honored name,
And all the joys which the gentle claim,
You must think of others in all you do—
You must think of them first, and last of you.
—Selected.

The reigning sin of this world is selfishness! From first to last we think of ourselves and many times feel that we are the only consideration. It is, first of all, "What shall we eat and what shall we wear and where shall we live?" And we take care of these bodies of ours as if they were here forever and ever, and forget that they must some day crumble to dust. We think of our own pleasure, and sometimes when we are well fed and clothed and surfeited with luxuries we consider our neighbor.

While watching one of the Carnival parades I could but be impressed by the spirit of greed evinced by some. The little trinkets and baubles thrown from the floats have no intrinsic value, but, of course, every one of us love to be signaled out and get something. There is within all of us that desire to get something for nothing and the pride of being noticed in a great crowd, and so we clap and clamor and reach out eager hands. There are always some who are well known and who are taller and more conspicuous than others and they get the lion's share. One man in the crowd held out his hat and was showered with gifts while little children clapped and called in vain for something, sometimes almost risking life and limb to snatch what fell. How, nice, I thought, if that big, tall man, would share what was so lavishly bestowed on him with the little folks around; but he did not seem to be aware that they wanted them. "All for self and none for others." Big people crowd to the foreground and little folks are behind them and unable to see. The motto seems to be, "Let me see, if all the rest are shut out." Selfishness!

Fortunately, we do see exceptions. One night, as a tired little mother stood with a sleeping baby and lots of bundles, a bright-faced, thoughtful young matron looked down from her high point of vantage and then called out to her father to bring a chair for the woman to sit in. Gratefully it was taken and the mother rested while waiting for the parade, and then in appreciation the chair was returned and with it some candy. Another moved up on the high box and called from the crowd a little child and seated him by her. I was so busy watching and rejoicing in these acts of kindness I almost forgot to look at the parade and wondered why more of us could not be thoughtful of others.

It is a sure thing that to have friends we must show ourselves friendly, and we can not complain if we live to ourselves and for ourselves and some day need a friend and wake to find we have none. If we do not carry the burden of others we cannot expect some one to come along and lighten our load. Christ told us to love our neighbor as ourselves, and sometimes I have wondered if that were possible, for, oh, we do love ourselves so much! However, we know that our Savior who lived among us and understood all things about us, would not tell us anything impossible. We can assuredly make a beginning by thinking of those about us and not being so wrapped up in our own pleasures and desires that we are blind to the needs and wishes of others. We can't always have the best of everything. Some time in life, while things may be bright now, there are going to come dark days. There will be losses and crosses and we shall need friends and companionship. It is generally those who have suffered who sympathize with and think of others. Let us all be just as glad and gay as we can, but let us think first of others, and last of ourselves.

"THE BEAUTY OF ISRAEL"—ALEXANDER FARRAR WATKINS

By Rev. J. L. Decell, D. D.

As the time for another General Conference draws near a vision of the past yields the form of a graceful Christian gentleman and good minister of Jesus Christ, whose musical voice called the roll of the members of the last five General Conferences. Upon the election of Bishop Tigert in 1906, A. F. Watkins of the Mississippi Conference was elected secretary. He will be missed at Dallas. In July of 1929, in the triumphs of faith, he entered "the City of the living God, the heavenly Jerusalem."

In Second Samuel, 1:19, is recorded the grief of David over the death of Saul and Jonathan. He exclaimed, "The beauty of Israel is slain upon thy high places: how are the mighty fallen!" Dr. Clarke said, "It is almost impossible to read this 'Song of the Bow' without finding every word swollen with a sigh or broken with a sob." The words that announced Dr. Watkins' death brought no less grief.

Beauty is the art of God. "He hath made everything beautiful in his time." The tints of the dawn, the glow of the evening sky, and the flowers of the field are his creations. He buried the signs of his art in the deep places of the earth, and man finds the marks of sacrifice in the ruby and discovers the scintillations of holiness in the diamond. But the supreme significance of God's beauty is not found in burnished heavens, colorful fields, or the wonders of the deep, for the synthesis of beauty is found in the nobility and loveliness of man; such an one as was Alexander Farrar Watkins.

Dr. Watkins was more kingly than Saul and as beautiful in character as Jonathan. Truly the beauty of our Israel in Mississippi has finished his course upon the high places, and a mighty one has fallen.

The Supreme Architect laid out lines of strength in the life of Dr. Watkins. He served in the thick of the Christly Crusade and fell upon the high hills of honor and faith. His bow, like Jonathan's, turned not back; and his sword, like Saul's, did not return empty. As circuit preacher, station pastor, college commissioner, church-wide secretary of superannuate cause, presiding elder, president of colleges, secretary of General and Annual Conferences, representative in General Conferences, member of General Boards and Commissions, and as a leader in affairs of his own Conference, he wrought well and achieved nobly.

When this writer went up to his first Annual Conference, Dr. Watkins was its secretary (twenty-eight times he was), and in that session he was elected to the General Conference of which body he was a member eight times. Then and on through the years he manifested qualities of versatile leadership. He possessed unusual powers in debate, and no fear of responsibility or apprehension for his own popularity deterred him from taking such positions as appealed to his judgment and conscience.

It was at evening-tide that we knew each other best. As near neighbors and fellow-workers our lines were drawn closer. A prince in Israel lived across the way and ministered the things of God to my family. He, through the years, had succeeded in the open settlements and on the high places, but it seemed that the virtues which sweeten human life and the gospel of redeeming love radiated from his heart more resplendently in his joyous abandon to the daily tasks of the pastorate, his devotion to home and loved ones, and in the charm of his personal associations. His sermons were gems of spiritual power and his prayer meeting hours were times of refreshing.

A few Wednesday evenings before he fell sick with his last illness he had an hour of "Favorite Hymns." After others had announced theirs and

Larger Circulation of the Advocate

From The Presiding Elders

(Continued from First Page)

I am for the New Orleans Christian Advocate, heart and soul. It is a great paper as we now have it, a worthy successor of the splendid messenger of these many years since its foundation. Rev. R. H. Harper, D. D., the present editor, is a tireless worker, a man of absolutely solid faith and piety, and one in whom the Church membership may place entire confidence. As leader of the forces of Methodism in the Monroe District, I am pledging to do my very best to bring up the quota we have accepted of six hundred and twenty-five subscriptions. We will get them, we are sure. A place is set apart in our district conference program for the interest of this great paper and the attention of all the preachers and members of the district is directed toward the goal. Let us all together make this paper what it should be financially, as our editor is making it what it ought to be as a mighty influence for good in our three Conferences.

ELMER C. GUNN, P. E. Monroe Dist.

You are giving us a splendid paper. I enjoy its weekly visits. I hear the Advocate praised throughout the Newton District. We could not as a Church get on without the Advocate, and we certainly should increase its circulation. Our people need information as to what the Church is doing, and they get this information in the Advocate. I would that we could put the Advocate in the church budget and send it to each family in the church. I believe it would more than pay increased cost. We must do something to increase the subscriptions for the Advocate. We are trying to get this matter before the people in the Newton District.

H. A. GATLIN, P. E. Newton Dist.

It is scarcely conceivable that a pastor could achieve the highest success in his work without the aid of his Conference organ. Against the selfish and provincial spirit so characteristic of our humanity, it is hard enough at best to maintain the connectional spirit. We have in our New Orleans Christian Advocate an ably edited Conference organ, full of Church news and inspirational articles, that serves not only as an assistant to the pastor, fortifying him in every great cause or enterprise he may espouse for the kingdom and keeping him in touch more closely with his flock, but also keeping his flock more closely in touch with the great Church of which they are a part. The New Orleans Christian Advocate is a fine antidote to a lot of hurtful publications that are finding their way into our homes, and it ought to be in every Methodist home in our patronizing territory.

L. P. WASSON, P. E. Greenwood Dist.

Because of its service to the Church, the Advocate should be given a large circulation among our people. It has been published since 1850 as a medium of communication and information among the Methodists of Louisiana and Mississippi, and it is certainly essential to our work in this day when the leaders of every great business, every organization of any consequence, and every cause of any importance, realize the value of printer's ink. It stands for loyalty to our Church, its institutions and its enterprises, and it seeks to minister to the spiritual life of our people. We need to enlarge its field of service. To do this, we must depend in large measure upon the pastor. While the editor seems to avail himself of every opportunity that comes to him to go anywhere in our territory, that he may know our people and our needs, it would be physically impossible for him or any other one representative of the Advocate to reach every part of our territory even through a period of years. A few hours given to this cause in every charge and even a few new subscriptions secured, with all renewals secured, would easily total the 10,000 subscriptions set as our present goal.

E. H. CUNNINGHAM, P. E. Grenada Dist.

This paper is the official organ through which our people may be kept informed as to what the Methodist Church in Mississippi and Louisiana is doing and purposes doing. The columns are open to each pastor, layman and presiding elder, for making reports of the work being done in the several communities. It gives us a chance to convey to others, at a minimum cost, the important thoughts that may come surging through our hearts and minds. We have each week in this paper messages of vital interest to us from our editor, Dr. R. H. Harper, who surveys the Church as a whole. It is a vital bond between the charges, districts and Conferences. We could not do without it, and not suffer great loss. Toward making it a larger and better paper, every pastor and layman should give his hearty co-operation and most loyal support.

L. E. ALFORD, P. E. Vicksburg Dist.

The New Orleans Christian Advocate is one of the best of the Advocate family. Its editorial policy is fair, and the frank though brotherly spirit of the editor dealing with matters of interest to the entire Church is worthy of all praise. We should all get together and give the paper the subscribers it deserves. Methodism in Mississippi and Louisiana cannot properly express itself without a progressive organ. And we have such in the New Orleans Christian Advocate.

J. M. BRADLEY, P. E. Sardis Dist.

several were sung, he read his. Unsurpassed as a reader, he brought the audience into the presence of Christ as through the diapason of his soul the wrestling of the ancient Prince was expressed in:

"Come, O thou Traveler unknown,
Whom still I hold, but cannot see;
My company before is gone,
And I am left alone with Thee."

It was with the certitude of faith and the voice of a saving experience in Jesus Christ, he read:

"I know thee, Savior who thou art,
Jesus, the feeble sinner's Friend;
Nor wilt thou with the night depart,
But stay and love me to the end;
Thy mercies never shall remove;
Thy nature and thy name is Love."

The Savior stayed and loved unto the end—and on.

Aided by a capable and consecrated wife and supported by the affections of loyal sons and daughters, A. F. Watkins gave of his best to the Church he loved and the kingdom of heaven, which was the passion of his heart.

The beauty of the Israel of Mississippi Methodism fell upon the high hills of earthly battle to rise on planes of heavenly conquest. He has been dis-

robed of the vestiture of the Christian's warfare and clothed upon with celestial garments of praise. He has joined Galloway, Millsaps, Murrah and other mighty men who make up "the company gone on before." Mississippians testify his worth and join the Church in mourning his departure.

IMPORTANT NOTICE—MERIDIAN DISTRICT

Let the pastors of the Meridian District, Mississippi Conference, take notice that Bishop Candler has appointed Rev. M. K. Miller to Summit, Miss., and Rev. O. H. Scott to Enterprise, Miss., the transfer to take place the last week in March. The pastors will please to mail the names of their delegates to District Conference to Rev. M. K. Miller until March 31. After that date mail them to Rev. O. H. Scott, Enterprise, Miss. Also mail names of delegates to me.

The opening sermon of the District Conference will be preached in the Methodist Church at Enterprise, Wednesday, April 16, at 7:30 p. m., by Rev. H. Mellard.

T. J. O'NEIL, P. E.

A BIG DAY AT TUPELO

Methodism had a big day in Tupelo Sunday, March 16, when Bishop Candler preached in our church here both morning and evening. At the morning hour he preached on the general theme of sin, its consequences, and salvation, while at the evening hour his theme was the Church. We have a large auditorium here at First Church, but it was not large enough for the crowds who wanted to hear the Bishop that morning—and this in spite of the fact that the other churches had their morning services as usual. At the evening hour the house was crowded again. Bishop Candler was in fine physical condition and I do not know that I ever heard him when he enjoyed such liberty in preaching. He took his time, preached at length, fully developing his theme and making the application, and the people fairly hung on his every word. It is a significant fact that the good Bishop is preaching to larger crowds, more packed houses, now than ever before in his long ministry. Truly his bow abides in strength.

We had another big day in our church here the Sunday preceding when we observed a sort of "Home-Coming" day, marking the return to our church auditorium, the use of which we had been deprived of for some several Sundays while it was being re-decorated. With the taking out of an old partition which has been in it from the beginning, the re-decorating of the walls, and additional lights being installed, we have here now an exceptionally fine and beautiful auditorium. We are planning to build a large Sunday school annex in the near future—the present one being inadequate for modern Sunday school purposes.

CARROLL VARNER, Pastor.

LETTER FROM PICAYUNE

Mr. Dear Dr. Harpert: The architect has sent us the plans for our new church, and last night the board ordered that bids be advertised for. This means that in the near future we will be building on the new church.

The congregation is enthusiastic over the enterprise and will be happy when they have a good, new building. It will accommodate the congregation and come up to the requirements of the Sunday School and Extension Boards. It will not only be a church, but will also look like a church.

Congregations continue to grow, the Sunday school improves and the League is assuming very gratifying proportions. The young people are entering into the League services with pleasure and are offering the community some social pleasures that they enjoy. Over forty-five were in attendance at one time a few evenings ago and some have joined since. We have one of the finest missionary societies that it has been our privilege to be associated with; they are instant in season and out of season and make full proof of their ministry. We added two of our best young men to the board of stewards at the last quarterly meeting.

Our mission special will be settled by the end of the week. We expect to be ready to announce our plans for the fall revival, in the new building, with a general home-coming and a layman to lead the revival, as preacher, in a few days.

As soon as the church is well under way of construction it is our aim to begin the building of the new home for the pastor. This makes it look like we are taking a big bite, but that is what we are planning to do. It may not be done as soon as we would like to accomplish it, but it's our expectation to put over a full Methodist program for this church this year. Fill every space. We have a good loyal board of stewards and congregation, and things move happily along. Every department of the church is doing something to raise funds for the new building.

W. H. SAUNDERS, Pastor.

Picayune, Miss., March 18.

THE NORTHERN GROUP OF THE NEWTON DISTRICT

The pastors and laymen of the northern part of the Newton District met at Union Methodist Church, March 4, for their regular monthly meeting. The meeting was called to order by Rev. J. L. Carter, chairman, and after the singing of a song the devotional was led by the writer, and Rev. D. P. Yeager led in prayer.

All the pastors made their reports on the Mission Special, as to what had been done, and what they were planning to do, after which Mr. O. C. Hull brought a very helpful message on child evangelism, and Rev. W. B. Jones very ably discussed the need of a cultural program in the local church.

We were recessed for just a moment, and then Rev. H. A. Wood preached on the subject of prayer, which was enjoyed by all and which was helpful to all.

We adjourned for the noon hour, and all greatly enjoyed the splendid lunch that was served by the ladies of Union Church.

After enjoying the social hour together we came back for the afternoon session, and Rev. J. H. Grice led the devotional. P. L. Blackwell brought some helpful thoughts on the strong and weak points in our past process of training and giving.

Rev. T. C. Cooper being absent on account of sickness in his home, Rev. D. P. Yeager was asked to discuss in his place the effect of the Mission Special on full collections, which he did. Also, R. C. Peebles discussed the principal lines of appeal for the benevolences in the place of G. W. Mons, who was absent. Some very helpful thoughts were brought by both.

After a short discussion by several on the subjects of the day, Rev. H. A. Gatlin spoke briefly on the plans for full collections, urging all to adopt some plan, and work the plan adopted, so as to bring up a good report on benevolences this year.

The following officers were elected for the year: J. L. Carter, chairman, and T. E. Nicholson, secretary. Our next meeting will be held at Sand Town on the Philadelphia circuit, April 22.

T. E. NICHOLSON, Secretary.

BOB JONES COLLEGE TO BROADCAST

The Bob Jones College has perfected arrangements with the new broadcasting station, WSFA, located at the Jefferson Davis Hotel, in Montgomery, Ala., to broadcast evangelistic programs for the entire month of April. It is probable that this connection will be permanent. The hours agreed upon are a devotional hour from 6:30 to 7:00 a.m., every day in the week; 4:30 to 5:30 p.m., every day except Sunday. The Sunday hours are 6:30 to 7:00 a.m., 12:30 to 1:30 p.m., and 9:30 to 10:30 p.m.

This is a new station, and the equipment is modern and up-to-date. Our plan is to broadcast straight gospel messages. Bob Jones will be in the studio for at least the first seventeen days, and will broadcast gospel sermons every day. He asks the prayers of the Christian people for this experiment in evangelism over the air.

NOTICE—SEASHORE DISTRICT

The pastors of the Seashore District are requested to send me the names of all delegates to the District Conference, which meets at Picayune, Miss., April 8 and 9.

W. H. SAUNDERS, Pastor.

Picayune, Miss.

NOTICE—GRENADA DISTRICT

The Grenada District Conference will be held at Kilmichael, Miss., April 22-24, and all the pastors of the District are requested to send me the names of their delegates who expect to attend.

W. F. ROGERS, Pastor.

Kilmichael, Miss.

"THE TOP SERGEANT"

Those who heard young Duren when he won for Millsaps College the intercollegiate oratorical contest, and those who afterward read the address, recognized the product of a verile thinker and an accomplished rhetorician, and did not hesitate to predict a brilliant future for the college student. That prophecy was amply fulfilled when he served with increasing usefulness as pastor and presiding elder in Mississippi, later as pastor in New Orleans and now in Atlanta.

His rich gifts as thinker and scholar produced in the fall of 1928 an illuminating study of early American Methodism in an excellent volume entitled "Francis Asbury, Founder of American Methodism and Unofficial Minister of State." His keen insight into, strong grasp on, clear analysis of the facts of that formative period in Methodism, and sympathetic understanding of the character of its chief apostle, caught the attention of the reading public, and thrilled Methodists on both sides of the sea.

In "The Top Sergeant" the distinguished author will soon publish a further study of American Methodism in the making, with special reference to how it affected and was affected by Jesse Lee, who was a contemporary and an antagonist of Asbury. Without the vigorous opposition of Lee, Asbury would have made American Methodism radically different from what it did develop into; but for Asbury's influence Lee would have moulded it into something vastly different from what it is. These two mighty men, so opposite in personal characteristics, thought and temper, were complete foils to each other. With perfect understanding of the ecclesiastical and political principles of that plastic period, Dr. Duren has given us a luminous, discriminating critique of them as represented by those two gigantic figures.

It is difficult to draw a definite line, hard and fast, between how far one must submit to the corporate will and to what extent he may assert his individual will. Lee's strength was manifest in the fearless assertion of his powerful individuality; his weakness was evident in its undue, sometimes inconsiderate, insistent persistence. The fact that the unjust, cruel treatment accorded him did not permanently embitter his spirit and finally estrange him from Methodism, is a great tribute to the purity of his principles and the singleness of his heart.

Without trimming, without bias, without prejudice, without exaggeration, without concealment, without sycophancy, without debunking, Dr. Duren has given us a discerning study of those two mighty Methodist leaders, who failed to understand and appreciate each other. He has held an even keel, steering skilfully between the Scylla of Asbury's autocracy and the Charybdis of Lee's democracy.

An eminent United States senator once asked a friend, "What do you think of the Apostle Paul?" The friend replied, "I think he was the greatest of all." The great senator said, "I don't know. I can't understand Paul. I do understand Peter. I like Peter." There was much more humanness in Lee than there was in Asbury. Read both these books, "Asbury" and "The Top Sergeant," without which you will lack just that much of being a fully informed Methodist.

The "Top Sergeant" will be printed in an illustrated De Luxe edition, limited to 315 copies, with Dr. Duren's autograph, and may be had of the author at 113 Fifth Street, N. E., Atlanta, Ga., for the price of three dollars before publication, four dollars after publication. It will not be for sale in book-stores. The printer has left nothing to be desired in the handsome setting he has given to Dr. Duren's book—it is indeed a De Luxe edition, par excellence.

The erudite author has in contemplation a study of another Great Methodist leader, embracing the half century immediately following the year 1870, to which I look forward with peculiar interest. Methodism owes a debt of gratitude to Dr. Duren for his studies in Methodist biography.

J. R. BINGHAM.

The Home Circle

FLYING KITES

Flying kites is lots of fun,
And I have a dandy one,
Like a bird with great, white wings,
When the wind blows wild and high,
I can send it toward the sky,
And I love to think of things.

I have read how, long ago,
Good Ben Franklin did just so—
Flew a kite with streaming tail,
While folks giggled: "How he can
Be so childish great big man!"
As they watched it sail and sail.

Little did they guess, those folks,
Grinning at him, making jokes,
They were foolish, he was wise,
Trudging on his gaitered feet
Up and down the village street,
Drawing lightning from the skies!"

—B. G. Woods.

WHY BUDDY FOX SQUIRREL LOST HIS FUR

Near the Lovely Lady's house Buddy Fox Squirrel and his mother lived in the elm and hackberry trees. There they held full sway and would not allow any other squirrel to come near their summer nest in the top branches or their winter one in the hollow trunk, and they were especially careful about their feeding box on the elm tree.

In that box by her window the Lovely Lady placed yellow ears of corn and sweet, meaty nuts already cracked, and she always kept a small pan of water there for the squirrels to drink. Buddy was fond of the box and liked to sit there and dig out black walnut meats with his sharp little teeth. But Buddy's mother scolded him and told him he was getting too fat. Then she would scare him away and chase him up and down trunks of trees, leaping from branch to branch until poor Buddy would be worn out and his fat sides would puff for breath.

All summer and all winter his mother scolded him: "No well-behaved squirrel would ever eat so much as you do. If you had to hunt food for yourself once, you might appreciate what you have. Besides your teeth are getting long because you don't open your own nuts. Shame on you for making a pig of yourself!"

"Making a pig of myself?" thought Buddy. "Pooh! A squirrel can't turn into a pig. And why should I open nuts when I don't have to?"

So Buddy paid no attention to his mother's advice and went on eating all the rich black walnuts that he wanted to eat. He grew fatter and fatter and lazier and lazier; and whenever the Lovely Lady forgot to crack the nuts and he had to open them for himself, O how his teeth did hurt! They had grown so long.

One day in early spring Buddy woke up feeling achy and tired. He tried to jump to a nearby branch as he had done on other mornings, but his shoulders and back were stiff and would not move. He could only creep out and sit swinging in the morning breeze and sun. He was hungry, too, but it was very far down to the feeding box, and every move caused new pains. His glossy, reddish brown coat was not so silky as it should be, either. All day long the feeling lasted, and the next day he was no better, nor the next.

Finally, one morning he noticed that the fur about his nose and eyes was coming out, and when he looked more closely he saw that all over his little body he was getting thinner and thinner. Soon only his bushy tail was left. "O-o-o-o!" wailed Buddy Fox Squirrel. "I know what's happening! I'm turning into a pig! Pigs don't have any fur, and I'm losing all mine, and pretty soon my tail will be gone, too. O-o-o-o-o I'm turning into a pig!"

With that terrible thought in mind Buddy hurried off to find his mother and seek her comfort. But when he told her what was happening, she merely said: "Silly child, of course you're not turning into a pig. You're just a little squirrel who is sick because he ate too many rich nuts and didn't mind his mother."

"But," answered poor Buddy, "you said I was making a pig of myself."

Then his mother laughed. "I said that because you were acting as pigs act, trying to eat all you could and more than was good for you," she told him. "Now, if you have learned your lesson and will follow my advice you will get well again and grow a fine new coat."

And after that Buddy did follow his mother's advice. He stopped eating so many rich nuts and ate more berries and persimmons, and before very long he had a beautiful new fur coat. And the Lovely Lady enjoys watching him frisk about in the elm tree outside her window quite as much as she once enjoyed cracking the nuts that made him fat. Dorothy Anne Rogers, in Youth's Companion.

WAG'S CHOICE

"Get your young bantams in before that storm reaches us," father called to Horace. "It is getting very dark."

A rumble of thunder sent Horace flying to house his pets before the rain came. The first big drops fell as he reached the kitchen porch.

"Not a minute too soon," he said to his mother.

"No, and here comes someone else who doesn't want to be out in a storm," she said, pointing her finger down the long lane.

A half-grown collie was scampering toward them. The next moment he ran in at the open door and crouched in a corner.

"Poor fellow! He's afraid of the thunder," said father, coming in close behind the dog. "Let him stay until the storm is over. Then he probably will go home." He stopped to pat the dog's silky head. "He's a beauty. He must be a new-comer in the neighborhood. I never saw him before."

"I guess he knows where he belongs," laughed Horace.

When the storm was over the dog made no move toward going home. If he knew the way, he didn't seem in any hurry to go.

"He must be lost," said Horace.

"He must have gotten out of a passing car," mother suggested.

"Or strayed from a new home somewhere around here and doesn't know the way back," said father. "We'll mention him to people and see whether we can find his owner."

The days passed and no one knew anything about "Wag," as Horace called him. The collie seemed left on their hands for good. He was a friendly dog, as collies are. He trusted father and mother instantly, but he was shy of Horace.

"He acts as if he were afraid of you," said father, when Wag shrunk away from the boy's friendly hand.

"I know why! Some boy has teased him," Horace declared. "A boy who would tease a dog is a mean kind of boy."

Several days later a stranger called.

"I'm a new-comer here," he explained. "We moved to a place near the village this spring. When we came my brother gave my boy a young collie. He has disappeared and I hear there he is."

Wag and Horace came around the house. Horace had an arm about Wag, who looked perfectly happy. The stranger noticed that.

"I see the dog has chosen an owner who treats him right," said the stranger. "My boy didn't, and I told him that I would give the dog away if he didn't stop teasing and hurting him. Would you like to keep the dog, sonny?"

Horace's shining eyes answered for him. The stranger laughed.

"Take him, with my best wishes," he said. "I think he has made a wise choice," and, with laughing refusal of thanks or pay, he was gone. —Sunbeam.

A STRANGE SCHOLAR

Emma Florence Bush

Wilbur Cadman had never been marked absent or tardy since he first started in school in September, and he did so want to go through the whole year without a mark against him, that he might see his name on the Honor Roll in June, with a gold star against it.

All through the fall and winter he had trudged faithfully to school, and although many of the other children had at least one tardy mark against them, Wilbur with three others had not been either tardy or absent.

This beautiful spring morning, however, mother had asked him to watch baby sister in her crib and amuse her, while she went across the street to borrow a cup of sugar from her friend and neighbor, Mrs. Dyke. For the grocery man had forgotten to send the sugar with the other thing, and mother wanted to make cake. So Wilbur, hat in hand, and eye on the clock, watched the baby and with one hand shook her rattle, listening every minute for mother's step on the walk.

But Mrs. Cadman was hearing all about an automobile trip that Mrs. Dyke had taken the week before, and she forgot that time was passing, so five, then ten minutes went by and Wilbur saw that the clock was getting perilously near last bell time. As school was only a few doors down the street, he still could make it if mother would only come.

The face of the clock showed that he could just make it if he hurried. What should he do? He could not leave baby sister alone! He ran to the door and called, "Mother, mother, mother!" but Mrs. Cadman was at the back of Mrs. Dyke's house and did not hear him.

All at once a thought flashed into Wilbur's head. Running to the crib, he caught up the baby, quickly wrapped her in her pretty bed puff, snatched up her half-filled bottle of milk, rushed out of the house and toward the school as fast as his legs could carry him. The baby was a little mite, only two months old, while Wilbur was seven and large for his age.

He flew in the door just as the last of the line had entered, and thrust the baby into the astonished arms of his teacher.

"I could not leave her," he gasped, "and I could not be late. Mother will come for her just as soon as she gets home and finds us gone. Baby won't be any trouble, she will go to sleep, anyway."

Teacher carefully opened the puff, and the whole school saw a surprised, half-smothered little baby, still in her nightgown, one bare foot sticking out, and her little fists tightly clenched as if defying anybody to say she could not stay with Wilbur.

How the teacher laughed and the pupils, too, and they crowded close to look at the baby, just as if they had never seen one at home, and of course there could be no lessons, but teacher knew that the baby would not be there long.

Sure enough, in a very few minutes Wilbur's mother came hurrying in at the door.

"Why, Wilbur!" she began. Then she remembered how hard Wilbur was trying for the Honor Roll, and she just held out her arms for the baby and asked the teacher to please excuse Wilbur this time, and promised that after this she would never leave Wilbur alone with the baby when it was so near school time that if she was delayed he would be late.

Then she carried baby sister home and school really began.

During the past year for the first time in history district Sunday school conventions were held in the Songdo district of Korea. Some of the delegates walked 500 or 600 li (a li is one-third of a mile) to attend the convention and did not seem even tired. Many of the delegates were entertained free during the five days of the convention by non-Christians of the community.

Editorial

PERSONAL AND OTHER NOTES

The appearance of the parsonage at New Iberia, La., is being improved by a fresh coat of paint.

Founders Day of Southern Methodist University was observed on last Monday. Marvin L. Graves, M.D., LL.D., of Houston, Texas, delivered the address.

The baccalaureate sermon of the High School of Greensburg, La., was preached on Sunday, March 16, by Rev. L. W. Cain, presiding elder of the Baton Rouge District.

We are informed that in making report on subscriptions received from the Aberdeen District, we overlooked one from the Amory Circuit, of which Rev. L. B. Wimberley is pastor.

The Methodist pastors of New Orleans enjoyed a fishing trip on last Monday. The party went to Bay Adams, below Buras, and had a seafood dinner before returning to the city.

Rev. W. L. Doss, Jr., presiding elder of the New Orleans District, delivered the address at the laying of the corner stone of a church at Good Hope, 25 miles above New Orleans, by the Grand Lodge of Louisiana, on last Sunday afternoon.

Dr. Percy Knickerbocker, while on a visit to his sister, Mrs. B. M. Lambert, near Crowley, La., preached on a recent Thursday evening in our church at Crowley, and a large congregation assembled to hear him.

The bulletin of March 9 of our church at Starkville, Miss., reported that the church had secured total pledges of \$537 on the mission special, of which \$368 was in cash. Dr. H. F. Brooks and his people have done well.

Rev. A. G. Shankle of Augusta, Ga., called recently at the Advocate office while on a visit to his sons in the city. He was formerly a member of the Louisiana Conference, serving leading churches, including First Church, Shreveport, and Rayne Memorial, New Orleans.

The government desires a complete and accurate farm census the present year. The enumeration begins on April 2. Doubtless those engaged in our territory in farming will study the sample copy of the farm schedule sent them and be ready to cooperate fully in this matter.

Clerical and lay delegates to the ninety-second annual session of the diocesan council of the Protestant Episcopal Church of Louisiana, at Baton Rouge, La., adjourned on March 14. Rev. Charles Clingman, of Birmingham, Ala., was elected as the new Episcopal Bishop of Louisiana, but has declined to serve.

It is satisfying to find, as we often do, that sons of preachers are "making good" and rendering large service to their fellows. At the initial meeting last week, in the Roosevelt Hotel, of a training school for Scout leaders, Mr. Robert D. Crow, Scout executive in New Orleans, referred to the fact that he is the son of a Methodist preacher of Alabama.

"The Big Brother," formerly issued weekly by the Big Brother Class of our church at Greenville, Miss., is now being issued monthly. The paper is now double the former size. The March number carries the list of members, 102 in number, received since Conference by the pastor, Rev. T. M. Bradley.

In sending report of group meeting, Rev. M. L. McCormick, writes: "Everything moves well at Carthage. We have accepted a missionary in China as our special. We are praying that this, our fourth year at this growing church, will be the best of the four. We expect to report things in full at Conference, as usual."

A correspondent calls our attention to the following, from the Christian Register: "You say

that a change would be better; I grant it, but here let me say a few words to each member, in a brotherly, Christian way. Are you sure where the change is most needed, in the pulpit, or in the pew? Is the pastor the one who needs changing, or, my friend, let me ask, is it you?"

Rev. and Mrs. Elmer C. Gunn and their daughter, Nellie May, visited in New Orleans on Tuesday and Wednesday of last week. En route by automobile to New Orleans, Brother Gunn preached for Brother Neill in Crawford Street Church, Vicksburg, on Sunday evening. Returning to Monroe, a visit was made to Mrs. Gunn's mother in Gloster, Miss.

Mr. Richmond Randle, of Memphis, writes: "I see much legislation for the coming General Conference is proposed; if the tenth of it were enacted into law there would be no M. E. Church, South, when the General Conference adjourned. There will be new laws; some may be needed, but I hope the delegates will make haste slowly." Mr. Randle's father was the late Rev. Robert Randle of the Louisiana Conference.

"The Conservative," of Carrollton, Miss., on March 15 announced an "all-day" meeting at the Methodist Church the following Sunday. Rev. Melville Johnson, of Winona, was announced to preach at 11 a.m., and Rev. J. E. Stephens, of Lexington, to speak in the afternoon; also Miss Virginia Thomas, of Tupelo, director of religious education in Grenada College. Rev. H. D. Suydam is the pastor.

Rev. J. T. Abney, Lauderdale, Miss., in sending subscriptions, writes: "Our second quarterly conference was held March 9, at which time we were able to report district work paid in full, mission special quota paid in full; also two mission study classes. We are planning for greater things on this charge this year than we have had before. The work moves along nicely. You are giving us a good paper; we enjoy it very much."

Rev. A. T. McIlwain, the pastor, will conduct a revival in the First Methodist Church, Greenwood, Miss., June 8-22. Dr. Luther Bridges, one of our general evangelists, will do the preaching. Rev. Jeff Cunningham, student in the theological department, Emory University, who has been secured by First Church, Greenwood, for work during June and July, will lead the singing during the revival.

On Friday and Saturday of last week the southern division of the Louisiana Press Association met in Bunkie, La. Dr. John F. Foster, pastor of the Methodist Church in Bunkie, delivered the principal address at the first business session on Saturday morning, discussing "The Newspaper as a Moral Factor in Home Life." Dr. W. D. Haas, a Methodist layman of Alexandria, La., at the Saturday luncheon delivered an address on "The Opportunity for the South to Cash in on the Cotton Industry."

A large number of Methodists assembled at the recent Adult Bible Class Federation banquet in the Sunday school building of Carrollton Avenue Church. Mr. H. P. Wall, district superintendent of Bible classes, presided, and Rev. W. L. Doss, Jr., presiding elder of the New Orleans District; Rev. O. W. Bradley, pastor of Rayne Memorial Church; Mr. W. H. Black, teacher of the Men's Bible Class of Carrollton Avenue Church, and Mr. C. F. Niebergall, teacher of the Wesleyan Bible Class of First Methodist Church, were the speakers.

The Iuka Circuit, we are informed, is making great progress under the pastorate of Rev. J. C. Nelson. Due credit must be given to his predecessor, Rev. E. P. Craddock, for the splendid spirit of co-operation in evidence. Nor could the names of Bob Dean, Mack Sanders and W. T. Hampton, to say nothing of others, be left out in giving credit for the parsonage that is just being completed at a total cost of more than \$1,500. Brother Nelson will move into the parsonage in a few days.

The building committee of the Methodist Church in Colfax, La., Rev. J. D. Fomby, pastor, have sent out some unique and appealing lines that should bring a hearty response. They are as follows:

"Our church is old and the members grown cold,

The roof is thin and the rain comes in.
Everything's bad but the lightning rod.
And we don't need that on the house of God.
So, friends, if you love your fellow-man,
Dig in your pockets and send what you can.
If only a small sum we won't be grieved,
For every little bit will be thankfully received."

We are pleased to be graciously remembered by our dear friend, Rev. Payton A. Sowell, a superannuate of the Tennessee Conference, who supplied a charge in Louisiana some years since and who often visits in the home of his daughter, Mrs. Williamson, in New Orleans. He sends us a folder containing his picture at the beginning of his ministry, March 2, 1849, and opposite a picture as he is today, "at the ending" as Brother Sowell expresses it. But we hope that the ending is not yet and that Brother Sowell may remain with us a number of years to bless us with the ripe wisdom of his long experience and with his sweet spirit.

Rev. R. P. Neblett, our pastor at Kosciusko, Miss., writes: "Rev. Archie P. Stephens, who holds his membership with the quarterly conference of the First Methodist Church in Kosciusko, preached before a splendid audience at a Sunday evening hour recently. The other churches of the city dismissed their services and came over to honor their fellow townsman. He was appointed one of the Conference evangelists at the last session of the North Mississippi Conference at Corinth. He is making good his ministry. He preached a strong sermon which was well received. He is in his second year as a local preacher."

The American Bible Society has prepared a new stereopticon lecture, "The Old Book Finding New Friends," which is now available to pastors and religious workers interested in the Bible. This lecture pictures in an interesting way the various steps and processes involved in translating, printing, and distributing the Scriptures. One section is devoted to the special service rendered in providing Scriptures in Braille and other systems suitable for the blind. Persons desiring to use this lecture and willing to pay return transportation charges may secure it free of cost from any of the agency secretaries of the Society or through a request sent to the American Bible Society, Bible House, Astor Place, New York City.

Rev. E. L. Cargill, of Sibley, La., writes: "Since reading Bishop Moore's article that appears in the last issue of the Nashville Advocate on finances and church papers, I believe I am ready to endorse it, as a whole. As he says, we've failed under the present system to get the church papers into the homes of our people, in large numbers. I don't believe we can do it by personal subscriptions. Again, I wish to express my appreciation of and add my endorsement to Dr. W. P. King's article in the last issue of the Nashville Advocate. Also, since likely this and many other very important questions will come up in the General Conference, I believe if a number of our pastors in the different Conferences throughout the Church would express themselves briefly, through the General and Conference organs, relative to such questions, it would be helpful to the delegates to the General Conference."

We take the following from a recent issue of the Texas Christian Advocate: "Rev. J. Lamhuth Evans, pastor at Clint, Texas, passes on to us the following message, written to him recently by his father, Rev. C. C. Evans, Moss Point, Miss.: 'I am thinking of the fact that to-day marks another mile-post along the road of life for you, my dear boy. Yonder in old Hillsboro, Mississippi, Feb. 7, 1893, you first saw the light of this wonderful world in which we live. Hillsboro was my second charge. I was paid \$200 per year. We

did not get much money, but we lived, and we had some dear friends. After all, that is best. Much water has passed by the mill since those days. Many light days, and some dark ones, too, have come to us. But when I look back over the past I am made to feel that it could have been brighter, but it could have been darker also. Son, I regret that I was not situated financially so as to do what I would like to have done by my dear children. If I had it all to go over, one thing I feel that I would try to do, which perhaps I was not careful enough to do when I had the opportunity. It is this: I would guard the religious training of the dear ones a bit more carefully than I did."

HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference will convene in the Methodist Church, Prentiss, Miss., on Thursday, April 10, 9 a.m. Rev. W. H. Lewis will preach the opening sermon Wednesday evening, April 9. All local preachers are required to present written reports. The following committees have been appointed:

Orders—W. H. Lewis, J. B. Holyfield, W. J. Ferguson.

License to Preach and Admission on Trial—W. M. Williams, J. D. Ellis, J. M. Corley.

Local Preachers—J. W. Thompson, H. C. Castle, W. H. Lane.

W. A. HAYS, P. E.

DISTRICT CONFERENCES

LOUISIANA CONFERENCE

District	Place	Date
Alexandria	Pineville	Apr. 29, 30
	Host—Rev. D. B. Boddie	
Baton Rouge	Franklinton	May 22, 23
	Host—Rev. A. D. George	
Lake Charles	Leesville	Apr. 29, 30
	Host—Rev. H. W. Cudd	
Minden	Coushatta	Apr. 15, 16
	Host—Rev. Briscoe Carter	
Monroe	Columbia	Apr. 1, 2
	Host—Rev. R. F. Harrell	
New Orleans	Epworth, N. O.	Apr. 29
	Host—Rev. G. M. Hicks	
Ruston	Gibbsland	Apr. 3, 4
	Host—Rev. H. B. Hysell	
Shreveport	Centenary Col., S.	Apr. 17
	Host—Rev. Geo. S. Sexton	

MISSISSIPPI CONFERENCE

Brookhaven	Monticello	Apr. 24, 25
	Host—Rev. W. J. Dawson	
Hattiesburg	Prentiss	Apr. 9, 10
	Host—Rev. A. J. Davis	
Jackson	Millsaps Me. J.	Apr. 3
	Host—Rev. T. O. Prewitt	
Meridian	Enterprise	Apr. 17, 18
	Host—Rev. M. K. Miller	
Newton	Philadelphia	Apr. 15, 16
	Host—Rev. W. B. Jones	
Seashore	Picayune	Apr. 8, 9
	Host—Rev. W. H. Saunders	
Vicksburg	Fayette	Apr. 22, 23
	Host—Rev. J. B. Cain	

NORTH MISSISSIPPI CONFERENCE

Aberdeen	Aberdeen	Apr. 23
	Host—Rev. S. L. Pope	
Columbus	Louisville	Apr. 22, 23
	Host—Rev. W. L. Stormont	
Corinth	Ripley	Apr. 15, 16
	Host—Rev. C. A. Northington	
Greenville	Cleveland	Apr. 23, 24
	Host—Rev. J. E. Cunningham	
Greenwood	1st Ch. Greenwood	Apr. 17, 18
	Host—Rev. A. T. McIlwain	
Grenada	Kilmichael	Apr. 22, 24
	Host—Rev. W. F. Rogers	
Sardis	Olive Branch	Apr. 9, 10
	Host—Rev. J. B. Conner	

RUSTON DISTRICT CONFERENCE

The Ruston District Conference will be held at Gibbsland, La., on April 3 and 4, 1930. The first session will open Thursday at 10 a. m., with a sermon by Rev. J. S. Henley. All delegates are urged to be on hand for this opening event. It is expected to strike the "keynote" of the conference. There will be a preliminary prayer period at 9:45 for those who wish to attend. Let all pastors be ready to report on Advocate Quota, Mission Special, Plans for Revivals, and Church Benevolences.

Topics of Interest

For the benefit of all Methodists of the Ruston District, who may wish to attend some part of the Conference, we announce the following events:

Thursday morning, April 3, "Our Sunday Schools."

Thursday afternoon, April 3, "Our Educational Interests," and "Epworth Leagues."

Thursday evening, April 3, "Our Mission Special," and "Worn-Out Preachers."

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER

GENERAL WORK, BOARD OF MISSIONS

M. E. CHURCH, SOUTH

Box 810

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

Friday morning, April 4, "Our Orphanage," "Our Hospitals," and "Our Church Publications."

Friday afternoon will be given over entirely to our "Women's Work" and our "Laymen's Work." We expect a great number of men and women to attend this last afternoon session. The public is cordially invited to attend all the meetings.

ROBT. M. BROWN, P. E.

MR. CHARLES E. GORE DEAD

Mr. Charles E. Gore, well known conductor on the Y. and M. V. R. R., died at his home in New Orleans on last Friday morning. Mr. Gore was the conductor on the old Clinton and Port Hudson R. R., and soon after the building of the Y. and M. V., entered the employ of that railway and served continuously until last November. The latter years of his life he had the run between New Orleans and Woodville, Miss., and it is interesting to note that during the great storm of 1915 Mr. Gore's "Woodville Accommodation" was the only incoming train to reach the city. He was known to a host of people along the line and held by them in high regard. Mr. Gore was a tremendous physical man, a man of undoubted courage and of incorruptible character, yet as gentle and kind as a woman. His mother was a saintly member of Rayne Memorial Church,

New Orleans, and Mr. Gore was also a Methodist. The editor, who conducted the funeral on last Saturday morning, had known Mr. Gore since Centenary College days, had known him and loved him and counted it a privilege to be one of his close friends.

JOINT FELLOWSHIP MEETING POSTPONED

The Joint Fellowship Meeting between the Baton Rouge and Brookhaven Districts which was set for April 10, at Osyka, Miss., has been postponed. The Woman's Missionary Conference of the Mississippi Conference is to be held at McComb (near Osyka) April 8-11, and the ladies of the Osyka church, some of whom are members of the conference, thought it best to entertain the joint district meeting later. The presiding elders and committees will give due notice of the time for the postponed meeting.

CORINTH DISTRICT CONFERENCE AT RIPLEY

April 15, 16. Opening sermon Monday evening, April 14, by Rev. J. W. Ward, Columbus, Mississippi, followed by a Model Quarterly Conference. The business session will open Tuesday, 9 a. m. The conference will close Wednesday afternoon not later than four o'clock. Brother Ward will do all the preaching. A record conference is very much desired.

JAMES H. FELTS, P. E.

P. S. This is a change of one week from the published date in second round. F.

SUBSCRIPTIONS RECEIVED

March 18 to 22, Inclusive

(Six month subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	231
Baton Rouge District	
Rev. A. L. McQueen, Gonzales	2
Monroe District	
Rev. R. F. Harrell, Columbia	1½
Ruston District	
Rev. J. F. Dring, Jonesboro	1
Shreveport District	
Rev. Alonzo Early, Belcher	1
Total Louisiana Conference	286½

MISSISSIPPI CONFERENCE

Previously reported	118½
Brookhaven District	
Rev. P. D. Hardin, Magnolia	7
Hattiesburg District	
Mrs. W. M. Williams (Rev. W. M. Williams)	
Magee	6
Rev. F. N. Ladner, Hattiesburg	1
Mrs. Mary E. Welch, Hattiesburg	1
Jackson District	
O. W. Stapleton, Jackson	2
Meridian District	
Rev. J. T. Abney, Lauderdale	6
Seashore District	
Rev. M. M. Black, Poplarville	5
Total Mississippi Conference	146½

NORTH MISSISSIPPI CONFERENCE

Previously reported	144½
Aberdeen District	
Mrs. Rush Johnston (Rev. A. N. Gore), Tocco-pola	2½
Columbus District	
Rev. Jas. W. Gibson, Weir	4
Corinth District	
Rev. K. S. L. Cooke, New Albany	4
Greenville District	
Rev. T. M. Bradley, Greenville	2
Total North Mississippi Conference	157
Total three Conferences	590

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ADDIE WILLIAMS

Resolutions from the Montpelier Ladies' Aid

"To know her was to love her." We are inspired with the truth of this statement, because it was so true of her as in remembrance we write these resolutions:

Whereas, it was God's will to remove from our midst our loving friend and co-worker, Mrs. Addie Williams, and thus making our loss heaven's gain. Be it resolved,

First That we bow in humble submission to His will, thanking Him for the beautiful life and wonderful influence of her sweet companionship.

Second, That our church has lost one of its devoted members, the Sunday school a great teacher, and the "Aid" an untiring worker.

Mother!

Baby's Best Laxative is
"California Fig Syrup"



When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste. Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

The Comfort The Counsel The Challenge

Of the Sacred Scriptures, together with all the marvelous messages from the Book of Books, are being constantly broadcast through efforts of the American Bible Society.

Last year over eleven million issues of Bibles, Testaments, and Portions were published and distributed throughout the world in one hundred and sixty-six different languages. You will want to know more about this missionary agency. Write for booklet "The What, Why, and How of the American Bible Society."

**AMERICAN
BIBLE SOCIETY**
Bible House, Astor Place, N.Y.

Third, That we sorrow in her going away, but are inspired by her example to strive harder to do the Master's bidding, so when the summons comes, we, too, shall be ready to answer the call.

Fourth, That we sympathize with the children who were so faithful to minister to her wants and wishes, and point them to the loving Father for comfort.

Fifth, That these resolutions be spread upon the minutes of our Ladies' Aid and copies be sent the St. Helena Echo and Christian Advocate.

MRS. SAM MORGAN,
MRS. ARCLE YOUNG,
MRS. PERCY TILLERY,

Committee.

RESOLUTIONS

Whereas, it has pleased God to take unto Himself our Brother, J. B. NAUGLE, and whereas we deeply sympathize with his bereaved family in their great loss in the death of their loved one on Feb. 17, 1930; therefore be it

Resolved, That in the death of J. B. Naugle the Methodist Church has lost a faithful member and an efficient officer, for in him there was all that goes to make a good church member—one who was faithful, diligent and fervent in spirit, serving the Lord with gladness; one who loved his church and delighted to render service therein, and one whose highest ambition was to see the work of the church prosper.

Resolved, further, That we in quarterly conference assembled extend to the bereaved family our sincere sympathy and condolence in their bereavement, and commend them to Him who doeth all things well.

Resolved, further, That a copy of these resolutions be spread upon the minutes of this conference, that a copy be mailed to the family of the deceased brother, and that a copy be mailed to the New Orleans Christian Advocate for publication.

MRS. E. K. GUINN,
MRS. CHAS. BRAND,

Committee.

McCondy, Miss., Mar. 12, 1930.

RESOLUTIONS

Whereas, God, in His wisdom, called to one of his faithful ones, Mrs. Lydia Moore, to "come up higher" and she responded on February 18, 1930, from the home of her daughter, Mrs. Windsor Pipes, of Doss, La. Therefore be it resolved,

1. That our church has lost a most faithful member, whose devotion was hearty and untiring.

2. That the Woman's Missionary Society has lost a charter member whose sympathy, prayer, and service have been an inspiration to us always. Her loyalty in supporting both Home and Foreign missions never failed.

3. That we, as friends, will miss her greetings and words of comfort and cheer that radiated her life. Her example will be held in memory as a shining light, leading us to nobler deeds and greater service.

4. That we express to her family our sympathy, for we know her vacant place can never be filled. A devoted mother and grandmother, she was always helpful and sympathetic in the problems of the home. To these we

NOW—You Can See The Holy Land and Europe and The Passion Play

with the best arrangements and leadership—at the most reasonable cost—journeys replete with inspiration, education and invaluable features—"Travel Free From Worry" from beginning to end with people who really KNOW the "Land of the Book"—Write now for illustrated booklet describing Spring and Summer Holy Land Tours—\$645. to \$1435. The Wicker Tours, Dept. A-1, Richmond, Va.

WICKER TOURS

give assurance that her work and words among us will keep their beauty and fragrance until that glorious dawning when we shall meet again.

MRS. C. L. HOPE,
MRS. W. W. WHITHORNE,
MRS. F. W. FILES,
MRS. W. C. BINION,
MRS. H. J. NORRIS.

THE ASIA DR. MOTT FOUND

It is worth while to repeat again the words of Dr. John R. Mott, who came all the way to Portland, Ore., to say them to the Board of Foreign Missions:

"I have never seen the influence of Jesus Christ so penetrating, so widespread, so transforming, as I found it in Asia on this recent trip. I found ten million pairs of eyes looking Christward now as compared with one million a few years ago. I could not say a more stupendous thing here this morning. We have come into the greatest day we have ever known in our faith.

"I see the social conscience of Asia trembling. And where Christ is most widely known, conscience is most nearly on the hair trigger, for with increasing holiness grows the sense of sin."—N. Y. Christian Advocate.

Colegio Roberts, Saltillo, Mexico

Miss Lelia Roberts, writing from Roberts College, says that this educational plant now stands among the foremost in Mexican mission fields. Its alumni now number more than 12,000 and can be found in nearly all of the twenty-seven States which comprise the republic of Mexico. Graduates from the Normal and Bible departments of the college are now working in nine States and in Texas.

QUARTERLY CONFERENCES LOUISIANA CONFERENCE

Ruston Dist.—Second Round

Bienville, at Bear Creek, Mar. 30, 4 p.m.
Jonesboro, Mar. 30, 7:30 p.m.
Haynesville, at Colquitt, Saturday, Apr. 5, 11 a.m.; preaching at Haynesville, Apr. 6, a.m.
Bernice, at Oil Field, Apr. 6, p.m.
Farmerville, Apr. 13, 11 a.m.
Marion, at Downsville, Apr. 13, 3 p.m.; preaching, 7:30 p.m.
Choudrant, at Beulah, Apr. 20, 11 a.m.; Q. C., 2 p.m.
Calhoun, at Claiborne, 7:30 p.m., Apr. 20.
Dubach, at Arizona, Apr. 27, 11 a.m., 3 p.m.
Simsboro, at Antioch, Apr. 27, p.m.
Athens, at Bethel, May 4, 11 a.m.; Q. C., 3 p.m.
Homer, May 4, p.m.
Gibbsland, at Oak Grove, May 11, 11 a.m.; Q. C., 2 p.m.
Arcadia, May 11, 4:30 p.m.; preaching, 7:30 p.m.

R. M. BROWN, P. E.

New Orleans Dist.—Second Round

Carrollton Ave., Mar. 23, a.m.; Apr. 2, p.m.
Houma and French Mission, at Houma, Mar. 30.
Algiers, Apr. 6, a.m.; Mar. 19, p.m.
Morgan City, Apr. 13, a.m.
Patterson, at Patterson, Apr. 13, p.m.
Delta Ct. and City Mission, at Port Eads, Apr. 15.
First Church, Apr. 27, a.m.; Mar. 12, p.m.
McDonoughville, May 4, a.m.; May 5, p.m.
Felicity, May 6, p.m.; May 7, p.m.
St. Martinville, at Lydia, May 11.
Rayne Memorial, May 18, a.m.; May 6, p.m.
St. Mark's, May 18, p.m.
Franklin, May 25.
The District Conference will convene in Epworth Church at 2 o'clock on the afternoon of Tuesday, April 29.
W. L. DOSS, JR., P. E.

Shreveport Dist.—Second Round

Preaching Dates

Vivian, Mar. 30, a.m.
First Church, Shreveport, Mar. 30, p.m.
Mansfield, Apr. 6, a.m.
Mangum Memorial, Apr. 6, p.m.
Mitchell et., at Converse, Apr. 13, a.m.
Grand Cane et., at G. C., Apr. 13, p.m.
Logansport et., at Longstreet, Apr. 20, a.m.
Park Avenue, Apr. 20, p.m.
Greenwood and Bethany, at B., Apr. 27, a.m.
Noel Memorial, Apr. 27, p.m.

Quarterly Conference Dates

Vivian, Mar. 30, 2 p.m.
Mansfield, Apr. 6, 2 p.m.
Mitchell, at Converse, Apr. 13, 2 p.m.
First Church, Shreveport, Apr. 14, 7:30 p.m.
Noel Memorial, Apr. 15, 7:30 p.m.
Grand Cane, at G. C., Apr. 16, 7:30 p.m.
Bossier City, Apr. 18, 7:30 p.m.
Logansport, at Longstreet, Apr. 20, 2 p.m.
Greenwood and Bethany, at B., April 27, 2 p.m.
Cedar Grove, Apr. 28, 7:30 p.m.
Mangum Memorial, Apr. 29, 7:30 p.m.
Oil City, Apr. 30, 7:30 p.m.
Mooringsport, May 1, 7:30 p.m.
Park Avenue, May 2, 7:30 p.m.
District Conference, at Centenary College, Thursday, April 17, beginning promptly at 9 o'clock a.m., and lasting one day only. Representatives of all Conference-wide interests are cordially invited to be present.

H. T. CARLEY, P. E.

Cuticura
Soap
and Talcum
Pure and Fragrant
Soothing
and Comforting
Sold Everywhere. Soap 25c. Talcum 25c.

W.F. GRAY'S
GENUINE
OINTMENT
PRICE 25c
NASHVILLE, TENN.
Bills and carbuncles yield readily to
Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

NOTICE

(The following notice reached us too late to publish prior to the meeting, but we carry it this week for its value as news.—Ed.)

The Eighteenth Annual Meeting of the Woman's Missionary Society, North Mississippi Conference, will convene in Greenwood, March 25 to 28.

The first business session will be held at 2:30 p.m.

An executive session will be held in the morning at 10:30.

Interesting programs will be presented each evening, featuring inspirational addresses by returned missionaries, Council officers and others.

The entertainment committee is requesting that names and numbers of delegates be sent to Mrs. W. L. Craig, West River Front, Greenwood, as soon as possible.

MRS. ERNEST MOORE,

President.

MRS. G. C. JONES,

Secretary.

ZONE NUMBER 2, ALEXANDRIA DISTRICT

Zone number 2 of the Alexandria District of the Woman's Missionary Society, held its first quarterly meeting in the Boyce Methodist Church, Thursday, February 27. In the absence of Mrs. W. D. Bozone, zone leader, Mrs. O. E. Grant, district secretary, presided. A very interesting and instructive program was given, as follows:

Hymn, "Near the Cross;" Welcome, Mrs. R. C. Kirkpatrick, Boyce; Response, Mrs. Emma Jarrell, Montgomery; Devotional, Mrs. M. B. Queen, Boyce.

Business session. Sunday School Work, Mrs. W. W. Holmes, Alexandria.

Afternoon session. Hymn, "Sweet Hour of Prayer."

Roll call.

Group meetings of departments.

General assembly. Devotional, Mrs. Chambers, Alexandria; Prayer, Dr. Lutz; Talks, "Why Social Service Is Important," Mrs. Boddie; "Mission and Bible Study," Mrs. W. W. Holmes;

Do Not Experiment!



A. C. Henley
I do not take Dr. Pierce's medicines as an experiment for I know exactly what to expect. I am glad to recommend these very reliable remedies."—A. C. Henley, 508—12th St. Druggists.
Dr. Pierce's Golden Medical Discovery rouses organs into healthy action and builds up needed strength.
Write Dr. Pierce's Clinic, Buffalo, N. Y., if you desire free medical advice.

Anniston, Ala. —
"For a number of years I have taken, off and on, Dr. Pierce's Golden Medical Discovery, the 'Pleasant Pellets,' and also the 'Cough Syrup.' Each of these remedies has always given me perfect satisfaction. I know exactly what to expect. I am glad to recommend these very reliable remedies."—A. C. Henley, 508—12th St. Druggists.
Dr. Pierce's Golden Medical Discovery rouses organs into healthy action and builds up needed strength.
Write Dr. Pierce's Clinic, Buffalo, N. Y., if you desire free medical advice.

"Young People," Mrs. Powers; "How to be a Good Officer," Mrs. J. I. McCain and Mrs. T. L. Owen.

Discussion of the year's objectives by Mrs. O. E. Grant, district secretary.

Meditation and sentence prayers.

Benediction.

The resignations of Mrs. W. D. Bozone as zone leader, and Mrs. C. D. Atkinson as zone secretary having been accepted, Mrs. E. L. Griffin was elected zone leader and Mrs. M. B. Queen, zone secretary.

A rising vote of thanks was given Mrs. Bozone and Mrs. Atkinson in recognition of their faithfulness and prayer was offered by Mrs. Boddie for Mrs. Bozone in her sorrow.

At roll call the following reported: Montgomery, 10 members; Colfax, 6; Boyce, 14, 6 visitors; Alexandria Gleaners, 5; Alexandria, Adults, 12; Pineville, 16, 3 visitors; zone visitor, Dr. Lutz. Total 73.

The free-will offering for the fund to support a rural worker amounted to seven dollars and twenty-eight cents.

A "Standard of Excellence Contest" was outlined, to be participated in by each auxiliary, which will no doubt create great interest in the zone meetings.

A sumptuous luncheon was served during the noon hour at the home of Rev. and Mrs. L. C. Wilson, with the Boyce auxiliary as hostess.

Colfax asked that the next zone meeting be held with them on the regular set date—third Thursday in the second month of the quarter.

MRS. MARVIN B. QUEEN,

Zone Secretary.

ZONE MEETING AT WINONA

The first zone meeting of the year 1930 was held in the Moore Memorial Methodist Church at Winona on Mar. 11.

Three societies were represented, Winona, Kilmichael and Vaiden.

The meeting was called to order by zone chairman, Mrs. John Perkins, of Kilmichael. She read as the Scripture lesson part of the 16th chapter of Luke, after which prayer was offered by Mrs. Dell Small, of Winona.

Song No. 653 was sung, followed by reading the minutes of the Kilmichael meeting.

Paper on "The Duties of President and Vice President of the Woman's Missionary Society," by Mrs. S. K. Hoge, Vaiden, was read.

Special song, "Beautiful Garden of Prayer," by Miss Jone Oldom, of Winona.

"What can the Assistant Treasurer and Superintendent of Local Work do to make their society a wide-awake, growing society," told by Mrs. B. S. Kent, of Kilmichael.

Paper on "Duties of the Superintendent of Study," by Mrs. Vience Gee, of Vaiden.

Report from Winona Juniors, by Miss Mary Joyce Bryan.

Special song by Misses Applowhite, Crook and Dismuke, of Kilmichael.

Paper on "The Responsibility Rest-

ing Upon the Superintendent of Junior Society," by Miss Tryphena Rodges, of Kilmichael.

"The Duties of the Superintendent of Young People," given by Mrs. Melville Johnson, of Winona.

After singing hymn No. 650, Brother Rogers of Kilmichael dismissed the meeting with prayer.

MRS. J. C. BENNETT,

Zone Secretary.

ZONE MEETING AT DONALDSONVILLE

Dear Co-Worker: The zone meeting held at Donaldsonville on Feb. 12 was quite a success. Mrs. A. M. Wynne, zone leader, presided. Mrs. Ingram Law, from Bâss, conducted the devotional. There were 90 present, 20 of whom were from Baton Rouge.

The First Church presented "A Model Business Meeting."

Mrs. Carre, conference officer, gave an address in the afternoon. Mrs. S. P. Woolfolk read a paper on "Louisiana Institutions," and Mrs. Hooker Williams one on "Mission Study." The ladies of Donaldsonville proved themselves to be most admirable hostesses and served a very palatable luncheon.

All went away with the feeling that it would be pleasant to return.

MARTHA H. ESKRIDGE,

Supt. Publicity, W. M. S.,
Baton Rouge First Church.

ZONE MEETING AT SHAW, MISS.

The first meeting of 1930 of the Cleveland, Pace, Boyle and Shaw zone of the Woman's Missionary Society was held in the Methodist Church at Shaw, Mrs. J. A. Ely, zone leader, presiding. The meeting opened with selections of music, followed by devotional exercises led by Rev. H. R. McKee, our pastor at Boyle and Pace. The scripture he emphasized was "Study to show thyself approved unto God, a workman that needeth not to

IF YOU HAD A NECK
AS LONG AS THIS
FELLOW AND HAD

SORE THROAT
ALL THE WAY DOWN
TONSILINE
SHOULD QUICKLY RELIEVE IT
35c and 80c. Hospital Size \$1.00
ALL DRUGGISTS

be ashamed." A roll call of the societies was called. Fifteen were present from Cleveland, twelve from Boyle, ten from Pace and twenty-five from Shaw. A report was given by a representative from each society which was highly gratifying, showing that all departments of the work are going forward in accordance with the plans and program of the Council.

The round table discussion of the junior department was led by Mrs. Stoddard, of Cleveland. At the close of her talk she read a most impressive story of "The Mothers' Apron Strings."

Mrs. Curd read a very instructive message on the needs and possibilities of the young peoples' department.

Mrs. Millard ably presented the work of the Social Service department. The only item of business was the decision to have a zone reporter who will report the meetings to the church and secular papers. Mrs. A. M. Liddell was unanimously chosen for this office. The next meeting will be held at Boyle with the Cleveland Society leading in the devotions. A very interesting feature of the meeting was the introduction of a china doll, nicely dressed, which has been in a Methodist family here for fifty-nine years. This doll was recently given to the daughter of Mrs. A. Simpson and is

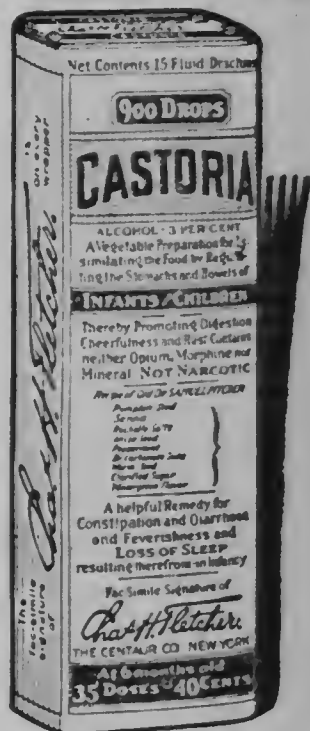
(Continued on Page 15)

Restless Children

Children will fret, often for no apparent reason. But there's always one sure way to comfort a restless, fretful child. Castoria! Harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than some powerful medicine that is meant for the stronger systems of adults.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is any need. In cases of colic, diarrhea, or similar disturbance, it is invaluable. But it has everyday uses all mothers should

understand. A coated tongue calls for a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed to set everything to rights. Genuine Castoria has Chas. H. Fletcher's signature on the wrapper. Doctors prescribe it.



Sunday School

LOUISIANA CONFERENCE

Rev. R. M. Brown, presiding elder of the Ruston District, writes: "The Ruston District Conference will convene at Glsland, April 3 and 4. The Sunday school will have April 3, 11:15 a. m. to 12:00 m."

Rev. B. C. Taylor, Conference Superintendent of Adolescent Work, writes: "Enclosed you will find a tentative program which will indicate the direction we are traveling. Some of these things will have to be changed, and I will ask you not to publish the list just yet; however, some of it is final. Dr. R. E. Goodrich writes me he will be able to give the address."

Rev. J. H. Bowdon of Ponchatoula writes: "Mr. E. W. Vineyard, my superintendent, asked me to write you for a New Program of Work, Type C. We have a great Sunday-school here; had 195 present this morning. We have as our goal for Easter Sunday morning 250, the number on our church roll. I think we will reach it."

WHEN THE TIME COMES, REMEMBER WINNSBORO GRANITE

Wouldn't it be a comforting thought to know that a century from now or two centuries from now, the final resting places of those who are near and dear to you will be marked by memorials erected through your thoughtfulness and loving care?

When the time comes to purchase a monument to perpetuate precious memories, be sure to specify in your contract "Winnsboro Granite." The difference between genuine Winnsboro Granite and an inferior stone will be clearly apparent in a few years.

Winnsboro Granite stands out above all other monumental materials as the leader in quality. It is remarkably beautiful, even and straight in grain and uniform in mix of crystals. It is more durable than other granites because it contains less deleterious ingredients, such as lime, iron and water. Mechanical tests prove its superior strength. Winnsboro Granite monuments erected over half a century ago, are as good as when first erected. The sharp contrast between polished and hammered surfaces insures clear legibility of all inscriptions cut thereon.

You may be sure of obtaining genuine Winnsboro Granite if you insist on receiving from your dealer a quarry certificate signed by the management of Winnsboro Granite Corporation, sole quarries of Winnsboro Granite, and you may also test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size or if there is any wave in the grain (wide variation in the crystalline mixture) some mistake has been made and the monument is not genuine Winnsboro Granite. Only perfect stone, carefully inspected and triple tested is shipped as Winnsboro Granite.

The water test made three times at the plant before shipment assures that only first grade stone is shipped on orders for Winnsboro Granite; and such stone is certified as Winnsboro Granite. Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test. Winnsboro Granite is selected flawless, remarkably even and straight in grain.

For booklet and descriptive literature address Winnsboro Granite Corporation, Rion, S. C.

We are planning to give recognition at the State-Wide Conference to Sunday schools with an unusual attendance record made on Easter; the schools which reach an attendance equal to their enrollment will get honorable mention, and the schools with an attendance up to church membership will be placed on the Honor Roll. Looks like Ponchatoula will be one of the first to reach this goal.

Interest in the elementary work of our Conference, with Mrs. W. W. Holmes as Conference superintendent, continues to grow. The district secretary of elementary work in the Lake Charles District, Mrs. O. C. Stanton, writes: "I expect to attend the sub-district meeting at Vinton on Sunday, March 30, and no doubt will be able to complete my list for the central sub-district at that time." Mrs. Porter Young, another elementary worker in the Lake Charles District, is planning her program for the sub-district meeting at Leesville, Sunday, March 30.

Miss Barnett Spratt of Nashville will be one of the General Board representatives at our State-Wide Sunday School Conference, and will lead the Conference to face up with the problem of week-day vacation schools. Many of our vacation schools in Louisiana will profit by her visit.

Sunday, March 16, we visited Homer, Louisiana. En route we stopped in Minden long enough to call to see Dr. and Mrs. R. H. Wynn. We found Dr. Wynn convalescing very rapidly from his recent operation for appendicitis.

We reached Homer in time to visit the Sunday school. The pastor, Rev. W. C. Childress, insisted that I give the 11 o'clock congregation a message on Religious Education.

In the afternoon we had our sub-district institute and planned for their fourth annual Standard Training School for June 1-6. The sub-district conference, with Mr. E. W. Gill as chairman; Mrs. T. B. Middleton, elementary superintendent, and Rev. W. C. Childress, adolescent superintendent, will meet again April 20, at 3:00 p. m. The presence of two members of the Conference staff, Mrs. W. W. Holmes and Mr. McLellan, added much to the success of the Sunday afternoon meeting. The attendance of the leaders from Haynesville and Athens was good.

The Homer people are noted for their Christian hospitality. During our visit we shared this hospitality in the beautiful home of Mr. and Mrs. E. W. Gill.

Rev. R. S. Walton of Sulphur writes: "Our Sunday school sub-district conference will be held at Vinton on the 5th Sunday in March. I am therefore writing to invite you to be with us on that occasion and to preach to the Vinton congregation at 11 o'clock, and would also be glad to have you preach at Sulphur on the 5th Sunday night."

MISSISSIPPI CONFERENCE

April 29 and 30 are the two days set apart for the Conference-Wide Sunday School Conference. The date of the conference was changed so that we would not conflict with the Woman's Missionary Conference which will be

held this month. We trust that the change of date will add to the attendance rather than detract from it. We are expecting the presiding elders, pastors, Sunday school officers and teachers and many who are students in the Sunday schools to come and meet with us for these two days. April 29, at 9:30 a. m., the Conference Council will be in session. We are hoping for a full meeting. This is composed of the employed staff, the presiding elders, the members of the Conference Sunday School Board and invited persons.

At 2 p. m., April 29, there will be sectional meetings of the elementary, adolescent, adult and administrative groups. We trust these sectional meetings will be well attended. At the night hour we will have an address by Miss Mary Skinner. This meeting will be for every one. Other features will be added.

At 9 a. m., April 30th, the groups will meet again and at 11 we will come together for an address by Mr. O. W. Moerner. At 2 p. m. all will meet in the main auditorium of the East End Methodist Church. At 2:30, Mr. O. S. Gates will address us. There will be reports from every section and the business of the conference will be attended to. At the night hour Mr. M. L. Rippey will be the speaker. We are anxious that this Conference-Wide meeting will be the best meeting of this sort we have had.

Ninety-eight credits were issued at the Meridian Standard Training School. There will be four office credits. We had a good attendance and it looked for a while that we would have 110 credits, but for various reasons several were forced to drop out. The spirit of the school was fine and it looked at the close of the school like we would be having another school along in the fall at Meridian.

Schools have been arranged for Philadelphia and Laurel. We trust that nothing will happen to keep these schools from being helpful.

Mission offerings are coming in slow. We need more prayers and more programs held that the spirit of giving will be upon the people to sustain our



It'll Pay You to Shop in HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a. m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS MAIn 1000

Only one oil is good
enough for household
equipment, says chemist

Chemists, mechanics and lubrication experts say only one kind of oil is good enough for your expensive mechanical devices—the best. To get best results from your sewing machine, vacuum cleaner, lawn mower, washer, electric fan, refrigerator and other household appliances, you should use an oil that not only lubricates, but also cleans and protects.

3-in-One Oil is different from all others, because it is a scientific blend of animal, mineral and vegetable oils. It gives you the best properties of each. It dissolves and works out dirt, protects against rust and wear and gives the most efficient lubrication, thus eliminating unnecessary repairs and replacements.

Naturally such oil costs more to make, but it really costs less to use. Play safe; insist on 3-in-One Oil. At good stores everywhere, 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

work. Write for materials for the fourth Sunday Programs. If you are not getting the Workers' Council subscribe today and read and use it.

Pray for the work and workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

We all know there is but one problem in the Church and that is a prayer problem. If we can lead a few of our people into the prayer life we can get them to do the other necessary things. Why is it almost impossible to get a half-dozen people to take hold of the program for Sunday School Day?

Those who are willing and capable are tied up with home duties, caring for the children. Those who are free from home cares are tied up with bridge and other special affairs and do not have time to do anything that calls for study and prayer. A few saintly people (mostly women) attend the prayer meeting and are really religious; the young, educated women (usually childless) are absorbed in the foolish things of the world and they can not afford to break an engagement to play bridge; this is a matter of life and death. If we ever break up this worldliness we must concentrate on the prayer problem. How are you going to do this? I believe when the preacher prays until his own soul is on fire he will be able to move others to do likewise. It is almost impossible to get anyone to give missionary instruction in the Sunday school, once a month. Back of this indifference is prayerlessness. The backslider is out of touch with God. The worldly-minded are prayerless. Let us stay before the throne of grace until the Spirit comes in convicting power upon our prayerless people. Sunday School Day and Missionary Day are only two items; everything else is neglected in the same way. Let us pray until the windows of heaven are opened and our people are set free. The world, the flesh, the devil are working

THE LAXATIVE WITH HIGHEST ENDORSEMENT

When you get out of bed feeling headachy, sluggish, weak, half-sick, here's a simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoonfuls is the usual adult dose. Taken in lemonade, Phillips Milk of Magnesia acts like nitrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an anti-acid to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

Full directions for all its uses come with every bottle. All drug stores have the generous 25c and 50c sizes.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

Church and Sunday School Furniture

Read For Special Catalogue
The Southern Desk Company
Hickory, N. C.

BOHNE & WILSON, BOOKSELLERS AND
Stationers, 1228 Broadway St., New
Orleans, La. Baseball Goods, Re-
frigerators, Articles, Fishing Tackle, For-
eign School Books

against every enterprise of the Church: God the Father, God the Son, and God the Holy Spirit are working with us; we are to decide which shall win. It is said that Kagawa, the foremost Christian of Japan, prays from 3 to 4 every morning before interruptions come in to hinder, then prays as he breathes all day long. I have no right to lament over conditions all about us until I do as well as this Japanese Christian. More prayer back of our teaching, more prayer back of our training schools, more prayer back of all our problems will change things. If any man believes this let him put God to the test.

Sunday School Day programs have been mailed to a number of men without their request, because we know they mean to do their duty. After this week it will be difficult for me to fill orders as I shall be in training schools for several weeks. Order from Brother Mohler at Grenada, as he can fill orders at any time. A blue envelope has been enclosed with programs to be used in making report on the observance of the day. Sunday School Day money and missionary money are handled by Bro. Mohler. No school needs more than ten copies of the program as the songs can be found in the Hymnal and in Cokesbury Hymnal, except the first and the fifth hymns. The school that will accomplish most good is the school that uses the program as it is written, songs, readings, and exhibit. Do not be afraid of doing too much advertising; most of you do too little in giving publicity to our work. Let the people know that you are doing something and they will respond to your requests.

Let the praying people of the Greenwood District devote ten minutes a day in earnest prayer for the Spirit to come upon us in our District Extension Training School. It will be worth much to me if you can take time to let me know you are taking part in this, the most important thing any of us can do, namely, to pray for the full presence of the Holy Spirit to be upon us in our work of teaching.

LETTER FROM DR. BOB JONES

Dear Friends: The following statement was made recently by Dr. A. H. Perpetuo: "I have been connected in past years with five or six educational institutions which are considered Christian. In my opinion, Bob Jones College is the equal of any of them educationally, and excels all of them in its devotion to the work of God and in its Christian spirit. It is the place where I want my children. I feel that they are safe spiritually here."

The following quotation is from a letter from Dr. W. L. Carroll, pastor of the First Presbyterian Church, Marshall, Texas, who spoke recently at the Bible Conference at our college: "I broadcast everywhere about the Bob Jones College. There is nothing like it on all the face of the earth! A thing wonderful to behold! That visit down there was like 'Days of heaven on earth.'"

If you would like to send your son or daughter to a college which stands for the old-time religion and is thorough in its educational training, then

write to the Bob Jones College, Lynn Haven, Florida, and we shall be glad to furnish you an application blank.

Your son or daughter will not only be safe in our college, but he or she will have as good educational advantages as you can find in the world.

With best wishes, I am,

Sincerely yours,

BOB JONES.

Adv.

CONCERNING PROHIBITION

From the W. C. T. U.

"The liquor cranks are excited because the anti-booze agitation threatens 'properties valued in the aggregate at perhaps \$2,000,000,000.' It may comfort them to reflect that this 'perhaps' total of theirs is almost exactly one-ninety-fourth of the estimated wealth of the United States, but it causes an altogether disproportionate part of the total crime, disease, suffering, and waste with which our country is afflicted. The rest of us pay mighty heavy taxes in all these ways to keep up their 'value.' Booze wealth is the most selfish and wooden-headed form of property known to our civilization, and it ought to be possible to scale its fraction down (and out) with perfect safety and great gain. Why should a minor interest be a major nuisance?"

—Collier's, July 3, 1915.

The paragraph quoted is from Collier's Weekly for 1915. That was a bad year for liquor; states were going dry; booze was on the run. One of the loudest in their outcry against liquor was Collier's Weekly. That magazine wanted prohibition as badly as the churches or the Woman's Christian Temperance Union, and the editors at that time knew perfectly well that temperance, high license, low license, State sale and State prohibition had been tried and that the only way to deal with booze in this country is to make it an outlaw.

We often wonder what considerations or what changes lay behind the sudden switch of Collier's, which today is classed among the magazines which are working to restore the legality of the liquor traffic.

Mr. Joy E. Morgan, editor of the Journal of the National Education Association, writing recently on the industrial and educational development of the United States, said that the two most potent factors in that phenomenal development are: "First, the high level of individual resourcefulness created in our schools which now enroll approximately 25,000,000 on the primary level; 5,000,000 on the secondary level; and more than a million in colleges."

"Second, the economic and moral effect of prohibition, which—in spite of heavily subsidized opposition, newspaper antagonism, and the centres of defiant attitude which survive in certain larger cities—has made remarkable progress, considering the magnitude of the problem and the relatively short time that prohibition has been in force."

He might have added that it would have been impossible to have the huge attendance in our schools but for the economic benefits of prohibition.

THE JUNALUSKA SCHOOL OF RELIGION

(A six-week's school of Religion)

LAKE JUNALUSKA, NORTH CAROLINA

"In the Land of the Sky"

Established and conducted by Duke University and the General Sunday School Board, the Board of Missions co-operating.

Courses in Bible, Religious Education, Christian Doctrine, Missions, Psychology of Religion, and Sermon Construction.
Faculty: Elbert Russell, Frank S. Hickman, Gilbert Rowe, and Harvie Branscomb of the Duke School of Religion; W. C. Bower, of the University of Chicago; Samuel O. Inman of the Commission on Co-operation in Latin America; and S. M. Duvall of Scarritt College. Credit on degrees in the School of Religion of Duke University.

Beautiful and inspiring surroundings. Fees nominal; expenses reasonable.

Date—July 21-August 30. Six weeks running simultaneously with the Leadership Schools of the General Sunday School Board.

For further information and printed announcement of the School, address: Dr. Paul N. Garber, Registrar School of Religion, Duke University, Durham, North Carolina, or Rev. John Q. Schisler, Director of Training Work, General Sunday School Board, 810 Broadway, Nashville, Tennessee.

Phone, MAin 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

QUARTERLY CONFERENCES

Minden Dist.—Second Round

Selma, Mar. 30, a.m.; Q. C., 2 p.m.

Standard, at Olla, Mar. 30, p.m.

Winnfield, Apr. 6, a.m.; Q. C., 2 p.m.

Roehelle, Apr. 6, p.m.

Sibley, at Brushwood, Apr. 13, a.m.;

Q. C., 2 p.m.

District Conference at Coushatta, Apr.

15 and 16.

Jena, at Jena, Apr. 20, a.m.; Q. C., 2

p.m.

Trout and Goodpine, at G., Apr. 20,

p.m.

Campti, at Davls Springs, Apr. 27,

a.m.; Q. C., 2 p.m.

Coushatta, Apr. 27, p.m.

Ringgold, at Heflin, May 4, a.m.; Q. C.,

2 p.m.

Cotton Valley, May 4, p.m.

Hall Summit, at H. S., May 11, a.m.;

Q. C., 2 p.m.

Plain Dealing, at Alden Bridge, June 1,

a.m.; Q. C., 2 p.m.

The District Conference will be held

at Coushatta, April 15 and 16. At

10:30, April 15, there will be preaching

and the sacrament of the Lord's Sup-

per. Let all be there for the first ser-

vice. Come praying and expecting the

Lord's blessing upon us.

W. R. HARVELL, P. E.

If you will mention this paper in buying baby chicks from Norman Hatcheries, Knoxville, Tenn., advertised in this issue, they will ship ten per cent more chicks than you pay for, these extra chicks being free of charge.—Adv.

EXHIBITION AND SPECIMEN DAHLIAS

Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

Diabetes

—now relieved without rigorous dieting and without the use of the dread hypodermic needle! Insulol, an amazing new German preparation, developed by Dr. Heinrich Klebs of Berlin, contains insulin in tablet form, easy to take as aspirin.

Insulol tablets permit a normal diet, keep the blood-sugar normal and prevent Acidosis, Coma, Gangrene, Malignant Carbuncles, tormenting Itching and other symptoms of diabetes. Their use is a decided step towards permanent relief and prolongation of life. Insulol has never before been offered in this country and is not to be confused with the various diabetes "remedies" on the market.

For full information address the importers direct who have no connection with any other concern doing business in this country. A letter or postcard will bring full particulars FREE postpaid in plain sealed envelope. No obligation. Since you have nothing to lose and much to gain, at least get the facts. Address Official Products, Inc., 678 Eighth Avenue, Dept. C-77, New York City.

Epworth League Department

Editor, North Mississippi Conference, P. O. Box 2, Neshoba, Miss.
Editor, Mississippi Conference, P. O. Box 2, Hattiesburg, Miss.
Editor, Louisiana Conference, P. O. Box 2, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

How Epworth League? If your chapter is not active with its program, I am sure you will find it so. I have had Epworth League men and women with me in the past few weeks have shown how interest and are planning big things for the future. Occasionally I hear of a chapter that has decided to go to sleep rather than put forth some real effort to keep going. But I am glad to admit that I don't hear such news often. I may be that those chapters that never report are of that nature and are too dead to speak for themselves, but I try to think that no news is good news.

I'm wondering how you came out with your Anniversary Day Program? Did you render the pageant, or an interesting program by the Leaguers, or did your pastor preach a real live young people's sermon? I would like

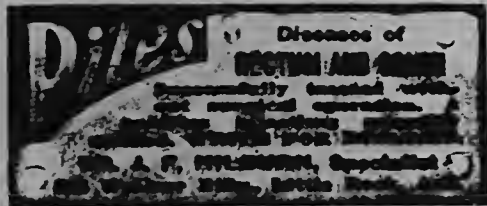


SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe, bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. B3, Monticello, Illinois, for free trial bottle.



for you to write me as to the type of program you had. Do you like the idea of presenting a pageant or would you prefer another type program prepared for the observance? To date, I have received cards from pastors at Gilbert, Lafayette, Tallulah, Sibley, Brushwood, Louisiana Avenue, New Orleans, White's Chapel, Bay Hills, Ponchatoula, Quitman, Oak Ridge, Little Creek, Logansport, Morgan City, Minden, Merryville, Hammond, Monroe, Natchitoches, Carrollton Avenue, N. O. and Rayne, stating that they would observe Anniversary Day in a fitting manner. I hope that other cards will be sent in right away. If you did not get to use March 23rd., you can select another date, but every church in the Conference should observe this important date in some manner as soon as possible. The youth of your church are its greatest asset and will bring the greatest returns. It pays to invest in them with the best that you can give. They are not only the church of to-morrow but they are proving to be largely the church of to-day. Expect great things of them, do great things for them. I believe I would not like to be numbered with the churches that fail to observe Anniversary Day.

Last Friday I took a day off to help gain for myself a brother-in-law. Irma Gay was married to Mr. Clarence B. Taylor of Ruston. For that reason she was not present at the meeting of her Union, of which she is president, at Downesville last Sunday, so Mrs. Floyd James, vice president, presided. The Downesville Leaguers presented a lovely play on "The Slave Girl and the School Girl," which was greatly enjoyed by Leaguers from Ruston, Clay, Quitman, Douglas, and Downesville. Downesville Leaguers certainly proved to be fine hosts and we found a splendid Senior and Hi League there. Sunday night I went to Marlon with the Downesville Leaguers to present the play to the Marion congregation. I had the pleasure of speaking to the congregation before the presentation of the play. A new Hi League has been organized at Marion with Miss Ruby Johnson as counsellor. I enjoyed being in the home of Mr. and Mrs. Boh McGehee while in Downesville. Mrs. McGehee is counsellor of the Hi League at Downesville and Mr. McGehee has very ably assisted the Senior League. He is now teaching a class in "The Choice of a Career."

News comes to me that the League at Choudrant has been organized with Mr. Grady Kelly as president. Mr. Kelly was formerly president of the Hilly League, so these young people are fortunate to have him with them.

Miss Malda McClendon, of West Monroe, one of our active Leaguers, and the daughter of the Sunday school superintendent there, has been sick in bed for two months following a spell

of pneumonia. She is now in the St. Francis Sanatorium. I visited her today and found her much improved.

Miss Maude Pearl McCullen, of Quitman, is in the Ruston Sanatorium, having been operated on for appendicitis last week. I found her getting along just fine, too.

At the reading of this letter, the Bastrop Institute will be in session and we hope to be able to report a real live institute next week. The Ruston Institute was postponed until May 5-9. The week-end institute to be held at Minden on April 4-6 promises to be great. All Epworth Leaguers around Minden interested in attending should write to Mr. Alton Hortman so that entertainment can be secured. Let us help you to help your League be "All for Christ."

Your field secretary,
ELIZABETH LANGFORD.

Soochow University

The report of Soochow University for 1929, made by its president, Dr. Y. C. Yang, gives a total enrollment of nearly 800 students in the College of Arts and Sciences. Of these, 460 are enrolled in the college and 340 in the middle school. For the first time the students in the College have outnumbered those of the middle school. Dr. Yang reports, "We now have a college with a middle school attached thereto, instead of a college attached to a middle school." The enrollment of the college added to the college students in the Law School in Shanghai give a total of 700 students of full college standing, which is more than the number in any other Christian college or university in East China.

Among the gifts to the university during the past year was one for about \$5,300 from the late Mr. Lee Vee Kuh, former student in the Anglo-

Chinese College and Chinese business man; one of \$2,000 from the China Foundation; one of \$4,000 from Mr. Chang Chuan-tung, in memory of his son; and one of \$1,000 from President Chiang Kai-shek, whose son is a student in the university.

The faculty of Soochow numbers eighty-eight teachers and administrators.

HEALTH ALL UPSET

Lady Didn't Sleep Well; Was Weak, Suffering Before She Took Cardui.

Cairo, Ill.—A year and a half ago, when she was in a run-down, weakened condition, Mrs. John A. Medlin, of 2901 Commercial Avenue, this city, took Cardui. Here is what she has to say about it:

"At times I would have had headaches. My legs hurt a great deal. My nerves were all to pieces, and I did not sleep well. I got so I could not sleep a night through."

"I read about Cardui. I began taking this medicine and found it in every way suited to my need."

"I began to feel better very shortly, but I continued taking Cardui as I wanted to feel strong and well. 'Before long I was feeling just fine. I slept well. I had a good appetite. Soon everybody was telling me how well I looked. My color was good and I felt like doing my work without any great effort.'"

"I am glad I took Cardui. I recommend it to others, as my health greatly improved after I had taken it."

If you are run-down, nervous, or suffer every month, take Cardui, a purely vegetable, reconstructive medicine, used by women for over fifty years.

For sale by all druggists.

Get a bottle today.

NC-222



Twelve Years Mayor and Going Strong!

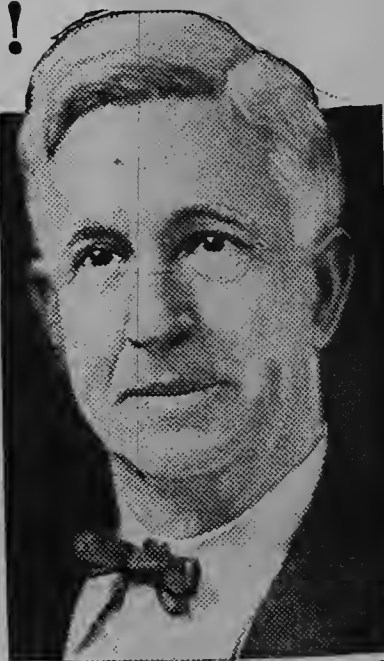
WHEN a man who has been mayor of a big city for twelve years finds out how to live, his words are worth listening to. Ex-Mayor E. N. Kirby of Abilene, Texas, discovered the simple way to health about ten years ago (he is now 64.)

"I am now a new man, and as active as a boy," says Mr. Kirby. "I feel fine all the time and rarely have an ache or a pain, although for twenty-five years I suffered with rheumatism, and sometimes was unable to stand or walk. I would not give up my simple health discovery—no, not for five thousand dollars in gold!" That discovery was Nujol!

That's the wonderful thing about Nujol. Although it is not a medicine and contains absolutely no drugs, its harmless internal lubrication seems to make people feel better and look on the brighter side of life, whether they are old or young.

Of course you can understand why this is so: we all of us have natural poisons in our bodies that make us feel headachy, sick and low in our minds. Nujol, which is as tasteless and colorless as pure water, helps to absorb these and carry them away, easily, regularly as clock work.

Instead of drugging and irritating your body with pills, cathartics, laxatives, and other habit-forming drugs, give your body the internal lubrication which it needs, just as



Hon. E. N. Kirby, for twelve years Mayor of Abilene, Texas, who has discovered secret of success.

much as any other machine. After a few days you will be surprised at the difference in the way you feel. You can get Nujol in a sealed package in any drug store. Nujol may change your whole outlook on life. Get a bottle today and give yourself a chance to be well!

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

to remain a Methodist indefinitely. The visitors in the meeting were Rev. H. R. McKee, of Boyle; Rev. A. Y. Brown, of Marks, and Mrs. R. R. Winter, of Leland.

The meeting closed with a very beautiful consecration service led by Mrs. Ely. All of the officers of the societies occupied front seats. They were reminded of the honor conferred upon them in choosing them as officers and admonishing them to be faithful and abstain from indulgences that are hindering. With bowed heads all reverently engaged in silent prayer. The consecration ceremony was made more impressive as Mrs. Max Wall sang softly, "This is My Task." Mrs. Sadie Ahmoud closed the service with a short prayer.

The ladies of Shaw society served a delicious meat and dessert course with hot coffee. Truly it was good to attend this zone meeting, and all will look for the announcement of the next meeting.

MRS. A. M. LIDDELL.

Reporter.

HOW TO STUDY MISSIONS

Experience has taught us that there is practically no "best method" suitable for all auxiliaries under all circumstances. Some groups find it more profitable to meet for an hour's study every day during one special week; others like meeting once a week for a month or more, according to the length of the book, and there are others who find it more practicable to have the members read the book individually and then have a meeting at which time the book is reviewed by one or more persons.

Regardless of the method used, whatever the plan—

REMEMBER to co-operate and seek the co-operation of every member of your auxiliary.

REMEMBER to boost!

REMEMBER to have a blackboard handy to use for outlines to be copied, for statistics, for references, and for any other use desired.

REMEMBER not to be discouraged if the class is small. It is better to be content with small beginnings than fail to start at all; Hambone says, "Dere's sumpin' wuss than fallin' down on a job and dat's layin' down on hit."

REMEMBER to be reasonable.

REMEMBER NOT to hold your meetings over time. Start on time and close on time.

REMEMBER, if you are the teacher, that much of the interest and value of the work will depend on the amount and quality of outside material intro-

duced in addition to the book.

REMEMBER NOT to follow "the path the calf made" unless it best suits your purpose.

REMEMBER that the object of any mission study is not only to inform but also to arouse interest and inspire to action.—Excerpt from Leaflet.

THOUGHTS WORTH THINKING

"The largest realization of the presence of Christ is in the widest fulfillment of the command of Christ."

"If you would give wings to all your work, and lift it out of the ruts and up to the heights, relate your entire church machinery to the whole mission of Christ to humanity."

"The biggest thing in the world is humanity. The greatest challenge in the world is the spiritual need of mankind. The most powerful lever to put under a life or under a church is Christ's program of world redemption."

"Our interest in missions is a mark of our Christian character. Our knowledge of missions is the measure of our Christian attainment. Our participation in missions is the measure of our Christian efficiency." Missionary Review.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round

In the Heart of Louisiana

Provencal, at Oak Grove, Mar. 16, a.m.

Pineville revival, Mar. 16 to 23.

Elizabeth, Mar. 23, a.m.

Colfax, at Montgomery, Wed., Mar. 26.

Bunkie, Mar. 30, a.m.

Lecompte, at Cheneyville, Mar. 30, p.m.

Melder, at Fellowship, Apr. 6, a.m.

Glenmora, Apr. 6, p.m.

Eunice, at Basile, Apr. 13, a.m.

Opelousas Standard Training School, Apr. 13 to 18.

Pleasant Hill, at Benlah, Apr. 20, a.m.

Monroe, at Alco, Apr. 20, p.m.

State-wide Sunday School Conference at Alexandria, Apr. 22 and 23.

Merville, at —, Apr. 27, a.m.

Marksville, at Bay Hills, Apr. 27, p.m.

District Conference at Pineville, Apr. 29 and 30.

Oberlin, at Hopewell, May 4, a.m.

Oakdale, May 4, p.m.

Alexandria, May 5, Q.C.

Pineville, May 6, Q.C.

Boyce, May 7, Q.C.

Lecompte, at Cheneyville, May 8, Q.C.

Alexandria, May 11.

Holloway, May 11, 2 p.m.

Colfax, May 25, a.m.

Natchitoches, May 25, p.m.

District-wide Training Week, June 1 to 6.

Lottie, at Rosedale, June 8.

District Conference will convene at 9 a.m. on April 29, in the Pineville Methodist Church, and continue through April 30. Let there be a full attendance. Come praying for the outpouring of the Holy Spirit.

—ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Walker, at Friendship, Mar. 30, a.m.

Hammond, Apr. 2, p.m.

Clinton, at C., Apr. 6, a.m.

Baker, at Deerford, Apr. 12, 13, a.m.

Natalbany, at N., Apr. 20, a.m.

Amite, Apr. 20, p.m.

Pine Grove, at P. G., Apr. 27, a.m.

Kentwood, at Tangipahoa, Apr. 27, p.m.

Plaquemine, at Donaldsonville, May 4, a.m.

Zachary, at Z., May 4, p.m.

Denham Springs, at D. S., May 10, 11 a.m.

Gonzales, at Carpenter Chapel, May 11, 3 p.m.

St. Francisville, at New Hope, May 18, a.m.

District Conference, at Franklinton May 22, 23.

Springfield, at Maurepas, May 25, a.m.
L. W. CAIN, P. E.

Lake Charles Dist.—Second Round.

Many and Zwolle, at M., Mar. 30, a.m.

and p.m.

Lafayette, Apr. 6, a.m.

New Iberia, Apr. 6, p.m.

Gueydan and Kaplan, at K., Apr. 13, a.m. and p.m.

Merryville, Apr. 20, a.m.

Arcadia ct., at Iota, Apr. 27, a.m.

Lake Arthur, May 4, a.m. and p.m.

Indian Bayou, May 11, a.m.

Crowley, May 11, p.m.

Rayne, May 18, a.m.

Sulphur and Vinton, at S., May 18, p.m.

Lake Charles, May 25, a.m.

Cameron and Pine Grove, at Cameron, May 26, p.m.

Abbeville, June 1, a.m. and p.m.

Hornbeck ct., at Holly Grove, June 8, a.m. and p.m.

J. W. LEE, P. E.

Monroe Dist.—Second Round

Delhi, Mar. 30, 11 a.m.

Mangham, Mar. 30, 7:30 p.m.

Oak Ridge (Preaching), Apr. 6, 11 a.m.

Gilbert, at Boeuf Prairie, Apr. 6, 2:30 p.m.

Waterproof (Revival), Apr. 6, 7:30 p.m.; Apr. 13, 11 a.m.

Winnsboro, Apr. 20, 11 a.m.

Wisner, at Crowville, Apr. 20, 7:30 p.m.

Oak Ridge, at Little Creek, Apr. 22, 7:30 p.m.

Gordon Avenue, Apr. 23, 7:30 p.m.

Fairbanks, at Girard, Apr. 27, 11 a.m.

Columbia, at Grayson, Apr. 27, 7:30 p.m.

Monroe, First Church, Apr. 30, 7:30 p.m.

Bonita, at Bartholomew, May 4, 11 a.m.

West Monroe, May 4, 7:30 p.m.

Tallulah, May 11, 11 a.m.

Lake Providence, May 11, 7:30 p.m.

Rayville, May 15, 7:30 p.m.

Waterproof, at St. Joseph, May 18, 11 a.m.

Open Date May 18, 7:30 p.m.

Mer Rouge, at Collinston, May 25, 11 a.m.

Bastrop, May 25, 7:30 p.m.

Epps, at Kilbourn, June 1, 11 a.m.

Sterlington, June 1, 7:30 p.m.

The District Conference will be held at Columbia, April 1, 2. The opening sermon will be preached at 10 a.m., Tuesday, April 1, by Rev. A. C. Lawton, pastor of the Oak Ridge and Little Creek charge.

—ELMER C. GUNN, P. E.

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.



Needless Pain!

Some folks take pain for granted.

They let a cold "run its course."

They wait for their headaches to "wear off."

If suffering from neuralgia or from neuritis, they rely on feeling better in the morning.

Meantime, they suffer unnecessary pain. Unnecessary, because there is an antidote. Bayer Aspirin always offers immediate relief from various aches and pains we once had to endure. If pain persists, consult your doctor as to its cause.

Save yourself a lot of pain and discomfort through the many uses of Bayer Aspirin. Protect yourself by buying the genuine. Bayer is safe. Always the same. All drugstores.

BAYER ASPIRIN

Aspirin is the trade mark of Bayer. Manufacture of Monoaceticacidester of Salicylicacid

Keep Little Ones Well and Comfortable and they'll stay happy and healthy

from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all drugists.

WINSLOW'S SYRUP

Write for interesting, free book on Baby's diet

ANGLO-AMERICAN DRUG COMPANY

Dept. N, 211 Fulton Street, New York

VACANCIES IN THE CHAPLAINS' RESERVE OF THE ARMY OF THE UNITED STATES

Anticipating the desire of the War Department to fill vacancies at present existing in the Chaplains' Reserve of the Army of the United States, the General Committee on Army and Navy Chaplains is urging the younger men in the ministry to apply for such service. Opportunity is offered for fifteen days' active duty, with pay, during the summer months for reserve chaplains desiring and applying for such service. This is usually in connection with training camps and affords reservists interesting contacts with troops and chaplains stationed at the various army posts. It is a fine preparatory school for those who may wish later to join the regular military establishment, whether in peace time or in the event of a national emergency.

At the present time the Chaplains' Reserve numbers in the neighborhood of 1,200 members, which is somewhat below the authorized allowance, and it is planned to fill the existing vacan-

cies with outstanding young clergy-men of the various denominations.

Members of the different religious bodies are invited to apply for these positions, or at least to write to the Chief of Chaplains, War Department, Washington, D. C., or Rev. W. L. Darby, Secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C., for further particulars and for information concerning the advantages to be had from service in the Chaplains' Reserve.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Second Round

Barlow, at Rehobeth, Mar. 29, 30, 11 a.m.
Crystal Springs, Mar. 30, 3:30 p.m. and 7:30 p.m.
Gallman, at Mt. Pleasant, Apr. 5, 6, 11 a.m.
Georgetown, at Providence, Apr. 6, 3 p.m. and 7 p.m.
Summit, at Topisaw, Apr. 13, 11 a.m. and 2 p.m.
Magnolia, Apr. 13, 7:30 p.m.; Apr. 28, Bayou Pierre, at Matthews' Chapel, Apr. 20, 11 a.m. and 1:30 p.m.
Centenary, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.
District Conference at Monticello, Apr. 24, 25.
Monticello and Pleasant Grove, at M., Apr. 25, 1 p.m.
Foxworth, at Hopewell, Apr. 27, 11 a.m. and 2 p.m.
Tylertown, Apr. 27, 7:30 p.m.; Apr. 28, 10 a.m.
Osyka, at Holmesville, May 4, 11 a.m. and 1:30 p.m.
J. L. DECELL, P. E.

Hattiesburg Dist.—Second Round

Ellisville, at Moselle, Mar. 30, 11 a.m., 2 p.m.
Purvis, at P., Mar. 30, 7:30 p.m.
Petal, Apr. 2, 7:30 p.m.
Eucutta, at New Hope, Apr. 6, 11 a.m., 2 p.m.
Prentiss, at Carson, Apr. 13, 11 a.m., 2 p.m.
Hattiesburg, Court St., Apr. 15, 7:30 p.m.
Hattiesburg, Broad St., Apr. 16, 7:30 p.m.
Collins, at Eminence, Apr. 20, 11 a.m., 2 p.m.
Mt. Olive, Apr. 20, 7:30 p.m.
Hattiesburg, Main St., Apr. 21, 7:30 p.m.
Silver Creek, at Bethel, Apr. 23, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Apr. 27, 11 a.m., 2 p.m.
Hattiesburg ct., at —.
Heidelberg, at Vossburg, Apr. 30, 11 a.m., 2 p.m.
Sumrall, Apr. 30, 7:30 p.m.
The District Conference will meet at Prentiss, Miss., April 10-11. Let all delegates be elected before April 1, and their names forwarded to Rev. A. J. Davis, Prentiss, Miss., and to me.
W. A. HAYS, P. E.

Meridian Dist.—Second Round

Scooba, at Binnsville, Mar. 29, 30, 11 a.m.
Quitman, Apr. 6, 11 a.m.
Cleveland, Apr. 12, 13, 11 a.m.
District Conference at Enterprise, Apr. 17 and 18.
Daleville, at Soule's Chapel, Apr. 19, 20, 11 a.m.
De Kalb, at New Hope, Apr. 26, 27, 11 a.m.
Porterville, at Union, May 4, 11 a.m.
T. J. O'NEIL, P. E.

Seashore Dist.—Second Round

Escatawpa, at Caswell Springs, Mar. 30, 11 a.m.
Handshore and Nugent, at H., Mar. 30, 7:30 p.m.
Columbia, Apr. 6, 11 a.m.



THE BIBLICAL SEMINARY IN NEW YORK

WILBERT W. WHITE, President

Summer Term, June 18-July 29, 1930

Courses for Pastors, College and Seminary Professors, Directors of Religious Education, Theological Students, Missionaries, and other Christian Leaders and Workers.

Term divided into two periods of three weeks each.

For full information and schedule, address

WALTER E. BACHMAN, Dean

235 E. 49th St.

New York

(Send for full Catalogue of Seminary, Five Departments)

Lumberton, Apr. 6, 7:30 p.m.
Poplarville, Apr. 13, 11 a.m.
Carriere, at —, Apr. 13, 7:30 p.m.
Mentorum, at Cox Chapel, Saturday and Sunday, Apr. 19 and 20, 11 a.m.
Wiggins, at McHenry, Apr. 20, 7:30 p.m.
Biloxi, Apr. 27, 11 a.m.
Wesley Memorial, Apr. 27, 7:30 p.m.
Brooklyn and Bond, at —, May 4, 11 a.m.
Coalville, at —, May 4, 7:30 p.m.
The District Conference will meet at Picayune, April 8 and 9, opening at 9 a.m., Tuesday morning. Let all pastors have delegates elected, and send names to me, and also to W. H. Saunders, at Picayune, by the last of March.

JAMES L. SELLS, P. E.

Jackson Dist.—Second Round

Satartia, at Satartia, Mar. 30, 11 a.m., 2:30 p.m.
Madison and Pocahontas, at Pocahontas, Apr. 6, 11 a.m.; Apr. 9, 10 a.m.
Terry, at Forrest Hill, Apr. 6, 3 p.m., 7 p.m.
Florence, at Monte Rey, Apr. 12, 11 a.m., p.m.
Harrisville, at —, Apr. 13, 11 a.m., 2 p.m.
Fannin, at Goshen, Apr. 19, 11 a.m., p.m.
Camden, at —, Apr. 20, 11 a.m., p.m.
Canton, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.
Vaughan, at Ellison, Apr. 26, 3 p.m.; Apr. 27, 11 a.m.
Clinton, at Ridgeland, Apr. 27, 3 p.m., 7 p.m.
Yazoo Circuit, at —, May 3, 11 a.m., p.m.
Yazoo City, May 4, 11 a.m., 2:30 p.m.
The District Conference will convene in Millsaps Memorial Church, Jackson, Miss., on April 3, at 9 a.m. The pastors are requested to have delegates to this conference elected, and furnish me with their names, at least one week in advance of the opening of the conference.

J. T. LEGGETT, P. E.

Newton Dist.—Second Round

Chunky, at Meehan, Mar. 30, 11 a.m.; 1:30 p.m.
Decatur and Hickory, at H., Mar. 30, 3:30 p.m.; 7:30 p.m.

NATURE'S WAY TO HEALTH

HIGH BLOOD PRESSURE, indigestion and Rheumatism inexpensively overcome without drugs. Send name and address for full particulars. Corum Chemical Co., Dept. 87, Laurel Miss.

Trenton, at Trenton, Apr. 12, 11 a.m., 1:30 p.m.
Raleigh, at Burns, Apr. 12, 3 p.m.; 13, 11 a.m.
Lake, at Conehatta, Apr. 20, 11 a.m.; 1:30 p.m.
Laurel, First Church, Apr. 24, 7:30 p.m.; 27, 11 a.m.
Laurel, Kingston, Apr. 27, 2:30 p.m.
West Laurel, Apr. 27, 7 p.m.
District Conference will meet at Philadelphia, April 15 and 16. The conference will open April 15, 9 a.m.
Will the pastors please elect their delegates to the District Conference by the first of April, and send list to Rev. W. B. Jones, Philadelphia, Miss., and to me at Newton, Miss.
H. A. GATLIN, P. E.

Vicksburg Dist.—Second Round

Nebo, at Cool Springs, Mar. 30, 11 a.m., 2 p.m.
Oak Ridge, at Porter's Chapel, Apr. 6, 11 a.m., 2 p.m.
Rosetta, at Mars Hill, Apr. 13, 11 a.m., 1:30 p.m.
Gloster, at —, Apr. 13, 4 p.m., 7:30 p.m.
Utica, at Cayuga, Apr. 20, 11 a.m., 1:30 p.m.
Hermanville, at Patterson, Apr. 20, 4 p.m., 7:30 p.m.
District Conference, at Rolling Fork, Apr. 22 and 23.
Mayersville, at Valley Park, Apr. 27, 11 a.m., 2 p.m.
Centerville, at Centerville, May 4, 11 a.m., 2 p.m.
Let all pastors hold church conferences and have delegates elected to the District Conference during the months of February and March.
L. E. ALFORD, P. E.

666 Tablets

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.
666 also in Liquid.

French OPERA COFFEE AND CHICORY
AMERICAN COFFEE CO. INC.
NEW ORLEANS

Save 1-2 on Your Dresses

You can save nearly half on your dresses and get the very latest fabrics, colors and patterns.

Mill Prices

By taking advantage of the opportunity to buy mill "over-runs," you can secure the finest fabrics at about half the price you would pay for them in the best department and dry-goods stores. A wide selection; dainty voiles, pleasing wash silks, all silk shantung plain and prints, showy taffetas, rayon flat crepe, satins, tasteful ginghams, serviceable poplins and rich draperies, in a host of attractive colors and patterns. All goods are fresh from the loom—stylish, new and clean. These materials have been freshly made up for our merchant customers, but our looms cannot be set to their exact yardage. For this reason you are offered the choicest fabrics, cut to any length, at astonishingly low prices.

Free Samples

Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at 1-3 to 1-2 less than retail price, postpaid.

NATIONAL WEAVING CO.
LOWELL, N. C.

CHICKS C. O. D.

GET YOUR CHICKS BEFORE YOU PAY
\$1 down places your order. Pay Postman rest. Big daily hatches.

	Per 25	50	100	500
W. Rocks or R. Rocks	\$4.50	\$8.00	\$15	\$70
Wyand. or Orps.	5.00	8.50	16	75
Jersey Giants	6.50	11.00	20	95
Br. or Wh. Leghorns	4.00	7.00	13	60

Helpful and attractive catalogue free.
NORMAN HATCHERIES, Knoxville, Tenn.

How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause! KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves must have to function properly. When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—do not overeat and—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an \$5c bottle of KRUSCHEN SALTS (lasts 4 weeks). If even this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned. Leading druggists' all over the world sell KRUSCHEN SALTS.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3914.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 3, 1930.

CHAS. O. CHALMERS, Manager

NOTES AND COMMENT

While we believe that programs of Pentecost can defeat Pentecost, we welcome the attention that is being directed to Pentecost, and we trust that Christians will learn during the present year to depend upon the Holy Spirit. For they have been depending too much upon their own programs and methods. They have been building, improving and oiling the machinery, but they have failed to kindle a fire in the furnace.

* * *

Mr. Richmond Randle of Memphis, Tenn., a son of the late Rev. Robert Randle of the Louisiana Conference, in a letter to the editor on February 3, wrote: "I hope the pastors will stir up their people to subscribe for the Advocate. The pastors who do not impress the importance of the Conference organ on their members do not know how they stand in their own light. A church member who knows nothing about the Church except what his own congregation is doing usually is a poor stick!"

* * *

The Daily Clarion-Ledger of Jackson, Miss., on March 4, carried a strong editorial, "Prohibition Has Not Failed and Law Will Not Be Repealed." Alcoholic drink was called "the stuff that puts a serpent in a man's mouth to steal away his brains, his morals, his physical strength, his manhood, his decency." We agree with the Clarion-Ledger that "the country is a thousand times better off today than it would have been had saloons continued in operation."

* * *

It appears that the London conference has accomplished but little. Neither diplomacy nor the necessity of cutting down the bills will do much toward bringing lasting peace to the world. So far as organizations are concerned, world peace depends upon the Church of Christ. If the Church exalts Christ and depends upon the Holy Spirit, we may confidently look for the golden era foretold by the prophets. The cessation of war among men depends upon war to the finish against sin and all its hideous brood.

* * *

Every official in our church at Springhill, La., steward, trustee, Sunday school superintendent, president of the Woman's Missionary Society, president of the Epworth League, lay leader, secretary of Church Conference, chairman of Christian Stewardship Committee, and chairman of Missionary Committee, is a member of and attends the Sunday school, and is a subscriber to the New Orleans Christian Advocate. This does not mean that every official is an individual subscriber, but that every home represented by an official or officials takes the Advocate. Rev. G. A. Morgan, the able and popular pastor, writes: "We have a report every Sunday morning as to the number who have read at least one item in the Advocate during the week."

SHALL WE SELL MANSFIELD COLLEGE?

In our issue of March 20, Dr. W. Winans Drake, president of the Board of Education of the Louisiana Conference, wrote of the critical financial condition of Mansfield College, stating that all the members of the Board, with the exception of two who had not been heard from, agree that the sale of the property to the Presbyterians for \$40,000 is the "best way out of our difficulties," and asking that every member of the Louisiana Conference write Dr. Drake by April 10, stating definitely whether or not he will vote in favor of the sale at the Conference.

The Board desires this information as to the attitude of the members of the Conference that (1) the Board may be able to negotiate with the Presbyterians so that they can enter at once into the control of the property and make their arrangements for the coming session, and (2) that a special session of the Conference may be avoided. If the members thus favor the proposition, final favorable action at the regular session of the Conference in the autumn will be assured.

It is stated that the sum to be realized will relieve the Conference of all indebtedness in regard to Mansfield and in addition the Conference will have \$10,000. But the Conference will be deprived of its school for girls in this day when the importance of Christian education is being stressed with renewed emphasis.

Inasmuch as the Board states that no other way has been found out of the difficulty and invites those who do not agree to this sale to come forward within thirty days (by April 10) with some other and better plan or else hereafter forever hold their peace, any of us would be slow, on such short notice, to venture to offer any plan whatsoever.

We can but regret that in the matter of disposing of a college property held by our Church since days prior to the Civil War the Board of Education deems it wise to set before every member of the Louisiana Conference the alternative that he shall "now speak or else hereafter forever hold his peace."

It is indeed unfortunate that the proposal gives us so little time to decide. Would it not be well in this dilemma to "make haste slowly?" We have nothing but the kindest of feelings toward the Presbyterians and we doubt not that through them "the honorable history and high traditions of the college could be preserved." But are we ready to decide in so short a time that the property must be sold to pay a debt of \$30,000 and leave us a balance of \$10,000? We are assured that the Board has given long and careful thought to the matter. Doubtless the Board would be glad if someone could, in due course of time, find some other way out.

The sum of \$40,000 is a very small amount to receive for our valuable hold-

THINGS NOT SEEN ARE ETERNAL

As the time draws near when the Christian world will celebrate the resurrection of Christ from the dead, let us hope that men may pause, at least for a little while, to think upon eternal things and to realize that the unseen things are the eternal things.

We are living in an age that exalts material things—things that are seen. It is the time of increase of riches and increase of things that may be bought. Whether we are increasing the things that are to be achieved and experienced is another question.

The multitude of men who love the things that can be bought may find it hard to realize that they are buying the things that are the least enduring. For nothing that can be seen will endure. Anything that can be seen will change, rust, tarnish, decay, burn to ashes. All the things of life worth while are unseen things.

The thought that wanders through eternity and "beats itself into life and hope against the bars and barriers of time" is an unseen thing. The love that lives beyond the years is unseen. No man has ever seen the mystic force that flashes along the wires winged with flame. Man can only see the shining path of electricity through the vast reaches of space and only the manifestation of its power in a thousand dazzling lights and the whirl of multiplied machines. Likewise man can only see the blessed tokens and manifestations of love. The dear and intimate relationships of human life all depend upon faith—the blessed power to see the unseen, to hear the unheard and to know the unknown. Only by faith can one enter the sacred portals of another's heart and see and know what is written there.

At this time we can think of nothing that would so bless the Church as a movement to give the seen things, yes, the Church Visible, with its buildings, its institutions, its plans, its policies, its campaigns, its drives, their proper though useful and necessary place, that those who profess to do the work of a heavenly kingdom may learn to depend first upon God.

We remember a letter received four years ago from a certain group of men saying that they were convinced that a certain man ought to be made a bishop at the approaching General Conference. Then, at the close of the letter, that was doubtless sent to all delegates to the General Conference, the statement was made that this group of men were praying for the leader-

(Continued on Page 8)

ings at Mansfield. If it should be found necessary to quit, and to sell the property, would it not be well to try to secure a sum nearer the value of the property, even though we should have to miss the opportunity of placing the institution in hands as competent and consecrated as those of the Presbyterians?

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ATHEISM'S ABUNDANT FRUITS

By Bishop W. A. Candler

The eloquent Robert Hall said: "Atheism is a ferocious system that leaves nothing above us to excite awe, nor around us to awaken tenderness."

If that profound observation of the great preacher ever lacked confirmation, current conditions in Russia most assuredly establish and exemplify it now.

The effort of the Soviet government in that unhappy land to propagate atheism has no parallel in all the recorded history of mankind. The edicts which have been issued, and are being enforced, are unprecedented in their madness and ferocity.

Even the fierce deeds and frenzied doubts of the French Revolution are surpassed by the bloody horrors of the Russian Soviets' assaults upon faith and their attacks upon believers. War is being made, not upon one religion alone, but upon all religion. The heavy hand of heartless oppression is laid on all to the end that all forms of faith and worship may be silenced throughout the land, and a beliefless and prayerless nation be made.

In the year 1928 the Soviet Government employed no less than 250,000 godless men, trained as Communist Catechists, to go through Russia and teach atheism to all the people, including the children. A paper known as "The Godless" has been circulated, editions composed of many millions of copies having been printed. Atheistic books have been published and distributed in immense quantities.

Many thousands of anti-religious clubs have been organized, and hundreds of schools have been opened to impart atheistic teachings.

The radio has been called into use for the furtherance of this insane propaganda, through a score of broadcasting stations; and the minister of education has broadcast a series of atheistic lectures for the teachers and pupils of the country.

Churches of every sort are being closed, and religious services in public and private are prohibited. It is the avowed purpose that not one place of worship shall be left by the year 1933.

The sanctity of all homes in Russia is trampled under foot by the prohibiting of parents to speak a word of religious significance in the hearing of a child.

If atheism were a reasonable system, it would seem that this elaborate scheme for its propagation would be sufficient to give it universal acceptance and to assure the extirpation of all religion. But to this huge scheme is being added physical force in the most repulsive ways.

Inquisitorial processes are being employed to detect any slightest evidence of religious faith and conviction, and where such a case is discovered, the penalty visited upon it is death.

It is said by reliable authorities that in the first stages of this conscienceless crusade against religion, nearly two millions of people, priests of the Greek Church, religious teachers, devout doctors, gifted writers, and pious peasants, were killed by the brutal agents of atheism. And in the

month of January, 1930, the reign of terror prevailed with increased cruelty and blood-thirstiness.

This shameful movement of Russian atheism is as foolish as it is wicked; and it will be as futile as it is foolish. Religion can not be extirpated.

It has been said that "mankind is incurably religious." Most certainly it may be declared that there never was and never will be a nation of atheists. The words of Plutarch are true for all lands and for all times: "You may see cities without walls, without laws, without coins, without writing; but a people without a god, without prayer, without religious exercises and sacrifices no man has ever seen."

In the days of the French Revolution, the National Assembly sought to legislate God off his throne by adopting a resolution which declared that there was no God. But the senseless proposition no more affected the existence of God than would a legislative enactment declaring the non-existence of the sun and forbidding men to walk in the light of that glorious orb obscure the light of day. The atheistic act of the French National Assembly only made that body ridiculous, and to his day its absurd resolution is the laughing-stock of all sensible men. In like manner, the Soviets of Russia will be despised round the world in the present and derided in the future. Their senseless attempt to destroy religion will not be successful even within the limits of their backward and benighted nation, to say nothing of the other lands of the earth. Their assault on God is "a piece of impotent impudence and impudent impotence."

But while atheism can never overthrow religion, it is not without results. It can not destroy the faith of all men, or impair the religious beliefs of most men; but it can damage the religion of some men and demoralize their lives. This much it is doing and will continue to do in Russia.

And that result will not fail to harm the social order and political government of Russia. Atheism breeds anarchy as like begets like. Already its fruits are seen in the wretched conditions which prevail in that melancholy land.

The people of other countries will do well to observe what effects are flowing from the enthronement of atheists and the propagation of atheism in the land once ruled by the czars, who in all their days never perpetrated the cruelties nor wrought the evils which are now of every-day occurrence there.

The people of the United States especially should consider the corrupting consequences of atheism in Russia today, and its invariable results in all lands and all times.

The vile leaven is working in our nation. Atheistic books, imported from foreign parts, and many volumes produced by domestic publishers also, are being widely circulated among our people. Bodies have been incorporated to propagate atheism by books, periodicals, and schools. Groups of atheists have sprung up, who are more than aggressive; they have become positively violent and vituperative in their utterances.

Furthermore, the fact that a certain number of preachers and teachers are aiding and abetting the evil propagandists is not to be denied nor ignored. These liberalistic men in pulpits and professors' chairs have a closer affinity with atheism than they have with any religion whatsoever. They love atheists far more than they admire evangelical Christians; and they are more ready to perate the churches than to oppose the spread of atheism.

Not a few men in our colleges and universities are the active allies of atheism and the ardent advocates of revolutionary socialism, which frequently mingles with atheism, agnosticism, and other pestilential isms. Under the specious plea of "academic freedom," they are subverting the foundations of society, attacking organized government, criticizing the Holy Scriptures, and censuring the Christian religion.

Men of patriotism, as well as men of piety, can

not take notice of these facts too soon or too carefully.

These allies of atheism can not destroy all religion, but they can ruin the lives of confiding youths and wreck for a time, at least, our holiest and most indispensable institutions. Already their teachings have had the effect of diminishing attendance upon the churches, impairing the observance of the Sabbath, engendering socialism, promoting the tenets of free-love, and increasing crimes. Meanwhile, business men, absorbed in getting gains, do not see how high-explosives are being placed beneath their best interests and the welfare of their children. It is to be feared that they will continue in this fatal blindness until they are startled by explosives which will bring remediless ruin. They would not have our Government accord recognition of the Soviet rule of Russia; but political recognition would be far less hurtful than the infection of our educational institutions with agnosticism, atheism, and other radical teachings.

Revolutions are more easily promoted in a republic than in a monarchy, and, when they begin to blaze, they are extinguished with far more difficulty. Religion is the only power that is adequate to stabilize them and perpetuate them.

And let it be remembered that atheism is not the foe of one religion only; it is the implacable enemy of all religion. And it is hostile to all forms of good government also.

A NEW FINANCIAL POLICY IMPERATIVE

By H. M. Ratliff

THE PRESENT SITUATION

1. **Numerous Unrelated Appeals.** The present system lacks unity of presentation. As everyone knows, we have many "special days," and "periods of campaign," requiring much time throughout the year. The result is that there is confusion, chaos, discouragement, and even despair in the ranks of the local church. Financial matters seem too many to be of primary importance. The church with a full report is counted successful. Frequently these calls for offerings are handled in such a way as to relegate worship to the background. Instead of giving a vital part of worship, it is so managed to disrupt worship. We, therefore, give this as the first indictment of the present system.

2. **Failure of the Assessment Policy.** This is a tax system. It is external, legalistic, authoritative, and generous, cheerful, voluntary giving is often hindered. Such a policy poorly educates the people as to the merits of the claims. Many churches come to think in terms of a minimum assessment. District stewards think of their task as one of getting their assessments reduced, or held to the level of previous years. The system has created a mind set that functions on the lower levels of benevolence. It fails for lack of adequate motivation. It fails because it does not give primary place to interest and freedom of choice. As such it violates all approved educational methods and procedure. Any such policy is bound to fail.

3. **Revenue Falls Off.** This is clearly seen in the fact that during the past four years the Church has paid on an average of about 65 per cent of the assessments. The West Texas Conference paid for the quadrennium 90.2 per cent. Holston paid \$6.6 per cent. A number of the larger Conferences paid from 35 per cent to 55 per cent of the assessments. Only two smaller Conferences paid 100 per cent the past year, and their average for the quadrennium is not high. The lower the per cent of the assessments paid, the greater has been the demand for "specials."

4. **Loss of Members.** We have practically lost many small churches with their members. This has been, in part due to the assessment policy. These churches have been unable to meet their part of the assessments against the charge. Pastors and officials have, therefore, been inclined to

drop such churches from the circuit. Many such small churches have been dropped from Annual Conference reports, and finally discontinued as preaching stations. These members have been lost to the Church. We affirm that our financial policy has had great influence in producing this disastrous result.

The present system has resulted in the loss of thousands of members in station appointments. Every church has a per cent of members who do not support the church. Many of these have been illegally removed from the register by order of church conference. Many others have not been reported to Annual Conference, though their names are retained on the membership rolls. Why is this done? There is but one reason: if they should be reported it would increase the assessments for the succeeding year! Once they have been dropped there is little hope that they will ever be reclaimed by the Church. They are to be numbered among the "lost sheep" of the House of Methodism, to be preyed upon by the many "isms" in the land.

5. Evangelism Imperiled. The present plan is rapidly destroying the work of evangelism among the poor people. Even some officials discourage the pastor in his efforts to evangelize the poor. To receive them into the Church will but increase the assessments! "You know it costs about three dollars per capita to carry a member." If they can't carry this minimum charge they are not wanted in the membership. What pastor has not heard such sentiment voiced in some church he has served! We seem to have arrived at the time and place where but few who feel unable to support the Church are found in its services. Revivals are appraised a success when they get "substantial members," substantial meaning those financially able. Revivals that bring in many children and poor people are not so successful! It is no wonder we cannot report any considerable increase year by year. We plead for a radical change of the present system. Then, once more Methodism can go forth to regain something of her lost glory as a Church of the masses.

NEW POLICY PROPOSED

1. A Unified Budget. We must have a unified Benevolent Budget. We are the only large Church today which has not already formed such a budget. This budget must be made on the basis of the needs of the various interests involved. It may be constructed on the plan of quotas, to be distributed to the Annual Conferences, districts, and churches.

2. Single Promotional Agency. There should be but one promotional agency responsible for the educational contact with the local church. This agency will correlate and protect the several causes in this Benevolent Budget. It will cultivate the liberality of the Church in behalf of all of the causes concerned.

3. The Voluntary Element. The various units in this process must be given a voice in the quotas finally distributed. This must be a real freedom. The quota finally accepted by any church must in fact come as a pledge. This pledge must be made in the light of all the facts, and made as liberal as possible in each situation. It must take account of all local conditions as well as of the connectional program. This pledge should also receive congregational ratification in church conference, and be followed by an every-member canvass. In this way it becomes personal, educational, and democratic.

4. Results to be Expected. Many churches will accept quotas smaller than previous assessments. Many charges have been paying a small per cent of assessments. Let them set the quota at a point reasonably attainable, and increase it from year to year until they have reached their maximum liberality. Others will fix their quotas at a lower point because of local indebtedness, which has all but shattered the morals of the church. Many others can and will pay more than the sum of their previous assessments.

The Board of Missions has succeeded with the

Mission Special plan. The work of the Woman's Board has been highly successful without any assessments. The splendid missionary work of the Leagues and Sunday schools has been achieved without assessments. All of this is prophetic of the success of such a policy as applied to all of our benevolences. We, therefore, believe that it is imperative that the General Conference inaugurate a New Policy involving the aforesaid principles. We vote for a New Plan.

Yoakum, Texas.

A PRAYER

For the Success of the Meeting of the Naval Conference for World Peace, London

(May be sung to the tune *Beatitudo*, or any common metre.)

Lord, God of Hosts, war's tide now stem;
Come, conquer in thy name,
Show forth thy glorious diadem,
Cause Heav'nly power to flame.

Come nigh unto earth's battlefield,
Plead peace across the sea,
Defend men's lives, thy love the shield,
Spread magnanimity.

O still the sullen, raging sea,
In hearts and minds—and then
As thou had'st power on Galilee,
In mercy enter in.

Touch silently the hearts of men,
Who meet with minds intent;
Close hate's floodgates, bid love come in,
Build lasting covenant.

Let not the world lose joy and song,
Give anxious hearts a plan
Whereby war's horror, grievous wrong,
No more shall trouble man.

O'er Andes, Alps, the highest peak
Send out the message clear,
That governments will now Thee seek,
Thy voice and precepts hear.

May worlds to duty soon awake,
Demand that wars shall cease,
A magna charta quickly make
For everlasting peace.

—Mrs. Alfred Franklin Smith.

ARE CHURCH COLLEGES NEGLECTED?

Recently the writer of these lines was left over between trains in the city of Memphis. In the morning *Commercial Appeal* he discovered an editorial indicating that the Christian churches of the country were seriously neglecting their denominational colleges and that, in consequence, these institutions were suffering. The editorial in this secular paper concluded with the following striking paragraph: "The Christian college dare not suffer much more lest the spirit of religion pass out of all education. Church members should look to her responsibilities afresh and with deep earnestness. The brave colleges holding out in the face of discouragements may be depended upon to keep the faith. What will the church do?"

To find a secular paper thus urging upon the church its responsibility for maintaining its denominational schools was exceptionally encouraging. But immediately a question arose: Is it a fact that Christian churches are so neglecting their colleges that the secular press is impelled to call upon those churches to do their full duty?

With this question in mind, the writer made the further discovery that the Educational Association of the Southern Methodist Church was meeting in Memphis that very day. He determined, therefore, to utilize his hours of waiting by attending that gathering and the result of his experience was to convince him that Southern Methodist leaders were also of the opinion that church colleges are being neglected. Four striking convictions were vigorously expressed at that gathering of about 150 educational leaders in Southern Methodism. They might be briefly summarized as follows.

1. The church college has a right to expect the hearty backing of the whole church in its important task of preparing religious leaders. This view was expressed frequently, but never more ardently than by Bishop John M. Moore, who delivered a stirring address on that subject.

2. The church has a right to expect that the colleges shall do honest work, being just what they claim to be. It was recognized by all that standard college work cannot be done without large expenditures of money, but it was very earnestly urged that "you cannot run a standard college on a junior college income," and that it was not honest for an institution to pose as standard when it was equipped to do only junior college work.

3. A third fact brought out clearly in vigorous debate was that the tendency in the churches is to concentrate attention upon local educational activities—the building of great educational plants, etc.—to the neglect of higher education. Methodist educational leaders were almost unanimously opposed to a movement to consolidate present agencies into one great board, on the ground that "the plan would make Sunday school methods paramount in all the church's educational activities," and that Sunday school methods could not be applied in college work.

4. In the fourth place these educators were greatly disturbed because other enterprises receive so much more attention in the church press than is given to the important work of the church college. One speaker reported an examination of all Southern Methodist publications for a month. It was found that 3700 column inches had been devoted to the stimulation of interest in foreign missions; over 2,200 column inches to home missions; only a little over 600 column inches to the Christian college, and a very large portion of this limited publicity was in the nature of display advertising, inserted and paid for by the colleges themselves.

The preceding paragraphs sum up the situation in a great sister denomination as it is declared to be by bishops and educators of the Southern Methodist Church; but leaders in other denominations affirm the existence of similar conditions, the same complaint being made by Presbyterian educational leaders. If this is anything like a correct diagnosis of the present situation then the church is certainly making a most serious blunder, the evil fruits of which will appear as the years pass on.

The plain truth seems to be that, in spite of all the local activities which involve a large element of congregational pride and a desire to be as others are, church members in general seem still unconvinced that spiritual development is an essential part of any true and complete education. The general tendency in the church is to think of education in other terms and to leave the whole process to secular institutions. Meanwhile a great army of the so-called secular educators—particularly the public school teachers—are crying out earnestly for the co-operation of the home and the church and complaining, as was recently done by the president of a public school association, that "an excessive burden, yes, an impossible burden, has been placed upon the school by the home and the church." Surely it is more than time that church members were awake to the facts.—Editorial, *Presbyterian Advance*.

MEETING OF NORTHERN GROUP OF VICKSBURG DISTRICT

Early in the year (at the district stewards' meeting), it was decided to divide the district in two groups, and to have a meeting of each group once each quarter. At the suggestion of the presiding elder, the northern group met at Crawford Street Church, Vicksburg, Thursday, March 20. This first meeting was to be for pastors only; every pastor in the group was present.

The devotional exercises were conducted by Rev. J. O. Ware. The group was organized, electing Rev. J. E. Williams chairman and Rev. R. H. Clegg secretary. Very helpful topics were discussed by different pastors of the group. A copy of the program of the day appears below.

At the noon hour the ladies of the Gibson Memorial Church served a delightful lunch to the group. At the conclusion of the meeting it was agreed that we meet again Thursday, May 29.

Program of the Group Meeting

- 10:30 a.m. Devotions, Rev. J. O. Ware.
 10:45 a.m. Organization of group.
 10:50 a.m. What Does the Conception of God, as Our Father, Mean to Me? J. A. Moore.
 11:20 a.m. Jesus—The Revealer of God as the Father. J. L. Neill.
 11:50 a.m. The Holy Spirit—The Preacher's Teacher, Guide, and Source of Power. J. E. Williams.

Recess for Lunch

- 2:00 p.m. Are We Preachers Preaching a Gospel of Hope, Life and Power? J. M. Lewis.
 2:20 p.m. What Am I Doing to Make the Spiritual Overcome the Material, or the Upward Pull Counteract the Downward Pull on My People? E. A. King.
 2:40 p.m. The Value of a Task or Program in Bringing Out the Best that is in Each of Us, and Causing Us to Draw on a Being Greater than Ourselves. L. E. Alford.

REPORTER.

SCARRITT COLLEGE SUMMER QUARTER

An interesting development in education during the past twenty-five years has been the organization of the school year on the basis of quarters instead of semesters. One-third of the regular academic year constitutes the time basis for the division and the Summer Quarter is made a full working part of the regular year. The leading institutions now maintain full programs throughout the year, and by a rotation of courses students are enabled to work toward a given degree with a sequential program, whether in residence for the four quarters of the year or for the Summer Quarter only. This plan avoids the waste involved in permitting educational plants to lie idle a fourth of every year and it makes possible the offering of a larger and a distinctive educational service.

Since its establishment in Nashville, Scarritt College has been organized on a four-quarter basis. Not until the summer of 1929 was it possible, however, to offer a full program for the summer period. The attendance during that first session justified the conviction of the college that there existed a widespread demand for such opportunities as might be had at Scarritt. The attendance almost doubled the liberal expectation for it, and the student body was one of exceptionally high grade.

An analysis of the enrollment for the Summer Quarter of 1929 shows that there were five types of students who were served:

- (1) Full-time religious workers who were able to take time off for study during the summer.
- (2) Public school teachers who either desired to enter religious work at some future time, or who felt the need of training in religion in order that they might make a large contribution to community life while continuing to work in secular education.

(3) Volunteer workers in local churches who desired to prepare for more effective service.

(4) Young people not fully decided as to their life-work and who desired to discover the opportunities open to them in the field of religion.

(5) Scarritt students and prospective students who desired to shorten the length of the period of training by attending for four quarters during the year instead of three.

It is to be expected that the Summer Quarter as a regular part of the annual program will increasingly attract people from each of these groups.

The addition to the faculty of three visiting professors makes the program for the 1930 Summer Quarter richer and more varied than was possible for the 1929 session. Professor P. J. Rutledge of Birmingham-Southern College and Professor LeRoy Huff of Drake University will offer courses in Religious Education, and Professor Leonard Riggleman, specialist in Rural Organization in the extension division of the University of West Virginia, will offer courses in the department of Sociology with special reference to rural life and the country church.

Professor Rutledge took his A. B. degree at the University of Texas and his M. A. in education at the same institution. After a period as Superintendent of Schools at Pecos, Texas, he entered the field of Religious Education, serving as Director of Religious Education at Epworth Church in Oklahoma City and later at Boston Avenue in Tulsa. He has completed his residence work for the Ph. D. degree at the University of Chicago and during his period of study there was superintendent of the Junior Department in the Hyde Park Baptist Church of which Dr. Charles W. Gilkey was then pastor.

Professor Huff did his undergraduate work at Eureka College. He received the M. A. and B. D. degrees from Vanderbilt University and has completed his residence work for the Ph. D. degree at the University of Chicago. Since 1921 he has been head of the Department of Religious Education at Drake University. He comes to Scarritt for the summer as the representative of the Disciples Foundation. A fine group of students from the Disciples Church were at Scarritt during the summer of 1929 and it is expected that this number will be increased during the 1930 session.

Professor Riggleman did his undergraduate work at Morris-Harvey College and took his M. A. at Southern Methodist University. He has done graduate work at Northwestern University and Michigan State College. He is now serving as a specialist in Rural Organization in the Extension Division of the University of West Virginia. The courses he will offer will be most helpful to teachers in rural schools, pastors of rural churches, and volunteer workers in rural churches.

The location of Scarritt College within a few minutes' walk of George Peabody College for Teachers makes possible the benefits of affiliation with a great teachers' college. This affiliation is in the nature of a financial arrangement between the two institutions whereby students of each college are allowed to elect in the other such courses as may be particularly desired or approved. The summer program at Peabody is exceptionally varied and it makes available for summer students at Scarritt very unusual advantages. In turn, many students attend Peabody College during the summer quarter only and a considerable number of these will welcome the opportunity to take courses in Scarritt College.

The length of the summer quarter will be approximately eleven weeks. It is to be divided into two terms of five and a half weeks each and all courses are open to students registering for either term. The first term opens Tuesday, June 10, and closes Friday, July 18. The second term opens Saturday, July 19, and closes Saturday, August 23. The dates of registration are June 10 for the first term and for the full quarter, and July 19 for the second term only.

Scarritt College is designed primarily for the training of lay workers in the field of religion.

It undertakes to do for the lay religious workers what a teachers' college sets itself to do for teachers in secular schools. Men and women are eligible for admission on equal terms. The conditions of admission are specifically set forth in the annual catalogue and the special summer quarter bulletins, and these can be had on request.

Courses taken at Scarritt College lead to the Bachelor of Arts and Master of Arts degrees, depending on the advancement of a student at the time of entrance. The work of the summer quarter will be of the same high academic order as that of the other quarters, and courses successfully completed will be credited towards the degree sought. Students who are unable to comply with the requirements for candidacy for a degree, but who, by reason of their maturity and experience are able to profit by the work, may be admitted, during the summer quarter, as special students, but can receive no degree credit for their work.

There are ten dwelling houses on the Scarritt campus which will serve as dormitories for the summer students. The grouping of students into households creates a home-like atmosphere and enables them to do their work under the most favorable conditions. One large, two-story home has been set aside for married students and men. It will furnish accommodations for a limited number of couples, but there will not be accommodations for children. Living expenses have been set at a minimum cost. For those registered at Scarritt and living on the campus the cost will be fifty dollars a term and one hundred dollars for the quarter. These amounts take care of room, board, and the various fees.

The social and recreational life at Scarritt will be varied and enjoyable during the summer period. The social rooms of the Bennett Memorial furnish a beautiful and appropriate setting for the entertainment of guests and for the daily home life of the faculty and students. Brief and simple vesper services will be held out of doors each evening immediately after dinner. There will be public lectures by members of the Scarritt and Peabody faculties and by distinguished persons from the outside. Visits to the many points of interest in and around Nashville will be arranged as students may desire.

FIRST SUNDAY MEDITATIONS

By Rev. John F. Foster, D. D.

The greater part of the Christian Church has two Sacraments—Baptism and the Lord's Supper. The seven of the Catholic Church include the two and five others—Orders, Penance, Marriage, Confirmation and Extreme Unction.

These last five were not ordained of the Christ and are not an outward and visible sign of an inward and invisible grace and are ordained of man as a mode of church government, save marriage, which while ordained of God "in the time of man's innocency," is holy and sacred, but is not a Sacrament, not being an oath of loyalty and fealty to God, being based upon Jerome's mis-translation of Ephesians, fifth chapter and thirty-second verse, in which verse he translates the Greek "mysterion" by the word "sacrament." The Sacrament of the Lord's Supper as instituted by the Christ took the place in the new dispensation of the Passover in the old, and as the one in a memorial of salvation from death by the passing over of the angel of death, so the latter is a memorial of the fulfillment of the former, for in the death of the Pascal Lamb on Calvary all the world shall find their salvation from death.

It is a memorial feast of the Church and not a literal eating of His body and drinking His blood, the elements being symbols as in the older feast. Feeding upon Christ is not eating physical flesh and drinking human blood, but is an act of faith for salvation is not in physically eating the Christ as the elements are assimilated by the stomach, but is the taking of the Christ's teachings and character into one's life and assimilating the same by faith.

It is a memorial of loving remembrance in which we declare our faith in Him as our Lord and Redeemer, pledging our heart's fealty and loyalty to Him. Believing in Him, I hold in sacred memory His dying love and look to Him by faith for my salvation and life. This word Faith has a vast significance and is indeed full of meaning, for faith is active and is never dormant and dead, showing itself in the activities of life in one's response and becomes one's life. A living faith becoming the elements of one's life, we enjoy in realization and in life's response that which is the object of one's faith; stepping out on it, trusting in it, it becomes the actuality of one's living.

It is the committing of oneself to God and to his will; his plan of life becoming mine, the divine will is enthroned as I surrender my will to him. It is putting on Christ, living that he may be manifest in me, the hope of my glory. It is the mind that was in Christ in me in my outlook on a life of service.

He surrendered his all in the expressing of his Glory, his Equality with God. It was not the surrender of his Godhead, but the surrender of the glory of its expression as he took the form of man, limiting the glory of the expression of his divinity to the limitations of the human and that to all eternity, for Jesus Christ is still man, my brother, the Son of Man.

Am I ready to so live that I shall forget self and surrender self that through my death, as I live not for self but for God, in living for man's uplift I too may be a savior to my fellow-man?

Holding Him in memory is his Plan of Living, in living not for self, but stooping that others may live through my effacement of self in the service of living for others.

As oft as we do this, may it be a living memorial by faith of His dying love.

OPPOSED TO SALE OF MANSFIELD COLLEGE

Dear Dr. Harper: The following is a copy of the letter that I sent to Brother Drake as president of the Louisiana Conference Board of Education, in response to his statement with reference to Mansfield College in the Advocate. I am convinced that a large number of preachers and laymen feel the same way about the matter.

"Dear Brother Drake: I shall most certainly vote NO when it comes to giving away Mansfield College for the pitiful sum of \$40,000. I do not know the way out; certainly no one will put in \$100,000, if it takes that much, to be handled in such a way as the whole educational matter in the Louisiana Conference has been handled, and especially the way the Mansfield College proposition has been dealt with."

W. F. HENDERSON, JR.

Athens, La.

MR. DONALD F. KLEINSCHMIDT DEAD

We were grieved to receive, under date of March 26, the following note from Dr. H. T. Carley, presiding elder of the Shreveport District:

"The attached clipping tells of the great sorrow that has come to Brother Kleinschmidt and family. Don died of typhoid fever—there is no clue as to how he contracted it. He was a splendid young man. His parents and brother and sister are heart-broken, but the consolations of the gospel are very real to them."

Centenary Student, Son of Minister, Dead at Home Here

Donald Frederick Kleinschmidt, the 19-year-old son of Rev. and Mrs. W. D. Kleinschmidt, died at the home of his parents, 2738 West College street, Monday night at 9:30 o'clock.

Funeral services will be held, from the family residence Wednesday morning at 10:30 o'clock, Dean R. E. Smith of Centenary College and Presiding Elder H. T. Carley of the Shreveport District officiating. Interment will be in Forest Park cemetery.

Young Kleinschmidt was a student at Centenary College, and the pallbearers will be chosen from among his classmates, by whom he was held in the highest regard.

Deceased is survived by his father, Rev. W. D. Kleinschmidt, pastor of Manassah Memorial Methodist Church; his mother, one brother, William, and one sister, Ruth. Shreveport Journal, March 25.

In a letter to the editor, received since the foregoing notice reached the office, Brother Kleinschmidt writes of the deep appreciation of himself and family for the gracious kindnesses and beautiful floral offerings of their many friends. We have known and loved our bereaved brother since our days in old Centenary College together and we deeply sympathize with him, and with Mrs. Kleinschmidt, the brother and the sister.

EPWORTH LEAGUERS WORK FOR ADVOCATE

Rev. G. E. Allen of Benton, Miss., in sending us a large list of subscriptions, states that all but four of the subscriptions were secured by members of the Epworth League. Inasmuch as the Advocate carries an Epworth League page every week, we greatly appreciate this spirit of co-operation of the Leaguers of Benton and we are grateful to them for their fine work.

Concerning this activity of the Benton League, Rev. G. E. Allen writes as follows:

"Others might be interested in how this interest was aroused, so I will tell you about it.

"Early in January Mrs. G. E. Allen suggested to the Epworth League that they put on a special membership contest and divide into groups. This was done, and then it was suggested that they put on the Advocate campaign, to which they agreed at once and accepted the following schedule of points—5 points for each one dollar of subscription money turned in during the contest. The side turning in the first \$6 to receive 20 extra points, and the side turning in the most money during the month of January to receive extra points.

"The contest is not closed at this time (latter part of February) but you will be interested to know that the Red side, with Miss Lydia North as captain and Miss Dorris Gerrard as secretary, won the 20 extra points for the first \$6 turned in, and that the Blue side, with Elizabeth Harris as captain and Miss Catherine Berry as secretary, won the 25 extra points for turning in the most money during the month of January.

A COAST MISSION

Dear Editor: Have thought since coming to this Coast Mission that these presiding elders and the Bishop think that I can do anything in the way of missions on this coast. I want it understood by my friends here and elsewhere that this is the most difficult task I have undertaken since I have been an itinerant preacher.

I have a few members and they are a fine people, but only a handful who are able to do anything in a financial way and that handful to do it under a strain. "For ye have the poor always with you," is certainly a truth yet in this mission.

Second Church here was turned over to me with a two thousand dollar debt on it and a piano debt of \$375.00 grinning at us with its white teeth, and not a piece of furniture to go into a rented house and no parsonage to house my family or a shelter to cover my horse (Ford car).

The cotton mill which was supposed to start not later than January, 1930, will possibly get ready to start in full blast by the close of the next world war.

The women once had a large part in building and furnishing parsonages, but now to secure a parsonage for a needy charge the women have no part nor lot in it and all go through the Church Extension Board, which means "for a donation or a loan" an eternal mortgage on it, that is an eternal mortgage on the property.

I have no bad liver, but I can see there might be some cold blood in the church affairs.

Our immediate need is not money to pay off the church debt—we can preach in the open air—but to house the preacher. Friends, I do not want you to build me a monument, but I want you to make to yourselves a great name by building a parsonage for this mission charge. The charge cannot do it—we must have help to do it no mansion, but a cozy cottage.

WALDO W. MOORE

Gulfport, Miss.

CONCERNING VETERANS' HOSPITAL AT PINEVILLE

If our pastors everywhere who have members of their congregations to come here to the U. S. Veterans' Hospital for treatment will drop me a line about them, it will be of much value, as it is impossible for me to get in to see them individually until they have been here a long time and perhaps not before they are ready to go home, and, sometimes I miss them altogether. Please do this for your brethren.

Sincerely your brother

Pineville, La.

D. B. BODDIE

GOOD REVIVAL AT SHUBUTA

Dear Doctor Harper: We closed our revival meeting here last Sunday. It began Sunday, March the 9th. Rev. C. N. Guice of Conway, Ark., was with me from the 11th to the close. He did some splendid preaching. I have had Brother Guice with me before, but I believe he did harder and better work this time than at any other time that I have had him. He is splendid help in a meeting.

The Baptist folk co-operated with us in a wonderful way, making the success of the meeting greater than it otherwise could have been. The entire town has been blessed, many homes have erected family altars, many have promised to tithe and much good in every way has been done. We received fifteen on profession of faith and two by certificate. Seven joined the Baptist Church.

We recommend Brother Guice to any pastor who wants good help in a meeting. My folk learned to love him and the Baptists wanted to adopt him. He made them no promise; simply said that if the Methodists kicked him out, he had his second, third, fourth and fifth choices.

I believe the good work done in this revival will last for many years to come and I trust the effects of it will last into eternity.

C. W. WESLEY, Pastor.

TO PASTORS OF THE LOUISIANA CONFERENCE

April 13th is Mt. Sequoyah Day in the Louisiana Conference, so voted by your last Annual Conference. I hope every pastor in your great Conference will on that day present the needs and opportunities of your Western Methodist Assembly to their people and give them an opportunity to make a free-will offering to this worthy cause. We only ask for a few minutes of your time. You voted to give Mt. Sequoyah this time, so please do not fail us on next Sunday morning. Your Assembly will only grow as your interest in it grows.

Be sure to mail us your check on Monday morning, April 14th, for Mt. Sequoyah offering, giving name of your district and Conference as well as charge.

Your Assembly will have on a splendid program next summer; be sure to make your plans to come.

SAM M. YANCEY, Superintendent.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

It appears from the press reports the race-track gambling interests of Texas are very active; so much so that several prominent preachers have been lured into the net set for them. It is stated that a barbecue was given by Mr. W. T. Waggoner, a multi-millionaire, on his Three-D stock farm, near Arlington Downs, Texas, where a race track is said to have been constructed.

The Fort Worth Record-Telegram reports that Dr. C. C. Selecman, president of the Southern Methodist University, was present at the barbecue and in an address is reported to have said: "I am for this program of racing because it will bring a great deal of happiness to many people and harm to none." Much more was said by Dr. Selecman, but space does not allow extensive quotations.

It is a well known fact that gambling attends the race track; yet here is a prominent Methodist preacher speaking words of commendation concerning this particular race course. One is reminded of the action of Bishop Potter, who a few years ago was the chief actor in the dedication of a liquor saloon.

The question might be asked, Is there more gambling on horse racing than on athletics? Is it not true that gambling on the latter is more widespread, affecting more localities and therefore affords more opportunities for gambling? What about college athletics in this respect? The Pathfinder recently said: "The Carnegie Foundation is reported to have found a lot of rotten spots and bad sportsmanship in college athletics as a result of a long, careful and expensive study of the situation. Secret, unfair and dishonest practices were revealed from the proudest and richest universities down to the poor and small ones."

It is constantly being demonstrated that football is a brutal game. During the past season it was noted that one boy sustained a badly broken leg, and another was carried to a hospital with a ruptured spleen. These are but two instances of many injuries. Apparently, the chief object of football is to knock the other fellow out.

Percy Lee, a student in a Mississippi college, was killed in a football game. The Memphis Evening Appeal had this to say of that sad tragedy: "The death of Percy Lee from injuries suffered in a football game evokes the thought that perhaps all the football games ever played are not worth the life of one young man." There is only one thing wrong with that statement—the word, "perhaps," should have been omitted.

The Southern Methodist had this to say of that same tragedy: "The tragedy referred to occurred in Memphis in a game of football between teams of church colleges. That the churches have done right to permit their educational institutions to fall in with the trend of the times with respect to football we have never been convinced."

Yet the colleges and universities called Christian continue to encourage their students to devote much valuable time and money to this rough and dangerous sport, and upon which much money is spent in gambling.

A college president carried the football team of his college to Mexico City to play with the Mexicans. Would there have been any inconsistency if this college president had brought back to this country the Mexican bull fight? Is the Mexican bull fight more brutal than football, that the former is excluded from most civilized countries?

Football is now in the big business class. The Cosmopolitan Magazine is responsible for the fol-

lowing figures: "Last year Yale went over the top with a million dollar session—a net profit from football alone of \$543,084. Harvard made \$420,787 from her big business football. Princeton's net profit was \$293,880. Michigan did a gross business of \$634,407 with a net profit of \$415,328. The gate receipts were over \$50,000,000 for the country as a whole."

Ex-President Taft, until recently Chief Justice of the United States, a college man, being an alumnus of Yale University, had this to say of college athletics: "To-day, the emphasis in college life is radically and fundamentally wrong. Scholarship has been pushed aside and dwarfed by the super-importance that has been given to athletics. After all, what is the true purpose of education? I take it that it is the preparation of the student for the duties of life. This seems to be forgotten in the modern college. We should remember that it is not the successful athlete who is most useful in after-life. Tradition to the contrary, the better student becomes the better and more successful citizen."

The playing teams may not engage in gambling, but it is a well known fact that scarcely a game, if any at all, is ever played that there is not more or less gambling. What then of those preachers who attend the games and on the following Sunday denounce gambling from their pulpits? It has been said, "O consistency, thou art a jewel!"

The cartoonist makes Abe Martin say: "It takes a mighty crack college student to grab an education between football and basketball seasons."

May the good Lord hear our prayers and turn back the tide of sin sweeping over the world. May the prayer of the Psalmist be ours: "O, Lord, wilt thou not revive us again, so that thy people may rejoice in thee?"

MOUNT SEQUOYAH ASSEMBLY

This great project of our Church for the people west of the big river has in the few years of its operation more than justified the faith and the vision of those who, "without money and without price," undertook its institution upon faith and hope alone. More than 17,000 people have attended it in one season. There is there now property of great value that was procured for the Church at no outlay by her.

The work has grown so, and the needs with it, that the Board of Trustees have felt justified in asking the patronizing Conferences for a free-will offering in order to meet them adequately. In response to our request, the Conferences have set aside a Sunday on which the pastors are to tell of the work there and give the congregations an opportunity to make a free-will offering. Our Conference set the second Sunday in April as the day for us, and as a member of the Board, interested in the development of this great enterprise, I am writing this "to stir up your pure minds by way of remembrance" of the Conference action, "lest we forget" this most worthy request.

No doubt you will all receive necessary information from the Superintendent. Whatever money you receive, send to Rev. S. M. Yancey, Fayetteville, Ark.

Brethren, let us all present this matter!

BRISCOE CARTER.

LETTER FROM LUCEDALE, MISS.

Dear Dr. Harper: Bishop Candler said "Lucedale" at the end of our four years at Madison Station. The horseless vehicle moved Brother Grice in, and the writer out. A finer people can not be found on any charge than the loyal, optimistic people of the Madison Charge. We know we left many good friends there. Many names we could call prove that fact.

One we shall mention, because of the great family of which she is a part, and because of her appreciation of her sainted father, of his love

and loyalty to the Methodist Church; lastly because Hugh Craig, Jr., is the recipient of a gift made in honor of that man by this daughter. Mr. W. J. Baker, Sr., was his name. Mrs. Guy Dewees the daughter. The gift a nice savings account placed in the Pocahontas Bank, and that to be added to yearly for the boy. Blessings be upon these who are friends to Methodist preachers.

From the night we reached Lucedale till this good day the people here have proven they know how to receive a minister. They have said it with money, salary paid monthly, furnishing parsonage, collection of groceries, hams, chickens, etc. But best of all a spirit of co-operation.

Our mission school was put on according to the program of the Church, and we have already reported out; all of the two hundred and twenty-five dollars in hand but twenty dollars, and that is covered. The honor goes to the missionary committee and the loyal membership.

Our generous nurseryman and his good wife, Mr. and Mrs. E. V. McCay, have artistically arranged \$225 worth of beautiful shrubbery around the church and the parsonage. Nice gift.

Plans for our revival, paying our benevolences in full and an effort to get the last member interested in the work of our church is holding sway just now—and, too, the placing of new subscriptions to the New Orleans Christian Advocate. You will hear from us before many days, Mr. Editor.

Yes, we hope to find some time to entice the finny tribe of the great Pascagoula River, and surrounding lakes. Come over, Mr. Editor, and join me.

HUGH C. CASTLE, Pastor.

BOOKS FOR PENTECOSTAL YEAR

By Dr. O. E. Goddard

A number of young preachers have asked me to name some good books on Pentecost. There are many books on this subject, too superficial-written to establish certain theories of holiness that are not worth reading. Some books are just off the press and others are in preparation. I do not pose as a book critic nor a competent advisor for my brethren in the ministry. The suggestions herein made are made with trepidation and modesty.

Our Publishing House has brought out recently a book called "Sermons of Power." They selected well-known men of superior pulpit ability to write these sermons. Each sermon throws additional and interesting light on the interpretation of Pentecost. Perhaps any one sermon in the book is worth the price of the whole book. One could wish that more mystics might have been chosen to write these sermons. Only one reflects the attitude, the mind, the insight of the mystic. He to whom the invisible is tremendously, gloriously real can write best on Pentecost. Then there is Stanley Jones' book—"The Christ of All Roads." A better name for this book would have been, "Pentecost—An Interpretation." Stanley Jones is a present-day prophet and a mystic of high order. Rarely do men combine so keen an intellect with such a genuine mystical nature as does Jones. The preacher who is re-studying Pentecost (and all preachers should be doing that now) can not afford to miss reading this book.

There is an old book, written eighty-four years ago, that has much of value to all who want to know what the Pentecostal experience is—"The Tongue of Fire," by William Arthur. This book has fired the hearts of thousands of preachers in England, Ireland, France, Italy and the United States. The late George Stewart attributed his success as an evangelist to the help that came to him from reading this book. This great book was out of print, but our Publishing House re-printed it in 1924. It is sold for one dollar, but it is worth its weight in gold.

The three books mentioned above will be helpful to all who are now seeking a correct interpretation of Pentecost.

The Home Circle

TO JOE, JR.

By Mrs. W. E. Neely

(Written in Grenada, Miss., August, 1929)

There is a little lad I know,
Whose big, brown eyes are all aglow
With childish innocence and mirth.
He's very much like other boys
Who love to play and make a noise,
And have their harmless bit of fun.

Sometimes when I'm alone and sad,
I hear the footsteps of that lad,
And feel an arm around my neck
And a kiss on the cheek, and without a word
He's gone, like a little flitful bird,
With ne'er a thought of the cheer he gave.

He does not know what he has done—
This little boy so full of fun
For this old heart so lone and sad,
Ah, you may say that wasn't much,
But just the impress of that touch,
A boyish token of his love.
Montgomery, Ala.

"THE ROAD OF THE LOVING HEART"

By Alexander Crow

A centurion, a captain in the Roman army, had a favorite servant. This servant was very sick. He heard that Jesus was in town and he knew that he had healed many sick people. He didn't go to Jesus himself, but asked some of the leaders amongst the Jews to go to him, and they went gladly. When they came to Jesus to ask him to heal the centurion's servant, they said, "He is worthy for whom you should do this, for he loveth our nation and hath built us a synagogue."

This centurion was not a Jew but a Roman, who lived amongst the Jews. And he tried to understand these people of another race and he did many things for them. Amongst other things he built them a church; and although they mostly hated Romans, they learned to love him. So when he asked them to go and plead with Jesus to heal his servant, they went gladly, and urged Jesus to come.

Long years later there lived another man, amongst people of a different race, who tried to understand them, and did kind things for them.

You know about Robert Louis Stevenson, who wrote so many stories and poems for boys and girls. Stevenson was a sick man, and couldn't live in his own country—Scotland. It was too cold there, so he went to live in Samoa, an island in the Pacific Ocean, where it is always warm.

There he became very friendly with the natives. He talked to them, and tried to understand their ways and their ideas about things. He did kind things for them, and soon they became very friendly with him.

There were a number of chiefs in prison. Their white rulers had treated them harshly, and had not tried to understand them; they had broken the law through ignorance.

Stevenson visited the chiefs in prison and talked to them and heard their story. Then he went to the white officials, and showed them that these chiefs were not really wicked but only ignorant, and at last he got them set free. You can understand how the natives would love him for that. They wanted to do something for him, some really big thing to show their gratitude.

Now Stevenson's house was built away up on the side of a mountain, and there was no proper road to it, only a rough forest track. So they asked him to allow them to make a road to his house. They came, a great army of men, and soon had a beautiful road made, winding up the mountain side from the town to his house, and when it was finished they called it "The Road of the Loving Heart."

How he sweetened life for people in Samoa by his kindness! The natives hated the white people before he came, and the white people hated the natives. It always sweetens life to do kind things. One who takes the way of the centurion of Capernaum, and of Stevenson of Samoa, will be making "Roads of the Loving Heart." It was the road along which Jesus came to us—"The Road of the Loving Heart," for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Gum Leaves.

"CHARLIE'S LIFE"

"Mother," said little Charles, "Will Harnish says his mother writes books."

"Does she?" said his mother, and then she went on sewing and forgot Charlie, who was trying to stand on his head.

"Mother," said Charlie, presently, "is it very hard to write a book?"

"I don't know, I am sure," said mother.

"I am going to write a book," said this small man.

Just then the doorbell rang and Charlie's mother went to see who called. When she came back her little boy was sitting on her footstool, busily writing, but as he wrote with a slate pencil it didn't do any harm.

"Now, mother," said the little boy, "I'm done with my book."

"No," said his mother, thinking a little while, "you are not done. God has given you a book to write. I hope it is a big, long one, full of beautiful stories."

"What is the name of my book?" he asked, coming closer to her.

"It's name is 'Charlie's Life.' You can only write one page a day, and you must be very careful not to make any black marks in it by doing ugly things. When you pout and cry, that smears your page; and when you help mother, and keep a bright face, and don't quarrel with Reddy, that makes a nice, fair page, with pretty pictures on it."

"And when will I be done writing that book?" asked Charlie.

"When God says that your book is long enough," answered mother. "He will send an angel to shut its covers and put a clasp on it until the great day when all our life books will be opened and read."

Charlie sat very quietly for a while, and said softly, "Dear little Lucy finished writing her book when they put her in the white casket and laid the white roses over her."

"Yes," said mother, "her life was just a little hymn of praise to God. Its pages were clean and white, with no stains on them."

Charlie looked up and saw two tear-drops fall on mother's work, but they were bright tears, and a bright smile came with them.—The Herald and Presbyter.

"LADDIE," WHO WALKED 2,000 MILES

"Laddie" is a beautiful, large water spaniel, owned by Mr. and Mrs. Fred Paradise at Cedar Bluffs, Neb. Bobbie is their little boy.

At the present time many people are wondering if it is really true that this dog walked from Ashville, N. C., to Cedar Bluffs, Neb., a distance of two thousand miles, without any human hand to guide him to the home where he rightfully belonged but a home where he had never been before.

This happy story is true, and begins out at "Pine Shadows," the home at Long Pine, Neb., where a brown curly puppy and a happy little boy romped together in the clover. Laddie was accustomed to wait by the barnyard gate for the pan of milk, warm from the cow, which his master was prompt in providing each morning and eve-

ning. His favorite pastime was barking at "Pookie Whiskers," the cat, who was never disturbed, often napping through it all.

One fall, shortly after the bluebirds which had lived in the bird-house in the yellow rose-bush went South, the Paradise family followed, and Laddie, with the other live stock in a chartered car, reached the new home in the sunny South in as good condition as the members who traveled on the Dixie Flyer.

The home in the Blue Ridge Mountains was a happy one. Winter was left behind. Bobbie and Laddie played along the little mountain stream among flowers and butterflies; the mocking-bird sang in the japonica bush.

But one day Laddie was missing. All search for months revealed nothing but a report that he had been stolen. His family was called north to Cedar Bluffs.

Two years went by. One evening Bobbie found on a corner, two blocks from home, a dog lying with his head between his paws. That dog was Laddie, who was now at his journey's end.

Although he was footsore and weary he was not poor. Kind hands had fed him all along the way. It was hard to tell which one was the happiest—the master or the mistress or the boy or the dog.

After Laddie's story appeared in an Asheville newspaper, his owners received letters, telephone calls, and telegrams from all parts of the United States, many people asking for a picture of Laddie and Bobbie for the children. Our Dumb Animals.

WHEN A FELLOW'S MOTHER KNOWS

Maybe grown-ups have their troubles,
But I'm very sure a boy
Has his worries and vexations
That his peace of mind destroy.

But there's one thing I have noticed
That whatever be his woes,
Somehow, some way, they all vanish
When a fellow's mother knows!

Sometimes, when the things that vex you
Seem just more than you can bear,
When you feel no friends are left you
And you really do not care—

Then, with such a load of trouble
How could anyone suppose
They would vanish into nothing
When a fellow's mother knows?
—Christian Guardian.

FRIENDSHIP

By Mary Matheson

The kind of friendship I would give—
And I of others claim—
Shall never let the tongue defile
Or mar another's name.

It falls like oil on troubled seas,
And tries to understand
Another's weakness, and withholds
The hasty reprimand.

It helps another when one sees
Him burdened on the road,
And though it cannot bear the cross
Will share the heavy load.

It finds the good in everything
And speaks of it alone,
And still will tell to me my faults
Nor evil will condone.

Such friendship is akin to love
Its ways the Master trod,
It is a flower plucked from out
The garden-plot of God.

—The New Outlook

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THINGS NOT SEEN ARE ETERNAL

(Continued From Page 1)

ship of the Holy Spirit in the General Conference. So we make our plans and then ask the Holy Spirit to confirm what we have done. Can we not learn to commit ourselves first to the Holy Spirit and tarry a while to learn what is His will?

But the last thing we do in this age is to tarry in any place, even before the throne. Let us not set out to make some plan of Pentecost—to form some organization that will require all our time and leave no time for tarrying, but let us by common consent decide to tarry each in holy places and pray and wait for the Power that comes from above to work in us and through us.

IN BATON ROUGE, CLARKSDALE AND TUNICA

On March 16, the editor, after supplying for Dr. Wells at First Church in the morning, had the privilege of preaching for Rev. L. N. Hoffpauir and his good people at Istrouma Methodist Church, Baton Rouge, in the evening. How we enjoyed the hearty welcome, the good fellowship and the fervent spirit of the service! The building was completely filled and every person in it seemed to be joining in the singing. Rev. A. R. Hoffpauir of Plaquemine, La., brother of the pastor, was present and took part in the service. After the sermon, the pastor and the editor presented the Advocate to the congregation and a number of subscribers were secured. This active church will secure its full quota of subscriptions on the one-in-twenty basis.

On March 23 the editor spent a delightful day in the Delta, preaching to a large congregation in our splendid church at Clarksdale at the morning hour and at the evening hour preaching in our attractive church at Tunica. We are very grateful for the courtesies extended us while in these thriving cities in the Delta. The hospitality of the parsonages of the two places was gracious and unbounded and the editor greatly enjoyed spending part of the day with Dr. and Mrs. V. C. Curtis at Clarksdale, and spending the night in the home of Rev. and Mrs. J. Tillery Lewis at Tunica. Sunday afternoon, at Clarksdale, Rev. W. W. Mitchell, who took the superannuate relation at the last session of the North Mississippi Conference, called at the parsonage. Brother

Mitchell makes his home in Clarksdale. He seemed in fine health and spirit. At Tunica we had the pleasure of meeting Mr. and Mrs. J. T. Lewis, who are spending some time in the home of Mr. Lewis' parents while regaining his health and strength from a recent illness. There are fine parsonages at both Clarksdale and Tunica and Brothers Curtis and Lewis, who are in fine favor with their new flocks, are delightfully situated. At both churches—Clarksdale and Tunica—the Advocate was presented and we are expecting a large list of subscriptions from each church.

PERSONAL AND OTHER NOTES

The editor is this week assisting Rev. G. P. McKeown, the pastor, in a meeting at Woodville, Miss.

Rev. C. K. Smith, Crowley, La., while spending a few days in the city last week, called at the Advocate office.

On a recent Sunday Rev. A. Y. Brown of Marks, Miss., and Rev. T. B. Thrower of Lambert, Miss., exchanged pulpits at the morning services.

Rev. H. L. Johns, pastor at Carrollton Avenue Church, New Orleans, has received 26 persons into the church since the beginning of the year.

The Whitworth College Glee Club was announced to give an operetta, "Hearts and Blossoms," at the Lampton Auditorium, Brookhaven, Miss., on Friday evening of last week.

Rev. F. J. McCoy, our pastor at Haynesville, La., called at the Advocate office on Wednesday of last week. He was in the city with a brother who had come to the Baptist Hospital for treatment.

Dr. A. M. Serex, New Iberia, La., in a letter to the editor, said: "Everything is doing nicely here; we had good attendance at our Lenten service on Wednesday night."

A total of thirty credits were awarded to members of Crawford Street Church, Vicksburg, at the standard training school recently held in that church. Rev. J. L. Neill is the pastor.

In sending subscriptions, Rev. W. P. Bailey writes: "This is our second year on the Horn Lake Charge (Miss.) and we have a delightful people to serve. The charge is making progress."

Rev. Del Longreear, the pastor, has announced a pre-Easter revival in our church at Hazelhurst, Miss. The meeting will begin on the first Sunday in April.

Rev. R. M. Brown, presiding elder, issued a very attractive program of the Ruston District Conference, in session Thursday and Friday of this week at Gibsland, La.

Rev. H. Conrad Blackwell, associate professor of Religious Education in Millsaps College, is this week teaching the course on "Worship" in the Biloxi-Gulfport Standard Training School.

Prof. C. F. Nesbitt, of the department of Religious Education at Millsaps College, taught the course in "The Old Testament" in the Jackson District Standard Training School, held in Gallo-way Memorial Church, Jackson, recently.

In a recent meeting of the Woman's Missionary Society at Indian Bayou, La., with Mrs. Eaton Hoffpauir, reports showed that the committee appointed to secure donations toward a payment to be made on the church building was doing well.

Rev. J. T. Barrett, student in Millsaps College, writes us that the second Methodist Students' Conference, held at Grenada College, March 21-23, was a great meeting. The next conference will be held at Millsaps College.

Dr. Brooks, the pastor, being out of the city on March 23, the pulpit of Noel Memorial Church, Shreveport, La., was ably filled by Dr. R. E. Smith in the morning and Prof. Wm. G. Phelps in the evening.

Rev. L. E. Crooks, St. Francisville, La., while

in the city last week, called at the Advocate office. The editor regrets that he was not in the office at the time and missed the pleasure of seeing him.

Rev. J. F. Dring of Jonesboro, La., called at the Advocate office recently. He was in the city visiting his daughter who was in the Baptist Hospital. The editor was out and regrets not seeing Brother Dring.

Dr. G. F. Winfield, president of Whitworth College, preached at both services on March 16 at our church in Brookhaven, Miss. Dr. J. A. Smith, the pastor, was absent on account of the burial of his father at Clayton, Ga.

One of the objectives of pre-Easter services at First Methodist Church, New Orleans, is the enlisting of 100 persons in a Personal Workers' Covenant. Already a good per cent of the number have enrolled; also a large number in the Covenant of Prayer. Dr. J. B. Peters is the pastor.

Dr. F. S. Onderdonk, superintendent of our Texas-Mexican Mission, a missionary leader who has visited in our territory, has been seriously ill in a hospital in New York City for several weeks, but, according to report received from our Board of Missions last week, would soon be able to leave for his home in San Antonio, Texas.

On Sunday evening, March 23, the pastor, Rev. D. B. Boddie, closed a good meeting at Pineville, La. Dr. A. S. Lutz, presiding elder of the Alexandria District, did the preaching. His sermons were of high quality and they drew large congregations. The theme of the meeting was "Pentecost." The church was greatly blessed by the meeting and there were several accessions.

Dr. John F. Foster, pastor at Bunkie, La., grand chaplain of two of the Masonic bodies of the State, is in great demand as a speaker on special Masonic occasions, and, as his regular duties will allow, renders a fine service to Masonry. In recent weeks he has visited lodges at Melville, Marksville, Hinston and Opelousas, and delivered addresses.

In a business letter to the Advocate office, Rev. T. A. Ferguson, our pastor at Meadville, Miss., says: "We are in the midst of our two revival meetings on this charge. Closed at Bude on March 23 and opened here on March 26. I am doing my own preaching. Have Prof. J. O. Bryany singing. The prospects are good for a church revival. We close at Meadville on April 6th."

Dr. Paul B. Kern, pastor of Travis Park Methodist Church of San Antonio, Texas, will deliver the Fondren lectures of Southern Methodist University, April 6-11. The general theme will be "The Miracle of the Galilean. Two of the lectures will be delivered in the McFarlin Memorial Auditorium; the other six will be delivered in Highland Park Church.

The Sunday preceding Easter has been appointed as Decision Day for the Sunday school of Noel Memorial Church, Shreveport, La. Mr. H. E. Gump is the superintendent. The children who apply for membership on Decision Day will be instructed by Dr. Brooks, the pastor, during the following week, and will be received into the church on Easter.

Dr. L. O. Clark, prominent physician and surgeon of Lafayette, La., underwent an operation at Touro Infirmary on Wednesday of last week. His many friends will be glad to know that he has recovered rapidly and will soon be able to resume his work. Dr. Clark is a member of our church in Lafayette.

Rev. J. B. Grambling, Hammon, La., who was called to his mother, in San Antonio, Texas, wrote the editor the early part of the week: "We found mother some better and able to be up a bit, but she is losing her eyesight so fast that she could hardly see us. I have promised to read her the N. O. Advocate of last week. This is her favorite."

In the absence of Dr. Robert E. Goodrich, the

Dr. D. M. Key, president of Millsaps College, recently returned from Chicago where he attended a meeting of the small Liberal Arts Colleges which are under denominational control.

Dr. G. L. Morelock, general secretary of the Board of Lay Activities, spoke before the students of Millsaps College at a recent chapel service. Mr. Morelock was in Jackson teaching the course on "Stewardship" in the Standard Training School at Galloway Memorial.

pastor, assisting Dr. Stephen McKenney in a meeting at First Methodist Church, Wichita Falls, Texas, Dr. George S. Sexton, president of Centenary College, preached at First Methodist Church on the morning of March 23, and Dr. H. T. Carley, presiding elder of the Shreveport District, preached in the evening.

Rev. W. H. Saunders called at the Advocate office on Friday of last week. He was in the city securing bids on certain materials to be used in the splendid new church building soon to be erected at Plcayune, Miss. It is estimated that the building will cost \$20,000. The plans, which call for face brick building of pleasing design, have been approved by the Sunday School and Church Extension Boards.

In sending subscriptions, Rev. G. E. Allen of Benton, Miss., writes: "The work is doing very well here. We are having fine congregations. We expect to make definite announcement in a short time regarding the rebuilding of our church, or the building of a new church, here in Benton. We expect to have our mission special in full and somewhere near 50 per cent of our benevolences by the meeting of our district conference early in April.

We recently received a subscription from Mrs. B. F. Chambers of Lena, Miss., with the request that the Advocate be sent to Mrs. O. H. Johnson, Plcayune, Miss. The accompanying letter was written in a firm and legible hand, and the added note by Mrs. Chambers' daughter is interesting: "My mother is in her 87th year and is very feeble, but this letter was written by her, and she is sending our Church paper to her granddaughter."

On March 24 Rev. G. P. McKeown, our pastor at Woodville, Miss., wrote us: "Our church has been saddened by the death of Brother John K. Sessions, for many years president of our board of stewards. He was always actively interested in the welfare of the church and the community. He neglected no worthy cause. He was a friend to all mankind, an advisor and counselor to everyone in trouble. His place will be difficult to fill."

At the solicitation of Dr. Key and Dr. Winfield, Rev. James W. Sells, recently pastor at Summit, Miss., has been appointed to a position with the Millsaps-Whitworth System as field secretary for the colleges. Brother Sells will promote student enrollment and alumni co-operation and other beyond-the-campus activities. He takes into his new field the experience, vision and energy which have achieved success in his pastorates. Bishop Candler has appointed Rev. M. K. Miller to Summit, and Rev. O. H. Scott to Enterprise.

Rev. W. R. Liming, pastor of the Tishomingo Charge, North Mississippi Conference, is setting a good example in going from house to house in somewhat neglected territory. Tishomingo is one of the small but dependable communities in the Corinth District. It is believed by those leading in this charge that a new day is not far ahead. If the surrounding territory can but get a vision approximating that of Tishomingo, the new day is nearer than might appear. The recent quarterly conference at Spring Hill was well attended and there was evidence of real life.

The bulletin of our church at Port Gibson on March 23 carried several items of great interest concerning the activities of the church under the leadership of Rev. R. H. Clegg—the report of the recent "Informational social" with Mr. W. D. Hawkins as the chief speaker; the announcement of a revival meeting to begin on last Sunday, with

Rev. H. A. Gatlin, presiding elder of the Newton District, doing the preaching, and the announcement that the church, on a quota of \$210, had raised \$250.50 and forwarded the same to the treasurer.

Rev. O. A. Clark, the pastor, writes: "On the 23rd of last December our new church building at Potts Camp (Miss.) was burned. We have just let the contract to Mr. W. L. Robertson of Blue Mountain to rebuild it. The new church will be a duplicate of the one that burned, except we will use a mangle shade face brick instead of common brick. We will replace the building and install steam heat with the insurance collected, but will have to raise the money for the pews and other furniture. When completed we will have one of the most complete and attractive small-town churches in the Conference."

Concerning a recent meeting in Gulfport, Miss., in which the pastor, Rev. A. M. Broadfoot, was assisted in the preaching by Dr. J. A. Smith, the Gulfport Guide said in part: "A thinker, rare man, has been in Gulfport this week. The Rev. Joseph

elder, Rev. Robert M. Brown, the meetings to be held on last Sunday at the following places: Harmony Chapel, Rev. W. C. Childress, leader; Douglas, Rev. J. L. Cady, leader; Chatham, Rev. J. F. Dring, leader; Clay, Rev. J. S. Henley, leader; Bear Creek, Rev. W. F. Henderson, Jr., leader; Birds Chapel, Rev. R. H. Staples, leader. The following preachers were announced to deliver sermons and special addresses: L. P. Moreland, R. M. Brown, H. M. Johnson, F. P. Moss, Jerry Fordham, J. F. Dring, W. E. Akin, J. S. Henley, H. B. Hysell, W. F. Henderson, Jr., R. A. Bozeman and R. H. Staples.

ATTENTION, PASTORS OF THE MISSISSIPPI CONFERENCE

If you have any money on hand for the Mission Special, kindly send it at once to Rev. A. M. Broadfoot, Treasurer, Gulfport, so that it may reach the General Treasurer at the very earliest moment; you may not have a large sum, but a number of small amounts will make a large amount if they can be gotten together; please see that this is done now. You can make another remittance later for the balance due on your Goal. Our Conference has remitted to Brother Broadfoot more this year than last year at this time. Hope that you will give this your attention, so that all money collected may reach Brother Broadfoot within the next few days. I thank you.

If you have not mailed your post card report, kindly do so.

Yours very sincerely,
W. D. HAWKINS.

SUBSCRIPTIONS RECEIVED

March 28 to 31, inclusive

(Six month subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	236½
Baton Rouge District	
Rev. Watt H. Royal, Jackson.....	2
Rev. L. N. Hoffpaufr, Baton Rouge.....	7
Monroe District	
Rev. J. C. Price, Bonita.....	9
Miss Mollie Higginbotham (Rev. B. C. Taylor), Mer Rouge	7
Total Louisiana Conference	311½

MISSISSIPPI CONFERENCE

Previously reported	147½
Brookhaven District	
Rev. T. A. Ferguson, Brookhaven.....	13
Hattiesburg District	
Rev. S. W. Bryant, Vossburg.....	2
Rev. W. H. Lane, Sumrall.....	6
Jackson District	
Rev. Rolfe Hunt, Brandon	9
Seashore District	
Rev. T. M. Ainsworth, Wiggins	3
Unclassified	
Mrs. S. L. Burkin, Auburn.....	2
Total Mississippi Conference	182½

NORTH MISSISSIPPI CONFERENCE

Previously reported	156
Greenwood District	
Rev. A. Y. Brown, Marks.....	5
Sardis District	
Rev. W. I. White, Victoria.....	1
Rev. W. P. Bailey, Horn Lake.....	2
Rev. W. C. Galceran, Sr., Senatobia	1
Rev. W. C. Beasley, Cold Water.....	6
Total North Mississippi	171
Total three Conferences	665

COTTAGE FOR SALE OR RENT

Cottage 166 on the Seashore Camp Ground; just remodeled; furnished, screened, electricity; new partitions, new roof, new double flooring, new side and front porches; raised from ground; five rooms, good furnishings; \$50 a month, \$140 for season. Selling price, \$700. Will rent now weekly, etc. Address Miss M. Rodd, 1235 St. Andrew, New Orleans, La. Phone, Jackson 3018-J.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

A. Smith of Brookhaven, conducting a series of services at the Methodist Church, has exercised many a mental muscle for those who have heard his discussions. Presenting as he does an intensely practical religion, Dr. Smith depends not at all upon emotionalism, nor even upon the fire of oratory of which he is capable, but rather upon a most logical and reasonable appeal to the exercise of common sense.

Dr. Lawrence L. Cowen, pastor of the Galloway Memorial Methodist Church, Jackson, Miss., received a class of ninety-five new members into the church on last Sunday, which makes a total of three hundred and thirty-eight new members that he has received since Conference and all of them have been secured through the method of "Personal Evangelism." The Galloway Memorial Church is expecting to receive another class of 100 or more on Easter Sunday. Two other objectives of this great church for Easter will be a large baptismal service for infants and a "Self-Denial Thank-Offering" of \$3,750.00, for the support of their special medical missionary, Dr. James Thoroughman, of the Soochow Hospital, of Soochow, China, and the Methodist Orphanage at Jackson, Miss., and to supplement their quota (which has been paid in full) for the Superannuate Endowment Fund.

Six fifth Sunday group meetings were announced for the Ruston District by the presiding

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS ON THE DEATH OF WEBSTER MILLSAPS BUIE

We, the Men's Bible Class of Gallo-way Memorial Church, sorrowing because of the removal by death of our beloved friend and fellow classman, Webster Millsaps Buie, do hereby unanimously resolve:

1st. That, by the translation of Brother Buie from his earthly labors to his heavenly reward, we, his brethren of this Bible Class, have lost one of our most devoted and best-loved members, notable for his faithfulness, his brotherly kindness to each one of us, his generosity, and his Christian modesty.

2nd. That our personal appreciation of him and our memories of our association with him in Christian fellowship constitute a treasure which enriches all our lives, and inspires us to emulate in our own lives the virtues we so prized in him.

3rd. That we extend to his wife, his children, his sisters, and to all to whom he was endeared by the ties of blood and of mutual devotion, the assurance of our deep and heart-felt sympathy in their great loss, tempered

by the serene belief that he is now in a better land where he looks for our coming.

4th. That a copy of these resolutions be sent to his hereaved family, that one copy he kept in the possession of this class, and that one copy be published in the Christian Advocate of New Orleans, the official organ of the Mississippi Conference which signally honored Brother Buie, and to which he gave such loyal service.

D. M. KEY,
J. MORGAN STEVENS,
J. REESE LIN, Committee.

RESOLUTIONS

At a meeting of the board of directors of the Mississippi Orphans' Home, held in the parlors of the Home Tuesday, March 28th, 1930, the following resolutions were passed:

Since the last meeting of the board of directors of the Mississippi Orphans' Home three of our members have passed to their final reward—Rev. A. F. Watkins and Mr. W. M. Buie, of the Mississippi Conference, and Rev. D. W. Babb, of the North Mississippi Conference.

Each of these men have, by their presence, deep personal interest and wise counsel, had no small part in the organization, maintenance and development of this splendid institution.

Therefore, he it resolved, That in the passing of these brethren this Home has lost three of its most valued friends whose places it will be very difficult to fill. We shall miss their wise counsel and able leadership in the days to come.

Second, That we express as individuals and members of the board of directors of this Home our sincere sympathy to the hereaved members of their families.

Third, That these resolutions be published in "Our Home" and in the New Orleans Christian Advocate; a copy be spread upon our Minutes, and a copy forwarded by our secretary to the members of their families.

W. D. DAVIS,
REV. T. H. DORSEY,
REV. T. M. BROWNLEE,
Committee.

Whereas, it has pleased God, our Heavenly Father, to remove from our midst our beloved friend and co-worker, MRS. LEOLA McCAY,

Therefore, be it resolved, That the Cayuga Missionary Society has lost a member of inestimable worth, love and faith, and God's work in this community a sincere and faithful worker.

"Precious in the sight of the Lord is the death of his saints." This being true, we know that her passing was precious.

Her friendly greeting and words of comfort and cheer will linger with us as a gracious influence to inspire us to a better life. It is hard for us to take up our work and know that our friend will meet with us no more.

May we as a society say, "Thy will be done." To the bereaved family we extend our heartfelt sympathy.

MRS. ALICE FOOTE,
MRS. ELIZABETH WILKERSON,
Committee.

Utica, Miss., Mar. 24.

"Blessed are the dead which die in the Lord." How true this was of Brother SARDIN BYRD, who departed this life and went home to God on Feb. 20, 1930. He was born in Harrison County, Miss., March 23, 1860, and, with the exception of about 20 years spent in Meridian and Laurel, he made this county his home. Brother Byrd leaves one son and five daughters to mourn his departure, along with a host of friends in all walks of life. He united with the Methodist Church when a young man and was a consecrated Christian from that time until his death. Brother Byrd was teacher of the Bible class of the Handsboro Methodist Church at the time of his death, having filled that place ever since he came back to Handsboro. His life was an inspiration to all, and especially does the pastor miss him because of his close association with him. It was said of him, "He was a man that stayed in the middle of the road." Every Sunday found him at his post of duty and all during the week he was working for the Master. The funeral services were held from the Methodist Church by the pastor, assisted by Rev. J. L. Sells, Rev. W. A. Hays, Rev. W. W. Moore, Rev. Murray Cox and Rev. Louis Fayard.

His Pastor,
ROY WOLFE.

WILLIS CARLEY SELBY was born Oct. 26, 1909, and died March 17, 1930. He was twenty years, four months, and twenty-one days old. He leaves his father, mother, three brothers, two sisters and a host of other relatives and friends, to mourn his going.

Carley, as his name indicates, was named for the Rev. Henry T. Carley, who is now one of the presiding elders of the Louisiana Conference. At the time of Carley's birth he was pastor of Wesley's Chapel to which church the Selby family belong.

This family is one of the most religious and loyal to be found anywhere.

Carley united with Wesley's Chapel at the age of thirteen and lived and died a consecrated Christian. He was faithful to his parents, to duty and the Church.

The suddenness of his death is the thing that was so shocking and sad. He was engaged in hauling logs on a truck and while loading a beam slipped and dropped on him, killing him instantly.

The writer was his pastor for four years and was often in his father's home. Carley was one of the best boys it has ever been my privilege to know. He was kind and affectionate in the home and toward everyone. There is not only sorrow in the home, but in the entire community, because of his death.

May the all-loving Father give the family strength to hear up in this hour and look toward a better day when there will be no more sorrow; but God will wipe all tears from their eyes.

B. H. WILLIAMS.

Mr. E. B. Stilz of the Methodist Episcopal Congo Mission recently finished translating and printed in the Otetela language Bunyan's "Pilgrim's Progress." The book has had a wide

sale and the Congo natives who can read seem to enjoy the story very much. Those who cannot read like to have the others read it to them. Mr. Stilz is now working on an English-Otetela dictionary. He has already helped to compile and has printed a song book containing 128 hymns and a number of Psalms and Bible readings. Mr. Stilz is in charge of the printing department of the Congo Mission.



The Assurance of Protection

THE ocean yields up her treasures. Far below the surface the diver works in safety. For he knows that the skill and knowledge used in construction of his helmet are protection and assurance.

In grave vaults, also, there can be no compromise with protection against water. Built on the diving bell principle, the Clark Vault needs no man-made seals. The finest grade specially processed Armco Ingot Iron or Keystone Copper Steel—12 gauge thickness—provides the complete impermeability of metal. All seams are double-welded and tested under 5,000 pounds of water. Each Clark Vault carries a 50-year guaranty.

Solid copper, 10 gauge in thickness, is used in making the beautiful Clark de luxe model. It is guaranteed perpetually.

Clark Vaults can be obtained through better funeral directors everywhere, in the following models: Gray and White Lacquer Finish—Silver Tone and Copper Finish—Cadmium Plated by Udyline Process—De Luxe, 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all

THE CLARK GRAVE VAULT CO.
Columbus, Ohio

Western Office and Warehouse Kansas City, Mo.



GRAVE VAULT

This trade-mark is on every genuine Clark Grave Vault. It is a means of identifying the vault instantly.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

• BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
REG. U.S. PAT. OFF.
"The Modern Dish Cloth"
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. W LEXTON AND MASCHER STREETS PHILA.

Woman's Missionary Society

All Communications for this Department should be addressed to:
Mrs. Janie Drake Cooper, Church Hill, Miss.

AN IMPORTANT MEETING

What? Annual meeting of the Woman's Missionary Conference.

When? April 8-11.

Where? Centenary, McComb, Miss.

Who? Delegates from each auxiliary, district secretaries and officers.

Why? To hear Miss Bertha Conde, Bible lecturer, and to receive inspiration and information from reports of work.

Each auxiliary is entitled to two adult delegates, one Y. P., and the superintendent of Children's work.

As you elect your delegates, please impress upon them the importance of being present at every session, and remaining throughout the entire time. Send names of delegates to Mrs. C. A. Butterworth, Georgia Ave., McComb, Miss.

There will be stirring messages from your president and correspond-

ing secretary, who have just returned from the Council meeting, as well as reports of the Conference work by all officers for 1929.

A rare treat is in store for us through Miss Bertha Conde, who is to have charge of the Bible Hour each day.

Books and literature will be displayed; so please examine and purchase that which will enrich your lives and make you a more intelligent member of the Woman's Missionary Society.

May I ask every superintendent of publicity to report to me at the end of this quarter, and where there is no superintendent, will the president send this report, even if you have not accomplished much through this office? By answering the questions on the blank found in the corresponding secretary's book, we may find what can be done through this office. Hold executive meetings and send reports to all officers at once, please.

Our work, as a whole, has moved forward during 1929—especially in the organization of circles, which is the Council plan—where there is an adult organization. There seems to have been a great forward movement toward organizing the young people this quarter, which is encouraging. The children's work, where carried on, is yielding rich fruit in missionary cultivation through the splendid programs outlined for them.

The zone meetings grow in favor with our women—outstanding in leadership—with programs of information and inspiration. Our literature is most excellent, and reports from the few superintendents of publicity attest this fact.

The Missionary Voice is unsurpassed as a missionary periodical, growing in favor day by day, and growing in number also. Be sure to check up, and if 75 per cent of your membership subscribe, give your name to the district secretary for the distinction list. Check up on the Honor Roll and join this increasing band.

We are grateful to our editor, Mrs. Janie Drake Cooper, for the splendid reports of missionary endeavor through the pages of the Advocate. Don't forget to send her news items.

May we be much in prayer for our annual meeting, that we may have a great spiritual uplift.

Yours for greater service,

MRS. T. B. COTTRELL,
Superintendent Publicity.

NOTICE TO THE VICKSBURG DISTRICT

As a busy, but happy, secretary I wish to take this means of commending each auxiliary for the splendid way in which it is going forward, and to emphasize my desire that every auxiliary will be represented at McComb, April 8-11.

Our district is divided into five zones, three of which have already observed "The Officers' Training Day," and the other two will observe it be-

fore the end of the quarter. When I go to the Annual Conference it will have been my privilege to attend all of these meetings except the one in zone 5. And, since Woodville, which is in that zone, has graciously invited the district meeting, I am looking forward to being with them as soon as possible after the annual meeting.

Assuring you that if you will put God first you will never fall behind, I await your first quarter report.

Sincerely yours,

MRS. W. I. HEGMAN.

THE ESSAY CONTESTANTS FROM LOUISIANA

Three young people from the Louisiana Conference joined the ranks with fifty-nine young people from other States in the essay contest sponsored by the General Section of the Board of Missions. The contestants and their subjects were: Artie Clare Lunsford, "Christian Service and the Negro," Louise Bazon, "The Bible as a Missionary Book," and Juanita Lunsford, "The Future of the Rural Church."

The essays were first judged by a preliminary committee composed of Dr. Elmer T. Clark, Mrs. B. W. Lipscomb, Mrs. H. R. Steele, Miss Elizabeth Claiborne and Miss Noreen Dunn. Eight essays were selected by this committee and sent to Dr. W. J. Young, of Emory University; Dr. A. W. Wasson, of Southern Methodist University, and Prof. James Cannon III, of Duke University, for final judging. The eight essays were: "The Church and Industry in the South," from Baltimore Conference; "The United States as a Mission Field," from Baltimore Conference; "China Needs Christianity," from Central Texas Conference; "The Future of the Rural Church," from Louisiana Conference; "The Bible as a Missionary Book," from Memphis Conference; "Christian Service and the Negro," from North Texas Conference; "Christian Service and the Negro," from North Mississippi Conference, and "The Bible as a Missionary Book," from North Mississippi Conference.

Central Texas, North Mississippi, North Texas and Memphis were the winning Conferences, but we feel that the young people of our Conference were awarded also by a wider knowledge of the missionary work of our Church, and that a greater interest in missionary service in the great un-Christian areas still untouched has been aroused.

MRS. CHARLES CAMP,

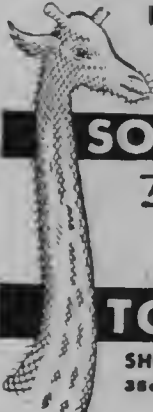
Conf. Supt. Y.P.

ZONE 2, VICKSBURG DISTRICT

Zone No. 2 of the Vicksburg District observed "The Officers' Training Day" at Holly Bluff on Feb. 27, Mrs. Hegman presiding in the absence of Mrs. I. M. McBeth, who had to give up the leadership of the zone because of her mother's ill health.

Rev. S. B. Watkins led the devotional, using Joshua, 1:1-9, suggested by Mrs. Lipscomb, as a basis for his message, which inspired us to renew our faith and to increase our courage, that we may observe to do according to the will and command of Him who said, "I will go with thee, I will not fail thee, nor forsake thee."

IF YOU HAD A NECK
AS LONG AS THIS
FELLOW AND HAD



SORE THROAT

ALL THE WAY DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT
38c and 50c. Hospital Size \$1.00
ALL DRUGGISTS

Mrs. W. D. James, of Midnight, was appointed secretary pro tem, after which a motion was carried to send a message to Mrs. Frankie Nolan, our absent secretary, expressing our prayers for her speedy recovery.

Mrs. J. D. Upshaw, Jr., of Louise, was elected as zone leader, and, upon her suggestion, it was decided that there should be a permanent record of attendance and programs of the zone meetings, this record book to be kept by the zone secretary and passed from one hostess auxiliary to the next, from year to year.

The following visitors were introduced: Mrs. T. B. Cottrell, Conference guest; Mrs. A. B. Barry, wife of our pastor at Eden; Mrs. I. H. Phillips, former secretary of the Jackson District, and Mrs. Coker, also of Eden.

Mrs. Cottrell delivered the address of the morning. She used a large wall chart, setting forth in a clear, forceful way the duties of each officer.

The morning session closed with prayer, and we were invited into the social hall, where a delicious luncheon was enjoyed by all, including the school faculty, several of whom are officers in the auxiliary.

The afternoon session opened with singing "Jesus Calls Us," and prayer by Rev. J. M. Lewis. Then came the group meetings under the following leaders: The presidents and vice presidents, with Mrs. Hegman; the secre-

(Continued on Page 15)

Mother!

Child's Best Laxative is
"California Fig Syrup"



Tongue Shows if
Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

FELT OUT OF SORTS

Arkansas Man Tells of the
Good He Gets From Taking
Black-Draught.

Mena, Ark.—"If there is a better laxative medicine made than Thedford's Black-Draught, I've never found it, and I tried a good many before I began taking Black-Draught about twenty years ago," writes Mr. H. F. Miller, who lives at 211 Eleventh Street, this city.

"I am satisfied with Black-Draught. When I feel all out of sorts, my feet seem to feel heavy, and I feel tired when I haven't worked; and I get a bad, slimy taste in my mouth, I just take two or three doses of Black-Draught and I feel better."

"I have found it good for indigestion, in fact for about everything it is recommended for. We just keep it in the house and use it for biliousness, headache and such complaints. I recommend Black-Draught to others."

This well-known medicine has been in use nearly 100 years, and its popularity is constantly increasing, as growing sales clearly prove.

Don't trifle with counterfeits and questionable substitutes when you can so easily obtain the genuine Thedford's Black-Draught by always calling for it by name, "Thedford's."

Costs only 1 cent a dose.

Sold everywhere.

NC-223

**Thedford's
BLACK-DRAUGHT**
for Constipation,
Indigestion, Biliousness

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDE & WEIS MFG. CO.
JACKSON, TENNESSEE

**W. F. GRAY'S
GENUINE
OINTMENT**
PRICE 25c
NASHVILLE, TENN.

for 110 years has been a
dependable household remedy
for burns, cuts and sores.
At all drug stores. For free
sample write
W. F. GRAY & COMPANY
Nashville, Tenn.

Sunday School

LOUISIANA CONFERENCE

Mrs. J. A. Reid, superintendent of the primary department at First Church, Monroe, writes: "I am enclosing \$1 and am asking you to send me as many copies of Program of Work for Primary Department B Type as my \$1 will buy. I am anxious to place a copy of this new Program of Work in the hands of each of my teachers in our primary department. We have twelve teachers."

Each school will be asked at the State-Wide Conference if they are using, or not using, the new Programs of Work. I know one school where the superintendent and his workers have met every Wednesday night this year for a study period of these New Programs of Work.

Mr. Leon Campbell, one of the sub-

Fletcher's
CASTORIA
FOR QUICK,
HARMLESS COMFORT
Children Cry for It
FOR CONSTIPATION, DIARRHEA, FEVERISHNESS

Save 1-2

on Your Dresses

You can save nearly half on your dresses and get the very latest fabrics, colors and patterns.

Mill Prices

By taking advantage of the opportunity to buy mill "over-runs," you can secure the finest fabrics at about half the price you would pay for them in the best department and dry-goods stores. A wide selection; dainty voiles, pleasing wash silks, all silk shantung plain and prints, showy taffetas, rayon flat crepe, satins, tasteful ginghams, serviceable poplins and rich draperies, in a host of attractive colors and patterns. All goods are fresh from the loom—stylish, new and clean. These materials have been freshly made up for our merchant customers, but our looms cannot be set to their exact yardage. For this reason you are offered the choicest fabrics, cut to any length, at astonishingly low prices.

Free Samples

Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at 1-3 to 1-2 less than retail price, postpaid.

NATIONAL WEAVING CO.
LOWELL, N. C.

CHICKS C. O. D.

GET YOUR CHICKS BEFORE YOU PAY
\$1 down places your order. Pay Postman rest. Big daily hatches.

	Per 25	50	100	500
W. Rocks or R. Rocks	\$4.50	\$8.00	\$15	\$70
Wyand. or Orps.	5.00	8.50	16	75
Jersey Giants	6.50	11.00	20	95
Br. or Wh. Leghorns	4.00	7.00	13	60

Helpful and attractive catalogue free.
NORMAN HATCHERIES, Knoxville, Tenn.

DEAGAN TOWER CHIMES
The price of Deagan Tower Chimes—the Memorial Subtime—is \$43.75 and up. Other tones may be added, as may also the Electric Player. Ask for literature.
J. C. DEAGAN, Inc.
149 Deagan Building, Chicago
Automatically Played from Hand Recorded Reproducing Roll

district superintendents in the Alexandria District, sends us printed program of his fifth Sunday meeting, which is to be held at Basile, at 2:30 o'clock. Several sub-district meetings over the Conference are booked for the fifth Sunday afternoon, at Glenmora, Vinton, Leesville, and Benton.

Sunday School Hour will be observed in several of our District Conferences. These will be during next week in the Monroe and Ruston districts. There will be three District Conferences at the same time, the last week in April, Alexandria, Lake Charles, and New Orleans; modern transportation makes it possible for us to visit all three of them.

Easter Sunday we hope to make in Louisiana Methodism a "red letter" day as to attendance at Sunday school. Mr. O. W. Moerner of the department of Sunday School Administration, Nashville, writes: "Let us use Sunday school institutes, district conferences, training schools, Conference-wide meetings, personal visits to Sunday schools and workers' meetings, the Conference organ, and so forth, to hold up before all of our people the responsibility of going after the unreached."

March 23, we visited Columbia, Trout, and Pineville. Columbia is where our district secretary, Mr. I. A. Hearn, is superintendent, and the Monroe District Conference is booked to meet next week. The pastor is Rev. R. F. Harrell. I met with the adult department, and noted three fine adult classes. One of the teachers stated that all of her pupils came with prepared lessons. Mrs. Harrell, the pastor's wife, is giving special attention to the problem of "Home Membership."

I reached Trout Sunday afternoon in time for the sub-district meeting. Pastors and superintendents representing adjoining Sunday schools were present. Rev. J. J. Rasmussen was elected sub-district superintendent. Two members of the Conference Staff were present and made talks, Mrs. W. W. Holmes, Conference Elementary Superintendent, and Mr. Charles N. White, Associate Adolescent Superintendent.

Sunday night we visited Pineville Church, where the presiding elder, Dr. A. S. Lutz, and the pastor, Rev. D. B. Boddie, were having the closing service of a great revival meeting, at which Dr. Lutz had been the evangelist. The congregation was large, and the pastor was well pleased with results of the meeting.

The Alexandria Sunday school organized a great "Parents' Study Group" on last Thursday, with Mrs. H. E. Foote as president. They enrolled forty members at their first meeting. Their meetings will be held monthly, on Thursday afternoon.

Miss Fannie E. Norman, associate superintendent at Rayne Memorial Church, New Orleans, writes: "Please send me new Program of Work B, and department leaflets."

We visited the Louisiana Conference Woman's Missionary Society this week in session at Lake Charles. They go to Baton Rouge for their next session. Their official delegates numbered about 150, with a large additional attendance, including many of the pastors. The staff of officers



were re-elected, and their total pledge for the Conference was \$3,780. Their motto for this year is "Together in Prayer."

C. D. ATKINSON,
Conference Supt.

MISSISSIPPI CONFERENCE

Last week the Jackson District Standard Training School was held with a larger enrollment and a larger number of credits than last year. The spirit of the school was very fine. The student body applied themselves and everyone seemed to have a good time. We were disappointed that more did not take advantage of the Nursery Department course, but then we were exceedingly glad that a few did.

We are this week closing out the Brookhaven District Standard Training School at McComb. We trust that this school will have more credits than last year.

The Conference-Wide Conference will be held in Meridian, April 29 and 30. We are anxious to have a large number of Sunday school workers present. We have arranged the best program we have ever had and we are exceedingly anxious that many workers take advantage of the program.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.
A Store-Wide Sales Event that Brings You
Timely Merchandise at Greatly Reduced
Prices

HOLMES

Canal Street NEW ORLEANS MAIN 1000

We have asked Rev. C. P. Jones to see if they can not arrange to take in at a reasonable rate those who visit the Conference. We have not as yet heard from him, but we trust that there will be homes out in the neighborhood that will gladly give room and board at a reasonable rate.

We have been encouraged greatly by the workers of East End and we feel that they are going to give us a royal welcome. Begin now to get ready to go to Meridian for the Conference-Wide Conference; you will be amply repaid for your time and trouble. We have arranged for the Elementary, Adolescent, Adult and Administration departments to be represented and take part in this meeting. Sunday School Day Programs have been sent to the pastors; if for any reason you have not received yours, please let us know and we will see that you get them. Sunday School

FOR DAILY READING IN THE HOME BETWEEN EASTER AND PENTECOST

PENTECOST DAY BY DAY

By Bruce S. Wright, D. D.

The Expositor:

Contains a brief meditation and a prayer for each day of the fifty associated with Pentecost, dealing with some aspect of Pentecost, significant for Christian living. This is a finely suggestive and stimulating little book.

Net, 75 cents, postpaid

—At the Better Bookshops—

THE ABINGDON PRESS

NEW YORK	CINCINNATI	CHICAGO
Boston	Detroit	Pittsburgh
Kansas City	San Francisco	Portland, Ore.

Day and Easter come on the same day and we know that many will have special Easter programs. We trust that plans will be made for the observance of Sunday School Day as soon after Easter as possible.

Your Board is making an effort to carry on as large a program this year as we have ever carried on. We know that much money will have to reach us before summer from missions and Sunday School Day if this happens. Will you not think of the needy small churches and make special efforts that our training program may be car-

ried right straight through? Pray for the work and the workers.

JOHN C. CHAMBERS

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Team work is a Christian virtue. The presiding elder, pastors, and superintendents have entered into the task of the district school in a manner that predicts success. We have drawn upon the other Conferences for instructors and we have secured the very best available. Class work begins at every place Sunday afternoon at 3 o'clock; a few places may want to hold their schools at the evening hour; this is to be determined by each school Sunday afternoon. Monday at 10 a. m. we are to hold an institute at Greenwood, led by Mr. Williams of Nashville and entered into by the visiting instructors; a similar institute will be held at Moorhead Monday afternoon. All our workers are cordially invited to attend these meetings.

A school is to be held at Columbus, April 13-18. Miss Pauline Wynn is to teach the worship course, Mrs. W. N. Duacan, "A Study of Early and Middle Adolescence;" Dr. Claude Orear, of Birmingham, Ala., is to teach the Bible course, "The Teachings of Jesus;" possibly another course will be added.

Those who hope to attend the Conference school to be held at Grenada, June 9-14, may go over the list of courses as put down here, and, if any of these courses do not suit, please let me know that they may be exchanged for the courses best suited. The administration courses deal with the new programs of work chiefly and are needed at this time more than others. Very few are interested in the Nursery Department, but this is the most important course offered.

Nursery Department Administration, Beginner Department Administration, Primary Department Administration, Junior Department Administration, Int.-Sen. Dep. Administration, Religious Education of Adults, Material, Methods, and Principles of Missionary Education, Stewardship, A Study of the Prophets.

Those desiring information as to what the Conference is doing for the country churches should write Rev. E. G. Mohler, Grenada, Miss. This information is to be used in giving the Sunday School Day program. There is no little criticism as to the contents of this program, but if it is given as it is printed the people will get information that the Sunday School Boards desire that the general public may learn what we are trying to do in the way of giving Christian teaching. Sunday School Day is not a Sunday show, nor is it to be an entertainment, but a means of giving religious instruction to all the people. When will we learn what it is all about? Not until we give the right instruction.

"I am a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper."

TO HOLY LAND AND EGYPT

A great Bible Study Tour to the Holy Land and Egypt, sailing June 19th and returning Sept. 1th, is being organized by THE WICKER TOURS, Richmond, Va. In addition to almost three weeks in that Sacred historic territory, the tour includes visits to Athens, Constantinople, Madeira, the Azores, etc., and costs only \$645.00. European extensions are offered, including the PASSION PLAY. THE WICKER TOURS are the acknowledged pioneers in Holy Land Travel, and their trips always give remarkable value. Among their enthusiastic patrons are some of the most prominent ministers, teachers and Bible students of many denominations. Anyone wishing to visit the "Land of the Book," under the most desirable auspices, should communicate promptly with THE WICKER TOURS (Dept. 1), Richmond, Va.

This same good company is also organizing some trips to Europe and THE PASSION PLAY for those who are unable to take the Holy Land Trip. These PASSION PLAY tours sail May 15th, and about every month thereafter, last about thirty days and cost only \$395.00.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Second Round

Vaiden and West, at W., Mar. 16, morning and afternoon.
Water Valley, Main St., Mar. 19, p.m.
Holcomb, at Tie Plant, Mar. 20.
Holly Springs, Mar. 23, morning and afternoon.

Oxford, Mar. 23, evening.
Kilmichael, at Stewart, Mar. 30, morning and afternoon.

Winona, Mar. 30, evening; conference, April 2, p.m.

Winona ct., at Columbiana, Apr. 5, 6.
Pickens and Goodman, at G., Apr. 13.
Sallis, at McAdams, April 19, 20.
Ebenezer, at Hebron, Apr. 26, 27.
Water Valley, First Church, Apr. 30.
Poplar Creek, May 1.

District Conference will convene at Kilmichael, Apr. 22-24.

Please see that delegates are duly elected and names furnished both presiding elder and pastor-host.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—Second Round

Webb and Sumner, at S., 11 a.m. and 2:30 p.m., Apr. 6.

District Training School, everywhere, Apr. 6-11.

Sunflower, at Blaine, night, Apr. 6.

Moorhead, 11 a.m. and 2:30 p.m., Apr. 13.

Indianola, night, Apr. 13.

District Conference at Greenwood, First Church, Apr. 17, 18.

Inverness, 11 a.m. and 2:30 p.m., Apr. 20.

Itta Bena, 11 a.m. and 2:30 p.m., May 4.

L. P. WASSON, P. E.

FOR COLDS—ALKALINIZE YOUR SYSTEM

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently.

Begin when you feel a cold coming. Take a tablespoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkali in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

For fifty years, this pleasant alkaline has been famous as an anti-acid. Doctors prescribe Phillips Milk of Magnesia; hospitals use it; millions know how it relieves sour stomach, gas, indigestion and other symptoms of over-acidity. All drug stores recommend it. 25c and 50c bottles, with full directions for its many uses.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

WHEN IT LOOKS DARK to any



weak, nervous or ailing woman, Dr. Pierce's Favorite Prescription comes to her aid. Women in every walk of life today say Dr. Pierce's Favorite Prescription is a reliable medicine. It is made from roots and herbs, sold by druggists, in both fluid and tablets.

One woman who used it said: "My health was very poor when I was advised to take Dr. Pierce's Favorite Prescription. I was suffering at intervals with all the symptoms of woman's weakness. The 'Prescription' relieved me of headaches and pain in my side, and by continuing to take it I became healthy, strong and well. All that I could say in praise of the 'Favorite Prescription' is not too much."—Mrs. A. J. Anderson, 511 Scott St., Alexandria, La.

Send 10c for trial pkg. tablets to Dr. Pierce's Invalids Hotel, Buffalo, N. Y. and write for free medical advice.

NATURE'S WAY TO HEALTH

HIGH BLOOD PRESSURE, Indigestion and Rheumatism inexpensively overcome without drugs. Send name and address for full particulars. Corum Chemical Co., Dept. 87, Laurel Miss.

How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause! KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves must have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—do not overeat and—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS (lasts 4 weeks). If even this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned. Leading druggists' all over the world sell KRUSCHEN SALTS.

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company

Hickory, N. C.

Sick People Look



Here Is The Medicine That Will Do The Work

Its free action on the bowels quickly relieves constipation which is the usual cause of stomach disorders, kidney and liver trouble, biliousness, dizzy feeling, gas pains, bloating, neuritis, coughs and colds.

HERB EXTRACT

(formerly called Herb Juice) helps you to enjoy good health. You don't need pills with this medicine. Refuse imitations, nothing like the genuine as shown above.

Get it at your druggist's.



PARKER'S HAIR BALSAM

Removes Dandruff Stops Hair Falling Imparts Color and Beauty to Gray and Faded Hair 60c and \$1.00 at Druggists. Hiseox Chem. Wks. Patchogue, N. Y.

TIRED EYES

Dickey's Old Reliable Eye Water used 60 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

EXHIBITION AND SPECIMEN DAHLIAS Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

ERBO conquers Indigestion, Rheumatism, Eczema, Impure Blood. Trial is proof. So ask for free sample or send a dollar to FRANKLIN LABORATORIES Johnson City, Tenn.

Phone, MAIn 2838

Rose McCaffrey SUPERIOR MULTIGRAPHING 310-311 Masonic Temple

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: Our institute at Bastrop had a fine beginning last evening in spite of the inclement weather. Leaguers drove in from Sterlington, Oak Ridge, Mer Rouge, Monroe and West Monroe. I feel that we are going to have a great time together, and that I can report a successful institute in next week's letter. In fact, that is the only kind of institutes we have had this League year. The faculty members have all been so fine in their giving of time and inspiration to the young people. And the cooperation and enthusiasm of the Leaguers are always at their best.

Last Sunday I attended the meeting of the J. O. Y. Union of Minden District at Haughton. That was certainly a fine meeting. The union had the pleasure of having six of our Mansfield College girls as guests and they gave several interesting numbers on the devotional program. The guests from the college were: Misses Merle Whitman, Velma Butcher, Yuki Hinata, Opal Joiner, Katherine Brandenburg and Hazel Lea Nowell. Leaguers from Spring Hill, Cotton Valley, Minden, and Haughton filled the church



OLD FOLKS SAY DR. CALDWELL WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

almost to capacity. At the close of the business hour punch and cake were served by the Haughton Leaguers. We were sorry that the pastor, Rev. E. V. Duplantis, was sick and could not meet with us.

After the union meeting I went to Minden with Mr. Alton Hortman, president of the Minden chapter, and had the pleasure of seeing the Minden Leaguers render the pageant, "Children of Light," in observance of Anniversary Day. The pageant was most impressive and each Leaguer acted his or her part in a splendid way. The offering taken was \$25.48.

The Sihley Leaguers also presented the pageant and I regretted very much that I could not be present with them, too, but the hours of the two services were the same.

Minden has already started preparations for the week-end institute to be held there on April 4-6. Leaguers from chapters surrounding Minden are invited to attend, and it is expected that at least one hundred will register for the institute. Plans are made for everything fine, from class work to a weiner roast, and fun galore is awaiting those who spend the week-end in Minden. We are proud of the faculty that we have secured. With such a line-up success is sure to be ours. The pastors teaching the Theory courses are: Rev. G. A. Morgan, of Spring Hill; Rev. J. J. Rasmussen, of Trout; Rev. A. T. Law, of Cotton Valley, and Rev. E. V. Duplantis, of Haughton. Four of our most efficient Shreveport Leaguers are coming over to instruct in the Methods classes—Misses Louise Mitchell, Anna Pharr Turner, Winnie Moseley and Rev. Carl Lueg. Miss Mary Searles, district secretary, and Mr. Alton Hortman, senior president of Minden, are already busy with the advertising. With the assistance of the union officers and committees of Minden Leaguers everything will be in readiness to begin registration Friday afternoon at four o'clock and classes will begin promptly at seven. The Leaguers will be entertained in the Minden homes. If you are interested in attending this institute, write to Mr. Alton Hortman of Minden and let him know how many to expect and when you will arrive. Leaguers outside of Minden District are welcome to come provided they let the Minden Leaguers know how many to expect.

One more time—may I ask you please not to delay sending your Anniversary offering in to Mr. F. H. Riggs of Monroe as soon as your observance is over? We are expecting some large offerings and a goodly number, so don't disappoint us.

Miss Frances Bonnetcarere, president of the Walker Hi League, is recuperating from an appendicitis operation. We hope she will soon be up and well again.

Am getting some fine reports of our

League work in the Conference. Keep the good work up and you'll be all right after awhile.

Your Field Secretary,
ELIZABETH LANGFORD.

MISSISSIPPI CONFERENCE EP-
WORTH LEAGUE 1930 AS-
SEMBLY, WHIT-
WORTH COLLEGE,
JUNE 2-6

We are delighted to be able to announce to our Leaguers that Dr. Forney Hutchinson will be our platform speaker at our 1930 assembly. Think of it! Hutchinson and Harbin! How can we help having a successful assembly? And our dean is certainly building a program in keeping with these great leaders of our Church. Our program is fast taking shape and at present certainly looks fine. Some of the teachers who have already accepted work for this assembly are: Mrs. J. L. Neill, Rev. R. H. Clay, Rev. B. M. Hunt, Rev. J. F. Campbell, Rev. J. L. Neill, Rev. V. G. Clifford, Rev. E. O. Harbin, Miss Sarah Keys, and Mr. S. T. Lewis, and others yet to hear from will be just as good as these.

Never before has our faculty been any better. Miss Laura Rankin writes us that the Seashore District Institute will be held at Saucier, Miss., April 6, opening at two p. m. She is planning for a great day and has arranged a splendid program. We hope a large crowd of Seashore Leaguers will meet her there.

The institute for the Jackson District will be held in Jackson, May 2, 3, 4, opening Friday evening and closing Sunday. This institute will also be well planned; there will be some splendid speakers on the program, and possibly some real fun on the opening night. Miss Campbell and her helpers are doing all possible to plan well for you Leaguers.

Mr. Hawkins writes us a very glowing account of the Senior Epworth League of Decatur, which he recently visited. There are 63 members in this chapter and 56 were present at this meeting. Mr. Hawkins states that he is to be in an institute at Hickory, Monday, March 24. This we presume is the Newton District Institute. We hope some one will give us a good write-up from all these institutes, and that those who have not already planned institutes will do so right soon, and advise your Conference secretary of the dates.

Your next quarterly report will be the most important one of the year, and we sincerely hope that every chapter in every district will report immediately upon receipt of the blank from your district secretary. Your district secretary and Conference secretary are depending on these reports to help them in making up their reports for the assembly, and your failure to report, will hamper them very much. PLEASE DON'T FAIL to get in your report.

We appreciate very much indeed all the kind messages, and other expressions of sympathy from our friends, on the occasion of our recent great loss. It is so good to have sympathetic friends to help in trials of this kind.

Mother was ready and seemingly anxious to go, but it was hard, nevertheless, to let her go. But we know

we shall see her again, and then there will be no Good Bye's to say.

J. H. WEEMS

The latest book of T. Nagawa, the Japanese leader of the "million souls for Christ" movement in Japan, is called "New Life Through God." This book was written to help finance the million souls campaign, and already 80,000 copies have been sold. His other book, "Love, the Law of Life," has been translated into English and recently published in the United States.

Prof. Roy Smith of the Southern Methodist Mission in Japan has long been a teacher in the Kobe Commercial College, operated by the Japanese government. This school has lately become the Kobe University of Commerce, and Prof. Smith has been made a full professor and his salary increased by 200 yen a month without increasing his work. Coming from such a prominent government institution, this is a compliment to Mr. Smith, to the Methodist Mission, and to the entire missionary cause in Japan.



Three Generations Endorse It

"When I was a young single girl I took Lydia E. Pinkham's Vegetable Compound because my mother did and she gave it to me. After I married I took it before my children were born and afterwards, and I have eight living children. I am now a grandmother and still take it and still recommend it when any one is tired and run-down."—Mrs. Alfred Iverson, St. Edwards, Nebraska.

Lydia E. Pinkham's
Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

aries, treasurers and superintendents of publicity, with Mrs. Cottrell; the superintendents of Bible and Mission Study, with Mesdames Campbell and Nelson; superintendents of children, with Mrs. J. M. Lewis; superintendents of Y. P., with Mrs. F. W. Sharbrough; superintendents of Social Service, Supplies and "Voice" agents, with Mrs. T. H. Phillips.

Upon being called back to the auditorium, Mrs. Gardner and Miss Gatewood added to our inspiration by a beautiful vocal duet. Special prayer was offered by Mrs. Campbell in behalf of our absent and sick members.

Then came Mrs. Cottrell's second chart address, "Our Finances." In her splendid, characteristic way, she inspired us to give more by giving us an exact account of how every dollar is pro rated and used.

Mrs. Hegman, in summing up the day's work, urged upon us the necessity of every member as well as every officer doing her part, that we may not fail Jesus, but go forward. In closing, she reminded us that—

"If we don't study, we don't know;

If we don't know, we don't care;

If we don't care, we don't give."

The meeting fittingly closed with an impressive dedication service, led by Brother Lewis.

C. S. H., Reporter.

CENTRAL ZONE, BROOKHAVEN DISTRICT

The central zone of the Woman's Missionary Society of the Brookhaven District held a most inspiring zone meeting at Wesson, March 6, 1930.

Brookhaven was responsible for the interesting program given and Wesson for the delicious lunch served.

The children's work and the work of the young people was discussed at length, stressing the importance of both these branches in our church work. The attainment of the standard of excellence by each auxiliary was urged.

Mrs. L. W. Alford, our Conference president, and Mrs. Frank Decell, our district secretary, were both present, and their talks were very helpful.

All the auxiliaries, with the exception of Meadville, were represented and the day was a profitable one to all.

MRS. C. A. DAVENPORT,

Secretary.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Mathiston and Maben, at Maben, preaching, Apr. 6, a.m.; Q. C., afternoon.

Eupora, at Eupora, preaching, Apr. 6, p.m.; Q. C., Apr. 7, a.m.

Nettleton, at Shiloh, preaching, Apr. 9, a.m.; Q. C., afternoon.

Woodland, at Palestine, preaching, Apr. 11, a.m.; Q. C., afternoon.

District Conference at Aberdeen, Apr. 23.

E. NASH BROYLES, P. E.

Sardis Dist.—Second Round

Oakland, at Tillatoba, Apr. 5, 6.

Hernando, Apr. 13.

Shuford, at Lovejoy, Apr. 19, 20.

Red Banks, at Victoria, Apr. 26, 27.

Arkabutla, at Sarah, May 4, a.m.

Crenshaw and Sledge, at S., May 4, p.m.

Mt. Pleasant Ct., May 7.

Pleasant Hill, at Bakers, May 11.

Tyro, at Fredonia, Apr. 30.

District Conference at Olive Branch, Apr. 8, 9, 10.

J. M. BRADLEY, P. E.

Columbus Dist.—Second Round.

Noxapater ct., at Flower Ridge, preaching and Q. C., Apr. 6, a.m.

Louisville, preaching, Mar. 2, p.m.; Q. C., Apr. 6, p.m.

Columbus, Central, preaching, Feb. 16; Q. C., Apr. 9, p.m.

Sturgis ct., at Mt. Alry, preaching

and Q. C., Apr. 11, a.m.

Ethel ct., at Tabernacle, preaching

and Q. C., Apr. 13, a.m.

Macon sta., preaching, Mar. 30, p.m.;

Q. C., Apr. 16, p.m.

Kosclusko ct., at Bethel, preaching

and Q. C., Apr. 19, a.m.

Cedar Bluff, at Pheba, preaching and

Q. C., Apr. 20, a.m.

District Conference, at Louisville, Apr. 22 and 23.

Mashulaville ct., at Middleton, preach-

ing and Q. C., Apr. 26, a.m.

Brooksville, preaching and Q. C., Apr. 27, p.m.

High Point ct., at Center Ridge, preaching and Q. C., May 3, a.m.

Chester ct., at Nebo, preaching and Q. C., May 4, a.m.

W. N. DUNCAN, P. E.

Greenville Dist.—Second Round

Lake Cormorant and Robinsonville, at

R., Apr. 6, a.m.

Tunica, Apr. 6, p.m.

Leland, Apr. 13, a.m.

Shaw, Apr. 13, p.m.

Dubbs and Evansville, Apr. 20, a.m.

District Conference to be held at

Cleveland, April 23 and 24. Reports

on Orphanage quota, Special for Mis-

sions, Advocate circulation to be made.

Pastors will get all the people they

can enlist in the different activities

of our holy Christianity and the more

the better. Summon the people to

your aid. You cannot carry the load;

you cannot build the Kingdom by your-

self. Pray for, seek, solicit, entreat,

and look for your people to help you.

L. M. LIPSCOMB, P. E.

Ledge vs. Boulder Granite

The purpose of a monument is to perpetuate the memory of the dead. An all-important factor, therefore, is its permanence.

Beautiful Winnsboro Granite is a true granite unaffected by the processes that disintegrate rock because of its protection from the elements, due to being deep in the earth in vast ledge formation. It has retained all of the strength and durability accomplished by the union of its beautiful crystals while molten millions of years ago.

Winnsboro Granite

"The Silk of the Trade"

therefore, will last many, many years longer than monuments cut from other granite. Its flawless beauty, stalwart strength, and great durability make it the ideal memorial granite. It possesses wonderful contrasts in shades and shadows. Thus, inscriptions cut on Winnsboro Granite Memorials can be read with greatest ease.

Beware of Boulder Granite.

A boulder is a piece of granite which has become detached from the earth stones, ages ago, and has been left on the surface exposed to the elements. The smooth round edges of boulders show that the stone has begun to disintegrate. Such stone is inferior, having partially lost its vitality, becoming more brittle and tending to crumble though having a fair appearance. It naturally sells at a lower price, but if you get a monument

of boulder stone, you have a stone which has already started to rot. It is well to remember, "The sweetness of low prices never equals the bitterness of poor quality."

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on casual examination, but do not possess its lasting qualities and permanent beauty.

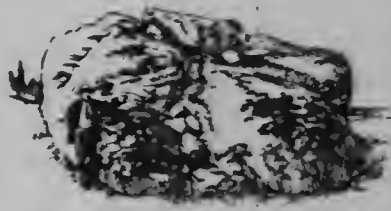
Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treasurer and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for Free Descriptive Literature

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.



Typical Granite Boulder.

SHALL WE TEACH PROHIBITION?

From the Idaho Journal of
Education

Shall we teach Prohibition? The answer is: Shall we teach law enforcement and respect for the Constitution of the United States? To the teacher with backbone and character there can be but one answer. We must teach Prohibition because it is a part of the Constitution and the law of the land. Moreover, all vociferous wet propaganda to the contrary notwithstanding, it is the earnest desire of a vast majority of the citizens of this country that this law be enforced. We must teach Prohibition because Prohibition is desirable; it has brought immense benefit to us in wealth, in health, and in happiness. A much smaller percentage of our people indulge in the use of liquor than ever before. We can make the law much more effective by teaching the values of Prohibition. The gangster, the beer runner and the beer runner's friend will object, of course, but the manufacturer of alcoholic drinks and the saloon-keeper objected to the enforcement of liquor laws and the teaching of abstinence before Prohibition went into effect, and the objections of the later gentry should have no more effect than did theirs. In conjunction with what we may all hope will be an honest attempt at law enforcement, teachers should do their duty.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Second Round.

Lafayette, Apr. 6, a.m.

New Iberia, Apr. 6, p.m.

Gueydan and Kaplan, at K., Apr. 13, a.m. and p.m.

Merryville, Apr. 20, a.m.

Arcadia ct., at Iota, Apr. 27, a.m.

Lake Arthur, May 4, a.m. and p.m.

Indian Bayou, May 11, a.m.

Crowley, May 11, p.m.

Rayne, May 18, a.m.

Sulphur and Vinton, at S., May 18, p.m.

Lake Charles, May 25, a.m.

Cameron and Pine Grove, at Cameron, May 26, p.m.

Abbeville, June 1, a.m. and p.m.

Hornbeck ct., at Holly Grove, June 8, a.m. and p.m.

J. W. LEE, P. E.

No "just as good" oil, says lubrication expert

In every line of endeavor there is always a leader—and countless followers. The field of household lubrication is no exception. Unfortunately the general public doesn't always appreciate the difference between the real thing and the "just as good"—but household experts do.

They know an oil intended for general household lubrication should clean and protect as well as lubricate. 3-in-One Oil does these three things, because it is a scientific compound of three high grade products—animal, mineral and vegetable oils. It is distinctly in a class by itself.

3-in-One costs more to make than ordinary oil, but less to use. If you want the best possible service from your sewing machine, vacuum cleaner, lawn mower, washer, electric fan and other household devices, insist on the old reliable 3-in-One Oil. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.



DR. A. J. LAMAR



ADMINISTRATION BUILDING
NASHVILLE, TENN.



B. A. WHITMORE

CELEBRATING 75 YEARS OF PROGRESS

THE METHODIST PUBLISHING HOUSE has been rendering a religious publishing service for 75 years. We attribute whatever success we have enjoyed to the loyal support of our friends and customers. It is our hope that we shall continue to merit your support.

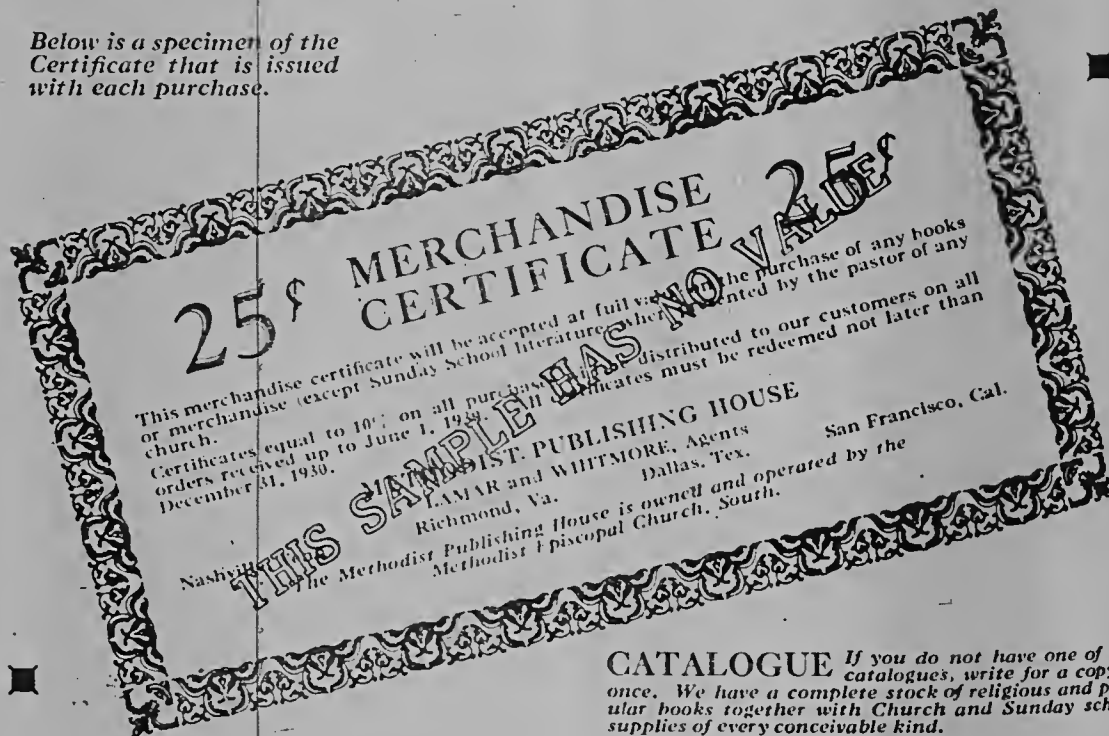
This is YOUR PUBLISHING HOUSE and should be your source of supply for all books as well as supplies of a religious nature.

A Special Concession to Our Customers

In appreciation of the loyal support by our Church members, Pastors, and customers, we will issue until June 1st a special MERCHANDISE CERTIFICATE on every purchase of ONE DOLLAR or more. (Sunday school literature excepted.) The certificate will be valued at TEN PER CENT of the amount of purchase. In other words, a purchase of \$5.00 will entitle you to a 50c certificate. THESE CERTIFICATES ARE ONLY REDEEMABLE BY YOUR PASTOR.

Practically every Pastor has real need for Church supplies for which there is little money available. By concentrating all of your book purchases as well as supplies through THE METHODIST PUBLISHING HOUSE, owned and operated by the Methodist Episcopal Church, South, you can render your Church a real service by handing your certificates to your pastor to be used in the purchase of necessary supplies for the Church.

Below is a specimen of the
Certificate that is issued
with each purchase.



CATALOGUE If you do not have one of our catalogues, write for a copy at once. We have a complete stock of religious and popular books together with Church and Sunday school supplies of every conceivable kind.

METHODIST PUBLISHING HOUSE

(COKESBURY PRESS)

LAMAR & WHITMORE, AGENTS

NASHVILLE, TENN.

DALLAS, TEX.

SAN FRANCISCO, CALIF.

RICHMOND, VA.

The South's Largest Bookstore

Christian Advocate

NEW ORLEANS

Vol. 76—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3915.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 10, 1930.

CHAS. O. CHALMERS, Manager

A PROGRAM FOR PAYING DEBTS

In one of our esteemed exchanges, a pastor suggests a program for the coming general meeting of his church, a program for "paying all indebtedness" of his denomination. He urges that the program committee for the meeting select ten men of South-wide leadership and have them preach upon such subjects as the "Creation of Man," "The Verbal Inspiration of the Scriptures," "The Virgin Birth," "The Bodily Resurrection of Christ," etc.

He suggests that all the time of the meeting, except the last thirty minutes before adjournment, be given to these subjects. Then, he writes, "Let the last thirty minutes be used by the chairman of the Executive Committee in giving the amounts of indebtedness on all our boards. Have no reports read at all from any boards or institutions, but only the total amount of indebtedness." He, then, in his rather unique suggestions that will hardly be adopted, indicates certain leaders who should be selected to preach upon the different subjects. The purpose of his suggestions as to the program of the general meeting is seen when he goes on to say that time is being wasted in trying to get the people of his church to pay debts as long as they feel that their leaders have departed from the time-honored position of their Church on the "great Bible doctrines."

We do not presume to say whether or not he is right concerning the leadership of his Church. We would not seriously advocate that all the time of our General Conference be given to preaching upon the great Bible doctrines, wholesome as that would be. For the General Conference has a very definite work to do in a limited time. But we do believe that the pastor's insistence upon the leadership of his Church ringing true on the great doctrines would be wholesome for any Church. This would be wholesome, not only to command the confidence of the people, but also to indicate that the leaders are depending upon the only Power, but the all-sufficient Power, that can bring success in the work of the Kingdom.

We may unwittingly fail to exalt the chief things. While the manifold and multifarious tasks of the Church are necessary, and while plan and organization are helpful, we must not fail to recognize the fact that it is the Spirit that giveth life and power.

While this and that is being recommended for the consideration of the General Conference, we would recommend that prayer be made everywhere—by delegates to the Conference, by pastors, other leaders, and our people in general—that the Holy Spirit may guide in the deliberations of our quadrennial body, and that the sessions may mark a great spiritual experience that will be communicated throughout the Church. Such an experience would surely help to pay debts, project great enterprises, bring revivals and quicken the work

TO MODERNIZE THE TWENTY-THIRD PSALM

Under the caption, "Professor Would Modernize Twenty-Third Psalm," the daily press reports that Dr. Jesse H. Holmes, professor of philosophy at Swathmore College, believes that the immortal lines of the Shepherd Psalm should be modernized. He believes that the sentence, "The Lord is my shepherd," is meaningless to the modern city dwellers. He suggests the following as substitutes:

"The Lord is my automobile's low gear to help me in climbing hard hills."

"The Lord is my antiseptic in times of dangerous epidemics."

"The Lord is my dynamo to charge my run-down batteries."

"The Lord is sunlight in my room bringing me the health of ultra-violet rays."

(We take the liberty in the quotations above of spelling "Lord" with a capital letter. It was not so printed in the paper).

Besides absolutely marring the uncommon beauty of the 23rd Psalm, and sounding like sacrilege, we do not find that the above marvelous statements add to our knowledge and help us to a better understanding of the great Shepherd. We imagine that even some wise city dwellers are not very well acquainted with ultra-violet rays, while on the other hand we suspect that the mass of the people really have more sense than they are believed to have by some philosophers. This is the first time we have heard of the 23rd Psalm being meaningless to city dwellers or any other kind of dwellers.

And while thinking, it would seem, altogether of city dwellers, the doctor forgets that the Bible is for all men, and that precisely because the Bible speaks to the heart of all men it has such a hold upon men. Certainly the 23rd Psalm would be intelligible to country dwellers. Sheep are not prehistoric animals. Less than a week ago, while driving along a highway, we saw a flock of sheep in a pasture over the fence.

But the professor says: "The Lord is my Shepherd" tells us practically nothing about God. It is a sentimental phrase suggesting sheep. And what can that possibly mean to us of the city and the twentieth century?" Perhaps the professor thinks that the only knowledge city dwellers will henceforth have of sheep will be of mutton roasts and lamb chops. But the majority of people know more than the doctor thinks they know. And, unchanged to figures of automobiles, dynamos, epidemics, antiseptic, and ultra-violet rays, the 23rd Psalm will continue to hold a great place in the affections of men.

of the Church in every part of its territory and its life. And if such statements sound visionary and impracticable, it will only show that we really need to tarry awhile and seek the power and the leadership of the Holy Spirit.

MR. JOHN B. PARKER DEAD

Mr. John B. Parker, a son of the lamented Bishop Linus Parker of the Methodist Episcopal Church, South, died at the family residence, 1520 Audubon Street, New Orleans, on last Saturday morning, and was buried from the home Sunday afternoon, with Dr. O. W. Bradley, pastor of Rayne Memorial Methodist Church, officiating, and Masonic bodies conducting their rites at the home and at the cemetery. Mr. Parker was 70 years of age, having been born in New Orleans in 1860.

He was one of the most distinguished Masons in the State, serving as Grand Recorder of Knights Templar and as assistant secretary of the Grand Lodge, having held the latter position for the last ten years.

Besides his Masonic connections in New Orleans and in Louisiana, Mr. Parker had been prominent in many other activities. He grew up in the cotton business, having entered the firm of C. L. Walmsley & Co., cotton commission merchants, when he was quite a young man. It is said that upon the death of Bishop Parker, Mr. John B. Parker left school that he might work in the support of the family. He continued with the firm until it was dissolved in 1917.

He was a life-long member of the Methodist Episcopal Church, South, holding his membership in the Rayne Memorial congregation and serving in important positions in the church.

Mr. Parker is survived by his widow, who, prior to her marriage, was Miss Harriet Arnold Rowland of New Orleans; one son, John Rowland Parker, and two brothers, Dr. F. N. Parker of Atlanta, Ga., and Dr. F. S. Parker of Nashville, Tenn.

The editor counts it a high privilege to have known Brother Parker long and well—to have known him and loved him. Quiet and unassuming, he was gentle in manner and kind of heart, strong and stalwart in character. He was a great and good man and his memory will live beyond the years. And beyond earthly memory his sorrowing loved ones and friends will see him again.

"Self is the only prison that can ever bind the soul,
And love the only Angel that can bid the gates unroll."

...

On a notable day in the long ago the disciples came to Jesus and said: "This is a desert place, and the time is now past; send the multitude away." In modern language, they were ready to "call it a day" and "pass the buck." In this respect, let us not be like unto them. How can any true follower of Christ reach the stopping point when there is still such manifold misery and multifarious wretchedness all about us? To be quite frank, we believe there are numbers of preachers and other Christians who should put more time in the Master's service.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE SIGNS OF THE TIMES

By Rev. T. J. O'Neil

The much writing these latter days about spiritual things is a good omen. When the minds of our people are obsessed with material things, acquiring the choicest lots, building larger and more beautiful churches, constructing workshops for our Sunday schools, collecting money for various and sundry purposes—and none of these are to be despised, when given their rightful place in comparative evaluations—there is danger of spiritual dearth, and of such atrophy in the Church that it will have only the form, without the power of godliness.

The greatest problem ever stated in any text and presented to any student for solution was stated by our Lord, as recorded in Matthew xvi, 26: "What is a man profited if he gain the whole world and lose his own soul?" If, in his conception of comparative evaluations, Jesus places a greater estimate on a soul than on all the combined wealth of the world, surely the church that gives more time and effort to material possessions and physical mechanism than to the gathering of souls into the Kingdom of God, and instructing them in spiritual things, is placing emphasis at the wrong point.

I fear that in our zeal for larger and more attractive physical equipment, for "going over the top" with financial drives, the endowing of educational institutions, and the more thoroughly organizing our machinery, we have neglected to "go into all the world and evangelize the nations" as fully as we should. The successful farmer does not run his plow carelessly and leave large spaces of unbroken land, but he follows all the soil. We are the divinely appointed laborers to cultivate the Lord's vineyard, and we have not proven ourselves faithful servants until we have striven to bring every member of our race—not only the select—into the Kingdom.

If I rightly read the signs of the times, our ministry and laity are being convinced that they have been misplacing the emphasis, and are changing their tactics. That many are writing on different phases of evangelism and suggesting better methods of evangelism, and that our evangelistic efforts are bearing fruit, betoken an awakening that is encouraging. My soul is greatly cheered by the reports that our pastors are giving of their special evangelistic campaigns, of the souls being born into the Kingdom, and of the enrichment of the Christian experience of church members, but the greatest cheer comes from the fact that at almost every quarterly conference I hold the pastors report accessions to the church.

Christian progress is made somewhat after the fashion of commercial, financial and intellectual progress—it moves in cycles. I once heard a Christian layman, in giving his interpretation of Habakkuk's prophecy that "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea," say that, just as one wave lashes upon the seashore, then ebbs; then another wave rises a little higher on the shore, then ebbs; and so on, each wave going a little higher than

its predecessor, so Christianity is moving in waves, each wave going a little higher than its predecessor; and this process will continue till at last earth's remotest bounds will be reached. This interpretation may not harmonize with the best theological exegesis, but it does seem to portray the work of the Kingdom as it is being done.

None of us dare deny that there has been a discouraging ebb in the progress of our Christianity the last few years, as indicated by the small gatherings into the Church and the paucity of genuine old-time revivals. But the indications now are: a big wave of spiritual progress is rising, and no doubt it will sweep farther inland than has any of its predecessors, if the whole Church is sustaining proper attitude to the task of lifting the wave to the nth power.

Why should not a mountain-wave of Christ and progress sweep the entire land this year—the nineteenth centennial of Pentecost? The great occasion which this centenary commemorates came as a direct result of united prayer. God is still on his throne, and is still on the giving hand, and will just as surely give to the Church of today, as to the Church of the first century of the Christian era, if we meet the conditions. Let the whole Church unite in prayer and give emphasis in the church, the quarterly conference, the district conference, the Annual Conference, and the General Conference to the development of spiritual life, and no doubt, in the evening of this year, all who have gone forth weeping, bearing precious seed, shall come again with rejoicing, bringing their sheaves with them.

Meridian, Miss.

CORRECTING A MISUNDERSTANDING

By Dr. W. G. Cram

My attention has been directed to certain statements to the general effect that since "our missionary debt has been paid" and "the crisis is over," there is no longer need for the Missionary Maintenance Fund derived from the free-will offerings in January and February. Such statements are made without a full understanding of the facts, and are calculated to do much harm and cause much suffering and distress in our mission fields because of reduced offerings.

The law providing for a cultivation period and free-will offering was neither asked for nor enacted exclusively or even mainly to pay the debt of the Board of Missions. It was for stimulating the waning missionary passion of the Church and securing funds to maintain the missionary program which had been enlarged by the Centenary.

In 1926 the Centenary was closed by General Conference order. The Board of Missions made drastic reductions in its appropriations of over \$300,000 per year, but still had an approved budget of \$1,445,000. Its expected income from all sources was \$759,878. Thus the difference between the approved budget and expected income was a deficit of nearly \$700,000. The free-will offering was asked for, granted, and has been used to cover that difference.

That exact situation has prevailed from 1926 to the present day, and has been made clear in our cultivation literature each year. It is discouraging to discover that it has not been grasped, and that erroneous and damaging statements continue to be made.

In the payment of the balance of our debt not more than \$250,000 of money available for maintenance was used during the two years the debt reduction was going on. The balance of the debt was paid from items that are not recurring, such as Centenary balance, mortgage on the Doctors' Building, and other released funds.

There still remains the yawning gap of nearly three-quarters of a million dollars annually between our missionary budget and the income of the Board from all sources other than the free-will offering. It is this gap which the Maintenance Fund was designed to cover, and which it has

covered. "The crisis is over" only because this fund has been received. Eliminate it without providing something similar, and "the crisis" will be upon us again in one year.

THE VALUE OF BELIEF IN IMMORTALITY

By H. H. Smith

In Dr. Snowden's splendid book, "Can We Believe in Immortality?" there is an interesting chapter on "The pragmatic value of belief in immortality." In this chapter he refers to Dr. Leuba's book, "The Belief in God and Immortality." Among other things, Dr. Leuba is quoted as saying: "The modern belief in immortality costs more than it is worth. * * Its disappearance from the most civilized nations would be, on the whole, a gain. * * It would be difficult to over-value the harm done to humanity in the past by the conviction that the real destination of man is the world to come."

The true Christian does not live for one world, but for two—the present world, and the world to come; and this belief in immortality has had a most salutary influence upon mankind. As Dr. Snowden says: "Men have died for it. And countless millions have been sustained by it through temptations, trials, sorrows, through all the tragedies and blood and tears of this world, and have died triumphantly in its hope. Literally, this faith in multitudes of believers has abolished all fear of death and turned this last great enemy into an angel of light to bear them home." The case of the late F. W. Myers is cited—a man who seems to have had a firm conviction of immortality after considerable struggle and investigation. As a result of this conviction, William James says: "Myers' character grew stronger in every particular. Brought up on literature and sentiment, something of a courtier, passionate, disdainful, and impatient naturally, he was made over again from the day when he took up psychical research seriously. He became learned in science, circumspect, democratic in sympathy, endlessly patient, and, above all, happy. The fortitude of his last hours touched the heroic, so completely were the atrocious sufferings of his body cast into insignificance by his interest in the cause he lived for. When a man's pursuit gradually makes his face grow handsome, you may be sure it is a worthy one. * * Myers kept growing ever handsome and stronger looking."

Another illustration of the same truth is found in the great scientist, Louis Pasteur. "Absorbed as he was in his daily task, he yet carried in himself a constant aspiration towards the ideal, a deep conviction of the reality of the infinite and a trustful acquiescence in the mystery of the universe. * * Absolute faith in God and in eternity, and a conviction that the power for good given to us in this world will be continued beyond it, were feelings which pervaded his whole life."

The responsibility that immortality lays on the individual is well summed up by Dr. Slattery, who is quoted as follows: "Immortality throws upon the individual at least four commanding responsibilities: the responsibility to be master of himself in all temptations; the responsibility to be courageous in all the hard places of experience; the responsibility to detach himself from the mere things of life; and the responsibility to buckle to himself a task so great that only eternity is long enough to complete it. If he fulfills these responsibilities he has already passed from death into the endless life. He already stands firmly in the high and beautiful country of immortality."

The writer was once the pastor of a Christian man who had been bedridden for more than ten years. He was entirely blind, and so afflicted with rheumatism that he could not raise his hand to feed himself, but it was an inspiration to visit him. Believing in a future life, he triumphed over physical infirmity and was always bright and cheerful. Through faith in immortality, multi-

tudes throughout the world are conquering in the same spirit.

It is this firm conviction that man is an immortal spirit, capable of infinite joy or sorrow in the world to come, that has led multitudes to conquer self and become helpers of their fellow-men. It has led thousands of men and women to renounce a life of ease and pleasure and suffer persecution and perils to carry the gospel beyond the seas. * * * It is faith in immortality that caused a missionary to say at a convention: "In my labors for those among whom I worked, I have been compelled at times to eat the flesh of the rhinoceros and even ants, but I'll go back and do it again for the glorious privilege of proclaiming the gospel of Christ." Was it not a firm belief in men as an immortal soul that impelled James Chalmers to say: "Recall the twenty-one years, give me back all its experiences; give me its shipwrecks, give me back its standings in the face of death, give it to me surrounded with savages, with spears and clubs knocking me to the ground; give it me back and I will still be your missionary."

Ashland, Va.

CONCERNING SUNDAY SCHOOL LITERATURE

Dear Dr. Harper: For about forty years I have been teaching in the Sunday schools of the Methodist Episcopal Church, South. I have tried hard to learn and to teach the truth as revealed in God's Word.

For many years our Church provided helps on the lessons that were of great assistance to me; and, as far as I was capable of judging, were in perfect accord with the teaching of the Bible. But for the last three years, as a teacher in the Intermediate Department, I have not found the literature so satisfactory. In fact, many things in it have really troubled me very much.

Last fall they gave us a change of books. I had hoped for improvement in the new ones but was disappointed.

My assignment is Course IX in the Intermediate Department. We have gone through the book for the first quarter and have taken up the second quarter's work. If you have not read these books, you need to do so in order to get details. To me they seem more Modernistic and Unitarian than Methodist and Scriptural. I cannot conscientiously follow them in my teaching.

Other teachers in our school seem disturbed and perplexed as well as I. Can nothing be done? I'm wondering if our bishops have examined these books.

Our General Conference will soon be meeting, and I hope you "ten-talent," orthodox, Christian leaders and we "one-talent," orthodox, Christian teachers will not have failed in our duty when it is over.

Now is the time for everyone whose conscience condemns the use of these helps (?) offered to our Sunday schools to make the fact known. Though regretting the necessity, still in the fear of God and with all the earnestness in me, I hereby enter my protest. Yours sincerely,

MARY COLCLOUGH.

Starkville, Miss., March 11, 1930.

We, the undersigned Sunday school teachers, wish to express our hearty indorsement of the course taken by Miss Mary Colclough in protesting against the Sunday school literature now being used by our Church:

Signed by: N. C. Oakes, superintendent; (Miss) Mollie Woodward; (Miss) Julia Sulzby, Supt. of Intermediate Department; (Miss) Lucy Wellborn; Mrs. Ada Foster Monosmith, Supt. of Primary Department; (Miss) Cassie Thompson; Mrs. Helen P. Woodward; (Miss) Ethel Halbert; (Miss) May Louise Ward; (Miss) Edwina L. Wallace; S. S. Greene; Mrs. Susie Thomas; Mrs. J. W. Eckford; R. O. Monosmith.

A LINE FROM MISTER SHIPMAN

Everything is going pretty well up this way, Doctor. Inverness is a most delightful station, a great temptation to be lazy in the legs, but it does punch him up in the head-work, for three or four times a week before those who know keeps a youngster like myself digging, but I am told that it is using the young brain that helps the development of that essential organ.

Doctor, I notice from the papers that we are likely to have a General Conference this year, and I notice some have the nerve to make suggestions as to what that elect body should do and should not do. Well great will be the pity if all this should take place.

Of course we have too many church papers; I have been of that opinion for years. The entire make-up of these papers will have to be changed. As they are, the rank and file of the people will not read them for I have given some of the very best papers we have to them, and have found them on the post-office floor, in stores and even on the sidewalks. In this part of the country the Commercial Appeal and the picture show are the educational forces that work. Now I hate to say what I am going to say, but I think it is a fact that many of our pastors lead the way.

I hope that we have plenty of men who are called of God to the office and work of a bishop in the Church of God, but I also hope that they will not answer at this time. I hear but few asking for more bishops; say they lighten the burdens if need be on the older ones, and double up on the younger ones, for none of them are pulling until the backband stands up.

What about our finances? Will be hard to make our membership break even if the present methods continue. Church conferences have some powers and are reaching out for more, saying, "We pay the bills."

Shall we continue saying, "He rose again from the dead?" How we are wedded to old customs and forms! Hold our Annual Conference in the middle of the school year, tear our children out of school in the middle of the school year. Many become discouraged and quit. Continue to disburse our superannuate (Conference) fund on the basis of poverty, instead of on the time of service. Will be much dissatisfaction as long as this continues. If we are to administer to paupers why stop only at the old preacher's house? We poor mortals are what I will not say we are.

Of course we can't have intelligent and sane legislation concerning presiding elders' districts by the General Conference, for local conditions are to be considered, such things as population, roads, and the general conditions that prevail in that section. As to my own Conference, North Mississippi, where we have seven districts; three or four are in my judgment a plenty. My elder can preach, hold a quarterly conference, and then be at home by ten or ten-thirty p. m., from his most distant church, but my elder is some whizzer. Of course big and little districts is old straw, but the laity and many preachers continue to do a bit of thrashing.

Bigger districts, and fewer elders. The per cent of preachers who know how is much larger than it used to be, and will continue to so increase it is hoped.

But with all the things that should be, and not be, we are doing more for the kingdom than ever before, it seems to me, and of course we should be doing more; there are more people to do and more money to do with.

I rather think we have too many boards; would be well to join some together, but our Board of Missions in the last eight years has worked wonders, and better let their system alone. Assessments and "freewill offerings," might be a better way found, but you will have to show Mister Shipman.

Inverness, Miss., March 7, 1930.

"WITH THEE (ELOHIYM) IS THE FOUNTAIN OF LIFE"

By Rev. John D. Ellis

"Elohiym" is the plural of "Elowabih," and from the word "El," which means "strength," "mighty," "the Almighty," "Deity," "The Supreme God."

The plural form of the word signifies Father, Word, and Holy Spirit.

The Eternal God is the source of all natural, mental, moral, and spiritual life.

An abiogonist is one who believes that life can be produced independently of antecedent life, and that life generates from non-living matter.

Five hundred and thirty years before the birth of Christ, a man lived at Miletus by the name of Anaximenes. He declared air to be a self-existent deity, and the cause of everything created.

The ancient Peruvians believed that the sun once came down to earth, and laid two eggs, and then went back again: when the eggs hatched, out came two human beings, male and female.

According to the ancient Chinese, a principle in matter brought about all life, but such an idea does not account for the origin of matter.

An idea held by some people is that life had its origin in mineral, and that man is the summit of the animated world through the process of development: Mineral passed into plant, plant into polype, polype into worm, worm into eel, eel into fish, fish into frog, frog into reptile, reptile into opossum, opossum into monkey, and monkey passed into man.

Some people today believe in the pre-existence of a single germ from which all life has developed, and that man is a divergence from pre-existing types through which he has developed.

The record in the book of Genesis is sane and reliable: man was formed out of the dust of the ground, and the organism of his frame was complete before he became a living soul. The man was first organized, and then life was imparted. Man did not live until the animating breath was imparted: he was not intelligent until the animating breath was imparted.

God is not a myth, neither is man an accident.

Some of the theories of modernists are not any brighter than those of the ancient Chinese, Peruvians, or Greeks.

I would just about as soon believe that the sun came down and laid two eggs, as to believe that man had his origin in slime, or mineral, and came on up to the summit of life through tadpole and monkey.

Monkey morals today has its connecting link with the idea that man is a kind of accident, who at one time was either mineral, plant, or irresponsible bug, and brought into being by an impersonal principle pervading all matter, and that there is nothing in the universe higher than an impersonal principle, to which no man is amenable.

The world will always be imperiled morally in the proportion that God is ignored as the Fountain of Life.

DISTINGUISHED LAWYER WAS A STUDENT AT CENTENARY COLLEGE

Col. T. Jones Cross, eminent lawyer of Baton Rouge, La., who died recently, at the age of 68, was a member of First Methodist Church, Baton Rouge, and the pastor, Dr. Frank L. Wells, assisted by Dr. Malcolm Lockhardt, rector of St. James Episcopal Church, conducted the funeral. In a newspaper appreciation we find the following interesting statement: "In his youth Colonel Cross attended the famous old Centenary College at Jackson, from whose portals have gone out so many Louisianians who have become prominent in the State's affairs." Colonel Cross was born in Jackson, La., the son of a prominent lawyer. Among those who conducted his examination, when he was admitted to the bar in 1882, was the late Edward Douglas White, who later became Chief Justice of the United States Supreme Court.

A FLOWER

By J. F. Dorrah

You may call it a weed—if you will.
Yet delicate, light as the lace
That the infinite patience and skill
Of the spider can fashion and trace.

A weed? Are they only but weeds?
Wave-chaff and foam flung aside
When the ocean of winter recedes
In the turn and the ebb of the tide?

Can Chance, without plan or design,
Usurping the pow'r of a God,
Produce such a beauty divine
From the air and the sun and the sod?

Is it only a bit of the spume
Of the elements, ever at strife,
Tossed high out of chaos and gloom,
With the flotsam and jetsam of Life?

This hypothesis amounts
To absolute nothing! Because
In the solving it never accounts
For a God in our natural laws.

For back of the bud and the bloom,
And hack of the soil and the sod,
The Weaver bends over His loom;
And the name of the Weaver is God!

And the dew and the light and the gloom,
The sun and the sod and the shower,
Are only the threads that His loom
Weaves into the pattern—a flower!
Madison, Miss.

HIGH LIGHTS OF COUNCIL AND CONFERENCE

By Mrs. Geo. S. Brown, Recording Secretary,
W. M. S., Louisiana Conference

We combine these topics because whatever we know of the Woman's Missionary Council held at Amarillo, Texas, several weeks ago we gleaned from our State Conference which convened at Lake Charles last week.

We had with us at Conference—Mrs. F. F. Stephens, who in addition to being national head of the W. M. S. of the M. E. Church, South, is director of international relations for the southwest section in the Association of American University Women. She was, last January, a delegate to the Conference on the Cause and Cure of War, held in Washington, where the women of five nations, Germany, England, Japan, France, and the United States, were represented. She has been an official visitor to this same conference held in Brazil, Belgium, Poland and Czechoslovakia. She attended the first woman's conference ever held in Poland. She is also active in the Federation of Women's clubs.

Mrs. Stephens gave a very forceful address on "World Peace," which, of course, can not be given much space here, but the thing that appealed to us most as a Conference was, "What can church women do to promote and maintain world peace?" in answer to which Mrs. Stephens brought home to her hearers the clear-cut suggestions as to definite and practical lines of immediate action on the part of individuals and local societies.

Promote the round table method of discussion at all your society meetings, giving the women an opportunity to discuss these topics.

Keep up friendship, through your society, with women in other lands.

Study the world court and the League of Nations.

Study the question of disarmament.

Spend your discussion at district, zone and conference meetings on peace problems. Let missionary methods go for awhile.

Study all peace movements, be ready to send your opinions and requests to government officials.

As to further suggestions to what women can do Mrs. Stephens asked this pointed question, "If the Paris peace pact has outlawed war, why train your boy for war? Why send him to a school where military training is compulsory? Do you know that in some church schools it is compulsory still?"

She added that noted military men have said that never will the world do away with war as long as children are taught, in school, the glory of war. She told of one general who said that, as a little boy, in school, he was greatly stirred by a picture in his history book, of a general on a prancing horse, waving a sword in his hand. The boy said to himself then that when he grew up he would be a soldier. School boards should be asked to use the new textbooks that are being written with the idea in mind of stressing the need of peace, rather than glorifying war. A picture, like that of which the general spoke, will stir any red-blooded boy and lead him to believe that war is made up of prancing horses and waving swords.

The Council sent a cablegram to Secretary Stimson at London, telling him that the women of the church are standing solidly behind President Hoover's demand for reduction of armaments. They also wired to President Hoover the sympathetic attitude of the women in the movement for the reduction of arms. A commission on peace was formed by the Council. Mrs. Stephens declared that the thought of peace is filling the minds of the people as never before. Women are studying peace movements. She stressed the fact that governments make war, but the people make peace.

The Council President said that the thing that astonished her more than anything that was done at Council was that clergy rights are to be asked for women at the General Conference. This has been a long time in the minds of the women so it was not the asking that surprised her, but the fact that there was no discussion whatever, no debate, no opposition, just a unanimous vote in favor. One woman remarked that she had come with her speech all cut and dried and did not have an opportunity to make it.

A statement that was most gratifying to the Conference was that Louisiana gives more per capita on pledges than any other Conference.

Last year there was a total of \$42,327.03, and a gain of 694 in subscriptions to the Voice.

The Conference was well attended, about 140 delegates, not a District Secretary absent and only one officer. There were 24 preachers' wives introduced one morning and there were about a dozen ministers there at different times showing interest and co-operation.

"Work" seemed to be the watchword of the Conference for each and everyone filled every flying minute and seemed to fear they would not finish before the night should come when man works no more.

The President, Mrs. Spinks, was nominated for the Board of Missions.

A very impressive service was held when the young people of the hostess church, under the direction of Miss Elsie Whitman, presented a pageant, "Girlhood in Many Lands," with Miss Clara Wooten reading the story.

Baton Rouge was chosen as the city in which the next conference will be held.

The conference officers are:

President, Mrs. V. H. Spinks, Ruston; vice-president, Mrs. S. M. Collins, Monroe; corresponding secretary, Mrs. D. B. Carre, New Orleans; recording secretary, Mrs. George Brown, New Orleans; treasurer, Mrs. C. C. Carver, Rayne.

Superintendents

Young people, Mrs. Charles Camp, Haynesville; children, Mrs. E. L. Walker, Ruston; literature and publicity, Mrs. W. T. Cunningham, Natchitoches; mission and Bible study, Mrs. F. H. Bradshaw, Mansfield; supplies, Mrs. W. H. Martin,

Plain Dealing; social service, Mrs. R. W. Irvine, New Orleans; rural work, Mrs. J. B. Pollard, Monroe; editor Louisiana News, Mrs. V. G. Hyams, Natchitoches.

District Secretaries

Alexandria—Mrs. O. E. Grant, Boyce; Baton Rouge—Mrs. E. W. Chaney, Clinton; Lake Charles—Mrs. R. S. Walton, Sulphur; Minden—Mrs. B. T. Gallaher, Trout; Monroe—Mrs. F. B. Hatch, Rayville; New Orleans—Mrs. Annie Swan, New Orleans; Ruston—Mrs. Carolyn Dawson, Haynesville; Shreveport—Mrs. H. B. Wren, Shreveport; rural worker—Deaconess Ora Hooper.

These officials, who will guide the State work of the organization, were installed with a very impressive consecration service.

NORTH MISSISSIPPI ANNUAL CONFERENCE, WOMAN'S MISSIONARY SOCIETY

The Eighteenth Annual Conference formally opened at 2:30 o'clock on Tuesday afternoon, March 25, in the First Methodist Church at Greenwood, Miss., with more than two hundred delegates and visitors present. The pastor-host, Rev. A. T. Mellwain, and his congregation entertained the Conference in a splendid manner. Much credit is due the Greenwood Missionary Society, under the leadership of their capable president, Mrs. M. F. Pierce, for the success of this Conference session.

The program varied slightly from former sessions, the first afternoon being an "Hour With the Rural Workers," at which time Miss Dora Hoover, Conference rural worker, gave her report of the year's work. Miss Hoover's territory is large and she has not yet covered the entire territory, but has organized six adult societies, and conducts two Sunday schools each Sunday, one in the morning and one in the afternoon. Aberdeen District supports their own rural worker, Miss Effie Cunningham, who is doing great things for that district.

Mrs. Arthur Price, secretary of Aberdeen District, told in an interesting way how they acquired a rural worker and how they raise funds for her support.

The Conference was especially fortunate in having Mrs. B. W. Lipscomb, who, in addition to being the principle speaker for the first evening session, conducted the quiet hour devotional service each day from 12 noon to 12:30, using as her theme for each quiet hour the first Pentecost, recorded in the first chapter of Acts, and stressing our great need of "being still and realizing God." In her address to the Conference on Tuesday evening, Mrs. Lipscomb spoke of the far-reaching effect of the Jerusalem Council, and of the great missionary conference held in Memphis in January, 1929. In an interesting way she referred to a conference held in New Orleans thirty years ago, which she attended, and over which Bishop Galloway presided. It was Bishop Galloway's vision and his dream to have Southern Methodism establish a great school in China. His appeal at this conference brought a donation of fifty thousand dollars, and Soochow University is the result of his vision. Dr. Yong, a native Chinese and product of this University, represented his country at the World Conference at Jerusalem. Mrs. Lipscomb stated that ours is a tremendous task, demanding more and better missionaries, and that the challenge to us is that we live the message that our missionaries carry to heathen nations, thereby proving that our religion is practical and can be lived.

Rev. L. P. Wasson led the worship service on Tuesday evening, and, assisted by the pastor and visiting ministers, administered the sacrament of the Lord's Supper.

On Wednesday morning, at 9 o'clock the vice-president of the Woman's Missionary Conference took the chair and very appropriately introduced the new Conference president, Mrs. Ernest Moore, of Clarksdale. At this time Mrs. Moore gave us

the president's message, which is always a feature of the session program. Our president's message summarized what we have done and what we hope to do as missionary women, and inspired each one present to undertake greater things for God and to expect great things of God.

Other splendid and interesting features of the Conference were the inspiring music by the Greenwood choir, the solos by Mr. Walter Jenkins, choir director of the First Methodist Church in Memphis, and the beautiful "World Peace" pageant presented by Greenwood young people and children, and directed by Mrs. A. T. McIlwain, superintendent.

Deaconess Ruth Heflin gave a report of the wonderful work being done by the Wesley Community House in Biloxi. The possibilities of this institution are unlimited.

Mrs. E. T. Clark, of Cleveland, gave a report of the Methodist Orphanage at Jackson, stating that the physical condition of the Home is good, and the school plans are good, but the financial condition demands the serious consideration of every Methodist in Mississippi. Mrs. Clark urged our support of plans being presented for aiding the financial status.

An outstanding number on the program was an address by Mrs. J. D. Pointer, who had spent eighteen years as a missionary to Africa. Her message was filled with interesting stories of African natives.

Mrs. Ernest Moore, president, and Mrs. R. P. Neblett, Conference corresponding secretary, represented North Mississippi Conference at the last Council meeting. Mrs. Neblett presented the Council message, or summary, which was thoroughly enjoyed, stating that the Council motto is: "World-mindedness, the Next Step in Missions." Twenty-one lovely young girls were consecrated by Bishop Moore. Bishop Ainsworth, in bringing to the Council glimpses of China, stated that the day of bondage in China is not over, and that China is not on trial; America is on trial.

We, as a Conference, are saying as Livingstone said: "Anywhere, just so it is forward," as was evidenced by the report of each department of our work in North Mississippi.

MRS. J. W. RANKIN,
Conf. Supt. Literature and Pub.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE

Dear Brethren: In the issue of the Advocate of March 20th there appeared an article from the President of the Conference Board of Education, Dr. W. W. Drake. It appears that Dr. Drake, together with some of the members of the Board of Education, have decided that Mansfield College must be placed on the block. From the statement of Dr. Drake, the Conference would, in all, receive \$40,000 for this valuable property, worth much over \$100,000.

If the figures of Dr. Drake are correct, there is at present an actual indebtedness of \$20,000, with a possible deficit of \$10,000 for this year. I would not deny that this situation exists and that our problem is a most perplexing one. However, I do believe that there should be given an explanation to the members of this Conference regarding certain matters and transactions in the Board.

At the session of the Annual Conference held in the City of New Orleans in the year 1925, when the bond issue was the order of the day, the Board of Education attempted to make a report which would not be accepted, if I remember correctly, until certain matters relative to Mansfield College should be embraced in that report. This matter was that Mansfield College should receive one-sixth and Centenary College should receive five-sixths of the proceeds of the bonds.

The total realized from the bonds was \$285,600. Of this amount \$238,000 was turned over to Centenary College, and \$22,349.37 to Mansfield College. By a vote of the Annual Conference, Mansfield College should have received \$47,600. Mans-

field received \$15,250.63 less than the amount voted by the Conference. As a member of this Conference, I believe that money voted by the Annual Conference for a specific purpose should go to that purpose, and that alone. The report of the Board of Education would never have been adopted at the New Orleans Conference had it not been for the inserting of that part of the report where Mansfield College should receive one-sixth of the proceeds of the bond sale. The Annual Conference never at any succeeding session voted to divert this fund to any other cause. Had this money been paid to Mansfield College, that institution would today have an actual indebtedness of \$1,719.37. This amount could easily have been provided for from almost any bank or individual in this State.

Some one will say instantly, Did not the Conference at Lake Charles assume an indebtedness of \$16,000 on Mansfield College? That is true, but this only amounts to the same thing as assuming a debt without funds with which to pay the debt.

I am opposed to the sale of Mansfield College for any such amount as that named in the article of Dr. Drake. Let every institution making a huge debt become responsible for that debt. By whose authority was this money, supposed to go to Mansfield College, diverted to another cause?

C. K. SMITH.

Crowley, La.

"MORBUS SABBATICUS"

(We take the following from a recent bulletin of Main Street Methodist Church, "The Church With the Chimes," Danville, Virginia. Rev. E. K. Means, D. D., the pastor, was for a number of years a member of the Louisiana Conference, serving leading charges, including First Church, Baton Rouge. After leaving Louisiana he served as pastor of Galloway Memorial Church, Jackson, Miss., and then transferred to Virginia.—Ed.)

"In 1886 Rev. George H. Means, D. D., father of the pastor of this church, was pastor at Henderson, Ky. He preached a sermon on church-going. Judge Simmons, editor of the Henderson Reporter, published an extract from the sermon. It struck the public fancy, and has been copied many times by other papers, and its authorship had been attributed to many different people. The extract is reproduced here as it was originally published forty-four years ago.

"Morbus Sabbaticus, or Sunday Sickness, presents the following peculiar features:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. Its symptoms vary, but never interfere with the appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.
8. No remedy is known for it except prayer.
9. Religion is the only sure antidote.
10. This complaint is often called systematic lying, but its true name is Morbus Sabbaticus, or Sunday Sickness.
11. It is becoming fearfully prevalent, and is sweeping thousands every year—prematurely to the devil."

CORINTH DISTRICT MINISTERIAL ASSOCIATION

The Association met at Chalhybeato, Tuesday, April 8, at 10 a. m., Rev. L. C. Lawhon, pastor-host. No district in the Conference has a finer spirit than has the Corinth. We are following our leader, and he knows where he is going. The following program was observed:

10:00 a. m. Has the weekly prayer meeting served its purpose? Should it be discontinued? E. S. Lewis and E. M. Shaw.

11:00 a. m. Sermon, by J. V. Bennett.

1:30 p. m. Revivals.

(a) Preparation for—J. T. Gullet and R. M. Papasan.

(b) Advantages of pastor holding his own meeting—W. T. Phillips and A. M. West.

(c) Advantages of having outside help—D. R. McDougal and Guy Ray.

J. V. BENNETT,
Secretary.

GROUP MEETING, MERIDIAN DISTRICT

By Rev. L. T. Nelson

The northern group of the Meridian District held their second meeting at Scooba, Miss., April 1. All the members were present with the exception of Rev. C. P. Jones, pastor of East End Methodist Church, Meridian, Miss., who was away holding a revival.

The chairman, Rev. T. B. Winstead, called the meeting to order, and asked Rev. J. T. Abney, Landerdale, to conduct the devotional.

After the devotional a few necessary announcements were made by the chairman. Then he announced that the first subject to be discussed was, "Developing and Using the Man Power of the Church," by Dr. B. L. Sutherland, pastor of Central Methodist Church, Meridian, Miss. Dr. Sutherland handled his subject in a forceful, interesting and straight-to-the-point manner.

The sermon of the day was preached at eleven o'clock, by Rev. T. B. Winstead, DeKalb. His text was found in John 1:29: "Behold the Lamb of God, which taketh away the sin of the world." And on this subject he presented some wonderful thoughts for those present to think about.

In the afternoon the presiding elder, Rev. T. J. O'Neil, made a very fine talk on "Revivals, Kind Needed, Preparation for, Method Used." In addition to the elder's excellent speech in the afternoon, a debate was held. The subject of debate was "Resolved that the present Assessment Plan for the Benevolences be abolished in favor of a Free-Will Offering based on the financial ability of the congregation." Affirmative, Rev. J. F. Campbell, pastor of Fifth Street Methodist Church, Meridian. Negative, Rev. J. L. Smith, pastor Hawkins Memorial Methodist Church, Meridian. There were no judges. Rev. T. J. O'Neil, a delegate to the General Conference, was seen, however, taking notes. Some of the thoughts advanced by the speakers, therefore, may find their way into the inner councils of that august body. And once there they will surely help solve this very perplexing problem that is occupying the minds of thinking men all over Southern Methodism.

At the close of the debate, acting chairman, Rev. J. H. Moore, presented Miss Trawick to the group. And she presented in a most interesting and helpful way the great work being done by the Wesley House.

Those present were loud in their praise of the wonderful hospitality shown by Brother Beasley's fine congregation.

SPECIAL NOTICE

The delegates to the General Conference in Dallas, May 7, will not be entitled to the special rates at the Adolphus until the night of May 6. This agreement was made by the representative of the locating committee and the hotel manager months ago. Let the delegates and officials please bear in mind this announcement.

THE APRIL METHODIST QUARTERLY REVIEW

A Live Number

"The Open Cabinet," of much interest at present, is by Bishop H. M. Du Bose. A debate on the relation of the Pulpit to Politics is given by Dr. C. O. Jones and Dr. R. G. Smith. There are other articles of excellent merit. The main editorial is "An Easter Message." There are sixty-three reviews of recent books. The price of the Review is 65 cents a copy and \$2.00 a year.

CONCERNING TRANSPORTATION TO GENERAL CONFERENCE

As the time for the meeting of the General Conference approaches, we naturally begin to think of transportation—its cost, selling dates, etc. The Transportation Committee of the General Committee on Arrangements is pleased to advise that satisfactory arrangements have been made with the railroad companies to grant us a fare of one and one-half for the round trip on the certificate plan, provided one hundred and fifty tickets are purchased. All railroad agents throughout the United States and some parts of Canada have been furnished with printed circulars from the various passenger associations regarding the authorized rate for the Conference.

It is necessary that all delegates ask their respective agents for a ticket to the Conference on the certificate plan. The agents will sell the tickets at full rate going, giving the delegate a certificate, which must be validated by the Conference Agent at Dallas. This should be done as soon as possible after arrival in Dallas. Directions will be given at that time regarding the purchase of return tickets. Mr. C. B. Haley, Editor of our Year-book, has published on page 428 a table showing approximate cost of tickets to Dallas from a number of our larger centers.

The dates of purchase of these tickets on the Certificate Plan from the different sections follow:

British Columbia, California, Idaho, Nevada, Oregon, Washington, April 28-May 7, and May 11-13.

Iowa, Manitoba, Minnesota, Montana, Nebraska, North Michigan, North Dakota, South Dakota, Wisconsin, Wyoming, Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, April 29-May 8, incl., and May 12-14, incl.

Arkansas, Kansas, Louisiana, Missouri, Oklahoma, Texas, Memphis, Natchez, Vicksburg, Arizona, Colorado, Illinois, New Mexico, Utah, Indiana, Ohio, Lower Michigan, Pennsylvania, New York, Kentucky, Virginia, Tennessee, North Carolina, Mississippi, Alabama, South Carolina, Georgia, Florida, West Virginia, Maryland, Delaware, District of Columbia, Rutland, and Montreal, April 30-May 9, and May 13-15, inclusive.

The original final honoring date, or the final limit for arrival at starting point, is June 4. The railroad companies in Texas, however, have persuaded the Southwestern Passenger Association and most of the other passenger associations to grant an extension of one week, making the final honoring date June 11, in order that delegates might have an opportunity, after the Conference, of visiting sections south of Dallas, such as Houston, San Antonio, Galveston and the Rio Grande Valley. Special rates will be available to these points, and will be validated at the Conference Office in the Adolphus Hotel, and also at the seat of the Conference.

J. W. JOHNSON,
Chairman Transportation Committee.

DR. PINSON'S NEW BOOK: "CHINA IN ACTION"

By Fennell P. Turner, Secretary for Missionary Education, General Sunday School Board.

These are anxious days in China—civil war, banditry, famine, the disturbed conditions in trade and commerce, and uncertainty in the affairs of government both internal and foreign! In China to-day we see an ancient people in the throes of the birth of a new nation. Not even the wisest students of Chinese affairs can predict when these processes will come to an end. It may help us to understand something of what is going on in China if we will refresh our knowledge of that painful period in the history of the United States about which John Fiske has written in that most interesting volume, entitled "The Critical Period of American History."

All Southern Methodists have an especial in-

terest in, and responsibility for, the struggle which is going on in China during these momentous days. We have been sending missionaries to China since 1848. The work they have been doing during the years which have passed since then have helped to bring about the conditions we find in China today. It is well within the truth to say that, taking into consideration the small force of missionaries our Southern Methodist Church has maintained in China during that period, we have exerted an influence far out of proportion to the number of our missionaries. Notable contributions to the regeneration of China have been made by some of them—for example, Young J. Allen, J. W. and W. R. Lamhuth, Laura Haygood, D. L. Anderson, and many others. Similar contributions have been made by representatives of other denominations. Upon the members of these denominations at this time rest very heavy responsibilities which we cannot evade—even if we were disposed to do so—and be true to the obligations we have created.

When China was selected as the Missionary Special of our Sunday schools, Dr. Chappell, our Sunday School Editor, asked Dr. W. W. Pinson to write a book on China. The title of the book is "China In Action." Dr. Pinson is preeminently qualified to render this service. In addition to the studies he has made of China, he has made four visits to that country which gave him the opportunity to study China and her people at first hand. Those who have read books by Dr. Pinson already published and have followed his writings in our Sunday school literature know what to expect from him as a writer. In this volume we have a most illuminating study of the present situation in China, the causes leading up to the present day conditions, and the author's views as to what will be the outcome.

We commend to our pastors and to the leaders of missionary societies and committees a thorough study of Dr. Pinson's volume. Especially, do we urge all the teachers in our Sunday schools to make a careful study of what Dr. Pinson has to say in "China in Action." Since China is the missionary special of our Sunday schools, our teachers should be more than casually informed regarding the country. I vividly recall a conversation with the late President Ernest D. Burton in which he expressed his conviction that the best preparation a teacher can make for his work as a teacher is to know the subject he is trying to teach. This is preeminently true. If our Sunday school teachers are to do their duty by their pupils in leading them into an understanding of China, they must endeavor to know China. A study of Dr. Pinson's book will be a great help to this end.

In order to put the book within the reach of every teacher the publishers have arranged to issue an inexpensive edition for our Sunday school teachers. This edition will be bound in paper and will be known as the "Sunday School Edition," the price of which will be 50 cents per copy. Such a moderate price puts the book within the reach of every teacher.

PERSONAL AND OTHER NOTES

We take the following from the bulletin of Capitol Street Church, Jackson, Miss., of March 23: "Last Tuesday night our male chorus motored to Yazoo City and gave a short musical program at the Methodist Church, in response to an invitation from Brother George H. Thompson and the organist, Miss Hoover. * * * Our church at Yazoo City, under the leadership of Brother Thurston B. Price, began a revival meeting last Sunday, and the interest in the meeting is fine and the attendance large."

On Sunday, March 9, the beautiful new Methodist church at Panhandle, Texas, was opened with appropriate ceremonies. The building cost \$30,000. It has been built under the leadership of Rev. John W. Chisholm, a graduate of the Millsaps College, Jackson, Miss., and of the theologic-

al department of Emory University. He was admitted into the Mississippi Conference in 1907 and served within its bounds until 1922 when he transferred to the West Texas Conference. In 1926 he transferred to the Northwest Texas Conference as head of the Bible and Religious Educational Department of Clarendon College. When that college closed, he returned to the pastorate, serving at Alpine and building a \$37,000 church there, and, following that, serving as pastor at Panhandle.

Old Bethel, one of the appointments on the Belmont Charge, North Mississippi Conference, under the leadership of Rev. J. L. Nabors, enjoys the distinction of having already paid one-half of its assessment for the year. This is a splendid community, evidently, and a church composed of men who delight to do things well. Belmont only lacks \$18 of reaching the same goal attained by Bethel. There are few, if any, better circuits than the Belmont. They pay well and promptly, go to church well, and give the pastor unstinted support. The pastor's salary was increased, voluntarily by the stewards, more than \$100 this year. Mrs. Nabors, wife of the pastor, declares that the W. M. S. of the charge is the best of which she has been a member. This is one section of the Corinth District that is growing steadily. Soon new churches will be needed. And they will doubtless be built by and by.

Mr. W. D. Davis, president of the Brookhaven Bank and Trust Co., Brookhaven, Miss., has accepted an offer made by the directors of the Capital National Bank of Jackson, Miss., to become executive vice-president and trust officer of that institution. He will also be vice-president of the Citizens Savings Bank and Trust Co., allied with the Capital National. These were positions held by Mr. W. M. Buie, prominent Methodist layman of Jackson, who died in February. Mr. Davis, after graduating from Mississippi College in 1898, entered Soule Business College in New Orleans. His rise in business and banking circles was rapid and he soon became interested in a number of financial enterprises. But, though one of the busiest of executives, he has ever found time for organizations of a philanthropic and fraternal nature. He is a devout member of the Methodist Church and has long served as steward and trustee of our church at Brookhaven, also as superintendent of the Sunday school. Mr. Davis is the Conference Treasurer of the Mississippi Conference. The grandfather of Mrs. Davis was the lamented Rev. E. H. Moulter, for many years a leader in Mississippi Methodism.

Rev. B. H. Andrews, pastor of the Houma and French Mission Charge, was a pleasant caller recently at the Advocate office. He reported that the church building at Griffin's, six miles below Lockport, on Bayou Lafourche, was near completion and would provide a splendid house of worship for our congregation that have hitherto met in the home of Brother Griffin. Dr. W. Winans Drake, upon leaving the New Orleans District, left a fund of a little more than a thousand dollars which he had raised from various sources for a church and cemetery at Griffin's. This fund, with accrued interest of deposit, has been sufficient, we are glad to report, to secure three acres of ground, ideally situated on Bayou Lafourche, and to take down, remove, and rebuild at Griffin's the church that formerly stood on Raceland Prairie. This building had fallen into disuse on account of the members, chiefly Northern people, moving away, and it seems a fortunate thing that it can be put to such good use in serving our French congregation at Griffin's. While funds in hand have been sufficient to provide the ground and the building, in the way indicated above, Brother Andrews is determined that this church shall be fully furnished and equipped, and we would suggest that persons interested in our French Mission work in Louisiana could render a great service by sending a contribution for furnishings to Rev. B. H. Andrews, Houma, La.

(For other Personal Notes see eighth page)

The Home Circle

BOOK THOUGHTS

I sometimes stop to think about
My books upon the shelves.
I wonder if they whisper things
And talk among themselves.

But I suppose they never talk;
They'd rather be a part
Of things I think and dream about
Deep in my mind and heart.

My books are just like friendly friends,
No two are just the same.
I love them for their different ways,
And know each one by name.

One friend takes me to foreign lands;
Another shows me kings;
While still another teaches me
Of places, men, and things.

Some show me how to use my hands
In many, many ways;
And others take me racing back
To strange and ancient days.

Yes, all my books are friends indeed;
With them I always find
A kindly welcome and the best
Of food for heart and mind.

—Children's Leader.

A JOY FOREVER

By Jane Douglass

"One of the most beautiful things to me," said mother, "is unselfishness—making others happy. To me it is a thing of beauty and joy forever. Only to-day I was reading a little story of a wonderful boy who did a very wonderful and unselfish thing."

"Who was it, mother?" asked Mary eagerly.

"It was Wolfgang Mozart, one of the wonders of music land."

"Oh, mother!" exclaimed Mary. "Please tell me the little story."

Mother smiled. This happened more than a hundred years ago," she began. "Father Mozart, with his two children, Marianne and Wolfgang, were journeying from their home in Salzburg to Vienna. They traveled by boat, and the little girl, her dress worn and almost threadbare, stood by the rail tossing pebbles into the water, her large bright eyes watching them sink into the turbulent water. She looked very pretty in spite of her shabbiness.

"Just behind her, father and brother stood talking.

"If you make some money in the city you'll buy sister a new dress, won't you, father?" asked the little Wolfgang.

"Marianne heard and started toward them. She knew it would make her father sad. 'Don't coax, Wolfgang,' she called. 'My dress will do very well until we can buy another, and a new one will seem all the nicer because of my having worn this one so long.'

"But I know you want one," persisted the brother. 'I heard you wishing for one, and praying for one.'

"The father turned away with a sad look, longing with all his heart to do the thing the brother asked. But he was only a poor orchestra conductor with a small income. It was hard to even stretch it to buy food and shelter. They were on their way now to give some concerts in the Austrian city, hoping that they could earn enough to make them more comfortable than ever before. Until then they must save, not spend a penny save what was needed for food and shelter, because the customs' fee on the harp they carried must be

paid, and that would make their fund much smaller.

"The little Wolfgang thought of all this as the boat crept along and he wondered if there was no way to buy his sister the dress. Not once did he think of his own poor clothes—it was all for sister.

"He thought of what his old teacher had always told him: 'There is a way out of every difficulty if one is clever enough to think of it.' Surely there must be a way out of this.

"He thought and thought and suddenly an idea popped into his mind. It was a good idea—Wolfgang thought—so good that he smiled. If it worked, and he believed it would, Marianne would get her dress.

"As they drew near to Vienna, Wolfgang's eyes were dancing and his cheeks were flushed. His father believed it was the thought of seeing the great capital, but it was not.

"The journey was ended and the people were going ashore.

"'Father, please loosen the cover,' said Wolfgang, as his father carried the great harp toward the custom gate.

"'Ah, you are proud of it!' answered the father with a smile.

"The boy did not answer, thinking what a poor guesser his father was. His eyes sparkled when the polished frame and glistening strings appeared. He took his place beside the harp and Marianne came and stood beside him.

"'What have you to declare?' asked the man.

"'Only a harp,' said the father.

"'A beautiful instrument and valuable,' answered the official, and named an amount so big as to cut their small hoard in half.

"Father and Marianne looked worried, but Wolfgang did not worry at all.

"Father Mozart reached for his little sack of money, but it was not necessary, for just then Wolfgang began to play. The officer turned with a start and listened, and the people gathered; duty charges were forgotten as they listened. Wolfgang's tiny hands swept the strings as if with some magic power. For five minutes—ten minutes he kept on, there was not a sound, only a breathless surprise that one so small could play so wonderfully.

"'Amazing—'tis amazing—for one so young,' murmured the officer. 'Play some more, boy!'

For some minutes the happy boy picked the strings until his father said, 'It is growing late, we must go now,' and he handed the money to the officer.

"But the man shook his head, 'No,' he said. 'A boy who can play like that does not have to pay duty. We, who have heard, will pay the duty. Keep the money and buy something nice for him!'

"When Wolfgang heard those words he cried: 'Father! Buy that dress for Marianne. You can do it now, since you have saved the customs' money.'

"'A wonderful lad, truly, and as unselfish as he is wonderful,' said the amazed officer.

"And Marianne did get the new dress, and Wolfgang was as pleased as his sister. He danced with delight.

"They gave many concerts, and the 'Wonder Boy' kept on with his music, doing such marvelous things that his fame traveled far. He grew to be the great master, Mozart, at whose glorious music the world still marvels."—The Presbyterian.

THE GREEDY MAN

In the book, "Story Sermons for Children," by Rev. Howard Childley, we find this story sermon. You may think that you don't like sermons, but you will like this one. Read it and see.

Once upon a time there was a man who was told that he could have all the land that he could walk around from sunrise to sunset. And so one morning at dawn he set off to walk. He started at a good, comfortable pace, taking his lunch with him. But as he walked he thought how, if

he would quicken his pace a little, he might get more land. And so he began to hurry on faster. When lunch time came he thought he would do without that just for one day. It wouldn't do him any harm, and think how much more land he would have if he spent his time walking instead of stopping for lunch!

As the afternoon wore on he came upon a lovely strip of country with a pleasant brook and broad meadows. It was better than any land he had seen during the forenoon, so he wanted to take in as much of that as he could. He swung out in a wide circle taking in a large tract of land, and hurried on all the faster. The sun was now beginning to set, and in order to inclose all this land before sunset he must hurry on still more.

There came a pain in his side and he felt his heart beating wildly, but he said to himself, "It's only a little further now, and I shall have time to rest later when all this land will be mine." He felt dizzy, but he hurried on still faster. Finally, just as the sun was setting behind a low hill he drew near the starting point. He had encircled the land. He was to be henceforth a rich man. But just as he reached the goal he fell dead. He had tried to do too much. His greed had killed him. So they buried him beside the goal post as a warning against covetousness.

That is usually what happens in one form or another to greedy people. I don't mean that they will all drop dead. But they usually try to get too much, and so lose what they have.

The Bible tells about a wicked king who was not contented with the land that he had. He wanted a vineyard belonging to a man named Naboth. And so the king had Naboth killed in order to get his land. Then God caused the king also to be killed for his greediness. He got the land, but it cost him his life.

One of the Commandments says, "Thou shalt not covet." No greedy boy or girl can be happy and contented. If you find that you are always wanting more than you have and coveting the things other people have you had better pray to God to take away this greedy spirit. It is sinful and will only bring you sorrow.—Exchange.

THE FOX AND THE CAT

One day a cat met a fox in the wood. "Ah," she thought, "he is clever and sensible, and talked of in the world a great deal; I will speak to him."

So she said, quite in a friendly manner, "Good morning, dear Mr. Fox; how are you? and how do affairs go with you in these expensive times?"

The fox, full of pride, looked at the cat from head to foot, and for a long time hardly knew what to say to her. At last he said, "You poor, little whisker cleaner, you gray old tabby, you hungry mouse hunter! What are you thinking about to come to me, and to stand there and ask me how I am going on? What have you learned, and how many tricks do you know?"

"I know only one trick," answered the cat, quite meekly.

"And pray what is that?" he asked.

"Well," she said, "if the hounds are behind me, I can quickly spring into a tree and save myself."

"Is that all?" cried the fox. "Why, I am master of a hundred tricks, and have over and above all a sackful of cunning. But I pity you, puss; so come with me, and I will teach you how to baffle both men and hounds."

At this moment a hunter, with four hounds, was seen approaching. The cat sprang nimbly up a tree and seated himself on the highest branch, where, by the spreading foliage, she was quite concealed.

"Turn out the sack, Mr. Fox! turn out the sack," cried the cat; but the hounds had already seized him. "Ah, Mr. Fox," cried the cat, "your hundred tricks are not of much use to you; now if you had only known one like mine, you would not have so quickly lost your life."—Grimm's Fairy Tales.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHED COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Dr. H. T. Carley, presiding elder of the Shreveport District, underwent a tonsil operation on April 1. We trust that the operation will bring great improvement in health.

Both the prayer meeting and the men's Bible class at Bunkie, La., are drawing from week to week a large attendance. Dr. John F. Foster is the pastor.

Rev. Del Longgear, pastor at Hazlehurst, Miss., sets the securing of a large number of subscriptions to the Advocate as one of the objectives of his pre-Easter campaign.

Rev. and Mrs. J. M. Boykin, of Natalbany, La., have just returned home from Jackson, Miss., where they were called by the death of Mrs. Boykin's brother, Judge James A. Teat.

The Epworth Leaguers of the Mississippi Conference are to be congratulated in the fact that they are to have with them at their annual assembly at Brookhaven, Miss., June 2-6, Dr. Forney Hutchinson, of Oklahoma City, and Rev. E. O. Harbin, of Nashville.

International and local problems are being given equal attention in the third annual institute of citizenship this week at Emory University in Atlanta. Among the distinguished speakers on the program is Dr. Antonio S. de Bustamante, of Havana, Cuba, a judge of the World Court.

Miss Ora Hooper, rural worker in South Louisiana under appointment of the Woman's Council, asks us to state that her new address is Gueydan, La. She writes: "I wish for the prayers of the Conference that rural work in this Conference may grow as God would have it, that we may all labor together to bring in His kingdom."

Rev. J. C. Hooks, superannuate member of the Baltimore Conference, writes in the highest terms of the ability and power of Dr. Theodore Copeland as an evangelist, and commends him to the brethren everywhere. Dr. Copeland is already well known to Advocate readers. He makes his home in Dallas, Tex.

Recently Mrs. Harper and the editor had the pleasure of entertaining in their home over-night Rev. W. H. Saunders, our pastor at Picayune, Miss. He had come to the city to see different dealers in regard to materials to be used in the \$20,000 brick church soon to be erected by Brother Saunders and his congregation at Picayune.

We learn from the first issue of a very neat and attractive bulletin now being issued by Second

Methodist Church of New Orleans that the pastor, Rev. Ira W. Flowers, is conducting a revival meeting that will continue through Easter Sunday. This week different pastors of the city are preaching for the pastor; next week Brother Flowers will do the preaching.

In a letter to the editor, Rev. J. Lambuth Evans, of Clint, Texas, formerly a member of the Louisiana Conference, writes: "We are enjoying the West. This is a land of opportunity. Methodism is keeping step with the life of this great country. The New Orleans Christian Advocate is received and read each week with a great deal of pleasure by each of us."

We learn from Rev. James E. Selfe, of Many, La., and from others, that Mr. R. L. Gay, of Zwolle, La., who recently underwent a very serious operation at St. Mary's Hospital in Rochester, Minn., is rapidly recovering and will soon be able to return to his home. Mr. Gay is a leading member of our church at Zwolle, serving as organist and in other places of responsibility.

Miss Emily Olmstead, formerly secretary to Miss Bennett, now business manager for the Gibson Memorial dormitory enterprise, visited New Orleans last week that she might meet the Methodist folk here and be prepared to interest them in the cause she represents. She spoke at Rayne Memorial on Tuesday afternoon. Tuesday evening, in her home on Audubon Boulevard, Mrs. D. B. Carre gave a reception in honor of Miss Olmstead.

During passion week, through Friday evening, the 18th, services will be held each evening in our church at Natalbany, La., by the pastor, Rev. J. M. Boykin. The church at Natalbany is this week carrying on a Cokesbury training school, under the leadership of Rev. A. K. McLellan, S. S. Extension Secretary of the Louisiana Conference.

Rev. H. L. Johns, pastor of Carrollton Avenue Church, New Orleans, began on yesterday a revival meeting that will continue through Easter Sunday. Dr. Frank L. Wells, pastor of First Methodist Church, Baton Rouge, La., will do the preaching, and Mr. McEuen, worker among young people and musical director of the same church, will lead the singing in the meeting at Carrollton.

Dr. H. F. Brooks, pastor at Starkville, Miss., is conducting revival services. The meeting began on last Sunday and will continue through Easter Sunday. Dr. Luther B. Bridgers, president of Southern Military Academy of Greensboro, Ala., is doing the preaching. Last Sunday evening, according to a report of the service in the Starkville News, by W. M. Ward, the communion service was most solemn and impressive.

Rev. D. B. Boddie, of Pineville, La., who is always and in every charge a friend to the Advocate, sends us (in addition to a good list already sent) two subscriptions, and he writes as follows: "We presented these subscriptions paid up for one year yesterday to two new members as they were received into the church. We hope to follow this plan all the year." We commend the plan unto others.

Mr. John O. Bryant, evangelistic singer, Oxford, Miss., has open dates from now until the last of June. He will be glad to sing for pastors or evangelists. He states that he has had an experience of eight years and he gives as references Rev. T. A. Ferguson, Meadville, Miss.; Rev. L. W. Cain, Baton Rouge, La.; Rev. L. M. Lipscomb, Greenville, Miss.; Rev. E. H. Cunningham, Grenada, Miss., and Rev. S. L. Pope, Aberdeen, Miss.

We are grateful to Mr. John A. White, justice of the peace and general agent of Clinton, La., for the following: "I have been taking the Advocate for 30 or more years. I don't see how any member of the M. E. Church, South, who calls himself a loyal member of the Church, can keep from taking the Advocate. * * I am now 89 years old. The paper was never better edited than at this time."

Rev. Claude P. Jones, pastor of East End Church, Meridian, Miss., has just returned from a three-weeks' revival at Montgomery, W. Va., in which great results were achieved. The Baptist, Presbyterian and Christian Churches co-operated in the meeting. During the absence of Brother Jones, the Wesley Brotherhood took charge of the services and secured most of the mission special. The East End Church is preparing for a two-weeks' revival during the Easter period.

All the churches of West Point, Miss., will engage in a pre-Easter union meeting. Each night during the week services will be held at one of the churches of the town, with a local pastor preaching (in some other than his own). On Friday afternoon a three-hour service, in twenty-five minute periods, will be held, with seven of the ministers speaking on the assigned related subjects dealing with the crucifixion. Rev. W. R. Lott is the pastor of the Methodist Church.

In sending us a large number of subscriptions, Rev. James E. Selfe, our pastor on the Many (La.) charge, writes that Mr. Louis Vines, of Many, secured 13 of the subscriptions; Mrs. R. E. Pearson, of Zwolle, 3; and Mrs. W. G. Shuford, of Bayou Scie, 1. We are very grateful to these good workers. The W. M. S. at Many have recently set a fine mark in subscriptions to the Missionary Voice. In a membership of 30 they have 29 subscriptions to the Voice.

In a letter from Mrs. J. L. Greenway, written several days ago, we regretted to learn that Rev. J. L. Greenway was still in the Baptist Hospital in Jackson, Miss., slowly recovering from an operation that he underwent on March 20. It will be necessary for him to undergo a second major operation at a later date. We hope he will do well and be completely restored to health and strength. Mrs. Greenway writes: "We thank all who have sent the many kind letters of sympathy which are greatly appreciated."

Under date of March 27, Dr. L. L. Cowen, pastor of Galloway Memorial Church, Jackson, Miss., sent out a strong letter concerning tithing, urging tithing upon the people and enclosing a "stewardship referendum ballot" that every member was asked to sign and return, after marking one or more of the six items on the ballot, such as, "It is my habit to set apart 10 per cent," etc., and "I will earnestly seek to reach a definite decision concerning my stewardship as soon as I can." It is to be hoped that the cards will not only bring in complete information about the church, but will also lead some not now tithing to enter upon this Christian privilege.

CONCERNING PROPOSED SALE OF MANSFIELD COLLEGE

Mr. Editor: I consider that I am a member of our Annual Conference until my successor is qualified.

Dr. Drake asks us to straw vote on sale of Mansfield College, giving us a few days to "kill or cure." He gives a few days to put up or shut up. The Methodists of Louisiana not being able to put up on so unqualified and short notice, it is only left us to shut up with our straw vote. Of course we common people highly appreciate the generous magnanimity of this privilege extended to us by the Board.

Seems to me the Board is wanting us to minister the last sad rites, while the doctor who has "killed or cured" moves on to the next patient.

Well, as I must vote or shut up, or vote and shut up, here goes.

I vote to sell to the Presbyterians or some other the Board can unload on. I don't know that that will help the College much, but for the purchaser to mull over.

I vote "yes," because in my opinion the Louisiana Conference has with this case thrice clearly demonstrated its business incapacity to handle such matters as educational institutions. I think this was shown in killing Homer College, in

handling Centenary College, and now it is shown in manipulating Mansfield College.

Again, Centenary needs or wants the \$10,000 over. Likely she wants or needs everything in sight, and everything out of sight to be heard of.

Some of us small potato Methodists down in the "sticks" have conceived the foolish notion that the whole thing is a concocted plan to get hold of the pitiful \$10,000 for use and benefit of —

Yes, sell, unload; but better unload on the Catholics. They will know what to do with it. Shame, shame! No, sir, my liver is all right, and the doctor says that I am sound as a dollar.

L. L. UPTON.

Slaughter, La., Apr. 5, 1930.

SUBSCRIPTIONS RECEIVED

April 1 to 7, Inclusive

(Six month subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	311½
Alexandria District	
Rev. D. B. Boddie, Pineville	3
Baton Rouge District	
Rev. A. J. Martin, Greensburg	1
Lake Charles District	
Rev. J. E. Selfe, Many	18
Minden District	
Rev. W. W. Perry, Ringgold	24
Monroe District	
Rev. J. C. Price, Bonita	1
Rev. W. W. Drake, Monroe	2
Rev. G. L. McNeece, Pioneer	2½
Rev. J. C. Rousseaux, Lake Providence	8
Ruston District	
Rev. J. S. Henley, Hodge	5
Total Louisiana Conference	376

MISSISSIPPI CONFERENCE

Previously reported	182½
Brookhaven District	
Rev. T. A. Ferguson, Meadville	2
Rev. P. D. Hardin, Magnolia	8
Hattiesburg District	
Rev. F. B. Ormond, Ellisville	3
Jackson District	
Rev. C. C. Griffin, Crystal Springs	1
Newton District	
Mrs. W. G. Golden, Walnut Grove	2
Total Mississippi Conference	198½

NORTH MISSISSIPPI CONFERENCE

Previously reported	171
Corinth District	
Rev. T. H. Dorsey, New Albany	2
Columbus District	
Rev. J. A. George, Macon	21
Grenada District	
Rev. J. D. Wroten, Water Valley	5
Total North Mississippi	199
Total three Conferences	773

TO THE PASTORS, DELEGATES AND OTHER MEMBERS OF THE BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference is to meet with the Methodist Church in Monticello, April 24 and 25. It is important that I know how many will be here Wednesday night, and how many will remain through Thursday night. Those who expect to come as visitors will confer a favor on me if they will notify me when they will arrive and whether they will be here for the night. This

is made necessary because of the acute housing condition just at this time in Monticello. There are graveled highways from all points of the district to Monticello, and all highways converge here as there is no other crossing on Pearl River between Rockport and Columbia, except at this point. We have four trains a day, two north and two south, north at 8:45 a.m., and about 1 p.m.; south at 12:30 noon, and about 5 p.m.

We want you to come and we will be in position to take care of you.

W. J. DAWSON.

Monticello, Miss.

GRENADA DISTRICT CONFERENCE

The Grenada District Conference will convene the evening of April 22, in Kilmichael. Organization will be entered into at this session and the opening sermon will be preached by Dr. J. R. Countiss, president of Grenada College.

The conference will continue through the 23rd and the 24th until all business shall have been

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, TREASURER

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

completed and conference adjourns at will.

Pastors of the district will preach morning and evening during the conference. Please see that the quarterly conference records are at the conference and furnish list of delegates promptly. All interests of the church will be represented. Full attendance is desired. Come Tuesday, 22nd, and remain until adjournment. Rev. W. F. Rogers and his committees have entertainment for all whose names are sent them in advance. Come praying for a helpful spiritual conference.

E. H. CUNNINGHAM, P. E.

JACKSON DISTRICT CONFERENCE

By M. H. McCormack, Jr., Secretary, and B. M. Hunt, Assistant Secretary

We have just closed one of the most pleasant and profitable sessions of our District Conference in a great many years. We were the happy guests of Rev. T. O. Prewitt and his loyal congregation in the newly-completed Millsaps Memorial Church of Jackson. No congregation in the Conference has done such a monumental piece of work as this one has in the last year. A great part of the credit for this is due to the splendid type of leadership furnished by the fine young pastor.

Another factor that added greatly to the suc-

cess of our conference is the fine group of new pastors and delegates that are among our number this year. Among them are Brothers O. S. Lewis, L. L. Cowen, A. B. Barry, W. J. Walters, G. E. Allan, C. H. Strait, and P. H. Grice. We never had a better group of "new recruits." The selection of these loyal and capable brethren is only one of the many proofs of the superiority of the leadership and administration of our esteemed and beloved presiding elder, Brother J. T. Leggett, who presided over our recent conference with even more than his usual efficiency and thoughtfulness. His many years of experience enable him to display unusual efficiency in dispatching matters of business and administration.

Many stirring addresses were brought to the conference. Among the speakers were Dr. D. M. Key, Dr. W. F. Winfield, Rev. W. M. Sullivan, Dr. J. M. Sullivan, Rev. B. L. Sutherland, and Brothers W. D. Hawkins and R. A. Maddox. Mrs. Sharpe, president of the Mississippi Christian Temperance Union, brought a thoughtful message on temperance.

Three inspiring and thought-provoking sermons were delivered by Drs. Cowen, Winfield, and Hunt. These messages added inestimably to the far-reaching effect of the conference.

Much was added in the way of music by the Millsaps Girls' Glee Club and the Magnolia State quartette, the former under the able direction of Miss Magnolia Simpson and the latter led by Prof. O. W. Stapleton. We were also delighted to have with us the Millsaps ministerial students, who were presented as a group by Dr. Key.

Mingled with the great joy of the occasion was a note of deep sorrow occasioned by the recent passing of the lamented W. M. Buie, a leader in the ranks of the Mississippi Conference laity. We were also moved to prayerful regret on account of the serious illness of one of our honored superannuates, Rev. J. L. Greenway.

This conference was a season of Christian fellowship that strengthened the bonds of brotherhood that bind together the preachers and laymen of our district. The work in all departments continues to grow and flourish.

We recommended one fine young man for admission on trial into the Annual Conference, namely, Rev. J. T. Barrett, now in Millsaps College.

There were sixteen lay delegates elected to the Annual Conference, as follows: W. H. Bradley, J. A. Lindsey, J. C. Wood, H. O. Middleton, W. C. Davis, M. S. Enochs, D. M. Key, I. O. Brown, J. M. Sullivan, C. L. Ray, Mrs. R. E. Rodgers, J. P. Bennett, Mrs. B. F. Lewis, H. T. Holland, Mrs. W. H. Watkins and O. W. Stapleton. Four alternates were elected as follows: Mrs. O. S. Lewis, Mrs. T. M. Brownlee, B. T. Morris, Mrs. H. R. Shands.

Our next conference will be held at Canton, and we hereby extend an invitation to the editor of the Advocate to be our guest at that meeting.

Moore Memorial Methodist church in Shanghai, China, erected more than forty years ago through the generous contribution of an American mother as a memorial to her daughter, is now one of the oldest and strongest Christian churches in all China. It has over 500 members, some of them third generation Christians. This church is now erecting a new building with an auditorium that will seat 1,000. The Rev. Sidney R. Anderson, one of the outstanding Southern Methodist missionaries in China, has charge of the institutional work carried on by this church. Through this institutional work about 1,000 people are brought into touch with the church each day.

COTTAGE FOR SALE OR RENT

Cottage 166 on the Seashore Camp Ground; just remodeled; furnished, screened, electricity; new partitions, new roof, new double flooring, new side and front porches; raised from ground; five rooms, good furnishings; \$50 a month, \$140 for season. Selling price, \$700. Will rent now weekly, etc. Address Miss M. Rodd, 1235 St. Andrew, New Orleans, La. Phone, Jackson 3013-J.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORIAM

In loving memory of my dear grandmother SUSAN IDA WICKER, who departed from this life March 20, 1930.

It is with a sad heart that we note the death of our dear grandmother, who recently crossed over the river of death. She will be missed by those who knew her, for she was loved by all. She leaves a husband, five children, many friends and loved ones to mourn her departure. We shall miss her sweet smiles, which were so freely given. Though our hearts are sad, yet we know that she is at home with our Father in heaven.

For about twenty years she suffered with stomach trouble, but was always cheerful, kind, gentle and tried to make others comfortable and happy.

She peacefully fell asleep in Jesus on Thursday morning at 6:45 at her home. A place is left vacant in the home that can never be filled, but God knew best when he took her, since hands had done all that they could do.

She was married to James Andrew Wicker on Sept. 3, 1873, and to this union five children were born, two boys and three girls. They are all still living; they are Mrs. S. L. Eady, Mrs. James A. Boyles, Mrs. M. N. Johns, Mr. W. A. Wicker, all of Pultaski, Miss. R. F. D., and Mr. J. L. Wicker of Hattiesburg, Miss. She had twenty-nine grandchildren living and four dead, twenty-two great-grandchildren living and one dead.

She joined the Lutheran Church in her childhood days and after she was married she joined the Methodist Church at Gasque Chapel, where she remained until her death.

She was one of Smith County's best citizens, loved and appreciated by all her neighbors. She was a kind wife, noble mother and a consecrated Christian.

Rev. W. C. M. Baggett, Rev. T. C. Cooper and Rev. D. W. Moulder conducted the funeral services at the church, after which her body was laid to rest in the Homewood Cemetery.

Look-up, dear ones, our loved one has gone where there is no more tears nor sorrow, no death nor night in that city. Let's make that our eternal home, then some glad day we will clasp her hand to part never more.

So sadly missed by your granddaughter and loved ones.

MRS. WYDELLE GASKIN.

Phone, MAIn 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

EXHIBITION AND SPECIMEN DAHLIAS
Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

WEBSTER MILLSAPS BUIE

(A tribute of respect and loving esteem from the Faculty of Millsaps College to Webster Millsaps Buie, financier, churchman, college trustee, public-minded citizen, friend of man.)

Webster Buie loved Millsaps College, and Millsaps College loved him. Not for what he gave us in material gifts, but for what he gave us of himself, did we love him. Not only did he show deep and abiding affection for us as an institution, but ever displayed a lively and tender interest in us as individuals; as man to man, friend to friend. In remembrance of this we shall ever cherish his name. Thus it is, that we of the faculty feel a personal loss in his passing; as if one of our own number had left us.

His manner was never aloof, but seemed to invite our confidences and friendship. Never hurried with pressure of business when appealed to for advice in business hours, he always seemed to have time to talk to us about the College, or ourselves.

We had grown to think of him as part of the College, like those cherished traditions that grow up on the campus and are handed down from one college generation to another.

Modest, unassuming in manner, the soul of honor and simplicity; gentle, sympathetic, human in all his dealings—we shall always think of him thus, and we shall miss him on the campus where he was at home; in the pew, every Sunday; in the bank; at the football games; at our joyous commencement seasons.

We have lost not only a valuable member of our board of trustees and supporter of all causes dear to the college, but we have been bereft of a personal friend.

Another will be appointed in his official place, but none can really take his place with us.

It was with hearts and minds benumbed and refusing to believe the reality, that we laid him away on the grass-grown, wind-swept hillside, to await that morn of awakening, in which he believed with a child-like faith. And not until the lengthening years reveal it, shall we be able to estimate the loss we have suffered.

A. P. HAMILTON, Chairman.

J. REESE LIN,

G. L. HARRELL,

Committee of the Faculty.

THE "GOOD" OLD DAYS

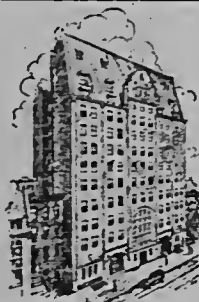
From the W. C. T. U.

This Was a Common Occurrence

At Decatur, Illinois, the local liquor dealers' association has boycotted the Wabash Railway Company because its employers are kept out of saloons.—Union Signal, March 12, 1896.

Forty-three Years Ago

The pay car of the B. & O. Railroad last week brought \$50,000 to Newark, Ohio. Accompanying the paymaster was a man who gave the total abstinence pledge to every employe as the condition of being retained in the employ of that road. The late terrible accident, said to be due to drinking by an employe, probably accounts for this action.—Union Signal, January 27, 1887.



THE BIBLICAL SEMINARY IN NEW YORK

WILBERT W. WHITE, President

Summer Term, June 18-July 29, 1930

Courses for Pastors, College and Seminary Professors, Directors of Religious Education, Theological Students, Missionaries, and other Christian Leaders and Workers.

Term divided into two periods of three weeks each.

For full information and schedule, address

WALTER E. BACHMAN, Dean

235 E. 49th St.

(Send for full Catalogue of Seminary, Five Departments)

New York

Thirty-four Years Ago

The Baltimore & Ohio Railroad recently discharged some of its trainmen, not for drunkenness, but because they "took a glass now and then." "A policy of this nature is severe," says the Railway Age, "but it only needs a moment's thought to see that it is founded in reason. * * * The railroad business is one of exceeding responsibility. * * * Mental clearness is all important in the performance of its duties, and strong drink tends to the confusion of the faculties." This the railway managers evidently believe, for we are told that on most of the roads in America at the present time, knowledge that an employe touches strong drink in any form and at any time, is sure to cost him his position.—Union Signal, Oct. 22, 1896.

Just Before War-time Prohibition

"The Great Northern Railroad has announced its intention of enforcing total abstinence among its employes. Even to take a glass of beer, if found out, means dismissal."—Union Signal, April 29, 1915.

Why Bring It Back?

"The living force which is holding back the prohibition wave all over the land is the cohesive union of the saloonkeepers, which few candidates dare to provoke."—New Orleans Times, May 13, 1896.

(Note: The year before (1914) the saloons sold enough booze to fill a ditch 6 feet deep, 3 feet wide and longer than the distance from New York to Seattle.)

Young Folks Gave Concern Even Then

"In the craze of material progress we are neglecting the moral instruction of the young people who are coming on the stage to control the affairs of the nation. There never was a time in our history when so many men from the respectable classes joined the great army of criminals. If these conditions continue, the outlook will be dark indeed. The situation bristles with problems which should command the attention of every preacher, statesman and friend of humanity."—Atlanta, Ga., "Constitution," copied in the Union Signal, May 21, 1896.

Too Tough Even for Their Own Association

The Chicago Tribune, August 22, 1896, printed a dispatch from Milwaukee telling of the organization of the Wisconsin Retail Liquor Dealers' Association.

"The preamble to the Constitution," said the Tribune story, "favors more respectable methods than are usually in vogue in conducting a saloon business."

COLUMBUS DISTRICT MINISTERIAL ASSOCIATION

The Columbus District Ministerial Association met in Brooksville Methodist Church, Tuesday, March 11. A large number of the preachers were present. Brother Milligan, of Shuqualak, preached a wonderful sermon at the morning hour. His subject was, "What Think Ye of Christ?" At the conclusion, an old time altar service was held. Everyone felt the presence of the Holy Spirit in mighty power.

A bountiful dinner was served by the good ladies of the church, and was thoroughly enjoyed by all. Splendid talks were made by Dr. Brooks, Brother Schwartz and Brother Glenn, chairman of the board of stewards of the Brooksville Church.

At 1:30 we re-assembled in the church, where splendid talks were made by Brother Lott, Brother McIntosh, and Brother Langley. It was decided to meet on April 15 with Brother McIntosh, Central Church, Columbus. The following is the program. Please keep this program as only an announcement will be sent you.

Program, Columbus District Ministerial Association, to be held at Central Church, Columbus, Miss., Tuesday, April 15, 1930:

- 10:30 a. m., business session.
- 11:00 a. m., sermon, by Rev. W. M. Wright, of Sturgis.
- 12:00 noon, lunch.
- 1:30 p. m., afternoon session.
- Subject: A revival:
- 1. Its necessity, Rev. J. A. George.
- 2. Its preparation, Rev. A. R. Beasley.
- 3. Its conduct, Rev. H. H. Wallace.
- 4. Conservation of results, Rev. W. N. Duncan.

After reading of the program the meeting was adjourned to meet at Columbus, Tuesday, April 15.

CASPER W. AVERY.

CHICKS C. O. D.

GET YOUR CHICKS BEFORE YOU PAY
\$1 down places your order. Pay Postman rest. Big daily hatches.

	Per 25	50	100	500
W. Rocks or R. Rocks	\$4.50	\$8.00	\$15.00	\$75.00
Wyand. or Orps.	5.00	8.50	16.00	80.00
Jersey Giants	6.50	11.00	20.00	100.00
Br. or Wh. Leghorns	4.00	7.00	13.00	65.00

Helpful and attractive catalogue free.

NORMAN HATCHERIES, Knoxville, Tenn.

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

FROM MT. OLIVE, MISS.

The Methodist Missionary Society at Mt. Olive met Jan. 6 at the home of Mrs. E. L. Calhoun. After disposing of a full, interesting business meeting, with the new officers assuming their duties for the new year, a social hour was enjoyed by all. Interesting contests were a feature of this social. At the close of this, the retiring president, Mrs. A. S. Calhoun, spoke feelingly of the deep regret the society feels in losing the superintendent of Epworth Juniors, Mrs. E. D. Worthy, who goes to Sumrall to live. She presented her with a love gift from the members in token of appreciation of her services. At the close, we were served a delicious salad course by the hostess, Mrs. Calhoun. The officers elected for the coming year are as follows: President, Mrs. S. A. Head; vice president, Mrs. W. A. Holloway; recording secretary, Mrs. J. R. Bane; corresponding secretary, Mrs. G. W. Smith; treasurer, Mrs. E. L. Calhoun; assistant treasurer, Mrs. D. G. Calhoun; superintendent mission study, Mrs. John Calhoun; superintendent Bible study, Mrs. W. D. Lowry; superintendent social service, Mrs. Vernon Clark; superintendent Juniors, Mrs. S. F. Harkey; superintendent supplies, Mrs. Ella Rawls; Voice agent, Mrs. A. S. Calhoun.

MRS. G. W. SMITH,
Secretary.

OFFICERS' TRAINING SCHOOL, NEW ORLEANS DISTRICT

The Missionary Officers' Training School of the New Orleans District was held at First Methodist Church, New Orleans, on Tuesday, Jan. 28, 1930, at 10:30 a.m. Mrs. R. W. Irvine presided.

There were 72 members present. Several women from Covington braved one of the most severe days of the winter to attend the school.

An Old Friend In a New Dress



LYDIA E. PINKHAM'S VEGETABLE COMPOUND is now prepared in convenient, palatable, chocolate coated tablets packed in small bottles. Each bottle contains 70 tablets, or 35 doses. Slip a bottle into your handbag. Carry your medicine with you.

During the three trying periods of maturity, maternity and middle age, this remedy proves its worth. 98 out of 100 report benefit after taking it.

These tablets are just as effective as the liquid.

Lydia E. Pinkham's
Vegetable Compound

Hymn, "To the Work," was followed by prayer by Miss Marshall.

Mrs. B. Kiern presented the aims of the school: 1. To instruct each officer regarding the importance of the work and its program, and the best methods for conducting the work of her office. 2. To arouse in the heart of each officer a determination to make the year's work a most successful one. 3. To secure the definite personal consecration of each officer to this work as a service to her Lord and his kingdom.

The devotional was led by Mrs. Rumph. The text was Joshua, 1:1-9. The topic, "Onward with Christ." As the promise to Joshua, "Jehovah thy God is with thee whithersoever thou goest," and "He will not fail thee nor forsake thee;" just so are God's promises to us.

Mesdames Niebergall, Harper, Rumph, Crichtlow, Hicks, Irvine and Miss Marshall instructed the classes.

Following the classes there was an open forum led by Mrs. Irvine. The topics discussed were: "Why is My Office Important?" "The Program of Work for this Office," "How to Get the Best Results."

Mrs. Harper and Mrs. Hicks told about successful Bible and mission study classes. Some of the fundamentals are: Consecration, prayer groups, taking time for preparation, and giving a part on the program to as many as possible in advance.

Mrs. Irvine read the rules of the Handbook on "How to be a Good Officer," and distributed Handbooks and literature.

A resolution was offered by Mrs. Brown, that "Each class present their findings to the school when re-assembled."

Mrs. Niebergall's group recommended that we plan to interest Methodist girls and boys attending Newcomb and Tulane University in a Methodist Sunday school and church.

A lunch was served by the women of First Church, followed by a zone meeting in the afternoon.

Zone Meeting

Hymn, "My Hope is Built." The devotional was led by Mrs. G. S. Brown. The text was Matthew, iv.

A playlet was presented by the women of Carrollton Church. It was "Rejuvenating the Missionary Society." This was inspiring and helped to show where we have fallen short in our local societies. Following this, we were favored by a solo by Miss Sargent.

The roll call was answered by 82 persons, including Conference officers and ministers.

Mrs. Irvine instructed the auxiliaries to elect delegates for the annual meeting to be held at Lake Charles, Mar. 25-28; to send check for lunch to Mrs. Swan; to send Pledge not later than March 1; World Day of Prayer, Mar. 7, to be observed with the Interdenominational Meeting; to consider the New Orleans District Scholarship to Houma.

Problems in the different auxiliaries were taken up.

Hymn, "We've a Story to Tell to the Nations," was sung while the collection was taken up.

A message telling of the death of Mrs. E. S. Troy, superintendent of the Bible and Mission Study Class of Carrollton Church, was received and everyone present paused for a moment in prayer for her family. This was followed by a prayer by Mrs. Harper.

Mrs. Harper told of the need of a sick child at the Touro.

A short playlet, "How Much Do We Know?" was presented by Mesdames Kiern, Hayes and Sewell. The meeting adjourned with prayer by Rev. J. A. Alford.

MRS. W. A. REICH,
Zone Leader.

EIGHTEENTH ANNUAL MISSIONARY CONFERENCE OF NORTH MISSISSIPPI

The Commercial Appeal has been carrying interesting accounts of the sessions of this Conference which met at Greenwood.

The attendance was much greater than in any former year, and interest was sustained throughout the Conference.

The address of the president, Mrs. E. T. Moore, was of great interest. She stressed the fact that there are, today, two great issues—one national and one international—which should claim the thought and active assistance of our church women. These are the problems of law enforcement and world peace. She spoke eloquently on these subjects.

On Wednesday evening the young people of Greenwood presented an impressive pageant on "World Peace."

Throughout the sessions, the devotional hour was conducted by Mrs. B. W. Lipscomb, of Nashville, who was Council representative at the Conference.

Most of the Conference officers continue their terms of service, but three new superintendents were chosen: Mrs. J. W. Rankin, of Corinth, Superintendent of Literature and Publicity; Mrs. J. H. Holloman, Superintendent of Young Peoples' Work; Mrs. Hinchcliff, of Marks, Superintendent of Children's Work.

Sardis was chosen as the place for the next year's meeting.

ZONE MEETING AT MANY, LA.

The Woman's Missionary Society of Many, La., was hostess for the first zone meeting of this year.

The auxiliaries present were: Leesville, with 23 members; Florine, 2; De Ridder, 7; Many, 22 members. Many received the banner for having the largest per cent of members present.

Mrs. McDonald, zone leader, called the meeting to order and opened with the singing of the hymn, "More Love to Thee."

Mrs. Reeves, of Many, gave the welcome address, which was responded to by Rev. Mr. Pfost, pastor at De Ridder.

Mrs. Selfe gave a beautiful devotional talk. Rev. Mr. Selfe, pastor at Many, sang a solo. The minutes of the last meeting were read by the secretary. Miss Vera Webster, of

Keep Little
Ones Well and
Comfortable
and they'll stay
happy and healthy



from babyhood thru school days. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

**WINSLOW'S
SYRUP**

Write for interesting free book on Baby's diet
ANGLO-AMERICAN DRUG COMPANY
Dept. N, 217 Fulton Street, New York

Natchitoches, sang, "My Master Cares." Mrs. Roaten, of De Ridder, made a talk on Leadership. Mrs. McDonald reminded us of the meeting of the Missionary Council at Amarilla, Texas, and asked Mrs. E. A. Ethridge to offer prayer for this meeting. A duet, "Sun of My Soul," was sung by Mrs. Jones and Mrs. Allen. The Many Juniors sang, "Living for Jesus." The offertory was played by Mrs. Robert Lucius, and the morning session was dismissed by Mrs. Joyner.

Refreshments, brought by the different auxiliaries, and hot coffee furnished by Many, were served cafeteria style.

The afternoon session was opened by singing, "Take Time to be Holy." Miss Webster, Methodist student secretary of Natchitoches Normal, told us of her work and what she would like to accomplish. She said she needed greatly the prayers of Christian people. Brother Selfe led in prayer. Duet, "Consecration," by Mrs. Lucius and Mrs. Jackson. Mrs. Mays' talk on Children's Work was very interesting and helpful. Mrs. Jones' message on Attendance should have been heard by every member of the different auxiliaries. Mrs. D. M. Frazer was appointed Gibson leader. Miss Middleton's reading, "Jakie and Old Jakie," was enjoyed by everyone.

Different ladies told what an An-
(Continued on Page 15)

Mother!

Clean Child's Bowels with
"California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES

Mrs. H. A. McDonald, Secretary-Treasurer of the Sunday school at Rayne writes: "We observed Sunday School Day, March 30, with program, and am enclosing check for offering."

Rev. G. A. Morgan, of Springhill, writes about the recent sub-district meeting at Benton in the Minden District: "It was decided to meet at Cotton Valley on the last Sunday in June at 3 o'clock in the afternoon, at which time the sub-district organization will be perfected."

Rev. W. C. Childress, pastor at Homer, and educational director of the Homer-Haynesville Standard Training School, booked for June 1-6, writes: "We enjoyed your visit very much and things move on so as to give promise of a good school which we will definitely work out as we approach the time."

Rev. J. Q. Schisler of Nashville, who had planned to be with us at our State-wide Sunday School Conference, has been called to meet with a special Commission on Leadership Training scheduled to meet April 22, in Columbus, Ohio, and regrets he cannot be with us. He says: "I regret this more than I can tell you because I

TWO WAYS TO BE SURE

Discriminating buyers of monuments, desirous of securing the most permanent, beautiful and perfect stone, specify Winnsboro Granite in their purchase contracts, which affords a guarantee of greatest crushing strength; free from water, lime and iron, which are deleterious, and in time tend to disfigure the monument, and which affords a stone of an even and beautiful crystalline structure.

The buyer may be absolutely sure of getting the real Winnsboro Granite if he insists upon the dealer delivering a certificate from the management of Winnsboro Granite Corporation, to the stock used being Winnsboro Granite; but to make assurance double sure the purchaser may test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size, or if there is any wave in the grain, some mistake has been made, and the Monument is not of Winnsboro Granite.

Mistakes are always possible, as there is quarried from the Winnsboro quarries a second grade stone, known as "Smith stock;" also as there is quarried from many other quarries stones not so good, but resembling Winnsboro Granite.

The water test made three times at the plant before shipment assures first grade stone being shipped on orders for Winnsboro Granite; and such stone is certificated as Winnsboro Granite. Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test.

Winnsboro Granite is of flawless, even, straight grain—the ideal monumental material.

Write for free booklet of monumental designs. Winnsboro Granite Corporation, Rion, S. C.—Adv.

Cuticura Shaving Stick

Contains the medicinal properties of Cuticura. Freely lathering and sanative, it promotes skin health and protects the newly shaven surface from infection. 25c. Everywhere

really wanted to sit down with your men and talk through some of the problems which we have to face in your territory."

Mr. A. M. Mayo, writes concerning one of his sub-district meetings: "We had a fine sub-district meeting at Vinton last Sunday. Our next will be 6:30 p.m. on Monday, June 30, at Sulphur."

We had the pleasure of visiting two District Conferences this week, the Mouroe, at Columbia, on Tuesday, and the Ruston, at Gibsland, on Thursday. The attendance at both was good. We heard, with interest, the pastors' reports at the Monroe District Conference, but did not hear them in the Ruston District. The presiding elder, Brother E. C. Gunn, secured 100 per cent co-operation of all his pastors in putting over Sunday School Day and other important Sunday school goals in his district. Dr. W. Winans Drake made an announcement about his Standard Training School to be held April 28-May 2.

Attending the Ruston District Conference is like going home, as your writer was licensed to preach in this district. The spiritual tone of the Conference was the best I have seen at any conference. The presiding elder's message at the luncheon period was well received. This district has its great District-Wide Sunday School program each year on the Fourth of July, so we did not have the District Staff present here as we did in the Monroe District. The Sunday school cause was presented by Messrs. W. A. McKennon and R. H. Nelson, of Shreveport, and your writer. Rev. W. C. Childress announced his Standard Training School for June 1-6, at Homer.

On Sunday night, March 30, we visited Sulphur and was given a warm reception by the pastor, Rev. R. S. Waltou; the superintendent, and a large congregation. Brother Walton is putting on a constructive program for Methodism in that section of our Conference. In the morning of March 30, we were at Lafayette, and in the afternoon at Crowley, where our first Standard Training School for 1930 opened with bright promises.

C. D. ATKINSON,
Conf. Supt.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES

March 23 to 28, the Brookhaven District Standard Training School was conducted at Centenary Church, McComb; 77 were enrolled and 52 received credit. We had a good attendance from Brookhaven, Bogue Chitto, Norfield, Magnolia and Osyka. The number of credits issued was not as large as I had hoped for, but the spirit of the school was fine and a large number expect to complete their work through the office.

McComb has a growing population of Methodists and two excellent church plants. La Branch street needs more equipment to care for the rapidly developing territory. McComb is building. The city is improving. Our pastors are hard at work. We pray that the loyal membership will enable our churches to care for the situation in a most adequate and worth while way.

Magnolia is moving out in its Sunday school work. We are glad of this. We trust the help gotten from the training school will mean much to them throughout the years.

March 30 to April 4, the Seashore District Standard Training School was in session at the Seashore Camp Grounds. There was never a school with a finer spirit.

We had the pleasure of spending the day with Rev. G. G. Yeager at Coalville. This is a nicely kept church. Brother Yeager is fixing the grounds, making them look very attractive. This is a one-room building, which has been refinished recently. It makes a good appearance with its new piano and carpets. The parsonage here is way above the average parsonage, and is very nicely situated.

The new parsonage at Handsboro is a nice building, and Brother Wolfe seems to be enjoying it immensely. I understand that Handsboro is growing and that the church is moving forward.

We spent a day, recently, with Rev. J. L. Sells, the presiding elder of the Seashore District. We are glad that Brother Sells could be with us. When he carried us out to show his garden it was a real pleasure to see what a good prospect he has. You can certainly put in a good crop on this property.

Brother Houghton came from Kreole with some of his folks. This is a trip of about 70 miles. These folks are to be congratulated, and I trust that the school has done them good and paid them in making their own churches better.

April 20, at 2:30 p. m., the Jackson District Cokesbury School begins. This is our first effort at a district school. We are hoping and praying that it will be a great success. The books for the course will be handled through the Conference Board office and we are hoping that many will get the books and read them before the school begins. Our teachers have all accepted their work and the local churches are ready. We are trusting that nothing will happen to interfere or mar the work.

It'll Pay You to Shop in HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1900

If you will mention this paper in buying baby chicks from Norman Hatcheries, Knoxville, Tenn., advertised in this issue, they will ship ten per cent more chicks than you pay for, these extra chicks being free of charge—Adv.

The Conference-wide Sunday School Conference will be held at East End, Meridian, April 29 and 30. Plan to attend. A great program has been arranged, and we are going to have the best meeting we have ever had. Let the slogan be "On to Meridian."

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The fifth Sunday was used by Rev. E. L. Jernigan, pastor of Black Hawk circuit, for a charge institute. This meeting was held at Coila, Carroll County. All the churches were represented. The superintendents and others took part in the program. It was my pleasure to give two addresses during the afternoon and night. Such institutes will help train the local workers and deepen the interest of all who attend. Brother Jernigan has the work on his heart and is rendering a gracious service to his people.

Sardis, Webb, Sumner, and Moorhead have reported on the observance of Sunday School Day. Programs have gone out to about half the charges in the Conference. April will soon be gone and school commencements are apt to have the right of way over everything else. The business of the Church is to give a knowledge of Jesus Christ, that is teach the things Christ commanded that we should teach. People prefer entertainment to religious instruction, on Sunday School Day or on preaching day. This program is prepared to give the people instruction, not entertainment.

ment. We are called to give the people what they need, not what they want. If a man does not care to carry out the program of his Church he can find one without a very heavy program. In all candor, if a man objects to the Methodist Church with its heavy and constant demands upon soul and body, he has the right to drop down into another. It is poor encouragement to a young preacher to see men rewarded in spite of the fact they ignore and often berate the regular program of their Church. Disloyalty does not deserve a high place in the Church or out of it.

We need not less than five instructors to teach the Worship course in Cokesbury schools and ten to teach the course, The Principles of Teaching. It is not easy to be approved by training committee, but anyone has the privilege of teaching any of the main courses, approved or not approved. Some of the best kind of work can be done by most of our pastors. There is no red tape to this process, but there is work to it if

real teaching is done. Get a text, study it and teach all you know and that will be worth something. The Boards can never supply all the instructors that the Church needs. Pastors and others must do the major portion of the teaching.

We could use twenty approved instructors in the Standard schools and classes—I mean twenty in addition to those we have. The one course that every teacher of children must have is the course, The Principles of Teaching. If it is not possible to have a class to take this course it would be worth a great deal for the teachers to read the text carefully. If a teacher would read the text this teacher would be apt to want the help of an instructor. Remember, reading the text is far better than what most teachers have.

REPORT AMERICAN BIBLE SOCIETY

Sub Depository, 716 St. Charles St.,
New Orleans
(Jan., Feb., Mar.)

The distribution has been 388 Bibles, 2,411 Testaments, 28,790 parts of the Bible, total 31,589 volumes. Of these 26,526 were sales, 5,063 were donations. Prisons, hospitals and jails have been furnished. The Lighthouse for the Blind, the Leper Colony and the Memorial Mercy Home for Girls have been supplied.

An interesting visit was made to the State Prison at Angola, Louisiana. The officials were very courteous. Some of the prisoners removed their hats and thanked us for the Gospels we gave them. One old man said he had been converted at a Salvation Army meeting in the Parish Prison in New Orleans. He declared that the Bible was all the world to him. He had committed much of it to memory and repeated to us the first Psalm. He asked us for a large print Testament and Psalms, which we will send him. Some of the prisoners are supplied with small portions of the Scriptures, but many are asking for complete Bibles, one to call their own. The chaplain has requested two hundred Bibles and Testaments. We hope that in some way these may be supplied. Who will help to make this possible?

Rev. L. R. Shelton has furnished 180 ships, since January 1, with about 6000 portions of Scripture in 22 different languages. He reports the conversion of seven men on March 9, at Venice, Louisiana, which is on the lower edge of this the greatest mission field in America. These conversions resulted from the reading of Testaments given to them two months before.

A refined, highly educated woman now in her ninetieth year, finding herself losing her sight, began the study of the Moon system for the blind in order that she might never be deprived of the consolation of reading her beloved Bible. She obtains copies of the Scriptures in this system from the Lighthouse for the Blind, which they received from the American Bible Society.

A woman asked a young Bible Institute student who was giving out Gospels if she might have one. "Several

ADULT BIBLE CLASS CONTEST

The New Orleans District Sunday School organization recently authorized the Adult Department to carry on a four-square contest among the adult classes. This contest was to begin March 23, and run for nine weeks, the results to be published in the Advocate. The following classes reported and made points as indicated:

For week beginning Sunday, March 23:

	Enrollment New members	Attendance	Daily Bible Reading	Church Attendance	Total Pts.
Epworth Men's Class	0	8	8	8	24
St. Mark's Class No. 13 C	0	9	4	11	24
Algiers Earnest Workers	0	8	8	6	22
Algiers Men's Bible Class	0	7	7	7	21
Epworth Women's Class	0	8	8	4	20
Parker Memorial Men's Bible Class	0	7	2	9	20
Rayne Mem. Women's Class	0	7	5	7	19

For week beginning Sunday, March 30:

Parker Mem. Men's Bible Class	10	10	3	7	30
Algiers Earnest Workers	5	6	6	5	22
St. Mark's Class No. 13 C	0	8	7	7	22
Epworth Men's Class	0	8	7	5	20
Algiers Men's Bible Class	0	6	6	6	18
Epworth Women's Class	0	8	6	3	17
Rayne Mem. Women's Class	0	6	5	5	16

Grand totals first two weeks:

Parker Memorial Men's Bible Class	50 points
St. Mark's Class No. 13 C	46 points
Epworth Men's Class	44 points
Algiers Earnest Workers	44 points
Algiers Men's Bible Class	39 points
Epworth Women's Class	37 points
Rayne Memorial Women's Class	35 points

years ago I was given one," she said, "and sent it to my unconverted son in Chicago. He became fatally ill and when I reached his bedside he had that Gospel in his hands. 'Mother, God has saved me with this,' he told me."

G. A. PERKINS.

NEW BOOKS

"The Royal Road to Friendship," by Rev. J. A. Chapman, A. B., B. D. Price \$1.50. Garrett & Massie, Inc., Publishers.

I have examined with a great deal of pleasure the Reverend J. A. Chapman's latest contribution to sermon literature, "The Royal Road to Friendship." In this volume Brother Chapman has brought together seventeen sermons which he has on different occasions delivered before various civic and fraternal organizations. It is the only book of its kind I have ever seen. The title is a most happy one, and the material is admirably arranged and well written. It is in itself a little commentary on the principles of the fraternal orders that have added much to our civilization. In each chapter, within a short space, Mr. Chapman summarizes the tenets of the respective orders, and draws some very practical lessons as to their value. Every fraternal man will find this little book a delight and inspiration. And those ministers who are called upon to speak before fraternal orders will find this book luminous with ideas that he needs.

COSTEN J. HARRELL.

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray
And smile, when evening falls,
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when he calls,
This is my task.

—Exchange.

HURT TO STAND

"Cardui Seemed to Build Me Up and I Was Rid of Pain," Says Virginia Lady.

Roanoke, Va.—"Some years ago, I was in a very run-down condition," writes Mrs. T. B. Akers, of 533 Nelson Street, S.E., this city.

"I suffered a great deal with pains in my sides and back. Standing on my feet hurt me so much, that I would get very weak and nervous.

"I knew that if I didn't get something to help me, I would have to go to bed and stay there, which is hard to do for a woman who has small children. So I kept dragging about, until one day, when feeling unusually bad and discouraged, I happened to pick up a little book with a Cardui advertisement. I decided to try it.

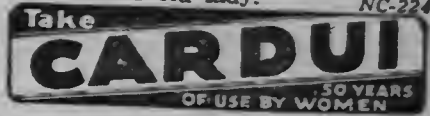
"Cardui seemed to build me up at once, as I was able to do my work with ease, and was rid of the pain by the time I had taken six bottles.

"I have taken Cardui since then, whenever I felt that I needed a tonic, and it always helped me. I recommend it to my friends."

Thousands of other women have written to tell how Cardui had helped them to health.

Cardui is a purely vegetable remedy and contains nothing harmful or injurious. It may be safely taken by a delicate young girl as well as by a feeble old lady.

NC-224



WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 58-J.

TO HOLY LAND AND EGYPT

A great Bible Study Tour to the Holy Land and Egypt, sailing June 19th and returning Sept. 4th, is being organized by THE WICKER TOURS, Richmond, Va. In addition to almost three weeks in that sacred historic territory, the tour includes visits to Athens, Constantinople, Madeira, the Azores, etc., and costs only \$645.00. European extensions are offered, including the PASSION PLAY. THE WICKER TOURS are the acknowledged pioneers in Holy Land Travel, and their trips always give remarkable value. Among their enthusiastic patrons are some of the most prominent ministers, teachers and Bible students of many denominations. Anyone wishing to visit the "Land of the Book," under the most desirable auspices, should communicate promptly with THE WICKER TOURS (Dept. 7), Richmond, Va.

This same good company is also organizing some trips to Europe and THE PASSION PLAY for those who are unable to take the Holy Land Trip. These PASSION PLAY tours sail May 15th, and about every month thereafter, last about thirty days and cost only \$395.00.

She Lost 19 Pounds of Fat in 27 Days

During October a woman in Montana wrote—"My first bottle of Kruschen Salts lasted almost 4 weeks and during that time I lost 19 pounds of fat—Kruschen is all you claim for it—I feel better than I have for years."

Here's a recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses.

Every morning take one-half teaspoonful of Kruschen Salts in a glass of hot water before breakfast.

Be sure and do this every morning, for "it's the little daily dose that takes off the fat." Don't miss a morning. The Kruschen waste matter and harmful acids and gases are expelled from the system.

At the same time the stomach, liver, kidneys and bowels are toned up and the pure, fresh blood containing Nature's six life-giving salts is carried to every organ, gland, nerve and fibre of the body and this is followed by "that Kruschen feeling" of energetic health and activity that is reflected in bright eyes, clear skin, cheerful vivacity and charming figure.

If you want to lose fat with speed get an 85c bottle of Kruschen Salts from any live druggist anywhere in America with the distinct understanding that you must be satisfied with results or money back.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

J. O. Y. UNION MEETS AT HAUGHTON, LA.

The J. O. Y. Union, composed of the Epworth Leagues of the Minden District in Bossier and Webster Parishes, had its regular meeting in Haughton on Sunday, March 23, at 2:30 o'clock, with the following Leaguers present: Haughton, 67; Plain Dealing, 31; Cotton Valley, 21; Minden, 2; Springhill, 9. Total, 130.

A very interesting program was rendered by students from Mansfield College. The program was led by Miss Elizabeth Langford, State field secretary, and those taking part were: Miss Merle Whitman, Lake Charles, La.; Miss Althea Sweeney, Lake Arthur; Miss Hazel Lee Norvell, Mansfield; Miss Velma Butcher, Oakdale; Miss Yuki Hinota, New Orleans; Miss Opal Joyner, Athens; Miss Katherine Brandenburgh, Haughton.

Mr. Neeson, the district president, had charge of the business hour.

The minutes of the last meeting were read by Miss Audrey Strayhan, district secretary, and adopted by the assembly. Mr. Neeson urged all of the Leaguers to attend the institute to be held in Minden, April 4, 5 and 6.

SWEETEN ACID THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heartburn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali, in the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

Be sure to get genuine Phillips Milk of Magnesia. A less perfect product may not act the same. All drug stores have the generous 25c and 50c bottles. Full directions for its many uses are always in the package.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

W.F. GRAY'S
GENUINE
ointment
2 PRICE 25c
NASHVILLE, TENN.

Cuts and scratches should be promptly treated. Soothe, heal and protect them with **Gray's Ointment**

At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

The nominating committee, composed of Miss Clotilde Thompson, from Minden; Miss Eris Monzingo, from Cotton Valley, and Mr. F. G. Phillips, from Plain Dealing, will name the people nominated to take the offices for the coming year.

Miss Langford gave one of her interesting talks on the Anniversary Day Program, which was enjoyed by all.

After refreshments, the meeting adjourned to meet again the third Sunday in April, in Plain Dealing.

AUDREY STRAYHAN,
District Secretary.

Plain Dealing, La.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: Our institute at Bastrop closed last Friday evening, after a very successful week's work. Rain the first and fourth nights kept many from attending regularly, but there were quite a few who kept regular attendance in spite of inclement weather. We issued twenty-five credits on the Christian Culture Diploma. A big thank-you goes to the faculty for their fine assistance, to the women of the Missionary Society for the suppers served each evening, to the pastor of the Bastrop church, to the Leaguers who worked so untiringly, and, in fact, to each individual who had a part in the week's program. The classes were most inspiring and helpful. At the close of the class periods a different form of recreation was offered each evening by Miss Winnie Riggs, of Monroe. On Friday evening a very impressive candle service was conducted by Onar Perry of Bastrop. Leaguers from Oak Ridge, Mer Rouge, Jones, Sterlington, Monroe, West Monroe and Bastrop attended the institute.

I spent the day in Rayville Sunday and enjoyed attending Sunday school and church service at the morning hour. Since seven years were spent in Rayville as "home," I always enjoy returning there and seeing many friends and old acquaintances. Rev. R. W. Tucker delivered an inspiring sermon. He and Mrs. Tucker are much beloved by the Rayville people. I had the pleasure of enjoying dinner with Mrs. E. E. Stodghill and Mr. W. L. McDuff in the Stodghill home.

Tuesday I attended the Monroe District Conference and had the opportunity of reporting on our Epworth League work in this district. It is my intention to attend every district conference if possible, to make connection with all dates. I find the pastors very responsive to our League work, and the conferences give me an opportunity to find out a few things about the different districts that I am usually anxious to know.

The Monroe District Leaguers are planning their all-day rally to be held at Little Creek on May 4th. Leaguers

from all over the district are to be there that day and enjoy a real day of enthusiasm, fun, and inspiration. The morning sermon will be delivered by the pastor, Rev. A. C. Lawton. More news will be out later concerning the day's features. It will pay the Leaguers to plan now to be there.

The Minden District Institute takes place this week-end, and we are planning to have a great institute. I will tell you more about that later.

Leaguers, you are doing such fine things in League work just now. My one criticism is that you will not send your news in to the Advocate. This page is especially for us, and when we don't use it the editor has to fill it up with other news. All you have to do is to send it to our news editor, Mrs. R. P. Jackson, 1008 Cambonne St., New Orleans. You have no idea how many, both young and old, read this page, and you should want them to know of your accomplishments. A day hardly ever passes without someone reminding me that he or she reads my letters in the Advocate, and is keeping up with what we are doing. For that reason I try to be regular, but I do think that Leaguers should help me fill up this page. How about it?

Did you use the Anniversary Day pageant? Have you presented an original program lately? What about your last social, or have you tried something that is entirely different? Tell us about it through the pages of the Advocate.

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilt goes?
In vain we build the work, unless
The builder also grows.

—Edwin Markham.

CARD OF THANKS

We want to thank the many friends and loved ones for their many deeds of kindness shown us during the sickness and death of our dear wife and mother, Mrs. Ida Wicker, who departed this life March 20, 1930. She leaves a husband, Mr. J. A. Wicker, five children with a host of relatives, friends and kind neighbors to mourn her loss. May God be with each and every one.

A light is from our household gone,
A voice we loved is stilled,
A place is vacant in her home,
That never can be filled.
We cannot tell who next may fall
Beneath Thy chastening rod;
One must be first, but let us all
Prepare to meet our God.

Signed by: Mr. J. A. Wicker, Mr. and Mrs. S. L. Eady and family, Mr. and Mrs. James A. Boyles and family, Mr. and Mrs. J. L. Wicker and family, Mr. and Mrs. M. N. Johus and family, Mr. and Mrs. W. A. Wicker and family.

REV. A. M. SHAW IN ARKANSAS

Responding to an earnest invitation from the writer, Rev. Arthur Madison Shaw, pastor of the Methodist Church at Ferriday, La., spent the fifth Sunday in March with me, preaching to

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

my congregation both morning and evening, to the delight and edification of all.

Brother Shaw and the writer have been friends and yoke-fellows for more than twenty years, and my friendship and appreciation for him grows with the passing years. His sermons last Sunday were of a high order. He begins his preaching quietly and even modestly, but, as he sweeps on, his ponderous thought, his beautiful sentences, highly polished yet glorified by pathos, lifts and sweeps you on to his splendid climax. When I am with Shaw I think of him as a certain bishop of the M. E. Church said of another bishop of the same Church, that "he was a man whose mind was filled with empires and his soul with millenniums." That is Shaw; he has a giant intellect and a greater heart.

We have a membership here of 1700, and while all were not out to hear Brother Shaw, the large auditorium was filled, and all enjoyed him to the fullest. He gave a good account of Methodism in his adopted State, and he seems to be happy in the work there. We hope he will come our way again soon. Long may his banner wave and never waver.

W. C. WATSON,

Pastor First Methodist Church,
El Dorado, Ark.

April 1, 1930.

Biliousness
Gas-Pains
Headaches
Backaches

Why suffer longer?



These ailments as well as most upsets in health are generally attributed to improper functioning of the eliminating organs. Thousands have testified to the wonderful results brought about by

HERB EXTRACT

(formerly called Herb Juice)

It is a remarkable combination of Herbs scientifically combined after many years of study and research, and is said to be the most effective laxative system cleanser and health restorer on the market.

Ask any one who has used it—then obtain your bottle. Results are guaranteed.

Get it at your druggist's.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11)

Annual Conference meant to them, leaving with each member present the great desire to attend the Annual Conference at Lake Charles.

All the business being transacted, even to the finding of Mrs. McDonald's extra pair of shoes, the meeting was brought to a close.

Rev. Mr. Pfost dismissed with prayer.

MRS. J. N. McDONALD, President.
MRS. JOE SAILOR, Secretary.

ZONE MEETING AT SLIDELL, LA.

A zone-meeting of the W. M. S. was held at Slidell, March 13, with Mrs. Smith of Covington, our zone leader for 1930, presiding. Mrs. C. E. Watts was elected secretary of the zone work for the year.

This being the first meeting of its kind, there was not much business.

Mrs. Smith urged co-operation of all the churches in this work and all pledged their support.

There were three churches represented: Pearl River, with 9 delegates; Covington, 3, and Slidell, 25. We also had several visitors present.

The secretary was asked to send a copy of the minutes to the N. O. Christian Advocate, and also to the local paper. Collection was taken to defray expenses of the zone work.

A short but very interesting program was rendered by the Slidell Auxiliary: Hymn, "Blest Be the Tie;" Scripture reading, 14th chapter of St. John, by Mrs. D. B. Hoover; Prayer, Rev. B. D. Watson, pastor of Slidell Church; song, "Sweet Peace, the Gift of God's Love;" talk on "Encouragement," by Rev. B. D. Watson; a paper, "Fellowship," Mrs. G. O. Salassi; vocal solo, "Thou Art My Father," Mrs. W. E. Canulette, accompanied by Mrs. Fritchie; paper, "Shafing With Others the Gifts We Have Received," Mrs. Heckle.

The meeting was then dismissed with the League benediction.

After a pleasant social half hour was enjoyed, refreshments were served by the local auxiliary.

Are You Successful?

From the day that a young man starts out to seek his first position to the end of his business life, his health and personal appearance have a world to do with his success. If you are not physically up to the mark—appetite uncertain, digestion poor, and a general sense of incapacity and weakness, take DR. PIERCE'S GOLDEN MEDICAL DISCOVERY. It renews the blood with the vital life-giving red corpuscles and promotes robust health, a clear skin, energy, pep. Get "GMD" from your druggist in either fluid or tablets. Ingredients printed on label.

WEAK EYES Strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c. DICKY DRUG CO., BRISTOL, VA.

Our next meeting will be held at Covington, the date to be announced later.

MRS. C. E. WATTS, Secretary.

FROM MORGAN CITY, LA.

Zone No. 5 of the Woman's Missionary Society held its first quarterly meeting at the home of Mrs. J. A. Pharr, at Fairview, on Monday, March 17, with the following societies represented: Morgan City, sixteen; Franklin, nine; Houma, eleven; Patterson, one, and Baldwin, two.

The meeting was led by Mrs. J. A. Pharr, and opened with everyone singing the Doxology, followed by a prayer by Rev. Mr. Dulaney of Morgan City. Nominations were then in order for a leader and secretary of the zone. Mrs. J. A. Pharr was re-elected leader, and Mrs. Foster, of Franklin, was re-elected secretary.

Mrs. Pharr then read a letter from Mrs. Swan, State President, in regard to the District Scholarship in McDonnell Wesley House, in Houma. It was decided that this should be taken care of. Everyone then joined in singing a hymn. Rev. Mr. Dulaney then rendered a very beautiful violin solo.

Mrs. Trowbridge, of Franklin, read a most interesting paper on "The Homes in the Orient." Mrs. E. A. Pharr, of Morgan City, sang a number of Chinese Mother Goose rhymes. Mrs. Dreher, of Morgan City, read a paper on the "Homes of Africa." Next was a piano solo by Mrs. Brumby, of Franklin.

Mrs. Babin, of Houma, told of her own experience in a visit to Mexico, where she visited her daughter who is a missionary teacher. She also exhibited some souvenirs from Mexico.

Elbert Macleroy, a student of the McDonnell Wesley House, spoke of his school.

Mrs. Herbert Cotten, of Morgan City, made an announcement concerning the Parent-Teachers Association district meeting, which is to be held in Morgan City. Rev. Mr. Milton, of Patterson, then spoke for a while.

Mrs. Seidle, of Baldwin, gave a very interesting talk about the Colored Orphanage at Baldwin, of which she is assistant superintendent.

Mrs. Andrew, of Houma, invited the zone to hold its next meeting in Houma.

The meeting was closed by singing "Blest Be the Tie That Binds," followed by the benediction.

MRS. S. J. BRIZZARD,
Supt. Literature and Publicity.

FROM CHARLESTON, MISS.

The first zone meeting of the Methodist Woman's Missionary Society of this district, comprising Pope, Oakland, Courtland, Bethel, Oak Grove, and Charleston, met with the Charleston Auxiliary, Feb. 28. Oakland had charge of the program, which consisted of a discussion of officers and their duties. Mr. Jacks, accompanied by Miss Parker, both from T. A. H. S., gave two songs. The program was also enlivened by two readings given by little Margaret Forree Bowles. After the program a salad course was served to nearly 50.

The monthly business meeting of the Methodist Missionary Society was held Monday afternoon in the church. It was decided to send delegates from the adult auxiliary, the young people and junior to the North Mississippi Conference, which will be held in Greenwood, March 25-28.

MRS. A. V. BAKER,
Supt. of Publicity.

ZONE 1 MEETS AT VINTON, LA.

Methodist Woman's Missionary Societies of zone 1, comprising Lake Charles, Sulphur, Vinton and Edgerly, held a splendid meeting at Vinton on Wednesday, March 12.

The zone leader, Mrs. Alonzo Mutersbaugh of Lake Charles, was unable to be present. Mrs. R. S. Walton, presiding, called the meeting to order and the assembly sang "Jesus Calls Us."

Mrs. M. J. Kaufman graciously welcomed the visitors to Vinton. She stressed the benefits derived from these meetings of Christian co-workers with God.

Mrs. R. S. Walton of Sulphur made a pleasing response.

The devotional by Rev. R. S. Walton was taken from the 27th chapter of St. Matthew.

Minutes of previous meeting were read and adopted.

A vocal duet, "Living for Jesus," by Mrs. Dallas Moreau and Mrs. Floyd Watkins, was thoroughly enjoyed.

A playlet entitled "A Missionary Clinic," cleverly portraying the numerous excuses for shirking Christian duties, was presented by members of the Vinton Missionary Society.

A vocal solo by Mrs. Bryant Mouton of Sulphur was a very pleasing number.

The missionary society was most fortunate in having with them Mrs. L. J. Coco of Marksville. Mrs. Coco

is a speaker possessing great charm and personality and it is a wonderful privilege to have an opportunity to hear her lecture. Mrs. Coco's address centered on the two great questions, "Adam, Where Art Thou?" and "Cair, Where Is Thy Brother, Abel?" It was shown that every Christian is indeed his brothers' keeper. There are no half-way measures; one is either a Christian or a sinner—is either saved or lost. The congregation was admonished to "Lift up your eyes and look on the field." The responsibility is great for the Lord has said, "To whom much is given, much will be required." Mrs. Coco closed her interesting address with the appeal to "let your light shine out to heathenism in a straight, steady flame and be

Ready to go, ready to stay,

Ready my place to fill;

Ready for service, lowly or great,

Ready to do His will."

Auxiliaries represented at the meeting and number of delegates present were as follows: Lake Charles 6, Sulphur 17, Vinton 36. Vinton having the greatest number of delegates was awarded the "Ora Hooper Banner," this to be given a place of honor until claimed at some later meeting by an auxiliary having a larger representation.

Mrs. Walton urged everyone to attend the state meeting in Lake Charles on March 26, 27 and 28.

Two district meetings were announced for the near future, one in De Ridder, the other in New Iberia.

Sulphur will be hostess to the next zone meeting.

Rev. R. S. Walton pronounced the benediction. Attractive plates were served and the meeting was adjourned.

MRS. J. N. WETHERILL,

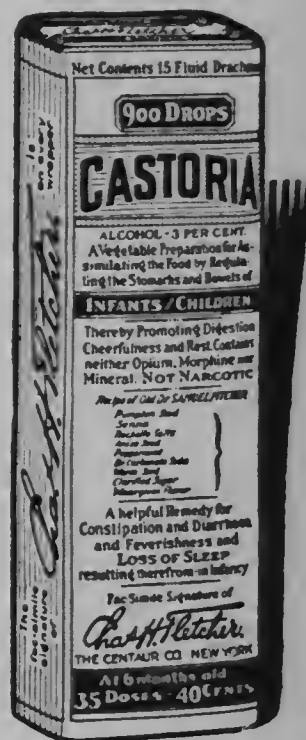
Reporter.

When BABIES are upset

Baby ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea—a condition it is always important to check quickly. How would you meet this emergency—tonight? Have you a bottle of Castoria ready? There is nothing that can take the place of this harmless but effective remedy for children; nothing that acts quite the same, or has quite the same comforting effect on them.

For the protection of your wee one—for your own peace of mind—keep this old, reliable prepara-

tion always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria; the genuine bears Chas. H. Fletcher's signature on the wrapper.



QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Second Round
Summit, at Topisaw, Apr. 13, 11 a.m. and 2 p.m.
Magnolia, Apr. 13, 7:30 p.m.; Apr. 28, Bayou Pierre, at Matthews Chapel, Apr. 20, 11 a.m. and 1:30 p.m.
Centenary, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.
District Conference at Monticello, Apr. 24, 25.
Monticello and Pleasant Grove, at M., Apr. 25, 1 p.m.
Foxworth, at Hopewell, Apr. 27, 11 a.m. and 2 p.m.
Tylertown, Apr. 27, 7:30 p.m.; Apr. 28, 10 a.m.
Osyka, at Holmesville, May 4, 11 a.m. and 1:30 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Second Round

Prentiss, at Carson, Apr. 13, 11 a.m., 2 p.m.
Hattiesburg, Court St., Apr. 15, 7:30 p.m.
Hattiesburg, Broad St., Apr. 16, 7:30 p.m.
Collins, at Eminence, Apr. 20, 11 a.m., 2 p.m.
Mt. Olive, Apr. 20, 7:30 p.m.
Hattiesburg, Main St., Apr. 21, 7:30 p.m.
Silver Creek, at Bethel, Apr. 23, 11 a.m., 2 p.m.
Williamsburg, at Good Hope, Apr. 27, 11 a.m., 2 p.m.
Hattiesburg ct., at —.
Heidelberg, at Vossburg, Apr. 30, 11 a.m., 2 p.m.
Sumrall, Apr. 30, 7:30 p.m.

The District Conference will meet at Prentiss, Miss., April 10-11. Let all delegates be elected before April 1, and their names forwarded to Rev. A. J. Davis, Prentiss, Miss., and to me. W. A. HAYS, P. E.

Meridian Dist.—Second Round

Cleveland, Apr. 12, 13, 11 a.m.
District Conference at Enterprise, Apr. 17 and 18.
Daleville, at Soule's Chapel, Apr. 19, 20, 11 a.m.
De Kalb, at New Hope, Apr. 26, 27, 11 a.m.
Porterville, at Union, May 4, 11 a.m.
T. J. O'NEIL, P. E.

Seashore Dist.—Second Round

Poplarville, Apr. 13, 11 a.m.
Carriere, at —, Apr. 13, 7:30 p.m.
Mentorum, at Cox Chapel, Saturday and Sunday, Apr. 19 and 20, 11 a.m.
Wiggins, at McHenry, Apr. 20, 7:30 p.m.
Biloxi, Apr. 27, 11 a.m.
Wesley Memorial, Apr. 27, 7:30 p.m.
Brooklyn and Bond, at —, May 4, 11 a.m.
Coalville, at —, May 4, 7:30 p.m.
JAMES L. SELLS, P. E.

Jackson Dist.—Second Round.

Florence, at Monte Rey, Apr. 12, 11 a.m., p.m.
Harrisville, at —, Apr. 13, 11 a.m., 2 p.m.
Fannin, at Goshen, Apr. 19, 11 a.m., p.m.
Camden, at —, Apr. 20, 11 a.m., p.m.
Canton, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.
Vaughan, at Ellison, Apr. 26, 3 p.m.; Apr. 27, 11 a.m.
Clinton, at Ridgeland, Apr. 27, 3 p.m., 7 p.m.
Yazoo Circuit, at —, May 3, 11 a.m., p.m.
Yazoo City, May 4, 11 a.m., 2:30 p.m.
J. T. LEGGETT, P. E.

Newton Dist.—Second Round

Trenton, at Trenton, Apr. 12, 11 a.m.; 1:30 p.m.
Raleigh, at Burns, Apr. 12, 3 p.m.; 13, 11 a.m.
Lake, at Conehatta, Apr. 20, 11 a.m.; 1:30 p.m.
Laurel, First Church, Apr. 24, 7:30 p.m.; 27, 11 a.m.

Laurel, Kingston, Apr. 27, 2:30 p.m.

West Laurel, Apr. 27, 7 p.m.

District Conference will meet at Philadelphia, April 15 and 16. The conference will open April 15, 9 a.m.

Will the pastors please elect their delegates to the District Conference by the first of April, and send list to Rev. W. B. Jones, Philadelphia, Miss., and to me at Newton, Miss.?

H. A. GATLIN, P. E.

Vicksburg Dist.—Second Round.

Rosetta, at Mars Hill, Apr. 13, 11 a.m., 1:30 p.m.
Gloster, at —, Apr. 13, 4 p.m., 7:30 p.m.
Utica, at Cayuga, Apr. 20, 11 a.m., 1:30 p.m.
Hermanville, at Patterson, Apr. 20, 4 p.m., 7:30 p.m.
District Conference, at Fayette, Apr. 22 and 23.
Mayersville, at Valley Park, Apr. 27, 11 a.m., 2 p.m.
Centerville, at Centerville, May 4, 11 a.m., 2 p.m.

L. E. ALFORD, P. E.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round

In the Heart of Louisiana
Eunice, at Basile, Apr. 13, a.m.
Opelousas Standard Training School, Apr. 13 to 18.
Pleasant Hill, at Beulah, Apr. 20, a.m.
Montrose, at Alco, Apr. 20, p.m.

State-wide Sunday School Conference

at Alexandria, Apr. 22 and 23.

Melville, at —, Apr. 27, a.m.

Marksville, at Bay Hills, Apr. 27, p.m.

District Conference at Pineville, Apr. 29 and 30.

Oberlin, at Hopewell, May 4, a.m.

Oakdale, May 4, p.m.

Alexandria, May 5, Q.C.

Pineville, May 6, Q.C.

Boyce, May 7, Q. C.

Lecompte, at Cheneyville, May 8, Q.C.

Alexandria, May 11.

Holloway, May 11, 2 p.m.

Colfax, May 25, a.m.

Natchitoches, May 25, p.m.

District-wide Training Week, June 1 to 6.

Lottie, at Rosedale, June 8.

District Conference will convene at 9 a.m. on April 29, in the Pineville Methodist Church, and continue through April 30. Let there be a full attendance. Come praying for the outpouring of the Holy Spirit.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Baker, at Deerford, Apr. 12, 13, a.m.
Natalbany, at N., Apr. 20, a.m.
Amite, Apr. 20, p.m.
Pine Grove, at P. G., Apr. 27, a.m.
Kentwood, at Tangipahoa, Apr. 27, p.m.
Plaquemine, at Donaldsonville, May 4, a.m.
Zachary, at Z., May 4, p.m.
Denham Springs, at D. S., May 10, 11 a.m.

Gonzales, at Carpenter Chapel, May

11, 3 p.m.

St. Francisville, at New Hope, May 18,

a.m.

District Conference, at Franklinton

May 22, 23.

Springfield, at Maurepas, May 25, a.m.

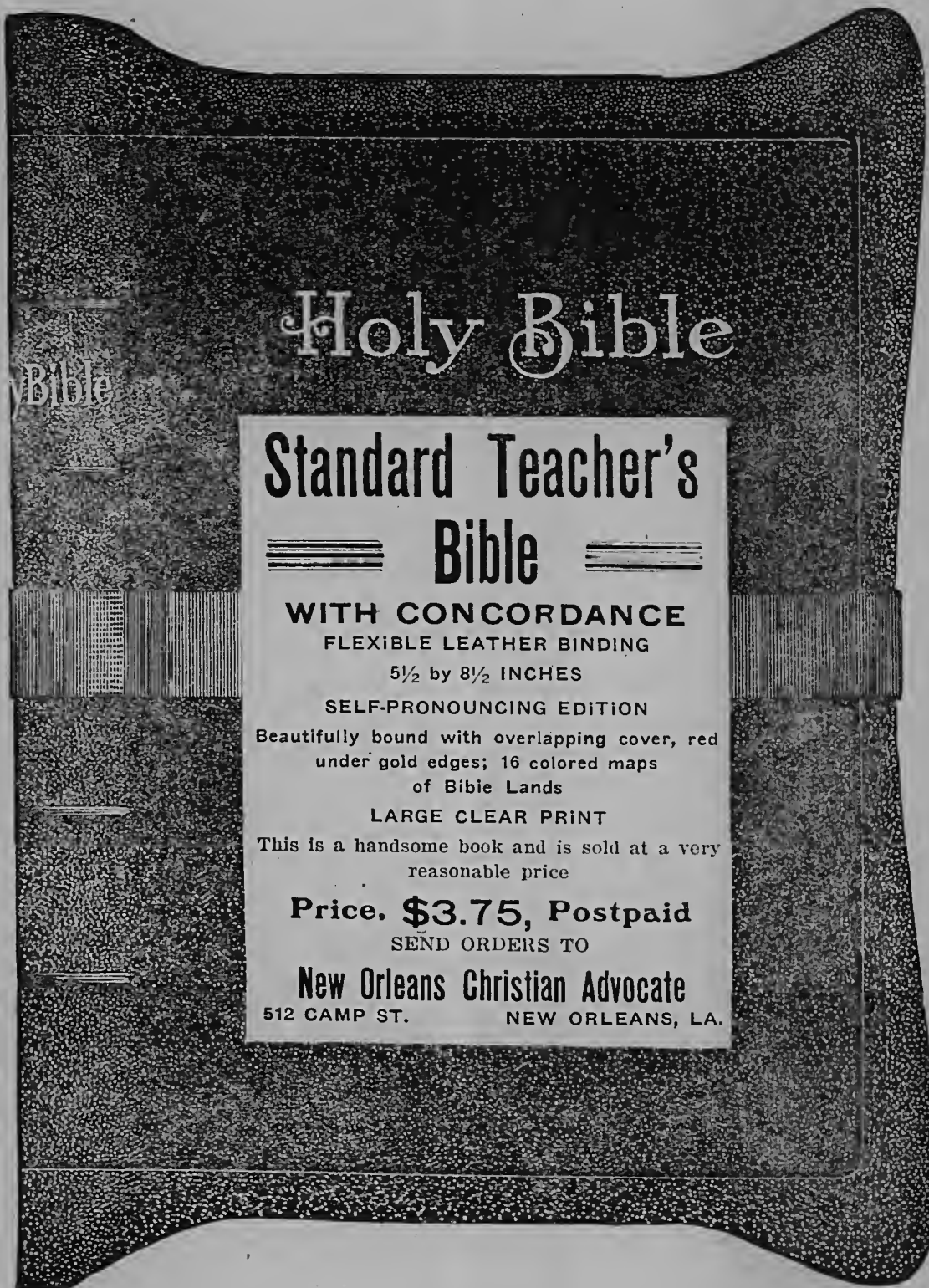
L. W. CAIN, P. E.

Always use best oil---

say expert mechanics

When you consider how much you paid for your sewing machine, vacuum cleaner, lawn mower, washer, and other expensive devices, don't you think it's foolish to try to economize on oil? The very best costs only a few cents a year—and is really cheapest in the long run.

3-in-One, a scientific blend of mineral, vegetable and animal oils, is made especially for lubrication of household devices. It cleans and protects as well as lubricates. 3-in-One costs more to make than ordinary oil but it costs less to use. If you knew what expert mechanics know about oil, you'd never use anything else around the house. At good drug, grocery, hardware, department and general stores, in 15c and 30c bottles and cans. For your protection, look for the trade mark "3-in-One" printed in Red on every package.—Adv.



Christian Advocate

NEW ORLEANS

Vol. 76—No. 16. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3916.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 17, 1930.

CHAS. O. CHALMERS, Manager

LET THE ORPHANS BE GENEROUSLY REMEMBERED ON EASTER

It would be a reflection upon the sense of duty and privilege, the love, and the generosity of our people to urge upon them the Christian task of providing for homeless children. It is taken for granted that all our people feel that we should care for our fatherless and motherless children and that they are glad that the Methodists of Mississippi maintain an orphanage at Jackson, Miss., and that the Methodists of Louisiana maintain an orphanage at Ruston, La.

But be it remembered that these worthy institutions will not run themselves. They must have the constant interest and the generous gifts of our people.

Especially do we call the attention of our Louisiana brethren to the fact that next Sunday (Easter) is one of the two days designated by the Annual Conference for presenting the claims of the orphanage and taking offerings for this worthy institution. Envelopes for use in making the offering have been sent out as usual and we feel confident that the majority of the Sunday schools of the Conference will use the envelopes and make offerings. But we are not so sure that offerings for the orphanage will be taken in the majority of the congregations in their regular services of worship on Easter. Special Easter services and sometimes local causes are allowed to crowd out the orphanage offering at the regular service. Pastor and people may persuade themselves that it is sufficient to take an offering in the Sunday school. But we do not believe that that is sufficient. For some years no assessments have been made in the Louisiana Conference for the orphanage and the institution has been entirely dependent upon the contributions made on the two days set apart for the orphanage: Easter Sunday and Harvest Day in the autumn. These are fixed days, ordered by the Conference, and the full observance of them is mandatory upon all pastors and congregations.

We urge these facts in the interest of needy children, because we are in position to know that the faithful superintendent of the orphanage, Rev. R. W. Vaughan, is heavily burdened at the present time in "making both ends meet," and that he is hoping and praying that our pastors and congregations everywhere will make generous offerings on Easter Sunday. Let us gladden Brother Vaughan's heart and the hearts of the children for whom he feels such a deep responsibility. And in doing thus we shall surely gladden the heart of Him who said, "Suffer the little children to come unto me."

THE CHALLENGE OF THE RESURRECTION

When the apostle writes: "If ye then be risen with Christ, seek those things which are above" (Colossians, 3:1), he issues a challenge to those who believe in the resurrection and who claim to be risen with Christ to a new life of righteousness. He challenges such to prove their faith and their own resurrection from the death of sin by exalting spiritual things.

This challenge disposes of Easter as a so-called religious festival and exalts the resurrection and the risen Lord. It condemns the frivolities of the season—style shows and the like—and calls upon men, by the grace and the power of their living Lord, and in their holy aspiration and changed way of living, to exalt their risen Lord.

Seeking those things which are above is not an idea of space and direction, but of spiritual truth and aspiration. Heaven is always above us, no matter where it may be, and regardless of how our world may spin on its axis.

In motive and daily living—when we seek the things above, we exalt, "Thus saith the Lord," above the poor maxims of worldly wisdom, the morality of agreement among men, and the morality of expediency. Instead of the sayings of the sages we take the Sermon on the Mount and the laws of the kingdom of God. We set the Golden Rule, the royal law of saving selfishness, above the old law of sinful selfishness—"Every fellow for himself, and the devil take the hindmost." And with our Master we put down the old law of hate and sum up all the Ten Commandments in the one law, "Thou shalt love." Above the old law of the jungle, that often finds its way into the halls of the mighty and the councils of the nations as well as the homes of the lowly, we place the claims of the weak and the defenseless. Above the "survival of the fittest" we lift the eternal glory of him who serves. And thus we learn to give the things of earth their proper place that when they fail we may be received into the "everlasting habitations."

But this could never be in a world without God. Then if in our living we would exalt the things which are above we must seek the power that is from above. As it was a natural thing, in the course of great events that changed the course of history and brought sure hope to men, for Pentecost to follow the resurrection, it is the logical sequence, in the blessed experience of heavenly things, for those who have

MRS. CAIN GOES TO REWARD

"It is hard to give up Mother," said Rev. L. W. Cain, at the funeral service of his mother at his home in Baton Rouge, La., on Thursday afternoon of last week, as he spoke in the sorrow of separation for a time. He spoke also gratefully and tenderly as a dutiful son of his mother's beautiful Christian character and long life of Christian service. Her father was a zealous Christian, establishing a camp ground near his home and in other ways promoting the interests of the Church. His home was ever open to the preachers as they went about their Master's employ. Following so faithfully in her parent's footsteps, Mrs. Cain was blessed in seeing her own children follow her in the Christian way, and we may pause here to reflect upon the strength and influence of the Christian home. Three of her sons entered our ministry; two of them had preceded her to the glory land, while Rev. L. W. Cain, the only one of her children to survive her, is rendering fine service to the Church as the presiding elder of the Baton Rouge District of the Louisiana Conference.

Ninety and two years marked the course of Mrs. Cain's long pilgrimage. Uniting with the people of God when nine years of age, she had been a member of the Church for 83 years. How much of stirring Methodist history she had seen and known!

The funeral service in Baton Rouge was held at 4:30 on the afternoon of Thursday, following her death on Wednesday of last week. The service was conducted by the editor of the Advocate, assisted by Rev. H. W. May, honored superannuate of the Louisiana Conference, and by Rev. C. A. Schultz of Lumberton, Miss., the latter being in Baton Rouge assisting Rev. C. E. McLean in a meeting at Keener Memorial Church. A number of the pastors present from various parts of the Baton Rouge District acted as pallbearers. The number of persons present and the many beautiful flowers indicated the love and esteem in which this mother in Israel was held. Burial was at Iuka, Miss., on Friday, with Rev. E. M. Shaw and Rev. E. H. Cunningham officiating.

looked into the wondrous vacancy of the empty tomb to tarry later for a time in the upper room of the soul that they may sit in heavenly places in Christ Jesus and receive of the power to do his work among men.

And away with your fears and misgivings, either for yourself or the kingdom, if you seek the things which are above. For you seek unto the place "where Christ sitteth on the right hand of God."

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

PROGRESSIVENESS WITH CONFIDENCE

By V. B. Humphreys

This is the day for progressiveness in the editing and distribution of our church papers. Bishop J. M. Moore writes on this subject in the Christian Advocate of March 7. Some of his points are well taken, some not practical, and, on the whole, the gist of what he says is really discouraging. Surely this is the time for laymen to come forward and help foster, in a substantial way, our church papers. While our leading secular newspapers are seeking the religious happenings, all over the world, as the news of the greatest interest to the people, Methodists must not retrench but ever look to their own church papers for these events in a much more extensive and reliable way than covered in the secular press. Some of these radical changes suggested, affect our general organ, The Christian Advocate, as well as our Conference organs.

Shout "Herrings Free"

I do not believe it is practical to sell the religious paper to the church and then the church in turn give it away free to families, unless it would be someone who is deserving and unable to pay. A church paper similar to ones we have now are too expensive to give away. As a layman I might not want it and to give it to me anyway is not democratic. It has the appearance of a ruse, in that the layman does pay for it after all in the regular yearly budget.

Sunday school literature does not come under this head. A great deal is wasted, especially because we give it away. Again to my certain knowledge, free tracts, some of which are very fine, remain in the church racks week after week unused.

Speaking of the psychology on this point, Wm. A. Leach says, "Dwight L. Moody was a very keen observer of public nature and he well knows this principle. One of his illustrations was a street vender selling herrings, with his usual success. A stranger said to him, 'Shout 'herrings free' and I'll pay for all you give away.'"

Although the folks were hungry, they didn't appreciate the free part and laughed at the vender as he passed on without giving away any of his food.

"It's the Old Ship of Zion"

I would not issue three general organs to take the place of our present system. True, we have a lot of thunder fastened up, editorials, articles at contributor's rate" (I don't know what that rate is), but land snakes alive, if one general organ is breathing quick and short, how are we to raise the dough to keep three alive?

I would add some features to our Christian Advocate as follows: Have sections for Methodist Quarterly Review, Methodist Layman and Epworth Era. We could enlarge the paper to take care of these important interests—formulate plans throughout our entire Church to make it THE GENERAL ORGAN, as the name indicates. Build up the subscription lists to a point where we could make its advertising space attractive to the busi-

ness world. IT CAN BE DONE. When this money comes in, then we can afford to make subscription rates very reasonable.

Here I come with my dear Christian Advocate, my Conference organ, in the territory where I reside and my Missionary Voice. Hallelujah!

A Large Family

The Alabama, Richmond, New Orleans, North Carolina, St. Louis, Texas, Wesleyan, Southern, and Oklahoma Christian Advocates, Tri-State and Pacific Methodist Advocate, Baltimore Southern, Arkansas Methodist, and The Methodist Herald total thirteen. I put them down in order that other lame Methodists may be familiar with names of our Conference organs. (The writer got this information from one of the best posted laymen to be found anywhere—Jno. R. Pepper).

Two papers have recently been united to make the Methodist Herald. As to the wisdom of a few more consolidations in the Advocate family, this might be a wise move. Yet, not having facts and figures at hand as to the "standing" of our twelve other Conference papers, I leave this for someone else to answer. However the church is not in this work to make money.

Unselfishness Makes the Methodist Church Live the Bible and Christian Advocates Make It Wise.

The devil is not retrenching, but is on the job with the vicious printed page and vile pictures representing his pernicious work. "Things printed can never be stopped."

United We Stand, Divided We Fall

"And what I say unto you, I say unto all, watch." Beware that all concerned do not stress what we are interested in to the neglect of other papers. A great soul talking to me along this line said, "When you talk to some of our laymen about the general organ, they get a far-away look and answer you, 'Why, I take my Conference organ. The Nashville paper is too far away!'" Let's not get the wires crossed, Brother Editors, but educate the laymen that the two papers occupy different spheres in the Methodist Church. My head is uncovered. My hand is near where my heart beats. Progressiveness with Confidence will win, Amen.

Memphis, Tennessee.

BRAZIL AS A MISSION FIELD

From the Bureau of Specials

Brazil, where hundreds of tribes of wild Indians roam over the unexplored region of its interior; Brazil, within whose boundaries live 40,000 Japanese with 10,000 more scheduled to come in each year, most of whom belong to a great mixed multitude of non-Christians; Brazil, which is receiving a steady stream of European immigrants—Germans, Letts, Lithuanians, Hungarians, etc.—many of whom have turned away from religion as they have known it to adopt Socialism instead; Brazil, whose educated classes are leaving the hollow mockery of religion that they see in the Roman Catholic Church and are becoming frankly atheistic; Brazil, a widespread mission field and challenge to evangelical Christianity throughout the world.

South America has been called the neglected continent. One of our own missionaries declares that in proportion to the population and the ground to be covered there are from three to seventy times as many missionaries in such fields as India, China, or Japan as there are in South America. From the hundreds of thousands of Indians in the interior who have never heard the gospel even from the Roman Catholic Church which claims to occupy this land to the thousands of educated Brazilians, who revolted by the practices of the Roman Church and the lives of the priests, have drifted into spiritualism, agnosticism, materialism or utter indifference as to spiritual things, the opportunities for Christian work in Brazil are legion. The Commission of Survey and Occupation of the Panama Congress of 1916 says of the religious situation in Brazil:

"The vast majority of its people are professed Roman Catholics, but they do not go to church, do not confess, do not commune, regard the use of images with repugnance, do not like the priests, and have mental reservations about the authority of the Church. Without a new presentation of Christianity the future of these people means the triumph of atheism."

Of the missionary opportunities in Brazil, the Reverend Paul E. Buyers, presiding elder of the Rio de Janeiro District, says:

"There are vast regions in Brazil yet to be occupied and it would take the native Church without further aid from the outside a long time to occupy it. If we could get the right kind of men for the evangelistic work, some modern Asburys, it would be very telling for the progress of the cause in this great country of Brazil. It would be great work to begin work in the interior of this country, where there is no established work, and build up a church among the scattered people. In these zones we would have an equal chance with the Roman Catholic Church, for in these new places they have to meet conditions on more or less the same plane that we do. It is in the old centers that we have a hard time getting a hold on the people because of old customs, social prestige, and such things."

Taking Advantage of an Opportunity

A little more than twenty years ago the northwest section of the State of Sao Paulo was undeveloped territory, marked on the map as "unknown lands inhabited by Indians." Then a railroad was put through and soon from all over Brazil, from Europe and even from far-away Asia settlers came into these new rich lands. What was extensive plains, big trees, and impenetrable forests has now been transformed into one of the finest agricultural and industrial sections of Brazil. Coffee grows everywhere, and corn in such abundance that often the surplus is left to waste in the fields. Rice, beans, and sugar also are grown here. Thirteen years ago came the first Methodist missionary into this new territory. He found in the whole region a scattering of about 50 church members, one Sunday school with 30 pupils and a piece of church property valued at \$200.00. Today, after thirteen years of missionary effort and in spite of the fact that this field has never been adequately manned, we have here two large districts, 13 circuits, 11 preachers, 1,567 church members, 32 Sunday schools with 1,659 pupils and church property valued at \$100,000. These two districts, where 20 years ago Christianity was unknown, raised for all purposes last year the sum of \$18,000.

Open Doors

There are open doors on every hand. The Brazilian Christians themselves are trying to take advantage of some of these opportunities to spread the gospel. A mission has been organized by the native Church for sending the gospel to the Indians in the State of Matto Grosso (thick woods). This movement is participated in by the Methodists, the Presbyterians, and the Independent Presbyterians. The Brazilian Methodist Church furnishes the doctor for the Missions, a young Brazilian who is a graduate of our own Granbery College.

At the last meeting of the Central Brazil Conference there was a new appointment—a missionary to the Slavs. This new missionary is a Lithuanian, a former member of the Baltic Conference, who came to Brazil at his own expense to work among the thousands of Slavic people who have come into this new country. He preaches in several languages in Sao Paulo, Rihelrao Preto and smaller places, and among his hearers are Lithuanians, Letts, Germans, Russians, and others from Baltic regions.

Our Methodist Church is also enterprising work among the 40,000 Japanese who settled in the Northwest district, Central Brazil Conference.

Yes, there are open doors on every hand. In many places the church buildings are too small to hold the congregations that come for every service. This is true on the Sorrocabana district,

where great crowds assemble even on the coffee plantations whenever a service is held. On this district with its five organized churches and many preaching places in towns and villages as well as on the coffee plantations, there are only two native preachers and one missionary worker to look after the work.

There are many of these open doors it is impossible to enter because of a lack of workers. "This is our principal difficulty," says the Reverend M. Dickle, presiding elder of the Sao Paulo district. "The people in Brazil themselves would rally to the support of the work and give more funds, if the workers were forthcoming."

"Thy Word Giveth Light"

"The one need of the people of Brazil is to be introduced to the Bible, the Word of God, which giveth light," says the Reverend H. I. Lehman. "I was once asked to visit a sick man who lived in the interior. I found a blind paralytic, unable to leave his bed, but with a saving, intelligent faith in the Lord Jesus. He had never been inside a church and had never heard a sermon, but someone had left a Bible in his home and through the reading of this book, guided by the Holy Spirit, he had come to know God. He had taught his children the way of life and after he became blind they read the Bible to him daily. His eldest daughter taught a school of some 20 or 30 children from the neighboring farms and gave them a daily Bible lesson as well as their regular school work. On my second visit I baptized this man into the visible Church since he had already become a member of the invisible, and on my third visit I found he had been promoted to the Church on high. For some time before his death his voice had been but a faint whisper, but at the end he spoke out in a clear, loud tone, exhorting his friends and neighbors to believe in the gospel and accept Christ as their Savior. We were eager to send a man to work in this district that had been opened by this man's life and testimony, but the slump came in missionary giving, workers had to be dismissed and we were never able to enter that open door and perhaps that opportunity has passed away forever. We see opportunities as great as this daily in Brazil and daily we must pass them by because of the lack of men and means."

Some Results of Protestant Missions

Out of Protestant work in Brazil has grown the temperance movement, begun many years ago by the evangelical churches, and which for a time seemed to make little headway. Before the coming of Protestantism intemperance was the common curse of Brazil, for drinking was winked at if not actually advocated by the Roman Catholic Church, whose priests as well as members partook freely of the wines and stronger drinks offered at festivities and on other occasions. Now the country is waking to the evils of such indulgence and more non-evangelicals than evangelicals are today combating the evils of drink. During the past two years anti-alcohol week has had a nationwide observance by decree of the Government.

Another result of the sowing of the gospel seed in Brazil is the nation-wide war against gambling, which has been waged in that country with the sanction of the Government.

One of the greatest obstacles with which we have to contend in the work of evangelizing Brazil is illiteracy, for almost 80 per cent of her people are illiterate. For this reason our Church maintains several fine schools, namely, Granbery College, at Julz de Fora; Porto Alegre College, at Porto Alegre; Union College, at Uruguayana; Instituto Gymnasial, at Passo Fundo; the People's Institute, at Rio de Janeiro, and a number of parochial schools that are doing excellent work. To carry forward this great program of evangelistic and educational work, the General Department of the Board of Missions has about 30 missionaries at work in this country of over 25,000,000 people, embracing a territory larger than that of continental United States. By agreement with

the Northern branch of the Church, Southern Methodism is the only Methodist body at work in this land of the Southern Cross.

SAFETY SIGNALS

By Rev. S. J. Davies

Much is being written concerning the near session of our General Conference. Legislation fore and aft, changes for better or for worse, are filling and flanneting themselves in the columns of the Church press, with an occasional letter of advice in the daily newspapers.

Our book of Discipline, containing the laws, rules and regulations of the Methodist Episcopal Church, South, is even now quite a book of some size, and affords matter for study and information, too little known and heeded. Preachers frequently ignore or change the Ritual, and many church members know so little about it that they are not unlike a couple whom I once united in wedlock, who sought vainly through the Bible for the service of the occasion.

Since many are saying and suggesting, here goes my say. I do not see that we need any more bishops, presiding elders, nor connectional officers. Overhead expense is greater in our boasted polity than in any Protestant church I know of, and the end does not justify the means. Other churches are outstripping us, not only in membership, but also in other activities. Neither do we need more laws, for not unlike our great nation, we are not enforcing those we have. I always welcome a change—I am not by nature or grace ultra-conservative—but the change must per se be needed or be worthy in its appeal.

The last General Conference puttered about no little among the ritualistic service of the Church, and made changes by addition and substitution. For the life of me, I cannot see any improvement thereby, either in orthodoxy or scriptural interpretation of our doctrine. I hope this session will restore the majesty, beauty, and heart appeal of the magnificent ritual that has come down to us from the thought and culture of the great Protestant Reformation. And the churchmen of that age translated the dignity and strength of the old church service into English "pure and undefiled." Thus I see it.

As a Church, we need to invest the capital we already possess wisely, industriously and spiritually. I am quite sure our preachers feel they have enough to do, and to spare. Please, beloved, do not add anything thereto. For sometimes new legislation adds new burdens.

* * *

Another friend of my youth passed into the world beyond, far removed from sense and sight. A man of tireless industry, ardent temperament, and large-hearted, he served his day and generation until health and strength failed. Planter, promoter, realtor, he had controlled large interests, and no doubt added to the wealth of his community. Faithful to his Church, he had given generously to her benevolences and welfare. I sometimes wonder what new interests open to him, and to us, who are so busy in this life. Bishop Kerner held that in the heavenly life he would still proclaim the wonders of redeeming grace, and some right intelligent men maintain there are activities to employ the sainted ones. St. John, in his vision of heaven, and its glory, seems to think that the spirits of just men made perfect are right busy with the many ministries assigned. Thank God for the assured hope and revelation of immortality. Not only did Jesus bring this eternal, fadeless truth to light, but the whole tenor of his teachings pointed to nothing less. Poets have written many beautiful, inspiring verses; philosophers have seemingly exhausted all the categories of reason; nature has added its silent, ever-recurring testimony concerning the life beyond death. But the Christ stands, an authoritative umpire, with a vision of the two realms, and speaks

the words that light the darkness, and ring the golden bells of immortal trust. The hope of the ages, the comfort of God's weary, grief-stricken ones—"I am the resurrection and the life." Further than this, we need little more. The hands of faith lift the burden, and its voice sings an immortal paean.

Shreveport, La.

REVIVAL AT COCKRUM, MISS.

Dear Dr. Harper: I would like to say a few things about the work of our pastor on this charge, and especially about the revival meeting which was held here at the Cockrum church a little more than a month ago now. The man who did the preaching was unknown to our congregation, except that our pastor, Brother L. M. James, spoke very commendably of his work. He measured up to the recommendations, and surpassed them in many ways. He soon preached and worked his way into the hearts of the people.

The man who did the preaching was Brother John Robertson, one of the Conference evangelists of the North Mississippi Conference, who now resides in Memphis. It gives me much pleasure to say that he did a good piece of work in our church, and that I regard him as one of the most effective gospel preachers in this territory. I am not basing this statement on one, two, or three sermons, but on a dozen or more. I believe that 95 per cent of our people who heard him would back this statement. While I do not claim to be an expert along this line, I ought to know something about preachers and preaching. Having been a member of the Church for some thirty years, and having been a close observer of its ministry through all those years, I feel that I ought to know something of the work that has been done.

I think one of the secrets of Brother Robertson's preaching is the fact that he sincerely believes the gospel he is preaching. No man can effectively preach a gospel that he himself does not wholly believe. We cannot hide our faith under a bushel. "It is as a city set on a hill, cannot be hid." He not only preaches the gospel, but is one of the few preachers that we have now who still sings the gospel. It is more than worth the time spent to hear him lead a congregation in singing that grand old hymn, "On Jordan's stormy banks I stand." I want to support him in a statement he made to the effect that these old hymns are the pillars and corner-stones of the Church, and they cannot be abandoned for the light stuff that is being so widely used throughout the Church today. As a layman, I want to say that the laymen not only love the old hymns, but they want the gospel as contained in the Sermon on the Mount. No sideline or substitute will do.

Suffice it to say, we had a real Holy Ghost revival in the church—the kind that awakens a sleeping church, and puts it to working systematically. The Sunday school was brought out from the old rut, the hit or miss kind, to a well organized working body, now using the consolidated school building across the street from the church, through necessity, for lack of room in the little one-room church. We pray that we may be shown a better way in which to meet this crisis. Also, as a result of the revival, a good, live prayer meeting has come into being, with willing workers on every hand. We believe, too, that our pastor has a better grade of religion than he had before the meeting, for he is certainly making things go, over the charge. Besides making many long-needed repairs on the parsonage property, he has taught three mission study classes in the missionary societies, two of which he was instrumental in organizing. He is now working on a list of subscriptions to the Advocate, which we trust shall find its way into every Methodist home on the charge.

Thanks to you, Mr. Editor, for your kindness in accepting my letter.

C. C. ALLEN.

THE SON OF GOD

A Poem of the Resurrection

By Mrs. A. D. George

Long, long the years have been (yet years to Thee
Are but as days) since Thou didst conquer death,
And rose victorious from the rock-sealed tomb;
And time that dulcs the mind and slows the tread,
With the vanquished weeded, Doubt was born,
That wonders glibly now beguiling men.
I to whom Thou hast appeared, who love Thee,
Believe that record left by those who saw,
Invoke Thy aid; that I may tell anew
The story of Thy conquest over Death.

Say was he there when in the garden Thou
Did'st sweat those drops of blood, as anguish tore
Thy soul? And mocking bid Thee wait 'till he
At Satan's bld should pit his strength with Thine?
Yea, he was there: for Satan, now despaired
Of all his wiles to tempt and make Thee sin,
Had "hastily summoned all his mighty peers"
To council with them what best should be done.
And speaking to them, that archenemy of God,
Described how since the day John baptized
In Jordan, and he heard the voice of God
Proclaim Him as His own beloved Son,
He'd marshalled all the forces of hell and earth,
(Since earth is His domain and loved by Him
As once He loved those fair ethereal plains)
To tempt and cause that He should bow to him:
"But ever He has proven Himself to be
True Son of that High Sovereign whom we dread.
And now bereft of any subtle plan
I see no hope, since He has pledged Himself
I and mine eternally to destroy."

Gloom now ruled supreme in that dark region.
Then Death slowly raised his cold and lanky
Form, in low half snarling words boldly said:
"Always when thou hast failed with puny man
I win, and bring them captive even here,
This woeful place prepared for us alone."
"And e'en for this I loath thee, yet admire
Such conquering traits, my son." Spake Satan,
"Now
I bid thee go, and try thy strength with His.
But mark! you do not deal with puny man.
Remember how that once in Bethany
At Lazarus' tomb—He sent thee howling back
To hell. With pity moved by widow's tears
At Nain, He bid thee leave, and gave again
Restored to life her son. Remember this."
And then without a word gaunt Death arose
And slyly slipping past, like clammy slime,
With haste betook himself to Palestine.

There in a garden near to Olivet,
Jesus had gone, with Peter, James, and John,
To pray, heart-broken o'er the sins of man.
And while He prayed, Death perched himself near-
by,
With mocking look upon his ashen face,
Thou quivering within his breast from fear;
Squatting low, his awful eyes kept vigil.
Thus Jesus saw him. * * * *

Then Jesus set his face towards Pilate's hall;
Death, trailing Him, was swarmed by all the imps
Of that foul region; e'en Beelzebub was there,
Prompting the tongues of those poor slaves that
they

Demand of Pilate death for Him, since Death's
Their only hope to rid the world of Him.
Then Pilate, calling him aside, would know
From whence He came. But Jesus answered not.
So Pilate fearfully said: "Know ye not
I've power to crucify or set thee free?"
"Ye have no power save that that's given thee;
He that delivered Me to thee doth sin
The greatest sin." Thus Jesus spake and looked
At Death, huddled against the wall grinning,
Then said no more; but gave Himself into
Their hands to vent on Him their sinful spite.
And as they led Him out from Pilate's hall,
That loathful creature, slouching close, did lay
His thin cold fingers 'round the Master's throat;

And thus they staggered up to Calvary.
Where Jesus yielding cried, "It is enough;
'Tis finished." And yielded up the ghost.

Then with a speed, beside which the winged
Lightning's pace were still, Death dropped below
To Satan's seat and cried, with husky scream:
"Behold the Conqueror! I have laid Him low!"
Then hell went on a spree, and never was
Such revelry. While Death a potentate
Was crowned, and Satan yielded him his seat.
But in the midst of revelry there came,
With breathless haste, two imps both panic-struck
With fear; who told how, as they sat and watched
With Roman guards beside the rock-sealed tomb.
One came from highest heaven and rolled away
The stone, nor dared they wait for fear, but came
With utmost speed to bring the news to them.
Then Death, so newly crowned, shook all his
bones:

His chalky face did turn to watery line;
And swifter by a thousand times the speed
Wherewith he did descend, he fled again
To Palestine. And came at once into
The garden, where was hewn the sepulcher
In which the body of the Lord had lain.
His cold, gaunt frame atremble, as a leaf
Bereft of life doth tremble when the wind
Of icy winter shakes the mother bough.
Thus standing 'neath a clump of low-grown boughs,
Fresh covered with a burst of perfumed blooms,
Peter and John he saw pass hurrying by;
Nor stopped until they came unto the tomb,
Where Peter hastened in, with John behind:
And when they left he heard a low, soft sob,
A woman's sob, as though her heart were torn.
And then; O, Heavenly Muse, what words could
pen

That glorious scene of Christ, the risen Lord,
Now loosed of every shackle Death had bound
A Conqueror of all the host of hell,
Speaking to Mary by the open tomb.
Death prostrate fell, his cold blood freezing
In his veins. And Mary having hastened
On her way to spread the wondrous news,
Jesus alone comes to him, wallowing there.
Nor dare he raise a hollow eye or move
A sinew lean. But lay as though he'd struck
Himself his fatal blow, while Jesus placed
His heel upon his neck. Then all the earth
Joined with the host of heaven, raised such a
shout

Of joy, that Satan heard with all his tribe.
Keep up the heavenly song, O, sons of men;
For He is conqueror still o'er all His foes.
He liveth now. He is the Son of God
That saveth all who put their trust in Him.
Amen.

A WORTHY APPEAL

Easter morn! The anniversary of the day of
the resurrection of Him who said, "Suffer little
children to come unto me, for of such is the king-
dom of heaven."

Nearly two thousand years ago the wise men
of the East, guided by the illuminating rays of
the Star of Bethlehem, were piloted to the manger
in a stable in Bethlehem, where on a bed of straw
lay Mary with her new-born babe, Jesus of
Nazareth.

Years afterwards, falsely accused, dragged be-
fore Pontius Pilate, tried, convicted and crucified,
he arose the third day, ascended into heaven, and
sitteth at the right hand of God the Father. It is
the resurrection of Jesus that we are celebrating
the coming Sunday.

Jesus loved little children; he loved to look into
their innocent faces, listen to their childish prate,
carass their flowing locks and take them into
his arms and bless them. How much more then
should we love them when we remember that He
said, "For as you do it unto them, ye do it also
unto me."

While viewing with pleasure and admiration the
gamboling of the innocents of today, their earnest
search over lawns and yards for the elusive eggs

deposited by the mysterious rabbit, and their de-
light at finding them, we should not forget the
less fortunate, the little tots deprived by a cruel
fate of a mother's love and a father's care and
protection, and who are left to the tender mercies
of the world, not only for the pleasures and com-
forts, to which all childhood is entitled, but even
to the bare necessities of life, and many cases
doomed to disappointment on this day of all days
when the childish hearts should enter unconfined
into the joys of the day dedicated to the Saviour
of mankind and the especial protector of child-
hood.

Scattered all over the country are these unfor-
tunates. Their call to humanity is an especially
appealing and pathetic one. Thrown upon charity
through no fault of their own, but for the out-
stretched hand of humanity they would be con-
signed to a life of poverty, degradation, crime
and death. But happily in this day of enlighten-
ment the command of the Saviour, "For as you
do it unto them," is heard and heeded, and it is
through the instrumentality of these institutions
that thousands are lifted from the depths of
poverty or degradation and placed in the straight
and narrow path that leads to education, Chris-
tianity and good citizenship.

Humanity as a general rule is both generous
and anxious to do the right thing. There are
more good people in the world than there are bad,
and the good are not only willing but are anxious
to help the unfortunate. All they need is for the
opportunity to be called to their attention. Many
who are regarded as tight-wads would open their
purse strings if only assured their gifts would be
placed to a good purpose.

There is an old saying that "charity begins at
home," and while our sympathy and generosity
should embrace all mankind, it is but natural that
our greatest desire should be to aid those coming
under our own observation. And in fulfilling this
desire there is no better time than today and no
more deserving institution than the Mississippi
Children's Home Finding Society, located in Jack-
son, and devoted to just what its name implies—
the finding of good Christian homes in which to
place the unfortunate little children confided to
its care. It is entirely dependent upon the gen-
erosity of the public for its existence, and is
eminently worthy of the generous support of the
public. Under the capable management of Rev.
John L. Sutton, a member of the Mississippi Con-
ference, and his staff of workers, this institution
is doing a wonderful work, and while happy in
the contemplation of the many advantages of your
own child today, a contribution in keeping with
your ability would be greatly appreciated, with
the assurance that it will be placed where it will
do the most good and will help in making happy
the heart of some little innocent child who has
never known or has been deprived of the love of a
devoted mother and the loving caress of a doting
father.

Send a contribution to this worthy institution
and then thank God for the advantages enjoyed
by your own loved ones and see if you don't feel
better.

—Contributed.

RUSTON DISTRICT CONFERENCE

The Ruston District Conference met in regular
session at Gibsland, La., April 3 and 4, with Rev.
Robt. M. Brown, P. E., presiding.

The Conference had quite an appropriate begin-
ning in a prayer service led by Rev. H. J. Bolla,
superannuate of Ruston District. It was a very
spiritual meeting as well as an efficient assembly
for expediting the business before it.

The major topics were benevolences in full, Ad-
vocate quotas in full and real Pentecostal revivals
in all churches.

The previously arranged plans of our presiding
elder, at which he is a genius, enabled us to use
practically every moment to the best advantage,
and, we believe, to the glory of God.

The second important and timely event of the
first day was a very inspiring sermon by Rev. J.

S. Henley, of the Hodge charge, on "The Baptism With the Holy Ghost."

Such other important speakers were on the program as Mr. R. H. Nelson, layman from Shreveport, and Mr. McKennon, who is sup't of the Sunday school at First Church, Shreveport. We thought he scored a strong point in urging that our Sunday school literature teach more of our church doctrines.

Rev. W. R. Harvell, P. E., Minden District, Rev. Briscoe Carter, our pastor at Conshatta, and Mrs. McKennon were among the visitors introduced.

Important speakers on the various topics were: Dr. N. E. Joyner and Dr. W. W. Drake on education, Rev. Robt. W. Vaughan presenting the Orphanage and Mrs. Carolyn Dawson, Woman's Work.

During Epworth League hour Miss Elizabeth Langford, Miss Elizabeth Murphy and Mr. Floyd James each brought us interesting messages and information.

Mr. T. L. James of Ruston presented the Bond Issue to the Conference and solicited invitations from pastors who desired help in this work.

Perhaps one of the most outstanding features of the entire Conference was a message brought by Rev. H. N. Brown of West Monroe on the subject, "Our Worn-out Preachers." One layman said in commenting on this part of the program, that he had received something that he did not expect, but declared it to excel anything he had heard at a district conference.

The second day made a good start with a sermon preached by Rev. Harvey B. Hysell, pastor of Gibsland Church, from Acts, 3:4, "And they were all filled with the Holy Ghost." Those who have never heard Bro. Hysell cannot estimate what they missed in this sermon.

Jonesboro was chosen as the seat of the next conference.

The people of Gibsland certainly have the last word in hospitality. So much so indeed that at each of the three meals served, separate votes of thanks were extended. Like Alexander who wept for more worlds to conquer, they seemed sad because they did not have as many to entertain as they had expected.

J. P. Nelson, T. L. James, M. Brown, Judge E. L. Walker, Mrs. Carolyn Dawson, W. J. Hammons, Mrs. J. H. Pittman, Rev. H. C. Murphy, and Mrs. L. D. Garret were elected delegates to the Annual Conference. The alternates are: E. M. Decker, T. W. Camp, Mrs. W. S. Row.

The following resolution was passed for publication: "Be it resolved, that the District Conference of the Ruston District of Louisiana Conference, through its secretary, send to Brother E. M. Decker, our retiring district lay leader, a special word of appreciation for the faithful and unselfish service which he has rendered through the past years. We have found him ever ready to go at the first call and more than efficient in every particular. We regret to lose him, but our loss will be another's gain for we feel sure that wherever he goes the work will be made better by his going."

"Be it further resolved that a copy of this resolution be sent the New Orleans Christian Advocate for publication."

The various charges over the Ruston District, especially in rural sections, have taken up the plan of planting cotton or other crops to bring the benevolences up in full in the Ruston District. Brother Brown, with the assistance of a committee especially appointed for this work, has succeeded beyond even the most sanguine expectations. It was reported at the District Conference that approximately one hundred and fifty acres were already pledged with probably more yet to be planted.

In a secretary may take the liberty to comment on his report he would like to add this supplement: If the spiritual and financial sides of the churches in Ruston District do not advance far beyond any goal ever reached it will not be because of a bad start; neither will it be for lack

of enthusiasm in the clergy of the district, for there are many untiring workers, and our presiding elder heads the list.

May the ministry and the laity each know by experience the true significance of Pentecost.

R. H. STAPLES,
Secretary.

A TRIBUTE

On the morning of Feb. 23, Jas. F. Greer, aged 66, died at his residence in Water Valley, Miss.

The above fact carries significance in many ways, giving serious thought to the full extent of Mr. Greer's acquaintance. He was a remarkable man from many standpoints. Most men succeed, if at all, in one single trait. Few do that well. Medium success finds the rank and file satisfied with that attainment. It seems a common human trait to be content to move in masses. Not so with J. F. Greer. He walked a pace ahead in life's activities.

On the social level not every man moved in his class. One did not discover about him any attempt at artificial ornamentation. He evidently had the correct theory that a well ordered, honest purpose to be inoffensive, in crudeness and ruggedness, while helping others to happiness and a better attitude towards life and its demands, one did not need to do anything in trying to add attractiveness to his own in the way of artificial adornment. In no circle was this good man disturbance but a charm. All were happier on account of his presence. My ideal man in social contact was James F. Greer.

A model citizen found a standard in our subject. No offender of law or officer. No deceiver nor shirker. No abettor of sin nor of sinners. But on the other hand a staunch supporter of civilizing forces and influences, a living commendation of law and order, a constant support to official and court integrity. This man believed in and practiced noble, orderly living. To him, to live meant live right. Could the land be filled with such as he, we would be relieved of our vexations and dangers and blessed with life's best bolstering aids.

As a family man Brother Greer was resplendent. Gentle as the kindest hearted woman—dignified as Chesterfield without the remotest taint of the latter's faults. He was a prince in that divinely instituted realm. As a husband he was ideal—dignified and at the same time gentle and tender and all the while presenting the appearance of Herculean strength. Never too busy nor too loaded with other duties to fail to lift burdens from the other shoulders, nor pluck sorrows from the other heart. In that relation he seemed peculiarly adept. His vigilant eye and ready hand, trained through long years, made him a specialist, in making married life a joyful experience.

Parentage is a sacred trust imposed by the all-wise Father and varies in exactions made upon the parents as years are added to the life of the offspring. It is very different to play the act of father with the infant, and the boy of ten, and then again, the young man in his teens and after. All these stages require varying skill in aiding in the development of the son. Brother Greer succeeded here, as elsewhere, as his three sons now in the full flush of manhood bear triumphant testimony. Success in making home happy and sending out from it stalwart bodies, with well equipped minds, and carefully trained spirits is worthy the crown of life.

The Church is the center around which all else should circle. Social, civic, commercial and domestic orders should find their temperament from that heart-center. The Church as understood by Protestantism is not to direct the affairs of State but is to form sentiment for the proper conduct of all other interests. It was evidently in this sense that Brother Greer held the Church. Having committed his life to it he heeded conscientiously all its calls to duty as well as all its pleasures and immunities. An interesting attendance

upon all church gatherings, when possible, was his habit. As his pastor and teacher in the Sunday school, the writer of this tribute always found inspiration. He was an interested participant in all exercises of the hour. Fifteen years of observation enables me to pronounce him the peer of any Christian ever known, in purity of life and fidelity to every trust. It is a happy heritage to have had James F. Greer for a friend.

J. W. DORMAN.

GRENADA DISTRICT MINISTERS MEET

On Tuesday, April 1, the Grenada District Ministers' Association was held at Old Bethlehem Church on the Winona Circuit. On account of sickness in the families of our preachers, several of them were absent.

In the absence of the secretary (Rev. C. L. Oaks), W. O. Hunt of Vaiden was appointed to act as secretary.

At 10:30 the meeting was called to order by the president, Rev. J. D. Wroten of Water Valley. The congregation joined in singing. The devotional service was conducted by Rev. S. W. Hemphill, pastor-host.

The pastors of the district made reports concerning the number and attendance at service at church, Sunday school and prayer meeting at their churches during the month of March. A good report came from every charge and we found that our people are faithful and loyal in every way. Rev. J. J. Baird read an invitation extended by the Aberdeen District Preachers' Association to meet jointly with them in June at Derma. This invitation was gladly accepted.

At 11:30, Rev. J. D. Wroten preached an inspiring sermon from the words of our Lord, "Lo, I am with you alway, even unto the end."

At the close of the morning session, the good ladies of the church spread an old-fashioned basket dinner. As usual, every preacher was there in his glory; we ate, talked and had a good time in the old-fashioned Methodist preachers' way. A number of the good laymen were present, who made the occasion more profitable.

For the afternoon session, Rev. M. F. Scott of Pickens conducted the devotional service. Bro. Scott talked on the need of prayer.

The program for the next meeting was read as following:

The Quarterly Conference

1. Making the Quarterly Conference a spiritual occasion—J. W. Raper.
2. The pastor's report to the Quarterly Conference. Its importance—C. L. Oaks.
3. Functions of the Quarterly Conference, Committees. How and when the different reports should be made—J. E. Stevens.
4. The sermon to be preached by Rev. M. E. Scott.

Rev. A. T. McIlwain of Greenwood and Rev. H. Y. Snyder of Carrollton were welcome visitors. Both brought inspiring messages. Brother McIlwain spoke on the Superannuate Endowment. At the close of his message the association agreed that each congregation in the district take an Easter offering to be applied to this worthy cause. Rev. Melville Johnson spoke on getting ready for Easter. His message found a welcome in every heart.

We were honored with the presence of one of our beloved superannuate preachers, Rev. J. W. Raper, a man of God. Our faithful and beloved presiding elder, Rev. E. H. Cunningham, was present as usual, and did his part in making the program a success.

Durant was chosen as the meeting place for May. The meeting will be held on the 1st.

This was a day well spent. We all returned to our fields saying in our hearts it was good to be there. Let all of the brethren attend the next meeting. For there we get vision and we feel more keenly the responsibility of the ministry.

W. O. HUNT.

SHALL AMERICA FOLLOW RUSSIA IN RENOUNCING THE SABBATH?

Shall our Church, In General Conference, Provide for the More Effective Teaching of Sabbath Observance?

By Noah W. Cooper, Nashville, Tenn.

Our Church and country are imperilled by Sabbath desecration. This vampire of death is sucking away our spiritual lifeblood.

The deadly habit of Sabbath pollution is more common in our Church and country than the habit of family prayer, or the habit of Bible reading, or the habit of going to prayer meeting.

Speaking through Moses, Isaiah, Nehemiah, Jeremiah and Ezekiel, God tells us that Sabbath desecration is a certain road to ruin.

Nehemiah, after the return of the exiles from Babylonish captivity, reminded his brethren (who were breaking the Sabbath in their haste to get rich) that Sabbath breaking had largely caused the downfall of Israel, and warned them to keep the Sabbath strictly (Nehemiah, 13).

Tennessee Conference Memorializes for the Sabbath

Our Tennessee Annual Conference in October 1929 at Nashville memorialized our General Conference to provide for the more definite and effective teaching of the rewards of Sabbath keeping, and the evils of Sabbath breaking. As sponsor of that memorial I plead with every minister and layman, every delegate and bishop, every lover of God and home and country, to help launch a church-wide, nation-wide crusade to save our Sabbath.

Christ a Sabbath Keeper—God's Command

What does God command for the benefit of humanity? "Remember the Sabbath day to keep it holy." Has that commandment been repealed? No. Christ reaffirmed, illuminated and illustrated the Sabbath commandment. He was preeminently a Sabbath keeper. He was a carpenter; but he did not work for profit on the Sabbath. All he did on the Sabbath was for love, for charity; not for money. And if we abide in Christ, we will follow his example. We will not do any work on the Sabbath for pecuniary profit; nor patronize nor condone others in doing Sabbath business for profit. We will abstain from it at all cost.

Value of the Sabbath—What Our U. S. Supreme Court Says

In this critical, analytical age, we must stop to ask the reason and value of the Sabbath. God says man needs the rest to preserve his body, to clarify his mind, to refresh and illumine and inspire his soul; to rightly appreciate and enjoy his life and his relations and duties to all others. Our U. S. Supreme Court in 1896 in the suit of Hennington against the State of Georgia (reported in 163 U. S. 304) held that every State had the constitutional right by law to stop Sunday trains; and in referring to the Georgia Sunday observance law, the Court said, "Upon no subject is there such a concurrence of opinion among philosophers, moralists and statesmen of all nations as on the necessity of a periodical cessation of labor. One day in seven is the rule founded on experience and sustained by science * * *. The prohibition of secular business on Sunday is advocated on the ground that by it the general welfare is advanced, labor protected, and the moral and physical well-being of society is promoted."

The Supreme Court of New York on the Sabbath

In 1862, in the case of Smith against Wilcox, (reported in 24 N. Y. Reports, page 353) decided that the printing and selling of newspapers on Sunday was a violation of the New York Sunday observance laws, and said of this Sunday paper business, "It disturbs the public peace and quiet, interferes with the proper religious observance of the day; is opposed to good morals, and tends to draw men away from the duties of piety and re-

ligion, and cannot be distinguished from traffic in any other article."

There are hundreds of like decisions. All our original thirteen States had strict Sunday laws, voicing the fixed habit of our forefathers, who founded and built America in godliness.

The Sabbath In Our Methodist Creed

Our General Rules, page 14, enjoin all Methodists to avoid profaning the Lord's Day, "either by doing ordinary work therein, or by buying and selling." Our social creed, at page 250 of our Discipline, says "we stand with our brethren represented in the Federal Council of the Churches of Christ in America for a release from employment one day in seven" for every working man. Here are our standards. Are we living up to them? Have we not fallen far away? What are we buying on Sunday? Are we not buying newspapers, magazines, coca-cola, ice cream, cigarettes, railroad tickets, bus tickets, street car tickets, steamboat tickets, cab fares, space for advertising? Why, in Florida, just before the famous cyclone, it was reported by all the papers that the boomers and money hunters were buying and selling everything on Sunday. The condition there was only a sore spot of the general condition that endangers our Church and country.

Who is Buying or Selling on Sunday?

While it is true that in the rural sections, ordinary farm work stops on Sunday; and while our schools, colleges, banks, courts, legislatures and most dry goods and department stores usually close on Sunday; yet it is also sadly true that many Methodists and millions of Americans are buying and selling on Sunday and secularizing the Sabbath's sacred hours.

The interstate commerce of America (the biggest business in the world) has almost no Sabbath. Congress and the people who elect Congress have let Satan infect our great interstate commerce with the same ungodly Sabbath desecration that largely wrecked Israel and plunged Europe into ruin. The great railroads, steamship lines, express lines, telegraphs, power companies, newspapers, Rayon factories run unhindered "every day and Sunday too," as if there was no God, no commandment and no judgment day coming.

These great Sabbath-breaking businesses are the most powerful influence in our industrial, political and social world; and they are fast teaching Sabbath desecration to every child and home in America. And it is a terrible truth that many of these Sabbath-breaking businesses are being constantly patronized by Methodists and other churchmen. How many millions of dollars of the money of Methodists, Baptists, and Presbyterians are invested in these businesses that run every day and Sunday too?

Who Patronizes Sunday Papers?

There are 26,000,000 Sunday newspapers printed, shipped, delivered or sold every Sunday in America. That is about one Sunday paper for every family in America; though many families do not patronize the Sunday paper. There are only about 19,000,000 Sunday school scholars in America. Every Sunday paper is about as bulky as the Bible. There are ten times as much money being spent on Sunday papers as on all Sunday school papers and literature. Our Sunday schools are rather feebly teaching Sabbath observance; while these Sunday papers are most intently and persistently teaching Sabbath desecration. John Wannamaker of Philadelphia and Marshal Field & Co., of Chicago, never advertise in Sunday papers nor exhibit any of their wares in their windows on Sunday. But I am reliably informed that the Sunday papers of our country are packed with advertisements of the wares of church members. Is it true? If so, it is a terrible truth.

Why This Sunday Business?

The motive of all this Sunday business is mammon and pleasure. The Sunday train, or paper, or bus line or other business that don't make money on Sunday is soon stopped by the owner. Look at our railroad time tables. Half the trains

don't run on Sunday. Why? Because they don't pay on Sunday. They don't run on Sunday for love or charity. The railroads have lately fallen into the bad habit of putting on Sunday excursions at low rates; as if in a hurry to help the devil ruin them and our country. All America is thus infected. And our churches are protesting feebly. The Rayon factories have recently come into the South. And every one of them is a source of Sabbath pollution. The Du Pont factory near Nashville works from 500 to 1500 workmen every Sunday. Everyone of these workmen know it is wrong; were raised different, but do the Sunday work in order to hold their jobs. Many of us have protested.

The Big Business of Our Country Demands Sunday Mail Trains

Under our postal laws all our rural route carriers and city postmen are allowed a Sunday rest; and you can't buy stamps or money orders, nor register letters, nor deposit money in postal savings banks on Sunday; and all second, third and fourth class offices could be closed tight if the community demanded it. But the mail train runs on Sunday, employing engineers, firemen, brakemen, porters, butchers, telegraphers, cooks, track men, and many others, in open violation of God's command.

Big and Little Business

This big inter-state commerce has set the pace of Sabbath-breaking for the States, towns and villages. And the result is a clamor nearly everywhere for Sunday baseball, Sunday theaters, movies, gasoline stores, soft drink stands, and so on. When our children see trains, and papers and stores and bus lines and drugstores running on Sunday and selling nearly everything, and see these Sunday businesses patronized by churchmen, preachers, laymen, Sunday school teachers, church officials, they decide it must be right.

Ruining Our Children

By our indifference and neglect; and by patronizing these great Sabbath-breaking businesses, we are schooling our children in the way of ruin and death. There are 25,000,000 children in America being raised with almost no religious instruction. But they are being schooled in Sabbath-breaking, that breeds and aids all other evils. Instead of the Church setting the pace and keeping it up; as they did in pioneer days, this big Sabbath-breaking business has now set the pace, and many churchmen have been ensnared by this siren of destruction.

Russia Renounces the Sabbath

Last September the Soviet government of Russia, by decree, abolished the Sabbath. No more Sunday for Russia. Some of our newspapers printed that news, but many did not. Not a single Sunday newspaper made editorial dissent. Russia had done what our American Sunday newspapers and business taught them to do. How much better than Russia is America in this respect? America has been steadily and persistently abolishing the Sabbath through her big Sabbath-breaking businesses. Russia has just outstripped America one lap, and issued a formal decree abolishing the Sabbath. The Church in Russia became a tool of tyranny, mammon and pleasure; and rotted to pieces like the Russian aristocracy. Shall not our Methodist Church take warning?

The great Sunday newspapers thought so little of the Russian abolition of the Sabbath that they scarcely mentioned it. The New World Almanac for 1930 does not even mention the Russian abolition of the Sabbath. We are helping America to go the same way that Russia has gone, and that Israel went 3000 years ago, when we patronize any of these Sabbath-breaking businesses.

"A teacher in China today finds his time taxed to the limit in answering the questions of the Chinese students," says Prof. Frank C. Ferguson, of the faculty of Soochow University. "The students are open-minded and unusually alert and it is a great pleasure to teach them."

The Home Circle

RESURRECTION DAY

By Luther B. Cross

The day began its dawning,
The first day of the week;
And Mary Magdalene came
The crucified to seek.

She brought for Him sweet spices,
For Him she did esteem;
She would anoint her Lord and King,
Who died to save, redeem.

She knew not He had wakened
That glad, new Easter day,
Nor that an angel came to earth
And rolled the stone away.

The seal could not detain Him,
Nor guardsmen, ne'er so brave;
The Nazarene had conquered death,
Was victor o'er the grave.

She saw the white-robed angel,
He bade her not to fear;
He knew she sought the Holy One,
And said, "He is not here."

She turned away in sorrow
And met her risen Lord,
But knew Him not until her name
In accent sweet she heard.

"Rabboni"—yea, the Master,
The Christ no longer lay
In Joseph's new-made sepulchre—
'Twas Resurrection Day!

—Exchange.

THE TIME OF EASTER

In plain language, "It is the rule that Easter day is always the first Sunday after the Paschal full moon—that is, the full moon which happens upon or next after the twenty-first of March." Why the twenty-first of March? Because that is the beginning of the ecclesiastical year.

Why is Easter arranged in this manner so that its date shifts? Because the early Christians did not wish it to fall on the same day as the Jewish Pass-over, which in a sense, it substitutes.

It is of interest to note, however, that the Jewish Paschal feast and the Christian feast at Easter occur on the same day 1928. This will not happen again until the year 1981. You may plan to meet your Jew friends and celebrate with them that year on the nineteenth of April.

It is said that the Easter fires which of old marked the celebration of the passing of winter and the triumph of spring, were accompanied in France and Germany with very quaint customs. Picture, if you will, priests, bishops, cardinals, and others among the high and mighty, playing a very solemn game of ball in a cathedral.

History states that in the fifteenth century, dances were still a part of the Easter service at Auxerre. In the seventeenth century, they were still included at Besancon, as the strains of Vicmae Paschali were wafted heavenward.

Those who have seen no consistency in the religious dances of St. Mark's on the Bouwerie will be surprised to find that these rhythmic physical expressions used to be considered good form of worship.

It is well to bear in mind that the Christian Easter once only a festival celebrating Christ's Crucifixion, has since the fourth century been limited rather generally to the celebration of His Resurrection.

Augustine, the great Bishop of Hippo (A. D. 395-430), says:

"Since our existence is divided into two sections, the one under the temptations and suffer-

ings of this present life, and the other that which is attained in the security and joy of eternity through Christ, so the circle of the Easter Festival is divided into two sections, the time before and after Easter. That time before Easter points us to the conflict of this present life, the time after Easter to the blessedness which we can obtain through Christ. The Lord's Passion shows us the present life of suffering. The Resurrection and glorification of the Lord shows the life which we shall receive."

While the festival spirit which obtains in many minds at Easter, may be a harking back to the old pagan celebration of the coming of Spring, it is not out of keeping with that deeper joy which thrills so many Christian hearts. These find in the thought of the Resurrection story an assurance, that those whom they have seen and loved and lost for a while will greet them again in the land where death and tears are no more.

Easter, commemorating thus as it does a two-fold thought, bids the human heart to throb triumphantly in the knowledge that, as the death of winter is yielding to the new life of spring, just so,

"Life is ever Lord of death

And love can never lose its own."

—Richmond Christian Advocate.

"AND AS IT BEGAN TO DAWN"

It was dark as we left Allenby Hotel for the Mount of Olives to see the sunrise. The Holy City breathed a calm and peace that gave no suggestion of the tumults and age-old hatreds that have torn it for centuries. There was no sound save from the motor of our car and the melodious voice of our young Arabian guide. Driving along those silent streets outside the walls of Jerusalem we saw men sleeping on their housetops. In the market place in front of the Damascus gate the Bedouins were huddled on the ground asleep beside their caravans of camels. Only occasionally we saw a figure dimly stirring. Jerusalem in the dying hours of the night was a city asleep in its past.

Then, turning north, we drove past the site of Gordon's Calvary, past the tombs of the Kings of Judah, past the last straggling houses of the new city across the valley to the north, climbed the ridge in broad sweeping curves and drove back along its summit to the part near Jerusalem known as the Mount of Olives. It was the hour of the dawn. To the east lay the shadowy Jordan valley with the deeper shadows of the hills of Moab beyond; to the west lay Jerusalem asleep and dead. The only color on the landscape was a silver glow that came from the waters of the Dead Sea.

And as it began to dawn the light rose above the eastern hills in parallel waves of flaming fire. At the same time the reflection of the sunrise swept the western sky and suddenly the light like a halo of glory had encircled the horizon while darkness still shadowed the zenith where the stars were shining.

Standing on that sacred hill, beholding the strange phenomenon of the new day a verse echoed in my mind from the years of the far-off past. "And as it began to dawn on the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." The ruins and buildings on the Mount of Olives in the weird light of that early morning looked like whitened sepulchres, and those stirring days of two thousand years ago seemed very near. I wondered if it was on such a glorious dawn as this that the two faithful women had come to the garden with their spices and ointment and found the empty tomb.

Nearby a shepherd boy arose from his bed on the ground, picked the fruit from the branches of a fig tree and calling to his sheep in strange, weird tones, led them down the hillside toward the ruined village of Bethany. There was no other sound of the human voice.

In silence we stood on the Mount of Olives until the stars above us were gone, until the sun

came up over the hills of Moab, until Jerusalem was awakened into life and the light shone on the opalescent Dome of the Rock in the Temple Area. As silently as we had come as silently we went to our car and returned to the Holy City.

Jerusalem had been the climax of a journey to the East but the Mount of Olives in the infinite beauty of the dawn was a hilltop near to God, a gate-way unto heaven.—Clara Louls Osgood, In Exchange.

PROSPECTING—A TRUE STORY

By Helen Morgenthau (Aged 16)

When father was a boy he went prospecting with a family friend for gold, in the West. After several fruitless attempts in Colorado, they came near the small mining-town of Mammouth, Utah, where a "boom" was in progress. A claim was staked and work began in earnest. A shaft was dug, but after several days no trace of gold had been found.

"No luck," grumbled Mr. Tyler, Dad's friend. "We might as well try elsewhere."

Dad's face fell, and he protested, "Other people have found gold near here, sir. Please let me stay."

Mr. Tyler hesitated, but seeing Dad's eager face, said, "All right, sonny, but I don't think it's any use. If you find anything wire me at Denver."

Thus Dad, then scarcely a boy of seventeen, was left in charge of a mine and three "Cousin Jacks," as the Cornish workmen were called. Feeling decidedly important, Dad kept work going at so high a speed that even the good-natured workmen protested. A week later half a dozen gold-colored nuggets were found in the newly excavated soil. Although it was late in the afternoon Dad sped toward Mammouth, with the precious nuggets clutched in his hand, to telegraph Mr. Tyler. It was a good ten-mile walk on hard road. However, Dad did not mind it, for his journey was lightened by the thought of his triumphant return to his home in the East. How his fellow-townsmen would stare and point him out as, "Pete Morgenthau's boy who had made a fortune prospectin'."

A few hours later Mr. Tyler received this wire: "Come at once. Have discovered gold."

Dad received the following reply: "Suggest you take gold to assayer. Wire me his opinion." As it was then late at night, Dad had to spend the night at Mammouth and wait to see the assayer the next morning.

An irate assayer was aroused from his sleep next morning by an insistent banging at his door. Unable to sleep longer, he answered it, and Dad was soon admitted to his workshop. All was silent while the testing went on. Suddenly the assayer turned to Dad and said, "Tain't nothing but iron pyrites (a compound of iron and sulphur), boy. 'Fool's Gold' we call it out here. It's not worth the skin yer wore off your knuckles banging at my door."

A crestfallen boy departed. However, youth is not long depressed, and Dad brightened perceptibly when he remembered what a dramatic story it would be to tell the folk "back home."—St. Nicholas Magazine.

The pastor of Trinity Methodist Episcopal Church, South, the largest Mexican Methodist Church in San Antonio, Texas, is doing a fine piece of work among the more than 100 Mexican boys enrolled in Wesleyan Institute, our Methodist mission school in that city. This pastor is himself a Mexican, the Rev. Eleazar Guerra.

The Methodist orphanage in Belgium, which is supported by contributions from Belgium Methodists and their friends, is gaining more and more attention from people in Belgium. Recently the Queen of the Belgians herself made a personal contribution to the work by paying half the expenso for sending one of the children from the orphanage to a sanatorium on the seashore for six months.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

The Choir of Capitol Street Church, Jackson, Miss., will sing a beautiful Easter cantata on next Sunday, "The Resurrection Song."

We are grateful to Rev. R. G. Moore, our pastor at Indianola, Miss., for carrying a fine appeal for the Advocate in his bulletin of April 6.

In a letter to the editor, Rev. A. J. Martin, our pastor at Greensburg, La., writes: "I feel assured that we'll have no trouble in securing our quota of 32 subscriptions to the Advocate."

—Passion week services are being conducted by the pastor, Dr. R. E. Goodrich, in First Methodist Church, Shreveport, La. A sunrise prayer meeting will be held to-morrow morning at 6 o'clock.

While passing through St. Francisville, La., recently, we saw Rev. L. E. Crooks, pastor of the Methodist Church there. He reported the work to be doing well.

Rev. R. H. Kemp, one of the finest of our local preachers, held the second quarterly conference on the Burnsville Circuit. He reports Rev. A. A. Martin as being steadily on the job. The conference was in every way encouraging.

Brother J. G. Ainsworth, of Wesson, Miss., in sending his renewal, writes: "I think this makes 51 years since I first subscribed for the Advocate, and I look forward with pleasure to its appearance."

Rev. J. W. Ward, our pastor at First Church, Columbus, will do all the preaching at the approaching Corinth District Conference at Ripley. Brother Ward will be received and heard by the brethren with joy and appreciation.

Mrs. J. W. Cook, of Ringgold, La., in sending her renewal, writes: "My husband and myself are two old people living alone. He is 84 in April, myself 74. We can't do without our home church paper."

Rev. F. N. Sweeney, superannuate, of Franklinton, La., writes: "I was with Brother W. P. Pool last Sunday (the last Sunday in March); had a good day. I preached for him at 11 a.m., and related my early experiences as a Methodist."

Rev. O. A. Clark is in fine favor with the Potts Camp people. His recent quarterly conference at Cornersville was encouraging in every way. "A good year, Bishop," should be the report from this charge next fall.

In a letter to the editor, Rev. F. J. McCoy, our pastor at Haynesville, La., says: "We are mak-

ing all preparation for the dedication of our church. We hope to have a fine Easter service, with splendid music furnished by a good choir."

In sending a subscription, Rev. W. H. Lane, of Sumrall, Miss., writes: "We are moving along nicely up here—in advance of last year. We are planning for a revival to begin the 15th of June, under the leadership of Rev. J. M. Glenn, of the South Georgia Conference."

The New Orleans Christian Advocate will be represented at the Corinth District Conference by one of the most successful "go-getters" for the Advocate in the whole of the North Mississippi Conference. Brother Cook will tell the conference something of the how and why.

Rev. K. S. L. Cook, of the New Albany Circuit, preached at New Albany Sunday night, March 30, for the presiding elder. The elder was delivering a commencement sermon at that hour. The New Albany people were pleased, and Brother Cook did the honors of the occasion as he is wont to do.

Scarritt College FOR Christian Workers

SUMMER QUARTER, 1930

First Term: June 10-July 18

Second Term: July 19-August 23

Scarritt College is designed for the training of all types of lay workers in religion. It seeks to do for lay religious workers what a teachers' college does for workers in secular education.

Open to men and women on equal terms. Affiliated with George Peabody College for Teachers.

Students may register for either half of the quarter. Courses credited toward A.B. and M.A. degrees.

During the 1930 Summer Quarter standard courses will be offered in Religious Education, Old Testament, New Testament, Music and Pageantry, Church History, Missions, Community Service, Sociology, and The Rural Church.

For further information address

ALBERT E. BARNETT

Director of Summer Quarter

SCARRITT COLLEGE,

Nashville, Tenn.

Rev. J. N. Humphrey, in his third year on the Mantachie Circuit, is in better favor than at any time since he has been on this charge. Nor does this intimate that he has been in bad favor. He is simply growing as preacher and leader in the hearts of this splendid people.

The General Minutes and Year Book of our Church is a volume that all our pastors and people should have. In addition to data that every pastor has need of ever and anon, it has many special features that are of great interest. The book may be had from the Cokesbury Press, Nashville, Tenn.

In sending check for a renewal, Rev. C. F. Shepard, of Clinton, La., writes: "Our new parsonage is nearing completion. It is a beautiful bungalow; has six rooms and is modern in every respect. It will be beautifully furnished and a home that will be a joy to our people. We are getting along fine and expect to do a good work."

In sending us a second list of subscriptions, Rev.

W. D. Milton, our pastor at Patterson, La., writes: "My work is improving daily, and a wonderful spirit of fellowship is being planted in the hearts of our people. We are establishing an afternoon appointment in the lake territory for some French people who have heretofore been badly neglected."

Practically all the Methodist churches in New Orleans and vicinity are conducting special services this week, as at least some of them were conducting such services last week. Some of the pastors are doing the preaching in all the services in their own churches, while others are exchanging with one another.

Rev. J. T. Gullett, our supply-pastor on the Marietta charge, is one of the most active and diligent pastors in the Corinth District. He is a man of untiring energy and marked spirituality. He will probably hold all his meetings without ministerial help this year. He has been Corinth District evangelist for some years prior to this.

The presiding elder of the Corinth District intimates that he is growing old. From Saturday morning, March 29, to Monday evening, March 31, he only drove 366 miles and held seven services, one of them a commencement sermon for the Biggersville high school. He further intimates that when a presiding elder only averages one service and sixty miles per day for thirty days he is causing remarks and articles about the uselessness of a presiding elder.

The Corinth District Leaguers met at First Church, Corinth, Miss., Saturday, April 12, some one hundred and forty strong. It was a really fine meeting. Brothers Newman, Ashmore and Hammonree were present. Numbers of pastors accompanied their delegations. The First Church Leaguers furnished ample lunch for all. Delegates and visitors practically filled the main auditorium, and they gave attention to business. It was heartening to look in on them.

Rev. L. M. Lipscomb, presiding elder of the Greenville District, North Mississippi Conference, announces his third round of quarterly conferences as follows: Arcola and Murphy, at Locks, April 27, a.m.; Q. C., June 5. Glen Allen, at Avon, April 27, p.m.; Q. C., June 6. Hollendale, May 4, a.m.; Q. C., June 4. Cleveland, May 4, p.m.; Q. C., June 22. Greenville, May 11, a.m.; Q. C., July 8. The full list will appear next week in our Quarterly Conference column.

On Friday evening of last week Mrs. Harper and the editor of the Advocate had the privilege of entertaining at dinner Rev. and Mrs. H. L. Johns, and Dr. Frank L. Wells and Mr. McEuen, and later of going to church to enjoy the inspiring singing led by Mr. McEuen and to listen to the good sermon preached by Dr. Wells. Dr. Wells and Mr. McEuen are assisting the pastor, Rev. H. L. Johns, in a meeting at Carrollton Avenue Church, New Orleans, and the attendance is good and great interest is being manifested.

Dr. L. L. Cowen, the pastor, is conducting special services this week in Galloway Memorial Church, Jackson, Miss. The hour of the services is 4 p.m., with the exception of to-morrow, when the service will begin at 2 p.m. The different addresses at these services are being delivered by Rev. B. M. Hunt, Prof. H. Conrad Blackwell, Dr. B. E. Mitchell, Prof. Charles F. Nesbitt and the pastor. Nearly a hundred persons united with Galloway Memorial the first Sunday in April, making 340 received into the church this Conference year.

Mrs. J. W. Douglas writes that her son, Luman E. Douglas, who is now in school at Taylor University, wants work in revival meetings during the summer, while he is out of school, so as to be able to continue his work another year. He has had two years' experience in summer revivals. The names of Rev. J. F. Waltman, Dubach, La.; Rev. R. M. Brown, Ruston, La., and Rev. H. W. Jordan, Gordan Avenue Church, Monroe, La., are given as references. Brother Douglas will be out of school about the 1st of June. Until that time

he may be addressed at Taylor University, Upland, Indiana.

One of the most remarkable quarterly conferences held in the Corinth District this year was that of the New Albany Circuit, Rev. K. S. L. Cook, pastor. Forty-seven mature men were present, twenty-one of the twenty-two stewards answered the roll call, a total attendance, men, women and children, of 152, and a dinner par excellence. This conference was held at Well's Chapel on Saturday, March 29. The reports were as fine as the attendance. Sunday morning following, the presiding elder preached to another fine congregation.

In sending us several subscriptions, Rev. J. S. Rutledge, superannuate living at Greensburg, La., writes: "Everything is going on fine here in the work of the church. There is a hearty co-operation between the Methodists and the Baptists. Brother Martin and his family are in high esteem here with the people." We might add to what Brother Rutledge has written about the pastor, Rev. A. J. Martin, that the people of Greensburg have shown their appreciation of him in a very tangible and practical way—increasing his salary in the amount of \$300. Fine!

Rev. J. L. Carter, our pastor at Union, Miss., under date of April 12, writes: "Rev. J. B. Cain, of Fayette, preached twice each day from March 30 to April 6 in my church. His morning messages were built around the theme, 'Stewardship.' The evening messages were more of what we usually term evangelistic. I think I have not heard a clearer presentation of the fundamentals of holy Christian religion and living than he gave. There was nothing sensational, but much that was substantial about it. Our folk were pleased, and I trust our church must ever be truer and better because of his service."

Rev. S. A. Seegers of Amite, La., Rev. Henry Bowdon of Ponchatonla, La., Rev. Geo. Correy of Denham Springs, La., Rev. A. M. Wyne and Rev. H. W. May of Zachary, La., Rev. W. H. Royal of Jackson, La., and Rev. C. E. McLean of Keener Memorial, Baton Rouge, all of the Baton Rouge District, attended the funeral on Thursday of last week of Mrs. Cain, mother of Rev. L. W. Cain, presiding elder of the Baton Rouge District. Dr. Frank L. Wells, First Church, Baton Rouge, was in New Orleans assisting Rev. H. L. Johns in a meeting at Carrollton Avenue Church, and there were some of the pastors outside the city of Baton Rouge who also found it impossible to attend.

The editor is this week assisting Rev. T. M. Bradley in a meeting at Greenville, Miss. March 23-April 6 he assisted Rev. G. P. McKeown in a meeting at Woodville, Miss. It was a great privilege to preach in the church at Woodville and to the intelligent and cultured people who compose the congregation. The church building is more than a hundred years old and the congregation there has been served by a number of men whose names are known throughout the Church, such as those of Elijah Steel, William Winans and Bishop Marvin, not to mention men who are yet living and serving among us and are widely known for their valuable service to the Church. The present pastor, Rev. G. P. McKeown, and Mrs. McKeown, a tireless worker in the church there, are greatly loved by the people of Woodville. The attendance throughout the meeting was good and it is believed that the church was helped. On the last Sunday all available space on the lower floor was occupied and a part of the gallery. The visiting preacher was most hospitably entertained in the home of Mr. and Mrs. George Argue and during the week enjoyed dining in the homes of Mr. and Mrs. Robert Lewis, Mr. and Mrs. Sessions, and Rev. and Mrs. G. P. McKeown. One day, as the guest of Mr. Coon and Mr. Sessions, and in company with Brother McKeown and Brother Spelgle, pastor of the Christian Church in Woodville, the editor enjoyed a trip to Jackson and a visit to the buildings of old Centenary

College. Mrs. Harper went up to Woodville on Saturday and remained over Sunday as the guest of Mr. and Mrs. Argue.

W. M. S. MEETINGS—LAKE CHARLES DISTRICT

The district meeting of the Woman's Missionary Society for the southern part of Lake Charles District will be held at the Methodist Church of New Iberia, April 16, at 10 a.m. The meeting for the northern part of the district will be held in the Methodist Church of DeRidder, May 7, unless further notice is given.

Each president is urged to attend the nearest one and bring as large a delegation as possible.

Since enjoying the special privilege of the Annual Meeting in Lake Charles, let us go forward with renewed energy and strength for "Our Task" and make this a banner year in our district.

MRS. R. S. WALTON,
District Secretary.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

VICKSBURG DISTRICT CONFERENCE

Dear Brethren: We are happy to have the District Conference meet at Fayette, April 22 and 23. On the morning of the 22d we will meet the trains at Harrison, two miles from Fayette, and enable delegates to get here half an hour earlier. After Tuesday morning persons coming on the train will come on to Fayette.

Lists of delegates come in very slowly, and unless there is some indication of the number in each delegation who will actually attend and the duration of their stay, have little value for the entertainment committee.

If pastors will send us a card a few days before the conference advising us of those who will really be present, it will help us no little.

We cordially welcome you to Fayette.

J. B. CAIN, Pastor.

NEW ORLEANS DISTRICT CONFERENCE

The date for the New Orleans District Conference has been announced for April 29-30. Please announce again in the Advocate that this meeting will convene in Epworth Church, New Orleans, at 2 o'clock on the afternoon of Tuesday, April 29. Sessions will also be held on the 30th. All who

have causes to represent before the District Conference are invited to be present. As much time will be given these as possible, in keeping with the requirements of the business of the conference.

W. L. DOSS, JR., P. E.

SUBSCRIPTIONS RECEIVED

April 8 to 14, Inclusive

(Six month subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	376
Alexandria District	
Rev. Jno. F. Foster, Bunkie	12
Baton Rouge District	
Rev. J. S. Rutledge, Greensburg	3½
Rev. C. F. Sheppard, Clinton	1
Rev. J. P. Bonnacarrere, Walker	1
Monroe District	
Rev. R. F. Harrell, Columbia	2
Rev. A. C. Lawton, Oak Ridge	1
New Orleans District	
Rev. W. D. Milton, Patterson	3
Rev. D. W. Poole, Gretna	1
Ruston District	
Rev. H. B. Hysell, Gibsland	6
Shreveport District	
Rev. L. W. Smart, Pelican	1
Total Louisiana Conference	407½

MISSISSIPPI CONFERENCE

Previously reported	198½
Brookhaven District	
Miss Bonnie Regan (Rev. J. H. Jolly), McComb	6
Hattiesburg District	
Rev. W. M. Williams, Magee	1
Rev. J. W. Thompson, Hattiesburg	1
Rev. S. W. Bryant, Vossburg	4
Rev. J. W. Laudenslager, Leakesville	2
Rev. W. H. Lane, Sumrall	1
Seashore District	
Rev. J. L. Sells, Gulfport	1
Total Mississippi Conference	214½

NORTH MISSISSIPPI CONFERENCE

Previously reported	199
Corinth District	
Rev. C. A. Northington, Ripley	14
Greenwood District	
Rev. A. Y. Brown, Marks	2
Grenada District	
Rev. Sam W. Hemphill, Grenada	1
Total North Mississippi	216
Total three Conferences	838

ADULT BIBLE CLASS CONTEST IN NEW ORLEANS

Week Beginning April 6

	Points
Epworth Men's Class	23
St. Mark's Class No. 13-C	25
Algiers Earnest Workers	25
Epworth Women's Class	23
Rayne M. Women's Class	21
Parker M. Men's Class	21
Algiers Men's Class	18
Grand total first three weeks:	
1. Epworth Men's Class	72
2. St. Mark's No. 13-C Class	71
3. Parker M. Men's Class	71
4. Algiers Earnest Workers	69
5. Epworth Women's Class	60
6. Algiers Men's Class	57
7. Rayne M. Women's Class	56

COTTAGE FOR SALE OR RENT

Cottage 166 on the Seashore Camp Ground; just remodeled; furnished, screened, electricity; new partitions, new roof, new double flooring, new side and front porches; raised from ground; five rooms, good furnishings; \$50 a month, \$140 for season. Selling price, \$700. Will rent now weekly, etc. Address Miss M. Rodd, 1235 St. Andrew, New Orleans, La. Phone, Jackson 3018-J.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

On the death of Mrs. Rebecca Christy, by the Coldwater, Miss. Auxiliary of the Sardis District, North Mississippi Conference. Woman's Missionary Society.

"What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God." For more than seventy years the frail body but the strong spirit of Mrs. Rebecca Moring Christy had met these requirements and on the 20th day of February, at 5 p. m., God called her to end a beautiful life here and enter a larger one in the home eternal.

Therefore be it resolved, first: That in her passing, we have lost one of our most loyal and useful members, always ready to respond to the call to further the coming of the Kingdom of God here on earth.

Second: That while we feel our loss we shall not grieve as those having no hope, but think of her as enjoying the fruits of the life she lived during her stay with us.

Third: That while she is not in our midst, still in our memories lingers her wonderful life of devotion to every institution of the Church. The joy of her life was in serving others, thus serving her Lord. We cherish her memory and commend others to follow her example of faithfulness to duty and her bright Christian character.

Fourth: That we extend to the bereaved ones our heart-felt sympathy. We rejoice with them in their assurance that she awaits their coming in the heavenly home and pray that the family tie that is broken here may be

reunited where partings come no more. Fifth: That a copy of these resolutions be spread upon the minutes of the society, a copy sent to the family and a copy sent to the New Orleans Christian Advocate with a request that they be printed.

MRS. R. R. MOORE,
MRS. C. L. GRAHAM,
MRS. U. P. VEAZEY,
Committee.

MY MOTHER PASSES

My precious mother, Mrs. D. S. Westbrook, passed to her heavenly abode from the family home near Auburn, Miss., early in the morning of Wednesday, April 2, at the age of 66 years. She had been in failing health for nearly thirty-six months, and seriously ill for several weeks, and at times her suffering would become most excruciating. But all her physical agony was borne with the greatest patience and submission. She is survived by her eleven children—nine sons, and two daughters—"who still linger on Time's troubled shore" to suffer the loss of all the great blessings which can be comprehended in that sweetest and most precious word mother. Two of her children, with her devoted husband, preceded her to the land of the blest. Funeral services were conducted from Adams Church Thursday morning, at 10 o'clock, and the remains were conveyed to Hollywood cemetery, McComb, for interment. Services were in charge of her beloved pastor, Rev. F. J. Jones, assisted by Rev. L. L. Roberts, Rev. Irl H. Selis and Rev. J. H. Jolly.

Mother had spent nearly the whole of her lifetime in the Auburn community. She had devoted her life unreservedly to the rearing of her children, and to her homemaking. She was converted early in life, and was a consistent member of the Methodist Episcopal Church, South. She possessed a wonderful degree of faith, and she was a woman of great devotion to God and her family. Her consecrated life shone as the beacon light of her home. The memory of her beautiful, angelic face, comforting voice, and patient spirit will long be the "golden thread" to lead her children to that home of which she ever thought, and for which she ever lived. She had many friends, who on this sad occasion showed their sympathy and love in every way possible. The beautiful floral offerings, which were brought by loved ones and friends, showed the high esteem in which she was held by those who knew her best. She awaits the swiftly approaching time when those now sorrowing here will rejoice with her there under the trees on the banks of the River of Life, and recount the days that are past. We shall meet again, dear Mother.

Her dutiful son,
HILARY S. WESTBROOK,
Vaughan, Miss.

Mrs. Nellie P. Walker was the daughter of Captain H. H. Pharr and Fannie Saxon Pharr. She was born in Franklin, La., Sept. 9, 1868. In 1881 the family moved to Lafayette, La., where her father died the same year.

She was educated at Whitworth College, Miss., and in 1890 she married

Mr. W. E. Walker of Arnaudville, where she lived most happily for ten years. When their home was destroyed by fire in 1900, they moved to Lafayette, where Sister Walker resided up to the time of her death. Her passing away was a very great shock to her friends and loved ones, and was due to a fall which terminated fatally, March 8, 1930.

Sister Walker was a devoted member of the Methodist Church in Lafayette, a fine worker in the Sunday school, and an unfailing friend of the orphanage in Ruston, La. The cause of the orphans became with her a very powerful motive and incentive to Christian work. It may truly be said of her that she dedicated her life to high and noble purposes, "setting the Lord always before her," and following her Saviour with unselfish devotion. She was a loving and faithful wife, and throughout her life exemplified a deep devotion to her Mother and sisters.

Sister Walker had a very unique personality, an individuality that was marked and clear-cut. She was always frank, straight-forward, and true. Her convictions were clear and strong, and a marked characteristic of her life was her positive temperament. She felt the force of truth, gave free expression to it, and always took her stand for God and the right.

She was bright, hopeful, and optimistic, up to the last hour of her life. She leaves behind her husband, an invalid mother, and four sisters, Mrs. Cushman, Mrs. Ard, and Misses Mary and Henrietta Pharr. On Sunday afternoon, March 9, her pastor, Rev. Louis Hoffpauir, assisted by Rev. H. N. Harrison, conducted the last sad rites, in the presence of a great host of friends, in the beautiful Methodist Church in Lafayette. A profusion of lovely floral offerings testified the high esteem in which she was held by her friends and fellow members.

"Be thou faithful unto death and I will give thee a crown of life."
H. N. HARRISON

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Second Round

Guntown and Baldwin, at Guntown, Apr. 20. The pastor will arrange all appointments for the day. Potts Camp, at Cornersville, Apr. 21, 11 a.m., 1:30 p.m.

Ripley, April 21, evening hour, opening sermon of the District Conference, followed by A Model Quarterly Conference. District Conference proper, Apr. 22, 9:30 a.m.; 23, 4 p.m.

Silver Springs, at Payne Chapel, Apr. 27, 11 a.m., 1:30 p.m.

Dumas, at Jacobs Chapel, Apr. 27, 3 p.m., preaching, Apr. 28, 11 a.m., 1:30 p.m.

JAMES H. FELTS, P. E.

Grenada Dist.—Second Round

Water Valley, Main St., Mar. 19, p.m.

Holcomb, at Tie Plant, Mar. 20.

Holly Springs, Mar. 23, morning and afternoon.

Oxford, Mar. 23, evening.

Kilmichael, at Stewart, Mar. 30, morning and afternoon.

Winona, Mar. 30, evening; conference, April 2, p.m.

Winona ct., at Columbiana, Apr. 5, 6.

Pickens and Goodman, at G., Apr. 13.

Sallis, at McAdams, April 19, 20.

Phone, MAIN 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

EXHIBITION AND SPECIMEN DARLINS
Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

Ebenezer, at Hebron, Apr. 26, 27.
Water Valley, First Church, Apr. 30.
Poplar Creek, May 1.

District Conference will convene at Kilmichael, Apr. 22-24.

Please see that delegates are duly elected and names furnished both presiding elder and pastor-host.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—Second Round

First Church, Apr. 17, 18.
Inverness, 11 a.m. and 2:30 p.m., Apr. 20.

Itta Bena, 11 a.m. and 2:30 p.m., May 4.
L. P. WASSON, P. E.

Aberdeen Dist.—Second Round

District Conference at Aberdeen, Apr. 23.

E. NASH BROYLES, P. E.

Sardis Dist.—Second Round

Tyro, at Fredonia, Apr. 30.
District Conference at Olive Branch, Apr. 8, 9, 10.

J. M. BRADLEY, P. E.

Columbus Dist.—Second Round

Kosciusko ct., at Bethel, preaching and Q. C., Apr. 19, a.m.

Cedar Bluff, at Pheba, preaching and Q. C., Apr. 20, a.m.

District Conference, at Louisville, Apr. 22 and 23.

Mashulaville ct., at Middleton, preaching and Q. C., Apr. 26, a.m.

Brooksville, preaching and Q. C., Apr. 27, p.m.

High Point ct., at Center Ridge, preaching and Q. C., May 3, a.m.

Chester ct., at Nebo, preaching and Q. C., May 4, a.m.

W. N. DUNCAN, P. E.

Greenville Dist.—Second Round

District Conference to be held at Cleveland, April 23 and 24. Reports on Orphanage quota, Special for Missions, Advocate circulation to be made. Pastors will get all the people they can enlisted in the different activities of our holy Christianity and the more the better. Summon the people to your aid. You cannot carry the load; you cannot build the Kingdom by yourself. Pray for, seek, solicit, entreat, and look for your people to help you.

L. M. LIPSCOMB, P. E.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

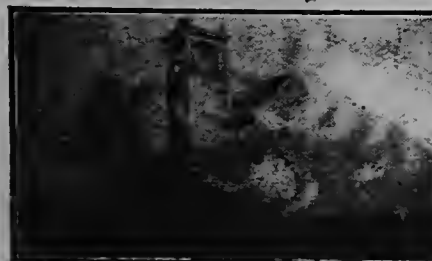
ERBO conquers Indigestion, Rheumatism, Eczema, Impure Blood. Trial is proof. So sit for free sample or send a dollar to
FRANKLIN LABORATORIES
Johnson City, Tenn.

CHURCH HEATING

Moncrief
Heating-Cooling-System
Write today for literature

Moncrief Furnace Company
GEORGIA

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1895—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1309 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
806 Broadway, Nashville, Tenn.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

EDITOR'S NOTE

Spring is putting so much life into our auxiliaries that more reports have been received this week than can be published just now. However, all will appear on our page as soon as possible. An effort will be made to publish them in the order in which they were received. Let the good work of reporting go on!

Mrs. R. H. Wynn, of Minden, sends this interesting note:

"I have a letter from Mina White, a young woman from the Lake Charles Church who is serving in a beautiful way at MacDonell Wesley House. She gives me a few glimpses of the work that I wish to pass on to others:

"This morning, right after breakfast, I went with the nurse to a houseboat on the canal about a block from here. The lady is sick abed and didn't have anything to eat, so we took her something. Her husband and sons were away until this morning—down at the seashore, working, and there she had been sick for five days all alone, without any attention. She had had the doctor, but he had just written out two prescriptions that she couldn't have filled, because she didn't have any money. Miss Hooper had them filled for her last night, as soon as she found out about it. The woman didn't even have a stove to cook on—just used a iard can partly filled with ashes. One cannot adequately describe such poverty. There is not a chair in the house, no springs for the bed, only rough boards; no pillow, only an old coat rolled up. But the place was clean."

Save 1-2 on Your Dresses

You can save nearly half on your dresses and get the very latest fabrics, colors and patterns.

Mill Prices

By taking advantage of the opportunity to buy mill "over-runs," you can secure the finest fabrics at about half the price you would pay for them in the best department and dry-goods stores. A wide selection; dainty voiles, pleasing wash silks, all silk shantung plain and prints, showy taffetas, rayon flat crepe, satins, tasteful ginghams, serviceable poplins and rich draperies, in a host of attractive colors and patterns. All goods are fresh from the loom—stylish, new and clean. These materials have been freshly made up for our merchant customers, but our looms cannot be set to their exact yardage. For this reason you are offered the choicest fabrics, cut to any length, at astonishingly low prices.

Free Samples

Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at 1-3 to 1-2 less than retail price, postpaid.

NATIONAL WEAVING CO.
LOWELL, N. C.

MARCH REPORT OF VAUGHAN MISSIONARY AUXILIARY

On March 3 the Vaughan missionary society met at the Vaughan Methodist Church. The devotional was led by Mrs. J. S. Henderson, superintendent of social service. Mrs. J. T. Brister talked on "The Home as a School for Training Citizenship."

The social service report was read, as follows: Three boxes of clothing to needy families, \$31.25; charity, \$2.00; visits to sick, 140; flowers, 24; trays, 12; fruit, 9; cards and letters, 13; floral offerings, 2.

On March 10 the mission study was led by Mrs. Horton Frizell. Devotional by Mrs. G. W. Lewis. On March 12, eighteen members attended the zone meeting in Yazoo City. On March 17, the Bible study was led by Mrs. J. T. Brister: "Jesus, Our Ideal," is the subject of our Bible study. We also use the 1200 questions and answers which prove very interesting. Delegates for the W. M. S. Conference at McComb were elected—Mrs. J. S. Henderson and Mrs. H. E. Frizell.

On March 24 the social and business meeting was held at the home of Mrs. J. T. Brister. There were 18 members present. One new member, Mrs. W. L. Wilson, was enrolled. Mrs. Everett Pepper was a very welcome visitor. The program was as follows: Song, Silent prayer, closed by Mrs. Horton Frizell; business, reports of committees, etc.; report of zone meeting, Mrs. F. C. Hayden; devotional, "Possibilities of Intercession," Mrs. J. T. Brister; "John R. Mott," Mrs. W. L. Wilson; "Let Me Tell You a Good Story," Mrs. C. L. Cagle; special song, Mmes. Nichols and Swayze; sketches of missionary news, Bulletin, Male Cagle; closing prayer, Miss Fannie Exum. Following the program, a delicious plate lunch, with an ice, was served by the hostess, assisted by Mmes. Pepper, Wilson and Hayden.

MAIE CAGLE,
Superintendent Publicity.

ZONE MEETING AT MADISON, MISS.

The first quarterly meeting of zone 5, Jackson (Miss.) District, was held at Madison, March 26. There were about 40 ladies present from the towns of Flora, Canton, Pocahontas and Madison. Three ministers, Rev. O. S. Lewis of Canton, Rev. L. M. Sharp of Flora, and Rev. P. H. Grice of Madison, were visitors.

The program was as follows: Song; devotional, Rev. O. S. Lewis, Canton; song, Mrs. Lane Middleton, Pocahontas; address of welcome, Mrs. Eugene Potts, Madison; response, Mrs. Wiggins, Canton; "Why Carry On?" Miss Helen Stewart, Madison; "How a Woman Can Tithe Without a Specified Income," Mrs. Annie Allen, Canton (read by Mrs. O. S. Lewis); round table discussion of same; "What the Missionary Society Does for Women," Mrs. G. B. Dewees, Pocahontas; lunch; song, Rev. O. S. Lewis; prayer, Rev. L. M. Sharp; Officers' Training Class,

conducted by Mrs. W. F. Mahaffey, district secretary; original poem, "Our Missionary Society," Mrs. Blanche Howell, Canton (Mrs. Howell is a lady of 80 years, but is full of life and enthusiasm); playlet written and given by Mrs. Homer Casteel and ladies of Canton.

MRS. JAMES SIMRALL, Leader.

ZONE 4, NEWTON DISTRICT

The meeting of the auxiliaries of the fourth zone of the Newton District was held in the Methodist Church at Union, Miss., on March 13, with the district secretary, Mrs. O. S. Hopkins, of Hickory, present, and zone chairman, Mrs. A. S. Oliver, presiding.

Mrs. Oliver opened the meeting with a few well-chosen words, asking the prayers of those present for the success of the meeting.

The following exercises were carried out: Hymn; responsive Scripture reading, led by Mrs. Oliver; prayer by Rev. Mr. Carter of Union; hymn; Scripture lesson, Luke 19, 1:10; questions: Examine Thyself; prayer; welcome by Mrs. W. W. Hester of Union; response by Mrs. R. C. Pugh of Decatur. Auxiliaries present responded to roll call with the following members present: Union, 24; Philadelphia, 2; Decatur, 13; Philadelphia Circuit, 4; Hickory, 4. "The Sanctity of the Home" was discussed by Mmes. Jones of Philadelphia and Hopkins of Hickory, Rev. Mr. Carter of Union, Rev. Mr. Oliver of Decatur, and Rev. Mr. Nicholson of the Philadelphia Circuit. "Parents' Responsibility," by Mrs. R. H. Day of Decatur. Debate: "Why I am a Member of the Missionary Society," by Mrs. R. I. Evans of Union; "Why I am Not a Member of the Missionary Society," by Mrs. J. J. Speed of Union. Mrs. Hopkins, acting as judge, complimented both speakers on the interesting manner in which they handled their subjects, but decided in favor of Mrs. Evans; song; violin solo by Mrs. Miller, accompanied by Mrs. H. L. Bayless. These ladies are members of the faculty of the Union High School. Dismissed for lunch by prayer by Rev. Mr. Carter.

Afternoon session opened with song 97; Scripture lesson, 84th Psalm, read by Rev. Mr. Oliver; prayer by Rev. Mr. Nicholson; round table discussion of the importance of organizing the W. M. S. in the country church. Demonstration of proper manner of holding meeting of an executive board of the Missionary Society was given with the following officers in place: Mrs. O. S. Hopkins, president; Mrs. J. T. Smith, of Decatur, vice president; Mrs. R. C. Pugh, of Decatur, corresponding secretary; Mrs. W. A. Jackson, of Union, treasurer; Mrs. Jessie Smith, of Union, local treasurer; Mrs. W. E. Prince, of Union, recording secretary; Mrs. Marshal Keith, of Decatur, social service chairman; Mrs. Nicholson, of Sand Town, superintendent of supplies; Mrs. L. Q. C. Williams, of Union, superintendent of Bible study; Mrs. O. A. Holliday, of Union, publicity chairman; Mrs. Norman, of Hickory, Voice agent.

Mrs. Hopkins, in an able manner, assisted these officers in an understanding of their duties. The personnel of the Conference officers, with duties of each, was given, in order that local



societies might become familiar with them.

Hickory Missionary Society invited the zone meeting to Hickory for next meeting.

MRS. R. C. PUGH,
Secretary Pro Tem.

ZONE MEETING AT HOLLANDALE

The Woman's Missionary Society of Hollandale entertained very graciously the group of auxiliaries comprising the zone of this immediate section on Wednesday afternoon at 1:30, March 5, in the church auditorium at Hollandale.

There were 47 interested women present, representing the Hollandale, Greenville, Leland and Arcola Auxiliaries.

Mrs. Dewitt Walcott, of Greenville, zone chairman, presided, and Mrs. Howard Barwick, of Greenville, zone secretary, took the minutes of the session. Discussions on the subjects pertaining to the work of the auxiliaries were led by Mrs. Read Dunn, Mrs. G. A. Brown, Mrs. George Vinzant, Mrs. Murf and Miss Helen Dunn.

Mrs. G. A. Brown, district secretary, outlined the work and the policies for 1930 and set forth the increased financial goal for the year.

(Continued on Page 15)

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

Sunday School

LOUISIANA CONFERENCE

Mr. I. A. Hearn, district secretary of the Monroe District, writes: "I am calling a meeting of the district officers for Sunday, April 27, at 3:30 p. m., at First Church, Monroe. Hope to see you before this council meeting at our State-Wide Sunday School Conference. We had a good district conference; all are well pleased with the district officers and I think we can do much more this year than we did in the past."

Dr. Frank L. Wells of Baton Rouge writes about his coming Standard Training School for April 28-May 2, as follows: "I am sending a letter today to the pastors and Sunday school superintendents, urging them to put themselves fully into the work of securing a large enrollment. I am also calling attention to the Stewardship course as not only for Sunday school workers, but for all members of the Church."

Rev. R. E. Fawcett of Nashville, Arkansas, who will teach Intermediate-Senior Organization in the Monroe training school during the same week of the Baton Rouge school, writes: "Your letter received to-day and I am grateful for your generous words of welcome. I am looking forward with interest and pleasure to the week to be spent with you."

Rev. Claude K. Smith, Crowley, sends in his report from their recent Standard Training School with this comment: "Considering the handicap of only two teachers I think that the school was a very fine one, and much good was derived from the classes so very ably taught by Dr. R. E. Dickerson and Mrs. W. W. Holmes."

Sunday School Day offerings for this year are beginning to come in, and show a marked increase over last year as to the amount. The latest report is from Rayne Memorial, New Orleans, from Mr. H. M. Caldwell, treasurer, of \$70.86.

Rev. John C. Chambers, Conference Superintendent of the Mississippi Conference, who is to help us in a Standard Training School at Opelousas, beginning Sunday, April 13, writes: "I am very happy to be with you at this time and I pray that God will give us a gracious school and that

much and lasting good will be accomplished."

Rev. J. Q. Schisler, who was booked to be with us at our State-Wide Conference, writes that Mr. J. Fisher Simpson of Austin, Texas, will be one of the representatives of the General Board. Mr. Simpson was president of the General Sunday School Council in 1928, and is Conference Superintendent in the West Texas Conference. We extend him a hearty welcome.

There will be a mid-year meeting of the Conference Sunday School Board during the State-Wide Conference, in the pastor's study, at 4 o'clock on Wednesday, April 23. The officers are: Chairman, Mr. J. H. Carter; vice-chairman, Rev. H. L. Johns; secretary, Rev. W. H. Giles.

Each pastor and superintendent in our Conference should remember the number of delegates to the State-Wide Conference is "unlimited," and try to get at least one representative from the following departments: Elementary, Adolescent and Adult.

MISSISSIPPI CONFERENCE

The Training School at Seashore Camp Grounds for the Seashore District had an enrollment of 70, with 62 credits delivered with one office credit. Ninety per cent of the enrollment to get credit is very, very satisfactory.

There were several features about this school that need to be emphasized for the good of the work. Almost at every session of the school we were all in our places and ready to begin work before the signal was given to start. This was very unusual for us. The late comers were few and scattering though there were a number coming from adjacent schools and none five at the place of holding the school. This is a mark for the rest of the schools to shoot at. At the worship services the student body filed into the place of worship with the least delay and noise of any school I have been in. Five minutes was enough time to gather and get back to the classrooms. This was a fine feature and added to the spirit of the worship programs. The worship programs were unusually good and deserve the thanks of the school. These services added much to the spirit of the school.

Brother Haughten and his folks came the farthest to the school. Kreole is about 35 miles from the Camp Grounds, and five from Kreole made this trip and were not late a single time. This is a feat that is to be commended.

There can be larger schools but it will be hard to have a better school. The only improvement along that line will be for the few who were tardy not to be.

All pastors in the Conference have been sent the Sunday School Day Programs. We trust that you have received them and that you are making good use of them. We do not know how many will be able to have Sunday School Day on Easter Sunday; perhaps a few of you will; if you do, we shall appreciate it very much. If you are unable to do this, we feel

sure you will attend to it at your earliest opportunity. We are hoping that many of our schools will give us a generous offering this year, not stopping with 10c per member, but making a worthy offering to this cause. Many schools can do this; we trust they will so plan.

The Conference - Wide Sunday School Conference will be held at East End Church, Meridian, April 29 and 30. The first session will be a sectional meeting at 2 p. m., Tuesday, April 29. Be on hand and in place for the first session and stay through to the end. We need you in the meeting and we feel you will be profited by attending. A detailed program has been published in the News Letter for April and has been mailed out through the Conference. We will appreciate the advertisement of the meeting that you will give. We are trusting to the friends of the cause to make this meeting the best we have ever held, and we are having abundant faith in our friends.

Has your Sunday school adopted the Program of Work yet? If you have not, please send for an acceptance card and fill it out. Every school ought to begin work on their proper program at the very earliest moment and get into this great forward movement for advanced training in Christian living. Nothing will do as much good as getting the workers to adopt and begin to use the Programs of Work. We take this means of thanking those Sunday schools that have so loyally supported the mission cause this year. It means more to us than you realize—this loyalty and faithfulness. Every school is supposed to give the fourth Sunday's offering to missions. If every school in the Conference would do this much of the work we are now easing up on could be pushed to advantage. Begin with this fourth Sunday and observe Missionary Sunday in your Sunday school.

Pray for the work and the workers.

JOHN C. CHAMBERS.



It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS MAIN 1000

MISSISSIPPI CONFERENCE

By Doris Alford, Elementary Superintendent

Elementary workers over the Conference are welcoming the announcement that Miss Mary Skinner of Nashville is to be at the Conference-Wide Conference in Meridian to assist in the elementary section meetings. Last year such interest was manifested in the elementary section meeting that a request was made for more time this year. The Conference Board has arranged a program that will cover two days instead of one as has been the case previously. This will enable each section, elementary, adolescent, adult and administrative, to have two section meetings.

The first section meeting is scheduled for Tuesday afternoon, April 29, and the second for Wednesday morning, April 30. A number of our elementary workers have heard Miss Skinner in Juneau and at the Conference Elementary Council. These people especially are glad that she is to be with us in the Conference-Wide Conference, for they realize what she can mean to us. Miss Skinner will speak in the public meeting on Tuesday night in addition to leading some of the discussions in the elementary section meetings.

During the training school in Biloxi I met with the primary workers of the Gulfport Sunday school. The program of work was discussed and problems of the department were considered in the light of it. I was also able to attend a meeting of the workers of the North Biloxi Church. The main topic for consideration in this meeting was the possibility of having a vacation school this summer. Some

Oil should clean and protect as well as lubricate—says household expert

The oiling of household devices presents a problem different from that of factory equipment, says a nationally known housekeeping expert. Household appliances are not used constantly and therefore collect dirt and rust when idle. Consequently, oil intended for general household use should clean and protect as well as lubricate.

3-in-One, a scientific blend of mineral, vegetable and animal oils, does these things better than any other oil. It costs a little more to buy but much less to use, for it will save you many dollars in repairs and replacements on sewing machines, vacuum cleaners, lawn mowers, washers, the electric motors of fans, refrigerators, ironers and similar household devices. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.—Adv.

plans were made in this direction and it is the sincere desire of the workers to render this service to the children of the community.

Those schools that plan to have a vacation school this summer can secure from the Conference office a leaflet on this phase of the work that will help them in the organizing of their forces for this undertaking. There are several new courses available this year for junior and primary groups. These may be secured from the Publishing House. I shall be glad to make any suggestions that I can regarding the materials that will best suit individual churches and how they can be used to advantage. If you are planning a school let the Conference office know about it in order that we may render you whatever service we can.

In the five standard training schools that I have had the privilege of teaching in this spring, I have found the workers increasingly becoming aware of the religious needs of the child. Along with this I have found an increased desire to minister to these needs in the finest possible way. My prayer is that this sense of need and this desire for service may be an ever growing, ever deepening thing among all our workers. We can never be satisfied with present knowledge and present attainments. It is that pressing forward and reaching forth that gives the soul renewed power and strength for this the greatest of all tasks—the religious education of our boys and girls.

NORTH MISSISSIPPI CONFERENCE

By R. H. B. Gladney, Sardis, Miss.

A new record has been made in the Greenwood District in the method of training men and women to deal with the childhood and youth of the Church. Three standard schools, one

STOMACH UPSET, SOUR? THIS WILL COMFORT

Don't let sour stomach, gas, indigestion make you suffer. And don't use crude methods to get relief. There's no use when millions know the quick way; the pleasant, harmless way.

Just take a spoonful of Phillips Milk of Magnesia in a glass of water. It is alkali in the best form. It neutralizes many times its volume of excess acid—and does it instantly. It will probably end your distress in five minutes. Then you'll know what to do the next time. Crude, harmful methods will never appeal to you again.

Phillips Milk of Magnesia is the perfect way to end digestive disorders due to excess acid for men, women, children—and even babies. It's the method doctors endorse; which hospitals use. For fifty years it has been supreme.

To know the many important uses of Phillips Milk of Magnesia is to keep a bottle in the house, always. Full information with each bottle. Your drug store has the 25c and 50c sizes. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875. —Adv.

at Greenwood, one at Indianola, one at Belzoni, standard classes at Marks, Tutwiler, Drew, Acona, and a Cokesbury class at Cruger with a total enrollment of near two hundred, all in one week, is something to stir the heart of the most indifferent person. Rev. H. W. Williams of Nashville met with the pastors and instructors at Greenwood and Moorhead Monday, and gave helpful suggestions as to how the training work may be continued throughout the district during the year. The value of co-operation on the part of all the churches in the district in one big enterprise has been clearly demonstrated in this project. Seven instructors from our own Conference, two from the Mississippi Conference, two from the Little Rock, one from the Missouri, one from the Kentucky, one from the Memphis, one from the Louisiana, have helped to make this school a success. The presiding elder, the pastors and others have done a great piece of work. The results can not be put down in figures.

We need not less than fifty instructors, Standard and Cokesbury, in addition to those already approved to teach in schools and classes in the Conference. We hope to have a class for the approved instructors and for a number who would like to be approved taught at Grenada, June 9-14. Such a class will enable the instructors who are approved to do more effective work and will help those who wish to be approved to know the aims and purposes of religious education, help them to comply with the requirements of the Training Section. We have the men and women who can do this teaching as well as it can be done by any instructors and we desire to give them the help they need to be approved. If you are interested in such a course write me at once that I may arrange for the instructor needed. Do this by return mail; the time is short.

If you have difficulty in getting your people to observe Sunday School Day, write me and it may be help can be given to do this. The main thing is to begin the preparation of the program and then keep going on until the work is done and you and your people will be happy; put it off and you will be sorry.

If you do not have time to pray, read the life of Kagawa, the Japanese Christian. He takes from 3 to 4 in the morning for communion with the Father. Time? We have all the time there is. The trouble with us is we do not put the proper estimate upon the most important service we can render, namely, intercessory prayer.

Lord, teach us to pray, to pray as much and as effectively as we should. We can do all things that need to be done if we pray through to victory.

FAMINE IN CHINA

One hundred Chinese men, women and children are dying daily in the Shensi province, and by this spring two-thirds of the population will have passed away. This statement is made by Mrs. Philip D. Dutton, of Talku, North China, in a report to the American Board of Commissioners for Foreign Missions, copies of which have been forwarded to David A. Brown,

chairman of the board of directors, and Dr. S. Parkes Cadman, chairman of the China Famine Relief, 205 East 42nd Street, New York City.

Mrs. Dutton who comes from Sault Ste. Marie, Michigan, is the wife of Rev. Philip Drew Dutton. Mr. Dutton is an ex-service man who enlisted for foreign missionary service under the A. B. C. F. M. in 1919. Mrs. Dutton declares that high officials and experts state that this famine is the worst of any kind in the history of China. In her report she says:

"Over on the Shensi plain right next to Shensi border the people are dying at the rate of one hundred a day. By spring they estimate that two-thirds of the population will be dead. Every one admits that the famine there is the worst of any in the history of China, far worse than 1878 or 1922. The people are tearing down their houses, pulling out the rafters and any other wood that they can find and selling it to get money to buy a little food. Every courtyard has a pile of leaves in it and when these are gone they will starve.

"They all have a famine look in their faces. Have any of you in good, old, prosperous America ever seen such a look? Their faces are a greenish yellow, their eyes bulge out and have a dazed vacant stare. They are so weak and wobbly that often just brushing up against a person with the gentlest touch will knock him over like a nine pin and they will drop dead at your feet. They walk the cold streets at night crying for food and moaning in the unspeakable agony of body and soul. Squads of soldiers are delegated to bury the dead all day long. They do not bury them very deep so the dogs come around and dig up the dead bodies and the crows feast on the carcasses. House after house, village after village presents this picture of slow starvation and death.

"This would seem a disheartening, black picture if there was no hope in the future and we had to think that

every time there was a famine on the Shensi plain four million people would die unless help was brought to them. But there is hope in the future. An American agriculturist went through this area a while ago. He says the water from a certain river can be so utilized that in dry season enough wheat can be grown not only to feed the people on the plain, but there will be a surplus to send to Kansu, the next province west. In normal times this Shensi plain is one of the most productive regions in China and produces more bushels of wheat per acre than any region of like climate in America."

In the terrible work of burning and killing done by the communists in China in the town of Tsaung Ka-dung, the Christian church and parsonage were spared. Those who objected to the burning of the church declared that the Church of Christ was an institution that looked to the common welfare of all people alike and was a blessing to both rich and poor, especially to the poor. So the church premises were spared.

LADIES, write to-day for our Plan for turning your spare time into money by selling "HARRIET" Rayon Garments to your friends. An ideal way for your Missionary Society to raise money.

THE WHISNANT CO.,
Summerville, Ga.

NO BETTER EASTER GIFT
Bibles - Testaments - Portions
For Home, Church, School, Missionary Work
AMERICAN BIBLE SOCIETY
Agency Among the Colored People
New York, N. Y. ... Bible House, Astor Place
Atlanta, Ga. ... 56 Gammon Avenue S. E.
Charlotte, N. C. ... 403 East 3rd Street
Cleveland, Ohio ... 2316 East 55th Street
Houston, Texas ... 1015 Heiner Street

QUICK RELIEF
STIFF JOINTS
JAPANESE OIL
Antiseptic Japanese Oil takes all stiffness out of aching joints and muscles. QUICK. It generates a pleasant heat that drives out the pain. Won't blister the skin. Try it. It's the only true Japanese Oil. At Drug Stores. Get it today!

Happy Woman Tells How She Lost 19 Pounds of Fat in 27 Days

During October a woman in Montana wrote—"My first bottle of Kruschen Salts lasted almost 4 weeks and during that time I lost 19 pounds of fat—Kruschen is all you claim for it—I feel better than I have for years."

Here's a recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses.

Every morning take one-half teaspoonful of Kruschen Salts in a glass of hot water before breakfast.

Be sure and do this every morning, for "It's the little daily dose that takes off the

fat."—Don't miss a morning. The Kruschen habit means that every particle of poisonous waste matter and harmful acids and gases are expelled from the system.

At the same time the stomach, liver, kidneys and bowels are toned up and the pure, fresh blood containing Nature's six life-giving salts is carried to every organ, gland, nerve and fibre of the body and this is followed by "that Kruschen feeling" of energetic health and activity that is reflected in bright eyes, clear skin, cheerful vivacity and charming figure.

If you want to lose fat with speed get an 85c bottle of Kruschen Salts from any live druggist anywhere in America with the distinct understanding that you must be satisfied with results or money back.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: With the district conferences, institutes, rallies, and other meetings, we have been kept rather busy for the past weeks. Last Thursday I attended the Ruston District Conference at Gibsland. Floyd James of Ruston and B. Murphy of Arcadia, our two secretaries for that district, assisted me in presenting our Epworth League interests at the afternoon session of the conference.

Thursday evening I went to Minden to get things in readiness for our week-end institute. The institute was certainly a success. There were so many to contribute to its success that it could not have been otherwise. We registered Leaguers from Springhill, Sibley, Plain Dealing, Haughton, Haynesville, Cotton Valley, and Minden, fifty-four in all. We issued thirty credits. There were at least a dozen Leaguers who were under 15 years of age and could not receive a credit for work, but they were very fine students in every way. The Woman's Missionary Society served dinner to the Leaguers at the noon hour. A weiner-roast was planned for the supper hour, and every preparation completed, even to the two big trucks in readiness for the trip, when the clouds darkened, the wind blew, and, sad to relate, rain! I think I have never seen a more disappointed group than those who had planned such a would-be delightful occasion. I saw that a weiner-roast was impossible, so we hurriedly listed a few groceries and with half a dozen efficient helpers in the kitchen

we prepared a plate lunch for fifty-four young people about as quickly as it takes to tell it. In a half-hour we were enjoying a delightful supper—thanks to Leaguers who also know kitchenology. It was almost like the "loaves and fishes," so don't ask us how we did it; we don't know.

Sunday morning we attended church in Minden, where Rev. R. H. Wynn filled his pulpit for the first time since his operation. Rev. J. J. Rasmussen, one of our instructors, gave an inspiring address to the young people at the Sunday school hour, and again to the Leaguers at the closing devotional hour of the institute.

We had some distinguished guests with us Sunday afternoon—Charles White, Nannie White, Ayeleen Hyslop, and Ben Henry, of Alexandria; Floyd James, of Ruston; Kathrine Fish, Gladys Robinson and Merle Poole, of Shreveport, were among those who drove in for the day.

I want to express my deepest thanks to the instructors, to Mary Searles, Aiton Hortman, Rev. and Mrs. Wynn and others who were so untiring in their efforts to help us.

News comes from the central office that one unit of credit has been issued to Misses Gladys Robinson of Shreveport, Gussie Nugent of Selma and Blanche Hancock of Selma for having passed examinations on the Senior League Handbook. Fine! That is excellent work.

Mr. Floyd James took me to Ruston Sunday evening, and on our way we stopped to visit with the Hilly Senior Leaguers. They have a fine League, and are doing good work.

Send your anniversary offerings to F. H. Riggs, Box 1048, Monroe, La.
ELIZABETH LANGFORD.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Second Round.

Merryville, Apr. 20, a.m.
Arcadia ct., at Iota, Apr. 27, a.m.
Lake Arthur, May 4, a.m. and p.m.
Indian Bayou, May 11, a.m.
Crowley, May 11, p.m.
Rayne, May 18, a.m.
Sulphur and Vinton, at S., May 18, p.m.
Lake Charles, May 25, a.m.
Cameron and Pine Grove, at Cameron, May 26, p.m.
Abbeville, June 1, a.m. and p.m.
Hornbeck ct., at Holly Grove, June 8, a.m. and p.m.

J. W. LEE, P. E.

Monroe Dist.—Second Round

Winnsboro, Apr. 20, 11 a.m.
Wishner, at Crowville, Apr. 20, 7:30 p.m.
Oak Ridge, at Little Creek, Apr. 22, 7:30 p.m.
Gordon Avenue, Apr. 23, 7:30 p.m.
Fairbanks, at Girard, Apr. 27, 11 a.m.
Columbia, at Grayson, Apr. 27, 7:30 p.m.
Monroe, First Church, Apr. 30, 7:30 p.m.

Bonita, at Bartholomew, May 4, 11 a.m.
West Monroe, May 4, 7:30 p.m.
Tallulah, May 11, 11 a.m.
Lake Providence, May 11, 7:30 p.m.
Rayville, May 15, 7:30 p.m.
Waterproof, at St. Joseph, May 18, 11 a.m.
Open Date May 18, 7:30 p.m.
Mer Rouge, at Collinston, May 25, 11 a.m.
Bastrop, May 25, 7:30 p.m.
Epps, at Kilbourn, June 1, 11 a.m.
Sterlington, June 1, 7:30 p.m.
ELMER C. GUNN, P. E.

Minden Dist.—Second Round

Jena, at Jena, Apr. 20, a.m.; Q. C., 2 p.m.
Trout and Goodpine, at G., Apr. 20, p.m.
Campti, at Davis Springs, Apr. 27, a.m.; Q. C., 2 p.m.
Coushatta, Apr. 27, p.m.
Ringgold, at Heffin, May 4, a.m.; Q. C., 2 p.m.
Cotton Valley, May 4, p.m.
Hall Summitt, at H. S., May 11, a.m.; Q. C., 2 p.m.
Plain Dealing, at Aiden Bridge, June 1, a.m.; Q. C., 2 p.m.

W. R. HARVELL, P. E.

New Orleans Dist.—Second Round

First Church, Apr. 27, a.m.; Mar. 12, p.m.
McDonoghville, May 4, a.m.; May 5, p.m.
Felicity, May 6, p.m.; May 7, p.m.
St. Martinville, at Lydia, May 11.
Rayne Memorial, May 18, a.m.; May 6, p.m.
St. Mark's, May 18, p.m.
Franklin, May 25.

The District Conference will convene in Epworth Church at 2 o'clock on the afternoon of Tuesday, April 29.

W. L. DOSS, JR., P. E.

Ruston Dist.—Second Round

Choudrant, at Beulah, Apr. 20, 11 a.m.; Q. C., 2 p.m.
Calhoun, at Claiborne, 7:30 p.m., Apr. 20.
Dubach, at Arizona, Apr. 27, 11 a.m., 3 p.m.
Simsboro, at Antioch, Apr. 27, p.m.
Athens, at Bethel, May 4, 11 a.m.; Q. C., 3 p.m.
Homer, May 4, p.m.
Gibsland, at Oak Grove, May 11, 11 a.m.; Q. C., 2 p.m.
Arcadia, May 11, 4:30 p.m.; preaching, 7:30 p.m.

R. M. BROWN, P. E.

Shreveport Dist.—Second Round.

Preaching Dates

Logansport ct., at Longstreet, Apr. 20, a.m.
Park Avenue, Apr. 20, p.m.
Greenwood and Bethany, at B., Apr. 27, a.m.
Noel Memorial, Apr. 27, p.m.

Quarterly Conference Dates

Bossier City, Apr. 18, 7:30 p.m.
Logansport, at Longstreet, Apr. 20, 2 p.m.
Greenwood and Bethany, at B., April 27, 2 p.m.
Cedar Grove, Apr. 28, 7:30 p.m.
Mangum Memorial, Apr. 29, 7:30 p.m.
Oil City, Apr. 30, 7:30 p.m.
Mooringsport, May 1, 7:30 p.m.
Park Avenue, May 2, 7:30 p.m.

District Conference, at Centenary College, Thursday, April 17, beginning promptly at 9 o'clock a.m., and lasting one day only. Representatives of all Conference-wide interests are cordially invited to be present.

H. T. CARLEY, P. E.

Soochow University, Soochow, China, reports the largest student body in its history. On the campus are about 800 students, of whom some 460 are in the college and about 340 in the middle school. The other units

Children Cry for Fletcher's CASTORIA

A BABY REMEDY
APPROVED BY DOCTORS
FOR COLIC, CONSTIPATION, DIARRHEA

of the Soochow University system—the law school at Shanghai, the middle school at Shanghai, and the middle school at Huchow—report good progress. Dr. Y. C. Yang is now president of the University.

"We are delighted with our work among the Mexicans," write the Rev. and Mrs. Ben O. Hill, former Cuba missionaries, now connected with Lydia Patterson Institute, our fine Methodist school for Mexicans in El Paso, Texas. "The Mexicans whom we have come in contact with are very lovable and sincere, and we find them more open-minded than the Cuban youth. We live in the Mexican district of El Paso, where Spanish is spoken everywhere, and it hardly seems like living in the U. S. A. at all."

At Wilno, Poland, the Rev. S. Borkiewicz, a former Roman Catholic priest, now pastor of the little Methodist church at Wilno, is carrying on a fine work among his own Polish people. In spite of misrepresentations and persecutions he goes on quietly preaching the gospel of salvation by faith. Last year from the small group of about 30 who belong to his congregation, three young men entered the Methodist Bible school near Warsaw to be trained for Christian service.

Bad Breath Coated Tongue Dizzy Feeling That is the Warning

Serious complications may develop. HERB EXTRACT, formerly known as Herb Juice, is generally recognized as the greatest medicine on the AMERICAN MARKET today for cleansing and toning up the system. It thoroughly cleanses and regulates the organs of elimination thus avoiding more serious troubles.

Thousands of people report
HERB EXTRACT
brings results after other medicines have failed.
Get your bottle now
at your druggist's.

The Abingdon Bible Commentary

Edited by FREDERICK C. EISELEN,
EDWIN LEWIS, DAVID G. DOWNEY

JOHN A. HUTTON, D.D.,
Editor, The British
Weekly

The Abingdon Commentary seems to me nearly perfect as a contemporary commentary on the Bible could be. It is in my view the best of the single-volume commentaries in English on the Bible.

LUTHER ALLAN WELCH, D.D.,
Dean of Yale Divinity
School

It is hard to avoid seeming overenthusiastic about this book. Better than any other one-volume commentary on the Bible, this meets the needs of the average man of the present day.

In a Single Volume. Maps in colors
PRICE, in the United States, net, \$5.00, postpaid
outside the United States, net, \$5.50, postpaid

At the Better Bookshops
THE ABINGDON PRESS
NEW YORK CINCINNATI CHICAGO
150 Fifth Ave. 420 Plum St. 740 Rush St.

RED EYES

Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c.
DICKY DRUG CO., BRISTOL, VA.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Officers training day, the special event for the first quarter, was discussed and plans were laid to bring about greater interest and more definite personal consecration to the work on the part of the officers. Thirty-two members of the Greenville auxiliary attended the meeting. Very delightful refreshments were served by the Hollandale-group.

LARGE CIRCLE MEETING AT GREENVILLE

The Woman's Missionary Society held its weekly meeting in the homes of its members Monday afternoon with 85 members in attendance.

Circle No. 1—Mrs. Dewitt Walcott, chairman, met with Mrs. B. W. Dodds, when 21 were present. Circle No. 2—Mrs. Fulton Bell, chairman, was entertained by Mrs. S. F. Witherspoon. 26 were present. Circle No. 3—Mrs. Dan Murchison, chairman, were guests of Mrs. Ira Stull, 21 were present, and Circle No. 4—Mrs. C. H. Fullerton, chairman, met with Mrs. S. S. Cromer and had 17 present. The Bible lesson was taken from the Book of Acts, and dainty refreshments were served in each home.

FROM SAUCIER, MISS.

The children's dep't. of the Woman's Missionary Society of Saucier Church is fully organized, with all three groups doing good work. Miss Inez O'Neal is the efficient assistant from the Senior League, who works with Epworth juniors. The meet regularly each Thursday afternoon and

DANGER HEADED OFF

Constipation Troubles Soon Go Away Following Use of Black-Draught.

Burke, Texas.—Mrs. Orea Crawford, of this place, tells of her use of Theford's Black-Draught which she says covers a period of "a good many years."

"We use Black-Draught as a regular family medicine for constipation, and I try always to keep it in the house."

"I have found it a reliable medicine to give the children when they get upset from over-eating, or have colds, for after taking Black-Draught they get all right in a little while."

"I use Black-Draught for bilious, sick headache. I have found that a dose or two, taken at night, will give quick relief for constipation and the complications which follow when that condition runs on."

"A bad taste in the mouth in the morning, dizziness and a dull headache, all leave quickly after a few doses of Black-Draught. I find it is not safe to let such things run on. I try to head off the danger by taking Black-Draught in time. It is a dependable medicine."

At the first sign of constipation, take Theford's Black-Draught.

This purely vegetable medicine has been in use nearly 100 years.

Sold everywhere. Try it. NC-225

Theford's BLACK-DRAUGHT
for Constipation.
Indigestion, Biliousness

have an average attendance of 12.

Mrs. G. D. Morris is the very able leader of the primary group. They meet once each month.

I have charge of the beginners' group and I have them for a social and program with their mothers once each quarter. I also meet each week with the Epworth juniors. We have just had a mite-box social for each group and the offering for the quarter from the three groups is \$6.25.

The Epworth juniors will give a program in the afternoon at the zone meeting on Thursday, March 27, at McHenry.

We have 37 children enrolled in all departments. How many other auxiliaries can beat us?

MRS. W. L. LEWIS,
Supt. Children's Work

ZONE NO. 4, VICKSBURG DISTRICT

A meeting of Zone 4 was held March 27, at Gibson Memorial Church, Vicksburg. Auxiliaries represented were Bovina, Cayuga, Hermanville, Oak Ridge, Utica, the two Vicksburg churches and Port Gibson, with visitors from Holly Bluff and Yazoo City. The theme for the day was "Onward With Christ."

The morning session was given to instruction of officers and discussions of the importance and special work of each officer. Leaders of these groups were appointed in advance. The groups and leaders were as follows:

Presidents and vice-presidents, leader, Mrs. Clark, Vicksburg; corresponding secretaries, leader, Mrs. Fisher, Cayuga; treasurers, leader, Mrs. R. B. McCay, Hawkinson; sup't. of young people, leader, Mrs. W. T. Hegman, Holly Bluff; sup't. of children, leader, Mrs. Tom Henry, Oak Ridge; sup't. of study, leader, Mrs. Carrie Fife, Hermanville; sup't. of social service, leader, Mrs. Autraier, Vicksburg; sup't. of publicity, leader, Mrs. Hays, Port Gibson. The main feature of the afternoon session was the inspiring address by Mrs. Hegman, district secretary, outlining plans and policies of the missionary society for 1930. The meeting closed with a consecration service led by Rev. R. H. Clegg of Port Gibson. Solos by Mrs. Clark and Miss Magee, during the session were greatly appreciated. At the noon hour a delicious lunch was served by the ladies of the church. Visitors united in thanking them for their many acts of courtesy and kindness.

Pastors present were J. E. Williams, Gibson Memorial; A. S. Byrd, Oak Ridge; M. W. Porter, Hermanville; C. H. Gunn, Vancleave charge, and R. H. Clegg, Port Gibson.

KATE A. DRAKE,
Secretary.

Port Gibson.

A GOOD DAY ON THE STURGIS CHARGE

On the fifth Sunday in March, regardless of the uncomfortable weather and bad road conditions, a large number of the people of the charge gathered at Mt. Airy Church for what proved to be a great day in worship and inspiration.

It would be easy for those who know the ones who had a part on the

program to realize the profitableness of the day for with such talent and earnestness as these men have for the service of the Master, nothing else could come from their labors.

At 10:30 a. m. we met in song service, followed by a very helpful devotional led by Rev. R. G. A. Carlisle. At 11 o'clock Rev. A. R. Beasley, the pastor at Ackerman, brought a message from John, 12:32, "And I, if I be lifted up from the earth will draw all men unto me," that stirred the hearts of the congregation to a deeper appreciation of the love and power of the Christ.

At noon a basket dinner was enjoyed, which was prepared by the good women of the community. Then at 1:30 p. m. we came together in a discussion of Sunday school work and the general interest of the Church. The lack of space limits us in telling what we would like to about the inspiring messages brought by Mr. W. A. Leech, superintendent of the Sunday school at Ackerman; Hon. J. S. Savage, Prof. J. R. Brinson, superintendent of Ackerman school, Mr. R. B. Fulcher, banker of Ackerman, and Rev. W. L. Graves, our beloved superannuate preacher, also of Ackerman.

At the close of the meeting the superintendent of this Sunday school, Mr. D. D. Oswalt, who is a young man just beginning in this leadership work, rose with a program and challenge to reorganize and start anew the Sunday school, and with these convincing messages still burning in the hearts of the people everyone was ready to lend his co-operation. Now a well organized Sunday school is going at this church.

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
"The Modern Dish Cloth"
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. W LENTON AND MASCHER STREETS

Brother Beasley and his splendid leadership in laymen are giving the fifth Sundays to this kind of work over the district, where they are invited, and they are doing a great and lasting work for the rural communities.

W. M. WRIGHT, P. C.

If the waste pipe of the bath has become choked with soap, take a handful each of salt and soda, force them into the pipe, and pour a kettleful of boiling water down it. Between them they will deal with the obstruction.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comfort, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

For Older Women



MRS. CLARA RILEY
2100 Paxton & 4th Ave., Sioux City, Iowa



MRS. BERTHA STEPHENS
21 E. Rose St., Lancaster, Pennsylvania

"I began to take Lydia E. Pinkham's Vegetable Compound at Change of Life. Now I take it every spring and fall and it keeps me in good health. I am able to take care of an eight-room house and garden at the age of 71 years. I will praise the Vegetable Compound wherever I go for it is a wonderful medicine for women. They should give it a good trial by taking about five bottles."—Mrs. Clara Riley.

"I was very nervous and rundown and weighed less than one hundred pounds. I felt tired and weak and I often had to lie down. I took Lydia E. Pinkham's Vegetable Compound because I read the advertisement in the paper. Now I eat well, sleep well, and have good color. In fact, I couldn't feel any better and I weigh one hundred fifty-five pounds. I am glad to answer letters from any woman who wants to know more about the Vegetable Compound."—Mrs. Bertha Stephens.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Medicine Co., Lynn, Mass.

METHODISM AND THE NEGRO

By W. A. C. Hughes

It is a long time since November 29, 1758, when John Wesley baptized his first Negro convert. At this time he wrote in his diary: "I rode to Wadsworth, and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately from Antigua. One of these was deeply convinced of sin; the other is rejoicing in God, her Saviour, and is the first African Christian I have known. But shall not God, in His own time, have these heathen also for His inheritance?" Eight years later (1766) the first Methodist congregation of five met in the private house of Philip Embury in New York. One of that number was Betty, a Negro servant girl.

From that early day until now the Negro in America has in constantly increasing numbers expressed his faith in the Christian religion at Methodist altars. Today there are 1,756,714 Negro Methodists in the United States, with an estimated Methodist constituency of 4,557,117. Methodist Episcopal Church membership totals 332,347 (estimated constituency, 830,867), worshippers in 3,743 churches, ministered to by nearly 2,000 pastors of their own race; and several Negro men are in general office, among whom are two bishops.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Second Round

Collins, at Eminence, Apr. 20, 11 a.m., 2 p.m.

Mt. Olive, Apr. 20, 7:30 p.m.

Hattiesburg, Main St., Apr. 21, 7:30 p.m.

Silver Creek, at Bethel, Apr. 23, 11 a.m., 2 p.m.

Williamshurg, at Good Hope, Apr. 27, 11 a.m., 2 p.m.

Hattiesburg ct., at —.

Heidelberg, at Vossburg, Apr. 30, 11 a.m., 2 p.m.

Sumrall, Apr. 30, 7:30 p.m.

The District Conference will meet at Prentiss, Miss., April 10-11. Let all delegates be elected before April 1, and their names forwarded to Rev. A. J. Davis, Prentiss, Miss., and to me.

W. A. HAYS, P. E.

Meridian Dist.—Second Round

District Conference at Enterprise, Apr. 17 and 18.

Daleville, at Soule's Chapel, Apr. 19, 20, 11 a.m.

De Kalb, at New Hope, Apr. 26, 27, 11 a.m.

Porterville, at Union, May 4, 11 a.m.

T. J. O'NEIL, P. E.

Seashore Dist.—Second Round

Mentorum, at Cox Chapel, Saturday and Sunday, Apr. 19 and 20, 11 a.m.

Wiggins, at McHenry, Apr. 20, 7:30 p.m.

Biloxi, Apr. 27, 11 a.m.

Wesley Memorial, Apr. 27, 7:30 p.m.

Brooklyn and Bond, at —, May 4, 11 a.m.

Coalville, at —, May 4, 7:30 p.m.

JAMES L. SELLS, P. E.

Jackson Dist.—Second Round.

Fannin, at Goshen, Apr. 19, 11 a.m., p.m.

Camden, at —, Apr. 20, 11 a.m., p.m.

Canton, Apr. 20, 7:30 p.m.; Apr. 21, 7:30 p.m.

Vaughan, at Ellison, Apr. 26, 3 p.m.; Apr. 27, 11 a.m.

Clinton, at Ridgeland, Apr. 27, 3 p.m., 7 p.m.

Yazoo Circuit, at —, May 3, 11 a.m., p.m.

Yazoo City, May 4, 11 a.m., 2:30 p.m.

J. T. LEGGETT, P. E.

Newton Dist.—Second Round

Lake, at Conehatta, Apr. 20, 11 a.m., 1:30 p.m.

Laurel, First Church, Apr. 24, 7:30 p.m.; 27, 11 a.m.

Laurel, Kingston, Apr. 27, 2:30 p.m.

West Laurel, Apr. 27, 7 p.m.

District Conference will meet at Philadelphia, April 15 and 16. The conference will open April 15, 9 a.m.

Will the pastors please elect their delegates to the District Conference by the first of April, and send list to Rev. W. B. Jones, Philadelphia, Miss., and to me at Newton, Miss.?

H. A. GATLIN, P. E.

Vicksburg Dist.—Second Round.

Utica, at Cayuga, Apr. 20, 11 a.m., 1:30 p.m.

Hermanville, at Patterson, Apr. 20, 4 p.m., 7:30 p.m.

District Conference, at Fayette, Apr. 22 and 23.

Mayersville, at Valley Park, Apr. 27, 11 a.m., 2 p.m.

Centerville, at Centerville, May 4, 11 a.m., 2 p.m.

L. E. ALFORD, P. E.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round

In the Heart of Louisiana

Pleasant Hill, at Beulah, Apr. 20, a.m.

Montrose, at Alco, Apr. 20, p.m.

State-wide Sunday School Conference at Alexandria, Apr. 22 and 23.

Melville, at —, Apr. 27, a.m.

Marksville, at Bay Hills, Apr. 27, p.m.

District Conference at Pineville, Apr. 29 and 30.

Oberlin, at Hopewell, May 4, a.m.

Oakdale, May 4, p.m.

Alexandria, May 5, Q.C.

Pineville, May 6, Q.C.

Boyce, May 7, Q. C.

Lecompte, at Cheneyville, May 8, Q.C.

Alexandria, May 11.

Holloway, May 11, 2 p.m.

Colfax, May 25, a.m.

Natchitoches, May 25, p.m.

District-wide Training Week, June 1 to 6.

Lottie, at Rosedale, June 8.

District Conference will convene at 9 a.m. on April 29, in the Pineville Methodist Church, and continue through April 30. Let there be a full attendance. Come praying for the outpouring of the Holy Spirit.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Second Round.

Natalbany, at N., Apr. 20, a.m.

Amite, Apr. 20, p.m.

Pine Grove, at P. G., Apr. 27, a.m.

Kentwood, at Tangipahoa, Apr. 27, p.m.

Plaquemine, at Donaldsonville, May 4, a.m.

Zachary, at Z., May 4, p.m.

Denham Springs, at D. S., May 10, 11 a.m.

Gonzales, at Carpenter Chapel, May 11, 3 p.m.

St. Francisville, at New Hope, May 18, a.m.

District Conference, at Franklinton May 22, 23.

Springfield, at Maurepas, May 25, a.m.

L. W. CAIN, P. E.

"Nervous, Weak, Could Not Sleep at Night—Felt Wilted"



Mrs. Hyde

Montgomery, Ala. —"Following motherhood I never seemed to be able to regain my strength or get back to where I felt well. I was nervous and weak, could not sleep or rest at night, and felt wilted and all dragged out. Thru the advice of a friend I started to take Dr. Pierce's Favorite Prescription. I have only taken it a short time and there is a marked improvement in my condition. I am much stronger, my nerves are much better and I can sleep." — Mrs. W. J. Hyde, 517 North Hull St. Fluid or tablets. All druggists. Write to Dr. Pierce's Clinic in Buffalo, N. Y., if you want free advice.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands
LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid
SEND ORDERS TO
New Orleans Christian Advocate
512 CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3917.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 24, 1930.

CHAS. O. CHALMERS, Manager

Unreasonable Hopes Disappointed

By Bishop Warren A. Candler

The outcome of the Naval Conference in London, notwithstanding President Hoover's strong expression of satisfaction with its results, has been somewhat disappointing to many, who, when it assembled, dreamed that it would assure a "warless world." They expected too much, and their disappointed hopes, if not removed, may easily turn into despairing doubts of the possibility of "world peace."

Preceding the Conference and following the "Pact of Paris," President Hoover and Mr. MacDonald, the Premier of Great Britain, met and talked over in a friendly manner the relations of their two nations and the issues involved in the proposed conference. That interview inspired high hopes for the realization of the plans for naval disarmament.

The Conference was opened by an address by King George, so pacific in character and noble in sentiment, that the most sanguine expectations of the fullest success of the Conference were aroused. But some of these ardent expectations have not been fulfilled. In the nature of the case, they could not be realized. World-wide peace cannot be had by a wave of the hand, or by the most wisely conceived plans and programs.

But the Naval Conference has not been in vain. The mere fact of its sitting, apart from anything done or left undone by it, is at once the manifestation of a world-wide desire for peace and a prophecy of a more peaceful world henceforth. The assembling alone of such a body means much. It cannot fail to nourish and strengthen the desire of all nations for peace, a yearning which the distress and poverty which have followed the world war have intensified.

It is a distinct advantage to have the obstacles to peace brought to view, and they have been revealed quite clearly by the proceedings of the Conference. It is clear that they are in the main found among the nations of continental Europe.

These obstacles are not new. They inhere in human nature and in the national selfishness to which it gives rise. The area of peace on earth can never be wider and more fixed than the domain of righteousness and good will among the nations. Mankind must first find purity of purpose before it can reach permanent peace.

During the "world war" it was proclaimed as "a war to make war forever impossible"—"a war against war." But since the end of that hideous conflict there has not been a day in which there was not war somewhere in the world. Wars in central Europe have been forestalled by poverty and fear rather than by any restraining motives of justice and brotherliness. The persistent animosity between France and Germany is unconcealable, and between France and Italy there is no love lost.

An unqualified five-power pact was made impossible at the London Conference by the jealousy and distrust existing between France and Italy. The three-power pact between Great Britain, Japan, and the United States is not half so valuable as many suppose; for the mere limitation of battleships and the humanizing of the use of submarines fall far short of real disarmament.

Moreover, if all the five Powers represented in the Conference had agreed unanimously on a treaty for disarmament, the agreement would have bound no other nations; and it would not have been effectual to bind the signatory Powers longer than they might have hearts filled with a sense of love and justice. Treaties become "scraps of paper" when the parties making them become war-like in mind.

Wars result from a state of mind, and they arise generally from states of mind born of commercial competitions and material interests. Hence, such conflicts are certain to come as long as men and nations pursue selfish ends; and mere formal agreements are too fragile and weak to restrain them when human passions are aroused.

Efforts have been made long before our time to make war to cease, but they all have failed.

As far back as the tenth century a peace movement, called "The Truce of God," was undertaken. It was not at first so much international, or even national, in its scope and purpose; but was a device designed to limit private feuds which had multiplied to such an extent that they disturbed public peace. To meet the disquieted condition the good offices of the Church were invoked and "God's Truce" was made. Near the end of the tenth century a council assembled at Limoges, at which the princes and nobles bound themselves by a most solemn vow, not only to abstain from all unlawful feuds, but also to keep the peace mutually towards each other. But this promising project fell into disuse eventually. It went as many other pacific schemes and pacts have perished.

After the Franco-Prussian War of 1870 an international congress was held to preserve the peace of Europe by a treaty maintaining what was called "the balance of power" between the European nations. But it proved utterly futile. Indeed, the agreements made then furnished much of the inflammable material which blazed in the awful conflagration of 1914.

The League of Nations, the Permanent Court of International Justice, and kindred plans of pacification, have made no end of controversy among journalists and publicists. Who knows when they may be broken up, and their inflaming fragments make another world war? These international agreements and tribunals are of great value; but

they are no stronger than the public sentiment out of which they spring, nor will they endure longer than the sentiment upon which they depend for their existence.

Their chief and best effect is to express sentiment for peace and to promote it by expressing it. In this respect the Conference in London has done good doubtless. And no one can be reasonably disappointed by its outcome.

But something more noble, more penetrating and more powerful is required for the complete and final pacification of the world, and that something is the universal prevalence of the Christian religion. It, and it alone, will avail to end war. The rule of peace can prevail only under the reign of the Prince of Peace. He, and He only is able to make wars to cease unto the ends of the earth; for the hearts of men cannot be purged of their selfishness and hatred by any other force than the power of his regenerating Spirit.

The most astute statesmen cannot devise any scheme of diplomatic covenants which will cleanse mankind of the unholy aspirations which give rise to war. Plans of "parity" and "balance of power" bespeak distrust in their making and engender suspicion in their operation. Mere international equilibrium, however well adjusted, is easily disturbed, and when unsettled it results in deep and dangerous disquietude. Something more fixed is needed to stabilize international relations, and that stabilizing quality is found in the renovation of the souls of men.

Pagan nations can set fire to Christendom even while the so-called Christian nations are holding peace conferences. China and India may do that before many months pass. The whole world must be Christianized before the people of any part of it can be assured of peace.

We must have a regenerated world before we can have a peaceful world. There can be no warless world until wickedness is excluded from the earth.

And let us be well assured that the Christian nations cannot leaven the pagan nations without becoming more Christian themselves. Godless commerce in lands called Christian defeats much of the labors of godly missionaries. Conscienceless diplomacy obstructs the progress of Christ's kingdom.

A great revival of pure and undefiled religion in Christendom would yield a purifying leaven which would quickly permeate all nations. Then wars would cease and wickedness would no longer engender strife and contention.

Mankind must accept Christ, or perish. He alone can rescue the nations from self-destruction. "For the nation and kingdom that will not serve Jehovah's cause shall perish." (Isa. ix, 12.)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

OUR CALLING

By William C. Allen

During the latter part of 1929, Bishop Oldham of the Protestant Episcopal Church, with stately solemnity was enthroned as bishop of the Diocese of Albany. We are told that he promised to "respect, maintain and defend the rights, privileges and liberties" of the Church. While many Protestants do not practice the impressive ritual of the Protestant Episcopal Church it remains true that to everyone of us comes the demand to maintain and defend the rights, privileges and liberties of our faith. To many this seems an extremely difficult thing to do. Life is very complicated. Protestantism is so conservatively and comfortably situated, as to material things, that it hardly understands the dangers threatening it. An eminent New Yorker, watching his business with tireless energy, used to say, "It is a sunny day that brings the adder!" So it is with the spiritual life. Jane Adams has written that immigrants say quite openly, "You can do anything in America if you pay for it." Not long ago I heard a minister quote a young man who had remarked, "We don't care a rap about Jesus or His ideals, we want to do what we want to do." This lad spoke the thought of many. It is the province of the Christian to set the individual example which will make possible the acceptance of the precepts of religion by the younger generation. Are we doing this?

There does not seem reason for deep pessimism as to the future of Protestantism. Yet unquestionably we are not advancing in spiritual force as we might. The claim is made that the religious impetus acquired within recent centuries has spent its energy and power. Old time fervor has in many instances disappeared. Proselyting zeal has diminished. Determination to stand for the civil and religious privileges for which our predecessors contended has seemed to weaken.

During an address at a meeting of ministers not long ago the speaker said that "we want to put more spiritual fire under the boiler." Too frequently we leave the spiritual testimony of the Church with boards and committees. Superintendents of Sunday schools often labor under the disadvantage of being compelled to rely on teachers who comprehend very little about religious matters. In some cases school teachers are being employed and paid to teach religious truths which they may—or may not—understand. Do we forget that Christians are in the grandest business in the world? The great radio, steel, oil, tobacco corporations seem to exceed us in energy and power. Yet we deal in the most eminent interests of mankind—we deal in the imperishable things of the soul.

How shall we overcome the tendencies of the times? Conservatism will not be sufficient of itself. Conservatism is not necessarily the token of a timorous attitude, nor is Liberalism always the sign of a bold disposition. Change does not always mean progress. Charming and skilful literary efforts are not of themselves sufficient to carry the message of the Spirit of God. We do

not advance through negations. No growth is possible except through action.

"All knowledge which ends in conviction begins by doing something. We do not arrive at a knowledge of God by sitting down and thinking about God." Are we forgetting our stewardship? Is the pressure of business, or worldly interests unduly affecting our religious lives? Is there not a stewardship of time, and are we availing ourselves of this? Is there not a stewardship of business and profession? Is there not a stewardship of influence? Is there not a stewardship of personality? Is there not a stewardship of money on the part of many? Is there not even a stewardship of poverty—do not the poor sometimes lead us toward the Kingdom of God? Is there not a stewardship of evangelism? Are we ready to share with others the splendid news of Christ's rescuing love? Is there not a stewardship of prayer? Are we as we might availing ourselves of the possibilities of private and public approach to God?

Despite crimes, lapses and discouragements there are millions of young people in the United States who love their Lord, who desire more light, who want to serve Him. Opportunities to spread the gospel exist as never before. Travel and scientific facilities, education and literary achievement may all be utilized on behalf of Jesus Christ. Philosophy, psychology, scientific research, are to a certain extent still on trial. The patent fact that different interpretations regarding these problems are continually arising should lead us to appreciate that spiritual truths alone remain immutable. The work of the divine Spirit goes on in the minds and affections of humanity—it cannot be stayed. God has always revisited his people, and will do so again and again.

Helen K. Kim, dean of the Ewha Woman's College, Korea, has addressed women: "I think Christ will pity us women, if we still are timid and hesitant about bearing witness to Him in all the walks of life—I think He would say to us, 'Women, have not I freed you? Why are you still so timid? Go forth courageously with my message into all phases of human life. They need you there.'"

Let us bestir ourselves in our generation. Let us individually be loyal to our regnant Master. There is warning in the old song:

"For the sake of a nail the shoe was lost,
For the sake of a shoe the horse was lost,
For the sake of a horse the rider was lost,
For the sake of a rider the battle was lost,
For the sake of a battle the Kingdom was lost."

Probably we have too easily accepted conventional generalities—possibly we have not accepted specific application of New Testament teachings, or offered obedience to the Spirit of our Lord. Let all of us, as it was said of Bishop Oldham, promise to "respect, maintain and defend the rights, privileges, and liberties," of Christ's Church. Away with excuses, away with negations, away with fears, away with dodging the responsibilities of the hour! Do not let us be content with mediocre Christian experience. Let us be definite. Let us determine to consecrate all we have to the service of our crucified Lord—that no business, no pleasure, no pain shall separate us from the service he has a right to demand. Let us dedicate all we possess to our glorious Christ. Let our lives count for Him—the alluring, the appealing, the transforming Son of God!

FROM THE PELICAN PINES

By Dr. S. A. Steel

Here is Dr. Drake's letter asking me if I will vote to sell Mansfield College to the Presbyterians. It reminds me of Bob Taylor's fable about the animals. They had a convention, and the squirrel, that had a beautiful tail, moved that they vote by holding up their tails. The coon objected, for while he had a good-looking tail he

couldn't get it up. The 'possum objected, for while he had a very useful tail, it was undressed and he didn't like to expose it; besides, according to that method, the billy-goat had done voted!

It seems that the billy-goat has done voted in this case. I understand that there is no use of discussing it, for the Conference authorities have decided that they see no way to finance it beyond the present session. That announcement is enough to kill it. But it would be a calamity for Mansfield College to close its doors. For 75 years it has annually sent out groups of young women to bless our country. It is offered to the Presbyterians, I understand, for the \$30,000 indebtedness and \$10,000, in all \$40,000. Rather than see this venerable institution close its doors, I would let the Presbyterians have it for the debt alone.

Suppose we don't sell it as a school. Dr. Drake says our local business men say that it would have only its ground value, and that would be less than they offer it to the Presbyterians for. Of course, the indebtedness would have to be considered first; and that would have to depend on the sale of lots. That would mean a long, slow business. Meantime the interest on \$30,000 would eat up all the income from the sale of lots. As I see it, the church would get absolutely nothing by that plan, and the public would lose the benefit of the college.

Yes, since we are unable to continue it, sell it to the Presbyterians; and I'll pronounce my benediction on the deal, and give it my cordial support. I could say some things here; but I remember that Solomon, who was a pretty wise man in spite of his follies, said: "Even a fool when he holdeth his peace is counted wise: and he that shutteth his lips is esteemed a man of understanding." Verbum sat.

Mansfield, La.

THOUGHTS ON THE PARABLES OF THE LOST SHEEP, THE LOST MONEY, AND THE PRODIGAL SON

By L. L. Upton

At the time these parables were spoken, Jesus and his disciples had just returned from the country of the Gadarenes, where they had not received a warm welcome. The fact is Jesus had suffered the devils to stampede and make havoc of their hogs, and thereupon, the Gadarenes had given him an urgent request to leave their country. Jesus and disciples had re-crossed into Galilee and were going toward Jerusalem. Jerusalem! the queen city of Jewish ethic culture! The ne plus ultra of Jewish ambition, and of Jewish civic pride! The Mecca Medina of Jewish reverence and of Jewish worship! The city over which the Saviour yearned, and at once the city of his triumph and of his crucifixion! "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Toward that city Jesus and his disciples were now going, and as they went, he preached to the people and healed their diseases.

His preaching was largely in parables or illustrations which made his meaning clear to all. Often, indeed, were these parables a scathing condemnation of Jewish ecclesiasticism and of high-brow intellectuals. But the common people—the rough-necks, if you will—heard him gladly and gave heed to his words. On this occasion, the publicans and sinners were crowded around Jesus to hear his wonderful words and to be healed.

The Pharisees and the scribes were also there, but not for the same reason. They were there, as always, to find fault, to discredit, to knock, and to nag. They could not receive any good from Christ, and they did not expect to, because they had no faith in him. The only way to get a blessing from the Saviour is by faith in him.

They had no faith, and, what is more, they didn't want it.

We infer from the context that Jesus and the multitude became weary and hungry and that he and they went to partake of food. But not so the Pharisees and the scribes. They would not pollute themselves by commingling with sinners. They had a wonderful sense of their ancient church proprieties. No indeed, no contamination of ecclesiastical skirts by mixing in with the common herd. So, when they saw what Jesus was doing, they murmured among themselves. Just look, will you, this man claims to be a great Jewish teacher, but there he is on social equality with publicans and sinners. However, Jesus knew their thoughts and hypocritical murmurings, and he said unto them: "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and goeth after that which is lost till he find it?"

What a cutting rebuke to their high professions and small deeds! It was as if the Master had said: "The church and its mission is to seek to save the lost; but you Pharisees, Sadducees, and scribes, content yourselves with adherence to hollow forms and ordinances, while the great multitude perish for want of a helping hand."

"You draw around you your robes of self-righteousness and church pride, but heed not the cries of the souls of sinners. You would leave the ninety and nine and seek till you found your lost sheep, only because it is property, because it represents financial value. But to you, your duty as shepherd of the souls of men is a matter of no importance or concern. Oh, no, your sacred garments must not be besmirched by contact with the common herd. But God so loved the world—all mankind—that he has sent me, his only son, to proclaim his love, to bring peace to the troubled, to heal the diseased, to give sight to the blind and to seek and to save the lost."

Mark you, the Master does not accept their arrogant claim of church security. "You leave your ninety and nine in the wilderness. But your church wilderness of forms, and ceremonies, and rites, and ordinances, and sacrifices, does not mean safety. With it all, it is but a wilderness—a place of wandering, a place of danger, a place of peril, and a place of tragedy to the souls of men. Your boasted church-ism has utterly failed in its mission. The Father has sent me to seek and to save the lost, and I will lay down my life for them. God commendeth his love in this: 'I give my life that ye may have eternal life.'"

Further, when a good shepherd hath found his lost sheep, he does not begin to upbraid it or abuse it for its careless wanderings, nor does he roughly drag it back to the flock; but tenderly he gathereth it in his arms and lovingly beareth it back to the fold. He calls his friends and neighbors to join in rejoicing that the lost is found. So when we have wandered into the defiles and dark chasms of sin, the Shepherd of our souls, through the Holy Spirit, seeks us out and tenderly brings us home to God's fold of safety and joy.

Again, the woman that had lost a piece of silver swept the floor and sought diligently in every nook and corner till she found it. It mattered not that it was a small piece and considered of little value by the luxurious rich; it was of high value to her. I doubt not she was poor, and that in her poverty it meant the price of her bread—the price of life itself.

So it matters not how little value we consider our hardened, shriveled-up, sin-polluted souls; it matters not how insignificant in the estimation of men; it matters not if our lot be one of humility and of poverty; those circumstances do not enter into the valuation God puts on a soul. The soul is the living breath of God. God breathed, and that breath transformed the moulded clay into a sentient, immortal entity—the image of God. So great is the value of a soul that God sent his beloved Son whose sacrificial blood might redeem it. With such love, and so great a redeeming price, no wonder that angelic hallelujahs

ring through the courts of all heaven when a lost but redeemed soul is borne back into God's eternal fold.

Again; the parable of the prodigal son not only illustrates the value of a soul but, further than that, it testifies to us and makes plain God's fatherly heart and loving forgiveness.

The demand of the young man for his portion, his wandering away into strange lands and squandering that portion with harlots and in riotous living among a strange people, is of little import, except to proclaim to humanity God's love and God's forgiveness. But there is a phrase in his story which challenges our interest and is worthy of earnest consideration. It is this: "And when he came to himself."

Up to a certain time this young scapegrace had been playing a free hand; he had shaken off the blessed influence and restraint of a God-fearing home; he had gathered up his belongings, rounded up his herd and marched out into the open. Translated into the idiom of the present, here is what he said: "Now, I'm a free man; I'll do as I please; I'll get out and away from here, where I won't have Dad eternally fussing at me for my devilment; I'll get away so Mother can't be constantly throwing her arms around me and spilling that sob stuff over me just because I carouse around a little and get into a few tight places; I'm sick of all that tight-laced and weepy stuff—Come on boys"—and off he goes.

May we assume that this boy's case is extreme and a very rare one? Is it a wish too chimerical to hope the story of this reckless youth cannot find its parallel in the life of to-day? Suppose you, there are any wandering boys and girls in this, our own favored land? If there be, what is our responsibility and what is our duty?

That youth did play a free hand, a liberal, money-scattering hand, until he had played the very last farthing of his inheritance. What then? Penury, beggary, rags and starvation. As a matter of course he went to his dissolute friends who had cajoled him into every species of debauchery and helped him to squander his fortune. But he found he had no friends; they were all gone; they skeddaddled as soon as his money gave out; they were back there in the foul dens of infamy, meanly and spitefully cursing him because he had no more money. But what can he do? What does he do? There is nothing left but to drag his bloated, filthy, dejected, degraded, self out to the fields and beg for the privilege to feed the hogs.

If he might get a little of the swill it would at least keep him alive. But they would not let the poor devil have even that. Verily he had reached the limit of human degradation. He had certainly hit the bottom. Poor boy, he had traveled the whole road from a home of love and opulence, to rags and to the hog trough!

Yet, we must not overlook that this dire extremity proved the most fortunate point in this young man's reckless career. It was the turning point. As his drunken debaucheries began to wear off, the light of reason began to assume its throne; memory of his father and of his mother, and of his boyhood's care-free and happy home came crowding into his mind and into his heart. He came to himself. Man's extremity is God's opportunity.

Returning memory and an awakening conscience brought him to see and to realize his miserable condition, and with this realization his viewpoint was entirely changed. He sees himself as he is. No doubt there were some good people there who had deplored his mad life, but he had not.

"O wad some pow'r the glistie gie us
To see ourselves as God doth see us!
It wad frae monie a blunder free us
And foolish notion."

Thinking, remembering, reasoning and repenting, in deepest humility he says: "This is what I will do; I will go back home. I will sneak along

in the shadows up to the kitchen back steps, and I will call father. I will say, father, I know that I am only a degraded reprobate, but father, I am starving; won't you give me something to do to earn my bread? I do not care how hard or how humble it is, for there is nothing so menial but I will be glad to do it." Repentance! That is repentance in big letters. It is more; it is innate manhood asserting itself.

We all know the home-coming. What a reception for a degraded outcast! Unkempt, ragged and starved; but the parental heart took no note of that. "O, my boy, my boy! Bring the ring and put it on his finger; bring the best robe and put it on him; kill the fatted calf and spread the feast; bid everybody come to the joyful banquet, for this my son was lost but is found, was dead but is alive."

Wonderful transforming power of love! From tortures of starvation to a royal banquet; from tatters and rags to a princely robe; back from the swill and the hog trough, to bounty, to father and to mother! Back home!

Let us not lose the lesson nor fail to apply it. Restive, resentful, proud, we rebel against God's protection, his counsels, and his law. We break away from him and wander far into strange lands where we squander our spiritual heritage among the harlots of sin, and in riotous moral debauchery among a strange people who know not God.

Often, indeed, does our heavenly Father suffer us to swing to the end of an exceedingly long tether, but blessed be his love for us, he holds the other end in his fatherly hand. When we reach the full length in our rebellious wanderings, and our sin-sick, starved and sin-bedraggled, but humbled and repentant souls cry to him in their dire distress, the hands of our Father gently draw us back to the safety and protection of his loving heart. Nor does our Father upbraid us for our rebellion and our wanderings, but puts the ring of sonship on our finger and clothes us in the robe of his love.

Back from the den of sin's pollution to the ring of God's honored son; back from the husks in the swine fields of Satan, to a princely crown in heaven's court. That is the value God puts on a soul, and that is the measure of divine forgiveness.

Then, Oh youth, Oh age, ere the shadows of our lives lengthen too far toward the East, ere our sun go down below the western horizon, never again to kiss the dew from the brow of blushing morn, God help us so to live that our setting sun shall be but the herald of a glorious eternal day.

FINDINGS OF CONGRESS

Dear Dr. Harper: I enclose a card on which are the Findings of Congress. I copied from the Record. It seems timely. The whisky forces have never intimated that alcohol is an injury to the human organism. (The message of the card follows.—Ed.)

"Here is the reason or cause for adopting the Eighteenth Amendment by the Congress of the United States found in the Congressional Record of December, 1914, and January, 1915, beginning on page 599:

"Whereas exact scientific research has demonstrated that alcohol is a narcotic poison, destructive and degenerating to the human organism, and that its distribution as a beverage or contained in foods lays a staggering economic burden upon the shoulders of the people, lowers to an appalling degree the average standard of character of our citizenship, thereby undermining the public morals and the foundation of free institutions; produces widespread crime, pauperism, and insanity; inflicts disease and untimely death upon hundreds of thousands of citizens, and blights with degeneracy their children, unborn, threatening the future integrity and life of the nation," etc.

WALDO W. MOORE.

Gulfport, Miss.

WHO'S YOUR DOCTOR?

By William Hamilton Nelson

It was Horace, he of the golden lyre, who wrote such delightful verse in Rome years ago, who said, "We, both the learned and the unlearned, write poetry." What he meant to say was that this business of writing was anybody's business; that one fellow knew just about as much about it as another, and that while it took brains to cobble shoes, nail boards, and make sausage, no previous experience in writing was necessary to perpetrate poetry, and you did just as well without knowledge or brains as with them.

Now, of course, Horace was writing this in reverse Latin, and that gifted bard, who sat by the grace of Macenas on one of the seven hills of Rome, was indulging in some gentle irony at the expense of some amateur poets. We have quoted Horace to show how far back this feeling extends, and if we were so inclined we could trace it back even further, tracking it to its lair when the first bard took a hammer and chisel and wrote a sonnet on the mountainside long before the time of Tutankhamen or Sekhet-Hetepu. We may well believe that when even Isis and Osiris attempted something in dactylic pentameter some mere mortal, who used his head merely as a button to keep the rest of his body from going without bounds, curled a mean upper lip and said, "That's nothing—anybody can write poetry."

And so not only poetry and prose, and the business of writing them, but also the business of printing these, is everybody's business. There is always a fascination for folks to speculate about things about which they think they know it all, but in reality know nothing. For instance, anybody can get rich raising chickens. All you need is a dozen lead pencils, a sheaf of paper, an adding machine and a table of logarithms to help you count up your money, and you can get rich on practically nothing. The first step toward becoming a millionaire in the chicken business is to borrow a setting hen and a dozen fertile eggs. In one brief month, more or less, according to the state of the weather, heat calories of the setting hen, fire, flood and other acts of providence, you will have a setting hen, eleven little chicks, and one little rooster. In less than a year all of these little chickens are at work laying an egg every other day at the least, and in five years you will have to move out in the country and get twenty acres to house them all; and you'll need a truck to haul the eggs to market, and your money to the bank. It is the same way with running a rooming house. You always get rich—with paper and pencil—doing that. And the same thing applies to publishing a book. You get \$1.50 for it, and that is 80 cents profit—that's what you think; but you have forgotten all about freight and postage, and wrapping paper, and twine, and discounts, and deadbeats, and some other things which naturally come in which we haven't time to mention. No wonder Cervantes said one time, "I know the temptations of the devil; and one of them is persuading a man that he can become wealthy and famous by publishing a book."

Now all of this may be a punishment visited upon editors and scribbling wights for their sins, which are many and grievous. An editor is supposed to know everything, and to comment on everything, but, with some glaring exceptions, editors also know their limitations, and they know just where to stop. It would be a bold editor who would go into the office of a railroad president and try to tell him how to run his road; the editor would be way beyond boldness who would drop into an operating room, and tell the surgeon about to begin work, just how to amputate a left leg—or a right one, either. But everybody knows how to run a paper better than the editor. They may not have had any experience, but that doesn't deter them from giving advice, and from being willing to start in on just a brief hour's notice and take charge of the whole works: business management, editorial rooms, and every other de-

partment of the paper, and run it right off the reel—just like that!

I have a hope—it may be a vain one—that the coming General Conference will at least allow some of the folks who have had practical experience in running a paper the privilege of telling what they think when the question of the Church paper is up for discussion. Judging from the looks of things at a distance, we are afraid that the same spirit which makes an amateur poet think that he will in a short while make Shakespeare, Milton, Dante and Homer, and all the tribe down to Miss Millay, superfluous, will settle the question in the General Conference. There are some theories appearing in print which lead us to believe this, and we are strongly of the opinion after reading these theories that the writers have had no practical experience in dealing with printers. For instance, one of the pet theories at present is to have "one big paper," which reminds us of the I. W. W.—"one big union." This paper would combine within its voluminous folds the Missionary Voice, the Epworth Era, the Quarterly Review, the Christian Advocate and the Layman,—like the old-time omnibus, or the modern auto stage, where there is always room for one more, even if they have to put somebody on your lap.

Some years ago a very prominent politician,—first name Charley, who lived in the State of Ohio—was aspiring to the United States Senatorship. Some of his political friends who wanted him to quit aspiring determined to break the news gently to him; so they arranged a banquet, and right where he could see it they arranged in electric lights, which were somewhat of a novelty then, the three letters, C. Q. D. They fixed it so that he would be sure to ask about the letters. He did; and the reply was, "Charley, quit dreaming."

The well-meaning men—evidently unmarried—who have the slightest notion that they are going to put the Missionary Voice in with anything else, or make the ladies quit publishing it, never learned about women from anybody. They might as well quit dreaming. As far as the Voice is concerned that's out! And the same thing applies to the Epworth Era. Abolish the Era, and you would have half a dozen little chipmunk magazines springing up all over the country to take the place of the Era. And the same thing applies to the Conference organs. Abolish the Texas Christian Advocate, for instance, and some man or woman in the various sections of Texas would be trying their prentice hand on a West Texas Advocate, a Central Texas Advocate, a North Texas Advocate, and so on. Texas would be in the same fix that the lady found herself in who disliked the German police dog her husband had, on the ground that he ate too much, and was a nuisance anyhow. So she nagged at him, as some women know how to do, until he announced one morning he was going to take the dog down town and get rid of him, to which she replied, "Good. You ought to have done that long ago." That evening he returned home very sad and sullen and non-communicative. His wife asked him if he got rid of that old dog. He said, "Yes." She asked him about a dozen times what he did with the dog, and he refused to answer until finally she backed him into a corner, and with blood in her eye demanded, "What did you do with that dog?" His meek answer was, "I swapped him for a dozen pups." You may have heard this story before; some of you may not; but if you have heard it before it won't hurt you to hear it again, and it will pay you to think about it in connection with this business of the Conference organs.

Most of the people who want this big omnibus publication, which will cover the whole Church like a tabernacle tent covers a melodeon, tell us how many subscribers this new paper would have, and what it would cost to print it. But how do we know how many subscribers it would have if they leave it to the present system—or rather lack of system—in soliciting individual subscriptions?

It may strike fire, and go over in big shape, yet I doubt it, for it doesn't make any difference how splendid a Church paper is these days, it is hard to circulate it. Then again, the thing may fall as flat as a young bride's first biscuits. As to the cost of publication, that is something else yet again. The man who has no practical experience in dealing with printers, who possibly doesn't have ten dollars worth of printing done a year, knows nothing at all about printing costs. What some folks imagine they can print a thing for and what the printer charges are two totally different and distinct things. That is why I am hoping that the folks who have some practical knowledge will be allowed a chance to at least get a word in edgewise during the session of the General Conference, rather than allow the question to be settled by well-meaning theorists, which seems likely right at present.

There is a great deal of future just now for this "central" organ, which, like a turtle, will contain all kinds of meat, and it is proposed that some of this material will be syndicated out to the Conference organs—which in one breath they abolish, and in another, breathe into life. This syndicating of material to the religious press is being tried out by the M. E. brethren, and we believe the men who are in charge there will tell you that it is merely experimental; they are feeling their way, and their next General Conference may discard it—nobody knows. Some of their Conference editors are not carried away with the idea. It is too much like the "patent inside" stuff in the old country weeklies. Some of it is very good—I furnished them an article that was not so bad—but one of the big objections is that there is too much of a whatness about the papers; there is no individuality. As one of their editors remarked, he "was reminded of those two would-be humorous characters, Mike and Ike; they look alike," and they do. The Northwestern, the Western, the Central, the Pacific, the Michigan, are all strangely alike over quite a section. Certainly, to a large extent the individuality of these papers has been destroyed, and in getting high-priced syndicated writers to supply articles, and making that section very much of a closed corporation as far as their Conferences are concerned, they have not only destroyed their individuality, but they have failed to offer a field for literary development to the men in their Conferences. Like the camel that got its nose into the tent, these syndicated articles are in a fair way to crowd out not only contributed articles, but interesting local events.

The solution of the Church paper problem is to get the Church paper into every home, as we stated in the Christian Advocate, issue of March 28. Revise Paragraph 72 of the Discipline, making it mandatory that the Conference organ be placed in every home. Let it go into the Annual Conference budget. We are well aware that the objection might be made that the churches in the past have not met their pledged assessments to the Conference organs, which is all very true; but these were special assessments, and they were lost sight of in the rush to raise the general benevolences. Now this new plan would put them into the budget alongside of the collection for education, church extension, missions, etc. The Church papers would share and share alike, getting a certain percentage. The cost of running them will be computed, there will be enough allowed for shrinkage, and the total cost of publishing the Conference organs, with this margin for shrinkage added, will be assessed. It is the one solution of the problem.

Of course, if the Church feels that it can get along with the Advocate, let them say so, but if they feel a voice is necessary let them make some provision to continue that voice. And remember this: folks are not simply paying something in and getting nothing out. As far as intrinsic value is concerned, they are getting something for their money. Certainly the Conference organs are worth the small sum charged per week.

San Francisco, Cal.

CONCERNING SUNDAY SCHOOL LITERATURE

PREACHERS' DAUGHTERS AT WHITWORTH WIN DISTINCTION

By Rev. James W. Sellis

Dear Advocate: We, the undersigned superintendent and teachers of the Aberdeen Sunday school, M. E. Church, South, at Aberdeen, Miss., wish to state through your columns that we most heartily concur with and in all that Miss Mary Colclough, the superintendent and teachers of the Starkville Sunday School of the M. E. Church, South, set forth in an article in the Christian Advocate of April 10, in regard to our Sunday school literature.

It has long been a great grief to us to note the trend of the literature of our Sunday school for our children and young people. We regard much of it as untrue to the teachings of the Bible, and, therefore, dangerous. That the Epworth League and Missionary literature is in accord with that of the Sunday school, is deeply regretted.

Also, we believe that God's one plan of salvation for the world is, "Without the shedding of blood, there is no remission for sin," and not "the Fatherhood of God and the Brotherhood of Man." And that he made the races (Acts 17:26), "For to dwell in all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation," and it is presumptuous sin to destroy and amalgamate them.

Signed by: R. A. Pullen, Superintendent; Lucille Peacock, Junior League Supt.; Mrs. W. T. Browning, Junior Supt., S. S.; Mrs. C. A. Spragins, Mrs. J. K. Lawrence, Frances Griffin, Mrs. S. L. Pope, Mrs. R. A. Pullen, Intermediate and Senior Supt.; Mrs. H. E. Holmes, Mrs. Frank Connell, Mrs. Homer Hansell, Primary Department; Mrs. Hal Heard, Mrs. Floyd Bradley, Mrs. J. L. Shell, teacher Intermediate Dept. and President W. M. S.

THE SARDIS DISTRICT CONFERENCE

The Sardis District Conference met with the pastor, Rev. J. B. Conner, and his good people at Olive Branch, in their "spank brand new" church, April 8, 9, and 10. To say it was a genuine pleasure to be associated with Brother Conner and wife as host and hostess of this occasion is to express it in the very smallest way. The pastor and his people did everything seemingly possible for our convenience and entertainment. It was such a royal treat that some of the brethren, like Peter on the Mount of Transfiguration, wanted to make it a permanent place for all succeeding district conferences.

Brother J. M. Bradley, P. E., presided with all the ease, grace and dignity of a bishop. He made every one feel at liberty to speak the things uppermost on his heart for the interest of the conference and the betterment of the interest which he represented. There was not a ripple on the water at any time during the session. The brethren showed their zeal, earnestness, and faithfulness to the kingdom of God in their reports to the conference. The reports, on the whole, were excellent. Many things have already been accomplished for the year with an optimistic outlook for the future.

The preaching was of a high order, being done by Rev. C. T. Floyd, our pastor at Sardis; Dr. John Durrett, of Nashville, and Dr. V. C. Curtis, Clarksdale. The Holy Spirit was evidenced in these services, and we felt His presence.

Revs. J. H. Holder of Grenada, V. C. Curtis of Clarksdale, B. F. Lewis of Jackson, H. Conrad Blackwell, A. Y. Brown were visitors among us, representing various causes of the Church.

The following were elected delegates to the Annual Conference: Dr. R. A. Meek, John Kyle, Herbert Holmes, Grady Johnson, S. H. Gaines, Dr. Moore, J. E. Birmingham, Dr. L. L. Minor, W. L. Wallace, N. E. Wilroy.

W. C. BEASLEY,
Secretary.

In the cast of players and with the teacher representing the Whitworth Workshop entered in the dramatic art tournament at Mississippi State College for Women recently there were the following preachers' daughters: Miss Elizabeth Leggett, Miss Louise Ferguson, Miss Maurice Thompson, Miss Ollie Tucker, and Miss Ruth Winfield.

Miss Leggett is a daughter of Rev. J. T. Leggett, presiding elder of the Jackson District of the Mississippi Conference; Miss Ferguson's father is pastor of the Centerville-Stevenson charge in the same Conference; Miss Thompson's father is pastor of the Broad Street Church in Hattiesburg; Miss Tucker's father is serving the Wisner (La.) Charge, and Miss Winfield is the daughter of Dr. G. F. Winfield, associate president of Whitworth College.

Miss Winfield is head of the department of speech of Whitworth College and under her direction the Whitworth Workshop has become recognized as an outstanding dramatic organization. Recently the national directors of Delta Psi Omega investigated the standing of Whitworth as a college and the standing of the speech department and granted to five members of this department the right to become charter members of chapter 54 of Delta Psi Omega. Membership in this fraternity is awarded on the basis of distinguished individual acting.

Miss Leggett won her membership with the roles of the poet's wife in the "Will o' the Wisp," and Jessie in "The Trysting Place."

Miss Ollie Tucker distinguished herself as the widow in the "Trysting Place," in "The Mouse Trap," and the silent creature in the "Will o' the Wisp."

Miss Ferguson did particularly good work in the apparently small part of Nora in the "Will o' the Wisp," and in the more pretentious part of Ohona in "The Gazing Globe," and the title role in "The Freshman."

Miss Thompson is part of the cast in the one-act play, "Will o' the Wisp," as she plays the accompaniment for Miss Tucker's graceful portrayal of the silent creature.

State-wide interest had been centered on the dramatic art tournament which was held April 4-5 at M. S. C. W. and had also aroused attention from nationally known lovers of the drama, as a recent survey of Mississippi by the Drama League of America gave the State a rating of zero.

Other members of Delta Psi Omega are Miss Lucille Middleton of Mendenhall, Miss., who portrays the difficult part of the country woman in "Will o' the Wisp," and Miss Annie Lee Faulk of Vicksburg, president of the Workshop and editor-in-chief of the Whitworth Whistle, the weekly college newspaper.

CHANGE IN DATES—BATON ROUGE DISTRICT CONFERENCE

Rev. L. W. Cain, presiding elder, announces that the time of meeting of the Baton Rouge District Conference has been changed from May 22 and 23 to May 29 and 30.

PERSONAL AND OTHER NOTES

Richmond, Virginia, will erect a monument to Judah P. Benjamin, a distinguished citizen of New Orleans who rose to great distinction as a lawyer both in this country and in England, whither he went following the Civil War. Holding in succession two cabinet positions in the cabinet of Jefferson Davis, he was known as "the brains of the Confederacy."

Rev. J. D. Wroten and his people of First Church, Water Valley, Miss., are issuing a neat and attractive bulletin. A recent number of the

bulletin carried a strong appeal for the Advocate that we greatly appreciated. The First Church at Water Valley is contemplating extensive remodeling and repairs to the church building and this work when completed will add greatly to the facilities of the church.

At the annual convention of the Baptist Women's Missionary Union of Louisiana held recently in Lake Charles, La., with 500 registered delegates in attendance, strong resolutions favoring prohibition were passed. Rev. Leon W. Sloane, of New Orleans, State superintendent of the Louisiana Anti-Saloon League, attended the convention and delivered an address.

At the close of a busy day it does one good to receive a letter like the following from Mrs. M. A. Harris: "I had my 51st birthday last Saturday, March 29, and my daughter, Mrs. Harper Johnson of Senatobia, Miss., has given me the Advocate for a birthday gift—as she has for the past several years. I'm leaving Friday for Tulsa, Okla., to spend the summer with a daughter, and I want my Advocate sent there. And please be sure to send me this week's copy, for I don't want to miss a single issue." The letter was written from San Antonio, Tex.

Mrs. I. N. Niebergall, of Wakefield, La., is now the superintendent of the Sunday school at St. Francisville, La., and some days ago she told the editor that the school is doing fine and that she is greatly encouraged in the work. Mrs. Harper and the editor, while the latter was preaching at Woodville, Miss., had the pleasure of a brief visit to Mr. and Mrs. Niebergall in their home at Wakefield, and of renewing old acquaintance and fellowship, for the Niebergalls formerly lived for many years in New Orleans and were active members of our First Church of this city during the pastorate of Rev. R. H. Harper.

Rev. Del Longgear, our enterprising pastor at Hazlehurst, Miss., devoted a full page of his bulletin of April 6 to the New Orleans Christian Advocate, and he also made a talk to the congregation and distributed sample copies of the Advocate. We greatly appreciate this interest of Brother Longgear, and of a number of other pastors who are making earnest efforts to follow the goal set by our presiding elders—one subscriber for every twenty members of the church in Louisiana and Mississippi. Concerning his revival, Brother Longgear writes: "We are starting very well with the revival. Good crowds are attending, and we have had several responses so far."

The bulletin of First Methodist Church, Wichita Falls, Texas, where Dr. Robert E. Goodrich, pastor of First Church, Shreveport, recently assisted in a revival meeting, speaks in the highest terms of the preaching of Dr. Goodrich and the fine service he rendered. "In every message," the bulletin says, "he won his way into the love and confidence of all who heard him. As a man, he is winsome and cordial, social and fraternal. As a preacher, he is logical and eloquent, practical and rhetorical, scholarly and evangelical. In style, he is dignified and graceful, fluent and forceful. He has few equals and no superiors in the pulpit of our great denomination."

On the evening of April 6, our congregation at New Iberia, La., and their friends of all denominations, including Catholic and Jewish people, greatly enjoyed the monthly musical service. Mr. John A. Pharr, of Berwick, La., was the guest artist presiding at the organ. Mrs. Mary Bays Serex, wife of the pastor, Dr. A. M. Serex, rendered the recitative and two arias from the oratorio, "The Passion According to St. Matthew." Mrs. Serex took part in this oratorio last year in the conservatory of music in Brussels, where thousands of people waited in line to attend one of the four performances given. Dr. Serex writes that Rev. J. W. Lee, presiding elder of the Lake Charles District, who was at New Iberia on the evening of the monthly musical program, "preached a great sermon."

(For additional Personals see page Eight.)

EASTER

By J. F. Dorroh

A Voice, by human ears unheard,
If it be heard, not understood,
Has whispered forth a magic Word
To wake to life the sleeping wood.
A Foot has pressed the greenwood sod;
A Foot, whose imprint is—a flower!
The step of a descending God
Passed through and blessed the wildwood bow-
er.

I know He passed these valleys through;
They once were bare—they now are green.
And in the violet's darling blue
The imprint of His feet is seen.
And He, in passing, touched this tree;
And, Lo, the dogwood stars unfold!
And through the dell His steps we see
In Jasmine's stars of burnished gold.

The wildwood places love Him well.
They know in Whom they trusted when
The winter-demon's angry yell
Shrieked through the ice-bound field and glen.
And long ere man's "superior" mind
Had grasped the import of the hour,
Their faith reached forth to seek and find
The Godhead's coming into power.

Behold, the Resurrection Morn!
Behold, He lives and reigns and rules!
And all who dare to mock or scorn,
Are written in the Book of Fools!
The fool hath said, "There is no God!"
No God? When Nature ever cries
Through every flow'r that decks the sod
Of His eternal verities?

The Phlox's five-tined stars of pink,
Each star-crowned tree or bush or weed,
Are living chains, our lives to link
To Him who is the Life indeed.
And all along the Rural Route
They flame like wings of Seraphim;
And through the silence seem to shout:
"We stand as witnesses for Him!"
Madison, Miss.

POETICAL THOUGHTS

By Mrs. George S. Brown

Casting all your care upon Him for He careth for
you.—I Peter 5:7.

The Violet

Down in the meadow-land green where you
grew,
How did you come by that beautiful blue
With which your soft petals unfold?
How do you hold up your tender young head
When rude sweeping winds rush along o'er
your bed,
And dark gloomy clouds, ranging over you,
shed
Their waters so heavy and cold?

"The same careful hand," the violet said,
"That holds up the firmament holds up my
head;
And He who with azure the skies overspread
Has painted the violet blue.
He sprinkles the stars out above me at night,
And sends down the sunbeams at morning
with light,
To make my new coronet sparkling and
bright
When formed of a drop of His dew."

—Hannah F. Gould.

In your automobile, riding in the street-car or
walking, it is a delight to be out of doors this
beautiful Spring weather. Everything seems to

whisper, "God is love." Every year we see it and
yet each time we are enthralled by the beauty of
the tiny green shoots, the unfolding petals and
the velvety grass. Was there ever anything love-
lier than the fresh green of the trees, particular-
ly of the live oaks and the camphor trees? Who
but God could make things so beautiful? The
pansy beds are a delight and the bright-hued
phlox, marigold, and nasturtiums; but there is a
modest little flower, scarcely seen from the heavy
foliage of the leaves, but nevertheless, wooing
by its lovely blue blossom, that is all sparkling
with dew—the dainty little violet growing in the
country in fence corners and meadow lands, in
some places on the mountain-side and in the cities
along the borders of our walks. Lowell says:

Winds wander and dews drip earthward,
Rains fall, suns rise and set;
Earth whirls, and all but to perfect
One little violet.

If all that is for a little violet, of how much
greater value are we as human souls? The same
loving Father who clothes the flowers and takes
the note of the sparrow, numbers even the very
hairs of our head.

There have been heavy rains and storms and
fierce winds sweeping the little violet, but the
same tender care has been given it as of the
great firmament. The same Hand that painted the
spacious skies, touched with artist brush the little
violet. The sun shines and the stars twinkle for
the tiniest of flowers, and so we rejoice in the
thought that none of us is forgotten; and if our
Father makes all things bright and beautiful for
us, it only goes to show how precious we are in
His sight. Let us sing of Spring to the weary and
bid them hope through days of cloud and sorrow,
for April is here, and as the sweet flowers break
their long winter bondage, so our fetters will fall
and we will lift up our heads and hearts to the
glorious sunshine of God's love.

THE PITY OF IT

"The wonderful boy preacher that you have all
read about in the papers." Well, I hadn't; but
so he was announced, and I stayed to hear, and
have just returned from that street-corner per-
formance. The father plays the guitar, and they
all sing. A boy of eight, who doesn't speak plain-
ly, steps forward, with an arm in splints and sling,
and repeats a memorized prayer; not a good pray-
er at that, but the jargon of a fanatic. The mother
passes the tambourine for the offering. Then the
"little preacher," ten years old, swings into ac-
tion. The voice is an artificial "wangdoodle," the
"message" antiquated flappedoodle; scraps of medi-
aeval theology, garbed in the garbled phraseology
of a type of revivalistic exhortation—haply long
out of use—all too evidently memorized and des-
titute of unction or conviction.

Thus parents, sadly illiterate themselves, culti-
vate and exploit immature brazenness of chil-
dren who ought to be in school, in the name of
the Great Teacher, who himself spent thirty years
in getting ready to publish the Glad Tidings—and
our squeamishness about "sacred" things enjoins
silence. Verily religious liberty is a great boon,
and the Southland is paying a tremendous price
to maintain it!

ARTHUR.

BALAAM'S ASS CHANGES ROLES

I have not been long in the Louisiana Confer-
ence—a mere ten years—have not grappled with
the educational problems, and hesitate to express
an opinion on the sale of Mansfield College. Per-
haps those who are poising Balaam's cudgel above
the halting Conference beast of burden have
earned a better right than I have to wield it. But
who knows what ghostly apparition that board
sees in the way? It is easy to vote! The Confer-
ence, without a dissenting voice, once voted for a

hospital; but the commissioner soon found that
ninety per cent were voting for the others to
build it. If I vote that we retain Mansfield Col-
lege, and pay its debts, I put you on notice that I
shall be voting for other pastors and their charges
to do it.

Seems to me my metaphors are wrong. The ac-
tors have exchanged roles. The eyes that see the
armed angel in the way are those of the prophet.
Only the angel, the ass and the prophet are in
the picture; and the voices that berate the Board
of Education do not have the ring of prophet or
angel!

MADISON.

PRESS AND REPRESS

Shall the Church press or repress its press?
If we are to have drastic changes, they should be
in the direction of multiplication, not reduction.
A company in the North drives a good trade by
furnishing congregations a parish paper, leaving
several pages blank to be filled with purely local
matter and advertising. Local business men fur-
nish the advertisements, which take care of both
syndicate and local printing costs. If anything is
to supplant the Conference organ it should be the
parish paper; the general features being furnished
from our publishing house, the rest supplied lo-
cally.

But no change of general policy is needed. Sub-
stance and salesmanship will popularize the Con-
ference organ. The latter requisite can be met,
as suggested by Bishop Moore, only by selling
the paper to the congregations—universally. But
to make this just, we must have something to sell.
I have never edited a church paper; but I have
read them, and here are some suggestions from a
reader's standpoint for making the Conference or-
gan salable:

1. Cut out resolutions and reduce obituaries to
minimum number and length.
2. Eliminate reports, discussions and appeals
from general boards and connectional headquar-
ters, especially those running concurrently in sev-
eral papers. Leave these to the General Organ.
3. Abolish special departments for department-
al organizations, such as Sunday school, League,
etc.
4. Use no articles on trite themes, no matter
who writes them. Require contributors to say
something worth saying, and say it well. Taboo
shallow criticisms and personal thrusts.
5. Reduce financial appeals and discussions to
the strictly necessary minimum.

Use this valuable space for readable things:

1. Make vital religion central and dominant.
Bring the claims of the spiritual life home to
people.
2. Use articles on themes that people are think-
ing about or interested in. Accept a minimum of
what is merely negative and destructive, and a
maximum of what is positive, constructive and
edifying.
3. Publish the greatest possible amount of
"news from the churches," but not under a stere-
otyped heading.
4. Put a premium on strength, sanity, beauty
and brevity.
5. Make a paper for the young, and the old
will read it.

SHAW.

The Bolsheviks in Siberia are trying to starve
out all the Christians in that section, according
to reports from Siberia-Korean Mission. No one
can buy food without a bread ticket, which is is-
sued by the government to the people, and no
bread tickets are given to Christians. Therefore,
the Christians in Vladivostok and the neighbor-
ing community are trying to keep alive by buying
what bread they can from private persons al-
though they must pay about five times the price
for it.

The Home Circle

"THE BEST DOG THAT NEVER WON A BLUE RIBBON"

By Sergeant Herbert E. Smith

There is a tradition in the United States Army to the effect that an American soldier may be left upon a desert island for months, but that when he is picked up again it will be found that he has at least one dog for a companion. Dogs have always seemed to take to the military service and today there is not a regiment in our Army, at home or abroad, which does not boast a multiplicity of canine mascots.

Few such faithful companions of our soldiers can boast of the stirring and historic background of "Rags," the mongrel mascot of the Sixteenth U. S. Infantry, Governors Island, New York. He was rescued from the back alleys of Paris in late 1917 by a party of sixteen doughboys on leave in the gay metropolis of war-torn France. The hungry, friendless pup was wise enough to attach himself to the sight-seeing American soldiers and by mute appeal prevailed upon them to carry him back to the regiment, then in a rest area back of a quiet sector.

The newcomer, because of his shaggy coat and generally impoverished condition, was christened "Rags" and appointed mascot of the fighting Sixteenth. With that organization "Rags" went over the top soon after his adoption. The erstwhile alley dog developed uncanny ability to soon acquire the "hang of things" under heavy fire. On several occasions he even accompanied a patrol party across No Man's Land in the dead of night, crawling along with never a betraying whine in the wake of his beloved Yank doughboys.

In the later stages of the Argonne drive "Rags" suffered from the effects of enemy gas but gamely carried on until, just two days before the signing of the Armistice, he was so severely wounded in heavy action that he lost an eye. Expert medical attention was given the faithful animal, and today he is as good as ever although suffering from a wheezy cough and a sightless eye. These defects endear him only the more to the Sixteenth, any member of which will cheerfully back up the contention that "Rags" "is the best dog that never won a blue ribbon at a kennel show."—Exchange.

"DUMPY"

By W. Earl Paddock

I have a recipe for that occasional dark brown feeling that life is monotonous. I suppose the feeling itself comes even to the most incorrigible optimist at times, but the difference between the optimist and the pessimist is that the former does something to drive that sensation into oblivion while the latter nourishes the disease.

My recipe, when I am at home, consists in the combination of my sister's company, a canoe on the lake and sunrise across the water with whatever this combination may supply in the way of new and beautiful things—such as our meeting with "Dumpy."

We had been on the water nearly two hours, had seen the sun come up a vivid ball of fire separated horizontally by a single cigar-shaped cloud which rode across the sphere like a Zeppelin sailing into the east, had gathered an armful of fragrant water-lilies and then had paddled leisurely along close to shore watching the fish rise for their breakfast of bugs and listening to the symphony of bird songs that drifted out of the still, dim places in the woods. We were alone on the water except for a young man who rowed tremendously up and down the lake in a racing scull. The world and the morning belonged to nature for the air had not yet been profaned by the strident voices of the scratchy phonographs that lurked in every cottage along shore.

I twisted the canoe around a point of land, guid-

ed it under a rustic bridge into the Sanctuary, and then—

"Will you look who's with us," said May, backing water with her paddle. There, across the mirror-like water with his long legs hidden in the grass near shore, stood a bittern.

"Steady," I called, "I'm going to shoot him." And since there was no objection, I turned the canoe broadside, aimed and fired—with the camera.

"Did you ever see anything so dumpy?" squealed May with amusement.

"I must have," I retorted, "after living in the same house with you for several years." For my sister's contagious good nature emanates from a body that measures five feet four by a hundred and eighty pounds. "Here," I continued, after soaking up a paddle full of water in payment for my brotherly remark, "you take the camera and we'll see how close we can get before Dumpy decides to leave us."

We floated slowly until we were twenty feet away. Dumpy remained as motionless as a statue. The camera clicked and we had picture number two. We were talking in whispers now, our hearts beating with all the excitement of a big game hunter intent on lions.

Ten feet away, then eight, and click went the camera again. But still Dumpy sat there, evidently half asleep. Only when the prow of the canoe threatened to bump into him did he condescend to change his position. He retreated very sedately and with the utmost dignity a few feet into the edge of the undergrowth, there to stand looking off into the distance as much as to say, "I ignore you. I frown upon you. As far as I'm concerned, you can paddle away from here right now and leave me alone."

We snapped one more picture of Dumpy. He looked more graceful now with his long legs in view, but since the name we had given him because of his first appearance also seemed to fit his disposition, he continued to be Dumpy.

Homeward we paddled, with four pictures of Dumpy in the camera. Monotony had been banished into oblivion again—at least for a day.

"It's a beautiful day, isn't it?" asked May.

"It is a beautiful day," I admitted.

And now that we had taken ourselves out of his sight, I have no doubt that Dumpy thought so, too.—Our Dumb Animals.

SEED COMES FROM ALL OVER WORLD

(Prepared by the United States Department of Agriculture)

When you open a packet of garden seed in the spring, do you have any idea where the seed came from and who grew it? The stock in any wholesale seed house is likely to represent an assembly of items from many parts of the United States and from foreign countries as well, says the United States Department of Agriculture.

Temperature, humidity, soil and water supply naturally have an important effect on the development of the seed crop. Some plants require specialized skill and experience in the management of the seeding plants. In other cases a plentiful supply of cheap labor determines the production area. Transportation expense, particularly if it is high, may favor seed production in a certain area. Plant pests and crop diseases may play an important part in ending seed production in one area and stimulating it in another.

Of the common garden seeds, the different varieties of peas form the most important single item. Since 1860 production has moved westward from New York to Idaho, Montana and California. Irrigation is an aid to pea seed growers, but the shift has come principally because growing peas for canning and trucking is usually more profitable than growing for seed, and this has led the pea-growing sections to depend for seed on areas where the canning and trucking business is unimportant.

Similar factors have influenced the westward march of bean seed growing. Nebraska is a principal producer of sweet-corn seed. Rocky Ford, Colo., is the most important production area for muskmelon and cucumber seed. Colorado also produces watermelon seed as do Florida and Texas. A large part of the squash and pumpkin seed comes from the plains of Kansas and Nebraska.

Seed of the commonest kitchen garden vegetable, radish and lettuce, comes almost entirely from California, as does the bulk of the American production of onion and turnip seed. Some turnip seed comes from abroad when prices are right, and most of the Bermuda onion seeds comes from the Canary Islands.

Denmark supplies most of our cauliflower seed and considerable cabbage seed, and foreign supplies of beet, spinach, summer radish, celery and carrot are in sharp and often successful competition with the American supply.

BUYING A BIBLE FOR THE BELGIANS

They were getting ready to take up a missionary collection in a certain Southern Methodist church in Oklahoma, and little Mary Evelyn sat very still and listened to what they were saying. The pastor, who was her own father, told them about the many, many people in Belgium who did not have a Bible, and of many others who had never even seen a Bible in all their lives. He told of little children who had never heard a Bible story and of how eagerly they would gather round to listen to anyone who would tell these old stories to them. He said that \$25 would buy 100 Bibles and put them in 100 Belgian homes, for the Methodist colporteurs would take them out and distribute them among the people who had long been asking for them. One hundred Bibles for \$25 or one Bible for twenty-five cents!

And how anxious the people of Belgium are to have Bibles! Last year nearly 12,000 copies of the Scriptures or portions of the Scriptures were sold in Belgium and thousands of other copies were distributed free by the colporteurs and churches among people who could not afford to buy one. Twenty-five dollars would buy 100 Bibles to give to such people as these.

That day after she came home Mary Evelyn said: "Daddy, I want to send a Bible to the Belgians."

"Fine," said her father, putting his hand into his pocket, "Here's a quarter for you to put into the collection plate tonight when they take up the money."

But Mary Evelyn looked quite insulted. "Oh, no, daddy," she said, shaking her head. "I want to send it. Don't you see that would be you sending the Bible to the Belgians instead of me?"

Then going to her little bank she worked a long, long time until she had shaken out twenty-five pennies, and that night she carefully placed them in the plate and started her Bible off to the Belgians.

And Mary Evelyn's Bible was but one of 400 that that church in Oklahoma sent out that night to Belgium to be given to those people who did not have a Bible. This is their Missionary Special for this year.—Contributed.

ENGINEER ON SWEEDISH TRAIN ATTACKED BY OWL

A struggle between an owl and the engineer of an electric express train has just been reported at Linköping in southern Sweden. The bird, probably attracted by the headlights of the locomotive, flew against one cab window and broke the glass.

Well inside, it sank its claws into the shoulder of the motorman and attacked him with its bill. The engineer could not leave his grip on the switch, and a fierce battle ensued while the train raced on its way. At last the motorman succeeded in strangling the bird, which was an unusually large specimen.—Exchange.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. W. W. Drake, D.D., Rev. J. G. Snelling, Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

The choir of First Church, Shreveport, La., gave a very fine Easter program on last Sunday evening.

Rev. T. B. Thrower, our pastor at Lambert, Miss., is this week assisting Rev. J. R. Murff in a meeting at Arcola, Miss.

The choir of Capitol Street Church, Jackson, Miss., composed of 31 voices, presented a beautiful cantata on last Sunday evening.

Mr. C. S. Joiner and Mr. Keith Williams were elected stewards of Crawford Street Church, Vicksburg, at a recent quarterly conference.

Under the auspices of the Woman's Missionary Society, a sunrise prayer meeting was held in our church at Clarksdale, Miss., on Easter Sunday.

The bulletin of Capitol Street Church, Jackson, Miss., for Easter Sunday, carried a beautiful poem, "The Easter Message," by Rev. J. L. Greenway.

"The Dawn of Easter," a beautiful and elaborate Easter cantata, was given at the Methodist Church in Grenada, Miss., on last Sunday evening.

Rev. P. B. McCullin, pastor at Hall Summit, La., has recently assisted Rev. W. D. Kleinschmidt in a meeting at Mangum Memorial Church, Shreveport, La.

Rev. H. W. Ledbetter asks us to announce that his address is now 441 Olive Street, Shreveport, La., and that he is available for help in revival meetings.

On Sunday, April 13, Dr. G. F. Winfield, president of Whitworth College, preached the commencement sermon of the Bogue Chitto Consolidated School.

In renewing her subscription, Mrs. S. E. Chiles of Biloxi, Miss., writes that she has been a subscriber to the Advocate for forty years, and that she enjoys it more and more every week.

Rev. Del Longgear, our pastor at Hazlehurst, Miss., in sending us two subscriptions, gives the editor and publisher a cordial invitation to visit his charge at any time, and we greatly appreciate it.

Rev. John W. Ramsey, Harrisville, Miss., is offering his library, of approximately 300 books, for sale at \$50. Here is an opportunity for some young preacher who would like to acquire a good library.

The Coffeeville Courier of last week announced that the Epworth League of Coffeeville had planned

a special service for last Sunday night, including the pageant, "Children of Light." Rev. Wm. L. Robinson is the pastor.

"The Silent Preacher," the attractive bulletin issued by Rev. C. C. Wier and his congregation at Winnfield, La., recently carried a good appeal for the Advocate. We appreciate this, and trust it will have good results.

Rev. B. C. Taylor, popular pastor at Mer Rouge, La., conducted special services in his church on last week. "The Broken Vow," "Christ in a Homeless World," and "The Easter Miracle," were among the subjects upon which the pastor spoke during the week.

Our church at Hall Summit, La., will be dedicated on the second Sunday in May. The editor of the Advocate has been invited to deliver the sermon. Rev. P. B. McCullin, the pastor, cordially invites all former pastors of the church to attend this service.

The editor had the privilege of preaching the convention sermon of the International Kings' Daughters on last Sunday afternoon in the First Presbyterian Church, New Orleans; also of preaching for the Knights Templar of Bogalusa, La., and vicinity last Sunday night.

The Crowley Daily Signal of April 18 reported that more than 200 persons attended the sunrise meeting at the Methodist Church in Crowley on Good Friday. On last Sunday evening the Easter cantata, "Immortality," was given at this church. Rev. C. K. Smith is the pastor.

Mrs. W. R. Bell, Jr., Murfreesboro, Tenn., is visiting her parents, Rev. and Mrs. J. M. Boykin, in their home at Natalbany, La., and will remain with them during the month of May. Mrs. Bell will be remembered as Lady Nelson Boykin. Her two sons are with her on this visit to Louisiana.

The Lincoln County Times of April 17 announced that Rev. George Tucker and his party would, on last Sunday night, begin a community revival in Brookhaven, Miss., with local pastors co-operating. Services are held in a large tent which has been set up on a lot south of the post office. J. M. Wood is head of the campaign committee.

In sending us a good list of subscriptions recently, Rev. James E. Selfe, pastor of the Many and Zwolle charge, writes: "Everything moves along here. There are building movements at both Many and Zwolle. We had classes at both places in 'The Church and the World Parish,' and expect to secure the full quota on missionary maintenance.

Mr. Albers Donald Lewis, the youngest son of Rev. and Mrs. H. P. Lewis, of Moorhead, Miss., who finishes the course in the Business University of Bowling Green, Ky., this summer, has been selected to teach a commercial course in the Mid-Pacific Institute in Honolulu, Hawaii, an institution sustained by the mission board of the Congregational Church. Mr. Lewis will go to his position early in September.

The Tupelo Daily News of Tupelo, Miss., has the following to say concerning the recent transfer of Rev. Carroll Varner to Sanford, Fla.: "The Varner family will be immeasurably missed in the civic, social and church life of Tupelo, for in the few years spent here they have made a host of warm friends who grieve to see them leave. Dr. Varner is a preacher of unusual force and strength and a man who has the confidence of the people."

Rev. T. M. Bradley, the pastor, conducted a meeting at Greenville, Miss., April 13-18, with Rev. R. H. Harper doing the preaching. Rev. L. M. Lipscomb, presiding elder of the Greenville District, attended all the meetings and took an active interest. The spirit and the attitude of the people was very fine and it was felt that the church was greatly strengthened by the meetings. The editor is very grateful for many courtesies enjoyed while he was in Greenville.

Rev. W. B. Hogg, according to the Hazlehurst Courier, is engaged in an extended meeting in the Chicago Gospel Tabernacle, and will probably move his family from Memphis to Chicago. The Gospel Tabernacle broadcasts over station WJBT daily from 7 to 8 p.m., and on Sundays from 10 a.m. to 7:30 p.m., and from 9:30 to midnight, central standard time, and Brother Hogg, who has recently been on the air over this station, may be heard again May 19-23, also June 23-27.

The "Seven Words from the Cross" served as the basis of special messages delivered by different Methodist pastors of Jackson, Miss., who assisted Dr. L. L. Cowen, pastor of Galloway Memorial Church, in special services, April 14-18. The bulletin of the church shows that Easter was made a full day of regular and special services, beginning with sunrise prayer meeting and the Sacrament of the Lord's Supper, and closing with a sacred pageant and Easter music in the evening.

At the usual Easter service participated in by Indivisible Friends, Jacques de Molay and Ivanhoe commanderies of Knights Templar in New Orleans, at the Shriners' building on last Sunday morning, approximately fifteen hundred people heard the splendid Easter message of Rev. W. L. Doss, Jr., the preacher of the occasion. It was a message of high order. Rev. Mr. Doss is the presiding elder of the New Orleans District. He is a past master of his own lodge, and he takes great interest in Masonry.

Rev. C. C. Wier, pastor at Winnfield, La., recently conducted a revival at Wiergate, Texas. On the Sunday of his absence, Rev. D. C. Barr, superannuate of the Louisiana Conference, preached in the church at Winnfield, taking as his subject, "Life's Battle-ground." Of Brother Barr the Winnfield News-American said: "Though on the superannuate list of the Louisiana Conference, he is still active and preaches with the same zeal and fervor that have characterized his ministry for these fifty-two years."

Rev. E. H. Cunningham, presiding elder of the Grenada District, writes: "Rev. J. H. Felts, Rev. E. M. Shaw and myself held funeral services of Sister Cain at old Salem, near Iuka, last Friday—following your service in Baton Rouge." At the time of our writing of the death and funeral services of Mrs. Cain, mother of Rev. L. W. Cain, presiding elder of the Baton Rouge District, we knew only of the tentative arrangements for the services near Iuka, and did not know that Rev. J. H. Felts would be present and have part in the service.

China Famine Relief has received at its headquarters, 205 East Forty-second Street, New York City, contributions totaling \$400,000 since the beginning of the year, it was announced a few days ago by David A. Brown, chairman of the board of this organization. A gift of \$100 from General John J. Pershing was included in this fund. China Famine Relief is seeking \$2,000,000 to send to China for the purchase of grain and other emergency food supplies for the millions of sufferers in the famine zones of Shensi and Kansu.

Rev. M. M. Black, pastor at Poplarville, Miss., reports as follows: "Our church and community have recently had the benefit of a very gracious revival, conducted by Rev. J. O. Hanes, of Birmingham, Ala. The membership of the church was greatly blessed, and nine new members were received—five by certificate and four by vows and baptism. No large ingathering was possible on account of the fact that nearly everybody in the community is already a member of some church."

Rev. W. P. Buhrman and Mrs. Buhrman, with their three sons and two daughters, were expected to reach Tupelo this week, Dr. Buhrman having been transferred to our church at Tupelo from Sanford, Fla. Of the new pastor, the Tupelo Daily News says: "Dr. Buhrman has been pastor of the Sanford Church for four years, and comes here highly recommended by Bishop Candler and many others. He is a first-honor graduate of Emory and Henry College, Virginia, the degree

of doctor of divinity having been conferred upon him five years ago by this college."

The attractive bulletin of Crawford Street Church, Vicksburg, for last Sunday, carried the program of the "dedicatory service for our organ" last Sunday evening. Quite an appropriate service, comprising Scripture reading, responses, and music, was followed. Mrs. J. T. Birdsong, president of the Floral Club, presented the organ to the trustees. Hon. N. Vick Robbins, chairman of the board of trustees, accepted the organ for the church and presented it to the pastor, Rev. J. L. Neill, for dedication. The dedicatory prayer ended with "Close to Thee" on the echo and chimes, by Mrs. Boulton. Mr. Al Frank served as organist and played one special selection. Appropriate anthems by the choir, a male quartette, and solos by Miss Mary Skinner and Mr. Dorsey Boulton were important features of the service.

From a clipping taken from the Tupelo Daily News of Tupelo, Miss., sent us by Mrs. John M. Allen, we learn that Rev. Carroll Varner has been transferred from our church at Tupelo to Sanford, Fla., and that Rev. W. P. Bulhman of Sanford has been transferred to Tupelo. Brother Varner asked for this, or a similar change, on the ground of his health, physicians having advised for him a change of climate. He will be sorely missed. He was among the leading men of the North Mississippi Conference. He was one of the directors of the Seashore Divinity School and an officer of the board. We in the Advocate office regret that he is leaving our patronizing territory, not only because of his active interest in behalf of the Conference organ, but also because of our great appreciation of our brother's fine character.

LAKE CHARLES DISTRICT CONFERENCE

The Lake Charles District Conference will meet at Leesville, April 29 and 30, opening Tuesday at 10 o'clock. Let each pastor bring his quarterly conference record with him.

J. W. LEE, P. E.

THE NEED OF A CHANGE IN OUR FINANCIAL POLICY

Pungent Paragraphs from Presiding Elders

By J. E. Crawford

"I appreciate the fact that some constructive thought has been turned to the matter of Church finance. Unless some solution is offered my opinion is that we will suffer serious loss."

"Unless we get relief from the present system the future of our Church is endangered."

"If something is not done to correlate and unify our financial plans we are doomed."

"Our present 'hit or miss' plan will continue to make the future problematic. In my judgment, the future will require a greater effort to keep up with the past, unless we get some systematic financial program."

"We are in a bad way about our finances. Our people are rebelling and the pastors are discouraged. They are not hurting themselves so far as that is concerned, but it does seem that something is the matter with our system."

"We do not have too many causes to contribute to, but our methods are wrong. Our financial policy is not properly gauged and there is hardly a Sunday, especially on circuits, that our people are not called on to subscribe to some cause."

"I know of no need of the Church that is greater than to correct the abuses along the line of our financial system. It is enough to drive one mad at times. Some of these periods of cultivation set a certain time but go beyond it, in fact try to preempt the entire field for the entire year."

"In closing up the work of the district it is very evident that all the specials make it more difficult to bring up the collections on the benevolences."

"Our system must be changed or we will find a shrinkage in additions and Church growth."

"We are not giving too much, not enough, but our people are tired of so many calls. We need a better system. System is the word. To begin at the first of the year and give regularly through the year."

"It seems to me that we need a revolution in our financial system."

"It is my opinion that, unless we get our benevolences on some sort of voluntary basis, contributions to them will steadily decrease."

"I have been impressed with the need of a revision of our policy. Our preachers are discouraged. Our boards make their askings and then come into the field for special collections. Let's have cultivation and all our collections through the regular channels."

"We must have some better financial plan than our present one or we are going to be more and more embarrassed by lack of funds for all Church work, local or general. The folks in this section

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

are not only complaining but many of them are openly rebelling under our present policy and our pastors are so driven with financial campaigns that they simply cannot give the time and attention that is necessary for the cultivation of the spiritual life of themselves or the people."

"I hope and pray our next General Conference will give some relief to a situation brought about by multiplied 'interests,' all good, that threatens the very life of many churches."

"If we continue our numerous 'drives,' I think we will drive our folks away from us. On circuits we have had two calls for each Sunday in the year."

"I believe that one of our chief troubles is that the people who are indifferent or hard to reach are dropping off and to add to this we appear to have no time for spiritual cultivation. There is no doubt that the people think we are more interested in raising money than in saving souls."

"Our policy must be changed. Our work must be unified. Our preachers feel that no longer they are preachers of the Gospel, but financial agents."

"I favor a unified approach to the local church with a suggested asking instead of an arbitrary assessment."

"I doubt if the present policy could be con-

tinued through another quadrennium without a breakdown in our finances."

"The weakness of our present policy is that we begin at the wrong end of the line. All of our contributions to the Church are of necessity voluntary. Then by all means let the voluntary contributors, taking the individual church or charge as unit, make their own goal."

"The assessment plan based largely on pastors' salary does not touch the resources and ability of the strong church, and keeps the weaker churches discouraged and dissatisfied with the burden placed upon them."

"Should the coming General Conference fail to make some needed adjustment we shall suffer much in the next quadrennium. The old plan is worn out and should be abandoned."

SUBSCRIPTIONS RECEIVED

April 15 to 21, Inclusive

(Six month subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	407½
Alexandria District	
Mrs. A. J. Hicks (Rev. L. C. Wilson), Boyce	2
Baton Rouge District	
Rev. L. N. Hoffpauir, Baton Rouge	4
Monroe District	
Rev. A. S. J. Neill, Oak Grove	6
Rev. B. C. Taylor, Mer Rouge	1
New Orleans District	
Mr. M. B. DePass (Rev. Ira Flowers), New Orleans	1
Ruston District	
Rev. F. J. McCoy, Haynesville	3
Rev. J. F. Waltman, Dubach	7
Shreveport District	
Rev. T. J. Holladay, Ida	1
Total Louisiana Conference	432½

MISSISSIPPI CONFERENCE

Previously reported	214½
Brookhaven District	
Rev. W. J. Dawson, Monticello	3
Rev. Del Longreear, Hazlehurst	2
Rev. B. H. Williams, Osyka	2
Hattiesburg District	
Rev. J. W. Thompson, Hattiesburg	1
Mrs. Dan Spikes (Rev. J. T. Weems), Richton	5
Rev. L. L. Matheney, Hattiesburg	2
Rev. A. J. Boyles, New Augusta	1½
Rev. S. C. Moody, Taylorsville	1
Jackson District	
Rev. Rolfe Hunt, Brandon	1
Newton District	
Rev. G. H. Jones, Montrose	2
Seashore District	
Rev. M. M. Black, Poplarville	5
Total Mississippi Conference	240

NORTH MISSISSIPPI CONFERENCE

Previously reported	216
Greenville District	
Rev. C. L. Rogers, Rosedale	4½
Grenada District	
Rev. R. H. Harper (Rev. Mellville Johnson), Winona	2
Rev. R. L. Ellis, Ashland	2
Mr. F. A. Howell (Rev. J. J. Baird), Durant	5
Sardis District	
Rev. W. I. White, Victoria	3
Total North Mississippi	232½
Total three Conferences	905

COTTAGE FOR SALE OR RENT

Cottage 166 on the Seashore Camp Ground; just remodeled; furnished, screened, electricity; new partitions, new roof, new double flooring, new side and front porches; raised from ground; five rooms, good furnishings; \$50 a month, \$140 for season. Selling price, \$700. Will rent now weekly, etc. Address Miss M. Rodd, 1235 St. Andrew, New Orleans, La. Phone, Jackson 3013-J.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. REBECCA UNDERWOOD ERWIN was born March 6, 1896, and died February 15, 1930. She was buried from the Live Oak Methodist Church with a host of friends present who mourned to see her taken from their midst. This was a faithful Christian mother who was sweetly devoted to her children and husband and to her Church. She joined the Church when a child, and had served as a steward. While her loved ones feel keenly their loss, they are consoled with the thought that heaven is made richer and that they may one day be joined to her again in that land of no farewells and where pain or sorrow enters not.

Thy wise designs we cannot know
Our hearts are made to sorrow so;
But when we reach that golden strand,
We'll all Thy purpose understand.
G. H. CORRY.

MRS. ANNIE GATEWOOD CARR

"Precious in the sight of the Lord is the death of his saints." One more of the Lord's saints has been called away from time to spend a blessed eternity with him. Mrs. Annie Gatewood Carr, mother of our friend and neighbor, Mr. W. H. Alexander, of Bay Springs, was translated last Wednesday, April 2, 1930. She was in the Newton (Miss.) Sanitarium when the call came. She had not been in good health for several months. Death found her ready and waiting. She was in her 79th year. October 19, 1866, she was married to Mr. Absalom Carr. Annie E. Gatewood was her maiden name. Her husband passed on Jan. 9, 1911. He was a soldier in the Civil War, a mem-

ber of the Mississippi Legislature from Scott county in 1894, and was a Master Mason. Sister Carr leaves two sisters, Mrs. H. A. Rankin, of Gulfport, Miss., and Mrs. H. H. Watts, of Newton, Miss.; two daughters, Mrs. W. T. Hunter, of Decatur, Miss., and Mrs. W. H. Alexander, of Bay Springs, Miss.; five grandchildren, and four great-grandchildren, besides a host of other relatives and friends, who deeply mourn her going away. A brother, Walter Gatewood, of Vineta, Okla., passed on just two days before she did. The funeral obsequies were held at Bay Springs Methodist Church, where she had placed her membership when she came to Bay Springs. She had formerly been a member of Carr's Church on the Homewood charge. The following brethren took part in the funeral services at Bay Springs and Carr's Church, the latter church the place of burial. Revs. W. A. Terry and W. W. Nelson of Bay Springs, A. S. Oliver of Decatur, T. B. West, pastor Presbyterian Church in Bay Springs; W. O. Carter, pastor Baptist Church in Bay Springs, and W. C. M. Baggett of Homewood. Beautiful and loving tributes were paid to her genuine, unselfish, Christian life. A friend who knew her well, said that too much could not be said about her Christian characteristics; that her's was such a beautiful and true Christian life. Oh! what a difference it makes, when a preacher has such a life to speak of on such occasions, rather than one whose life and character are otherwise! Thank God, for his true saints! One of her grandchildren speaks of her thus: "She said while in the hospital that she wanted us all to be good and meet her in heaven. She often spoke of being ready to go, but she said life was sweet and this world had lots of beautiful things in it. She was appreciative of everything that was done for her. She lived for others. You did not have to know her long before you knew she loved her Lord. She loved to talk about her Lord and Savior." She said to her two daughters (Mesdames W. H. Alexander and W. T. Hunter) and grand-daughter (Mrs. I. N. Yelverton) that they had done all they could for her. How consoling! The writer let her have a little book in 1927 entitled "New Every Morning," a devotional handbook for every day in the year. On the back of this book are the following words: "Jan. 26, 1930. Such a lovely Sabbath! Oh, Father, grant that it may be spent in doing good to others and in some way to honor and glorify thy great and holy Name! Amen!" Then follows the doxology. On the fly-leaf of this book this beautiful truth is written in quotation: "Death is only that bend in the River of Life which turns the current heavenward." Such a life on this earth can never be forgotten. How her name and memory will be revered, loved, and honored! Becoming a Christian early in life and until the end she lived it beautifully; she leaves the richest heritage possible. "Let me die the death of the righteous!" The music at the funeral was sweet and very appropriate. The rich and fragrant flowers and the many friends at both Bay Springs and Carr's Church to attend the obsequies attested the esteem and love of the peo-

ple for her. Her precious remains rest in the cemetery at Carr's Church, in a beautiful steel vault, to await "the trump of God: and the dead in Christ (she is one of them) shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord!" The writer, being physically indisposed, did not attend the funeral, but he counts it an honor, a sacred privilege, and feels heaven's blessings as he has undertaken to write the obituary of this devout, Christ-like, and consecrated saint of the Most High. She has gone down the turn in the River of Life that leads heavenward, to glory, and to God! God's benedictions and blessings be with the immediate loved ones yet on this side, and may we all gird on the armour afresh and follow her as she followed Christ, and some glad, sweet day, through the blood of Jesus Christ, "go sweeping through the gates," when we shall obtain joy and gladness, and sorrow and sinning shall flee away!

Her friend and former pastor,
J. A. WELLS.

RESOLUTIONS

Since the last meeting of the board of directors of the Mississippi Orphans' Home three of our members have passed to their final reward—Rev. A. F. Watkins and Mr. W. M. Buie, of the Mississippi Conference, and Rev. D. W. Babb, of the North Mississippi Conference.

Each of these men have, by their presence, deep personal interest and wise counsel, had no small part in the organization, maintenance and development of this splendid institution. Therefore, be it resolved:

First—That in the passing of these brethren this Home has lost three of its most valued friends, whose places it will be very difficult to fill. We shall miss their wise counsel and able leadership in the days to come.

Second—That we express as individuals and members of the board of directors of this Home our sincere sympathy to the bereaved members of their families.

Third—That these resolutions be published in "Our Home" and in the New Orleans Christian Advocate, a copy be spread upon our minutes, and a copy forwarded, by our secretary, to the members of their families.

MR. W. D. DAVIS,
REV. T. H. DORSEY,
REV. T. M. BROWNLEE,
Committee.

SARDIS DISTRICT MINISTERIAL ASSOCIATION

The Sardis Ministers' Association met March 11, with Rev. F. H. McGee, our pastor at Hernando, at the Hernando Church. Rev. J. O. Dowdle, of Lake Cormorant, led the devotional exercises. Rev. E. H. Mohler, our dual extension Sunday school secretary, was introduced and extended the privilege of the floor, and brought to us encouraging reports of the Sunday school work in our Conference.

The pastor and his good people served a most excellent noon luncheon at the church, to the delight and sat-

Phone, MAIn 2333

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

EXHIBITION AND SPECIMEN DALLIES
Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. H. Kennedy, 1101 Lawrence Ave., Nashville, Tenn.

isfaction of all present. We were delightfully entertained during this hour with radio music that some kind layman of Hernando had gone to the trouble to arrange in the church for our special benefit. Thanks to Hernando.

After an hour's discussion of the problems and task of holding the Sunday school for the preaching services of our congregations, the association adjourned to meet with Brother J. D. Simpson at Byhalia, May 13th.

The following program will be given at that time: 1. Devotional by the pastor. 2. Sermon: Rev. F. H. McGee. 3. Methodism's Outstanding Doctrines: (a) Witness of the Spirit, W. C. Galceran; (b) Entire Consecration, J. B. Conner, W. I. White. 4. The Rural Church and Its Problems, A. M. James, H. N. McKibben. 5. The Rural Church and Its Opportunity, W. P. Bailey, R. C. Mayo. Program Committee: J. M. Bradley, H. N. McKibben, R. C. Mayo. W. C. BEASLEY, Secretary.

THE LATEST TRAVEL INFORMATION

The Holy Land Tour sailing June 19 is rapidly being recruited to full capacity. Those desiring to go should enroll immediately with our Travel Service Department at Nashville, Tenn.

Mrs. George Morgan, wife of Dr. George Morgan, president of Martin College, is organizing a party to take advantage of the exceptionally low rates offered by the Mentor Tours of Europe this year. This trip costs \$525 for sixty days and includes Oberammergau. It sails from Montreal June 26.

Dr. R. E. Dickenson, chaplain of S. M. U., is organizing a party to go on the same trip.

Our Travel Service Department, as general agent of the Mentor Tours, appointed Mrs. Morgan and Doctor Dickenson as organizers. This is one of the most exceptional tours offered this year. It is made possible because the company has chartered a section of the Canadian Pacific Steamship "Montclare."

Our members desiring to serve as organizers should write W. M. Cassetty, Executive Secretary, Travel Service Department, 310 Broadway, P. O. Box 26, Nashville, Tennessee, for further information.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

Citricura
SOAP
and OINTMENT
World Famous Skin and Hair Beautifiers

The Comfort The Counsel The Challenge

Of the Sacred Scriptures, together with all the marvelous messages from the Book of Books, are being constantly broadcast through efforts of the American Bible Society.

Last year over eleven million issues of Bibles, Testaments, and Portions were published and distributed throughout the world in one hundred and sixty-six different languages. You will want to know more about this missionary agency. Write for booklet "The What, Where, and Why of the American Bible Society."

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, N.Y.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

Gueydan, La., April 7, 1930.

Dear Missionary Women of the Louisiana Conference:

Hear the call of the Bible School! Let every community take advantage of the opportunities that the summer affords to train children in Christian living. If there are any questions you wish to ask about Bible school work, write Mrs. J. B. Pollard, 318 Rochelle Street, Monroe, La., or Miss Ora Hooper, Gueydan, La. It will give us joy to help you plan a school.

If you can't put on a school, have a part in other schools by sending me such supplies as nature pictures, Bible pictures, construction paper, crayons, scissors, paper cut-outs, poster material, modelling wax, scraps of sewing material and thread.

In thinking of the Vacation Church School in your community, first look about to see how many pupils are available, and separate them into three groups, namely: Primary 6, 7, 8-year-olds; Junior 9, 10, 11-year-olds; Intermediate 12, 13, 14 years. For each of these groups select a Bible teacher. This same teacher may be induced to teach the girls handwork, which may be a project in keeping with her Bible lessons. A pianist will be needed because the children find joy in learning new songs, and the worship period will include appropriate hymns.

All the boys have been taught by one teacher in handwork, but if a helper can be secured it is advisable to divide the boys in two groups. Get any wood boxes from the stores for the boys to use as wood in making flower boxes, shelves, stools, etc.

The Bible School program may begin at 9 o'clock and close at 11:30 each morning. A suggestive program follows:

EXCESS ACID SICKNESS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

9:00 to 9:20—Worship: Song, "Savior, Like a Shepherd Lead Us"; Psalm 23; prayer (by a child or by all in unison); missionary song, "We've a Story to Tell to the Nations"; missionary story; free-will offering.

9:20 to 9:50—Song period when new songs are taught appropriate to the children.

9:50 to 10:35—Bible period.

10:35 to 11:20—Handwork period.

11:20 to 11:30—Closing exercises: Song; announcements and reports; salute to American flag; sing one verse of "My Country, 'Tis of Thee"; salute Christian flag; sing one verse of "Fling out the Banner"; children march out while quite music is played.

Christian Flag Salute

"I pledge allegiance to the Christian flag and to the Savior for whose kingdom it stands, one brotherhood uniting all mankind in service and love." Small Christian and U. S. flags may be ordered from Lamar & Whitmore, 810 Broadway, Nashville, Tenn., for 15 cents each.

Yours in the Master's service,
ORA HOOPER.

MEETING AT GAINES CHAPEL

(From the Daily Corinthian)

Missionary Zone No. 1 of Corinth District met at Gaines Chapel on April 3, 1930. Mrs. Herbert Clark, zone chairman, presided. In the absence of Mrs. H. E. Roebke, zone secretary, Miss Lorena Phillips was elected to serve for the day.

Meeting opened with song, "More Love to Thee." Devotional was led by Rev. N. N. Maxey, pastor-host. The theme of his discussion was devotion as a requirement of Christians. Rev. E. S. Lewis led in prayer. Mrs. C. E. Cossit welcomed the visitors in behalf of Gaines Chapel Missionary Society. Mrs. Leo Alvis of Rienzi responded.

Interesting talks on the duties of officers were led by Mesdames Robert Perry, E. S. Lewis, W. R. McCormack, M. T. Lockman, Jewel S. Babb, J. F. Webb, and Martin.

Mrs. J. H. Blakemore told the beautiful story of the life of David. Miss Elizabeth Dalton delighted the meeting with a message in song. Rev. E. S. Lewis closed with the benediction.

After lunch, served by the local chapter, the session opened by singing, "Come Thou Fount," followed by devotions led by Rev. W. C. McCay of Rienzi. Prayer was his subject.

"The Missionary Society an Asset," was discussed by Mrs. N. N. Maxey.

In the business session Corinth First Church invited the June Meeting of Zone No. 1. Mrs. N. N. Maxey was elected zone reporter. Rev. J. H. Felts asked that each zone send two representatives to each preachers' meeting in the district.

Report of Annual Conference recently held in Greenwood was most ably given by Mrs. M. T. Lockman.

Little Misses Elizabeth Sue and Geraldine McCormack, lovely little daughters of Mr. and Mrs. W. R. Mc-

Cormack, delighted the congregation with a special message in reading and song.

This zone is composed of missionary societies from the following charges: Rienzi, Kossuth, Chalybeate, South Side Corinth, First Church Corinth, and Corinth Circuit. Five societies were represented.

MRS. N. N. MAXEY,
Zone Reporter.

ZONE MEETING HELD WITH DURANT CHURCH

The first zone meeting was held in the Methodist Church at Durant, March 10. There were 111 present, including the visitors. We were glad to have Rev. R. H. B. Gladney, and Mrs. Stokes, our district secretary. Mrs. Joel Gullidge gave the address of welcome. Devotional by Rev. R. H. B. Gladney. Our efficient president, Mrs. M. E. Scott, took charge of the meeting and made a most inspiring talk on our duties as members of the W. M. S. Mrs. Guyton told us of the duties of a president. Mrs. Stokes was a welcome guest at our zone meeting. She made a most effective talk, touched on the training of children and brought out a number of other good points. Pickens won the banner, having the highest per cent in attendance. Mrs. W. W. Wilburn, our treasurer, told us in a very unique way how to count and keep money. A pageant was given by the W. M. S., "The Missionary Clinic." It was much enjoyed by all. Brother Baird dismissed us with a closing prayer.

The next meeting will be held at West.

RECORDING SECRETARY.

ZONE MEETING AT CENTREVILLE

Zone No. 6 of the Vicksburg District held its first meeting of 1930 in

BOHNE & WILT, Booksellers and Stationers, 1323 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

the Centreville Methodist Church, Friday, March 28, at 1:30 p. m. Despite the inclement weather, there were present fourteen members of the Gloster Auxiliary, two from Liberty, seven from Woodville and nine from Centreville. Rev. Percy Vaughan, of Gloster, Rev. W. G. McKeown, of Woodville, and Rev. J. E. J. Ferguson, of Centreville, were present also. Mrs. Nettie Priest, zone leader, presided in her usual gracious manner. Officers' Training Day, a special event for the first quarter, was given.

The following interesting and instructive program was given: Hymn, "Onward, Christian Soldiers;" Bible reading, Joshua, 1:1-9; "Need of Trained Workers" was emphasized by Mrs. Priest; prayer, Mrs. T. B. Clifford; Welcome, Mrs. C. C. Barefort; response, Mrs. G. W. McKeown; instruction of president of auxiliary, Mrs. Mabel Brown. She ably explained: (1) Why my office is important; (2) The program of work for the office; (3) How to get the best results; (4) How to be a good officer. Instruction for Young People's Leaders, Mrs. J. E. Ferguson; instruction of Secretaries, Mrs. Jackson; instruction of Treasurers, Mrs. T. B. Clifford; round table discussion led by Mrs. Whittington; talk on Business Women, by Mrs. Bennett of Natchez; instruction of Bible and Mission Study, Mrs. T. B. Clifford; instruction of Children's

(Continued on Page 15.)

TIRED EYES

Dickey's Old Reliable Eye Water used 60 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

Finds Youth's Fountain!

"JUST one thing has contributed more than anything else in my life toward making me the radiantly happy woman I am today," writes Mrs. Walter Ruehl, of Glenbrook, Conn. "If this was selling at ten dollars a bottle instead of the few cents it costs, I would scrape the money together, and I don't mean maybe!"

"I guess a good many others feel the same way, judging by the number of people I know who swear by this 'Fountain of Youth.'"

Millions of people all over the world have discovered this simple secret, which is nothing but giving our bodies the internal lubrication that they need, as much as any machine. After you have taken Nujol for a few days, and have proved to yourself how it brightens your whole life, you will wonder how so simple a treatment can make such a great change in your health and your happiness. The reason is this:

Regularly as clock work, Nujol clears out of our bodies those poisons (we all have them) which slow us up, make us headachy, low in our minds.

Colorless and tasteless as pure water, Nujol cannot hurt you, no



One Happy Woman Tells Where She Discovered It

matter how long you take it. It is not a medicine. It contains no drugs. It forms no habit. It is non-fattening.

Try Nujol yourself and see how much better you feel. Get a bottle in its sealed package at any drug store and be sure it's trademarked "Nujol." It costs but a few cents—and it makes you feel like a million dollars! Start taking Nujol this very night!

Sunday School

LOUISIANA CONFERENCE

"Palm Sunday" was spent in historic Opelousas, where we began our Fourth Annual Standard Training School at the evening service, with Dr. A. S. Lutz, Rev. John Chambers, and Mrs. W. W. Holmes as instructors.

Tuesday of this week we attended our third district conference which was in the Minden District at Coushatta. It has been several years since I was in Coushatta and many improvements in growth were noted. The superintendent of Public Education of Red River Parish, Mr. Horton, insisted I should be shown through their new high school building and court house.

The district conference opened at 10 a. m. with the communion service conducted by Brothers Wier, Wynn, Williams and Carter. The 11 o'clock message was brought by Dr. George Sexton of Centenary College. The noon luncheon in the basement of the church was a real dinner. The presiding elder, Rev. W. R. Harvell, opened the business session of the conference at 1:30 o'clock with Rev. J. T. Harris as secretary. We met with the Sunday school committee, and spoke before the conference about District and Conference-wide Sunday School Work.

Mrs. C. W. Berry of Winnsboro

THE WATER TEST

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield County, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splotches, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granite, but is graded "Smith stock," and sold at a lower price.

Buyers of Winnsboro Granite should specify Winnsboro Granite in their purchase contracts, ask for quarry certificate, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

It costs a little more, but only 20 per cent of monument cost is for material, so that the higher price of Winnsboro Granite means very little in the increase of the price of the monument; but it means a great deal in the satisfaction of knowing that it is the best monument possible—the most permanent, the most beautiful, flawless.

Write for free booklet showing attractive monumental designs. Winnsboro Granite Corporation, Rion, S. C.

writes: "Please send me some information about Programs for Sunday School Day. We are to observe Sunday School Day in the near future."

Mr. J. H. Carter, superintendent of the Carrollton Avenue Sunday school, and chairman of our Conference Board, was a welcomed visitor to our office this week. He regrets he cannot be with us in our State-wide conference.

On April 12, we had an interesting meeting in our office with the presiding elder and other leaders in the Alexandria District with reference to their District-Wide Training Week, June 1-6.

Rev. R. H. Wynn, pastor at Minden, announced the tentative date for his training school at Minden for May 26-31. The date of the Homer-Haynesville School is June 1-6, and several members of the faculty have been secured.

C. D. ATKINSON,
Conference Sup't.

MISSISSIPPI CONFERENCE

On to Meridian, April 29 and 30. We have the best program I think we have ever had for our Conference-wide meeting and we are exceedingly anxious that we have a great gathering. If you cannot come for the entire session come for a part of the session. We have many problems that should be faced and studied. Come, give us your experience and the advantage of your thinking. All problems are common when it comes to advancing the kingdom. Write to Rev. C. P. Jones for reservations, or the Conference Board office. If you let us know ahead of time we will be pleased to aid. You will in all probability get entertainment when you arrive, but we will be glad to see that you are properly located near the church at a reasonable rate, if we are notified. Rev. R. H. B. Gladney will lead the devotional services. This will be a treat and one well worth your trip. Other features of the conference have been announced in the News Letter.

April 6 to 11 was spent in a Standard Training class at Marks, Miss. Rev. A. Y. Brown, the pastor, and his people gave us a most hearty welcome. We had 15 in attendance, and credits of 8. Some of the time we had 25 and 30. This was part of a district-wide effort. By combining the entire district the expenses were lumped and it made it possible for the various sections of the district to be reached with the necessary courses at a very reasonable expense. This is a most loyal group. It is a small church but an active one. Marks gives one the impression of a thriving, progressive city. They have just paved several of their streets and it makes a very fine impression indeed.

The Sunday School Board desires to call attention to Sunday School Day. The congregation needs the information. The local Sunday schools need the help that will come from the local congregation knowing more thoroughly the story of religious education. The Sunday School Board needs the offering. By a real observance of Sunday School Day, the Conference Board, the local church and the local Sunday school will all profit. If you have not received your Sunday School Day programs please write to the Con-

ference Board office, 304 Millsaps Building, Jackson, Miss., and we will be glad to furnish you with these programs.

Do you want a Cokesbury School this summer? If you do please notify me at your earliest convenience. We are anxious to serve as far as we have money and workers. Nothing will take the place of training. We wish to get the most out of it. We want also to go to places where the program is not established and start the work. You can aid us. Our aim is to aid the local situation. Our passion is to make it possible for every child to have a trained teacher no matter where he may go to Sunday school. You can help us do this. Write us today about the Cokesbury work, and we will be glad to place you on the schedule.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Something like two hundred and fifty schools have ordered programs for the observance of Sunday School Day. The program may not be perfect from the standpoint of excellent judges of such things, but it has a definite purpose and if given as it is written it will be certain to accomplish the good the General Sunday School Board desires. It is easier to criticize than it is to do the work necessary to instruct the people as to what we mean by universal Christian Education. One cheering fact is, those who take the pains to give the program are enthusiastic over the entire program. Now, what have you to say to that?

No one claims that the Sunday school literature issued by our General Sunday School Board is perfect, but there are many of the best people and most excellent judges of such things who say it is equal to the best put out by any church. In the past our literature was Bible-centered; today it is pupil-centered; formerly we placed the emphasis upon learning the Scriptures; now we strive to discover the

It'll Pay You to Shop In HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You
Timely Merchandise at Greatly Reduced
Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

life problems of the boys and girls and endeavor to show them how to live the Christ-like life. Not so long ago it was said that any one could teach a Sunday school class. That may have been true yesterday, but is it true today? The boy and girl have the same kind of nature their parents had in their youth; the boys and girls of the present are surrounded with different conditions. The school men have changed their view-point of education. The Church leaders have learned some things. The Sunday school literature requires hard study; the boys and girls living in a complex society need to be studied sympathetically, the teacher must surpass the day school teacher in Christian knowledge and must be able to use all those teachers know and more. The literature we are using requires hard study, the teacher needs to pray much, be humble, sympathetic, devoted to the task of living all that should be taught. Of the multiplied thousands of teachers in our Sunday schools only a few are critical in their attitude. Read the extracts taken from papers written by students who attended the Greenwood District School held recently. The course referred to Junior Materials and Methods, taught by Mrs. Tomlinson.

"This course has proven invaluable. I think it brings forcibly to our minds the necessity of training courses in other departments. Our leader has presented very clearly the manner in which our Junior teachers conduct the lessons each Sunday, using the material in the Closely Graded Lessons to help the child experience the Jesus-way of living. Let us hope the Training School may be an annual event." Here is another from a young woman who teaches in city schools: "This course has done

far more for me than I can tell or put on paper and I am truly grateful for the "revival" as well as the knowledge I have gained. I know I had problems, but now they are brought before me in a different light which makes the solution much more possible. Not only in the Junior Department will this help me but my attitude in many other experiences has been bettered. I truly appreciate Mrs. Tomlinson's sharing her experiences with me. One other taken from many: "The course for teachers of Juniors is the very finest I have had the privilege of taking. We all have a new vision of our work. We were disturbed over the new literature, but through this course we have been made to see how very fine it is, and how much material we have to work with. The thing we must now do is to start to work. Both superintendent and teachers I believe, have had many of their problems solved through the interesting experiences of Mrs. Tomlinson; rather she has shown us how to solve them." Another: "The last thing I am going to say is that my greatest problems with the Juniors and their parents have been solved and I expect to be a better teacher for the Junior boys who have been entrusted to me. I know that I shall be better able to lead the child into a broader knowledge of God and a personal acceptance of Jesus Christ. Let me say in conclusion, I shall avail myself of every opportunity offered to complete the work started in this course for Juniors."

CONFERENCE-WIDE SUNDAY SCHOOL CONFERENCE

Adolescent Section

There is no doubt but that we have plans for the most interesting and helpful meetings of the Adolescent section on April 29 and 30 that we have ever had. Mr. O. S. Gates, head of the adolescent work of the General Sunday School Board, will speak both days in this group. His messages are always practical and helpful. Mrs. C. F. Nesbitt, our conference president for this department, will preside at our meeting. Our theme for study and discussion will be: "Youth at

Household oil must do 3 things, say experts

Household oils that merely lubricate do only half the job, say lubrication experts. Locks and hinges, sewing machines, electric fans, vacuum cleaners, lawn mowers, washers—all household devices are constantly gathering dirt and rust when not in service. To get best results one should use an oil that cleans and protects as well as lubricates.

Unlike ordinary oil, 3-in-One is a blend of high-grade animal, mineral and vegetable oils, so it does these three things as no other oil can. 3-in-One Oil costs more to make than ordinary oil, but it costs much less to use. It is cheapest in the long run, for it will save you many dollars on repairs and replacements of expensive household equipment.

Don't be satisfied with anything but the best. Get the old reliable 3-in-One Oil. At good stores everywhere, in 15c and 30c cans and bottles. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

Worship and Activity." Adolescent workers could not spend two more profitable days this year than April 29 and 30. It is greatly desired that, also, our young people, though not actually workers, will attend. We understand that East End is ready for us. Let us rank well with the three other groups in attendance and interest.

J. L. CARTER,
Conf. Adolescent Sup't.

ADULT BIBLE CLASS CONTEST IN NEW ORLEANS

Week Beginning April 13

	Points
Aigiers Earnest Workers	28
Epworth Men's Class	28
St. Mark's Class No. 13 C.....	23
Aigiers Men's Class	21
Epworth Women's Class	19
Rayne Memorial Women's Class..	17
Parker Memorial Men's Class	8
Grand total first four weeks:	
1. Epworth Men's Class	100
2. Aigiers Earnest Workers.....	97
3. St. Mark's Class No. 13 C.....	94
4. Parker Memorial Men's Class..	79
5. Epworth Women's Class	79
6. Aigiers Men's Class	78
7. Rayne Mem. Women's Class....	73

GROUP MEETING, MERIDIAN DISTRICT

The second meeting of the Southern Group was opened on April 3, by our presiding elder, Brother T. J. O'Neil, with the singing of the hymn "I Am Thine, O Lord." Brother J. L. Smith then led the opening prayer, which was followed by the singing of "A Charge To Keep I Have."

The devotional was led by Brother O'Neil, who, after reading a passage from Matthew, showed how necessary it is for all of us to "do our very best" in every department of God's work.

Brother M. R. Jones' topic was, "The Pastor's Opportunity as a Friend to the Children." Brother Jones showed how careful we must be not to offend the little children. He said that children are taught to lie—parents teach them to falsify either by direct example or by expecting them to do it. Also a child does not understand a joke played on him in which a lie is used as a joke; they are often offended thus. The pastor who, even in slight and unthoughtful ways, offends the little children forever loses all good influence over their lives.

Brother C. W. Wesley told us how important it is for a pastor to adapt himself to his work in hand. He showed how imperative it is for the pastor to use tact at all times. He told of his going into a Jewish synagogue on one occasion during a service. He noticed that all the men kept on their hats—there was nothing to do but put his back on also. We must be able to conform to the non-essential customs and to meet the ideas of the people where we are to have any influence with them. "We must bait our hooks with bait that the fish will bite."

At eleven-fifteen, Brother H. Melard brought us a stirring message on the power and presence of God in his world of creation. Brother Melard

is a master in the use of poetry in his sermons.

The ladies of the Shubuta Church served us with a very delicious chicken dinner for which we were all very grateful.

After singing "Jesus Lover of My Soul," Brother O. B. Matheny read from the Scriptures our Lord's discourse on the "Vine and the Branch," and showed how necessary it is for us all to produce fruit.

Brother O'Neil told us how we could "make the most of the Nineteenth Centennial of Pentecost" by working together and showing by our work a high sense of loyalty both to our Lord and to our Church. He led us in a resolve to be more prepared to do the work God has allotted us.

H. W. Featherstun Vaughan spoke for a few minutes on "The Pastor and his Reading."

The debate, "Resolved that the Assessment Plan for Raising Benevolences should be Abolished," was begun by Brother Smith, who pointed out that the weakness of the assessment plan was due more to the weakness of many preachers rather than to the plan itself. Brother Wesley, taking the side in favor of the plan, showed that the present plan of assessment might be improved upon, but that assessment itself is indispensable.

The date, May 29 (Thursday), was tentatively selected as the date of the next meeting. Brother Crossley invited us to come to Waynesboro, which invitation was accepted.

H. W. F. VAUGHAN, Secretary.

METHODIST COLLEGES IN MISSISSIPPI

That the placement bureau of Grenada College is an important factor in the educational life of Mississippi, is indicated by the fact positions were secured for all the June graduates

The Baylor School

A BOY'S OPPORTUNITY

Sound Scholarship and a Happy School Life on the most beautiful campus in the South.

An accredited preparatory school for manly boys. Christian Influence. High Scholastic Standards. Complete Equipment. Golf, Tennis, Swimming, Boating, Gymnasium, 3 Athletic Fields, etc.

For Catalogue, Address

H. B. BARKS, Headmaster.

THE BAYLOR SCHOOL, No. 20 Cherokee Trail CHATTANOOGA, TENN.

who sought teaching positions, according to President J. R. Countiss, who reports that of 28 graduates, three of the young women married during the summer, three are continuing their studies elsewhere, while 20 are teaching in public schools of the State.

Mrs. William Gardner, formerly Katherine Bryson of the class of '23, is reported to be making a splendid record at Edinburgh University in Scotland, where she and her husband are studying.

The three Methodist colleges in Mississippi have played an important part in the denomination's educational affairs, it was revealed at the 11th annual educational association of the Church at Memphis, attended by representatives of institutions of learning in which \$3,000,000 is invested by Mississippi Methodism in the endowments and plants of Methodist schools and colleges in the State.

Grenada College, at Grenada, headed by President J. R. Countiss; Millsaps College, at Jackson, whose president is Dr. D. M. Key; and Whitworth College at Brookhaven, whose president is Dr. G. F. Winfield, are the three schools which figured prominently in transactions of the educational assembly in Memphis, Tenn., Feb. 5 and 6.

A glimpse into association records of previous years, displays the fact that Mississippi has furnished three association presidents, the first being the late Dr. A. F. Watkins, fourth head of the body, and former president of Millsaps College; and others being Dr. Countiss, president in 1927, and Dr. Winfield, president in 1929.

All three of the college presidents took part in the Memphis program, leading discussions on matters of denomination-wide importance.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Costs 85 Cents A Month To Lose Pounds of Ugly Fat

THOUSANDS OF WOMEN KNOW THIS IS TRUE

How would you like to lose 15 pounds of fat in a month and at the same time increase your energy and improve your health?

How would you like to lose unhealthy fat that you don't need and don't want, and at the same time feel better than you have for years?

How would you like to lose your double chin and your too prominent abdomen and at the same time make your skin so clean and clear that it will compel admiration?

How would you like to get your weight down to normal and at the same

time develop that urge for activity that makes work a pleasure and also gain in ambition and keenness of mind?

Get on the scales today and see how much you weigh—then get an 85 cent bottle of Kruschen Salts which will last you for 4 weeks. Take one half teaspoonful every morning in a glass of hot water and when you have finished the first bottle weigh yourself again.

Now you can laugh at the people who pay hundreds of dollars to lose a few pounds of fat—now you will know the pleasant way to lose unsightly fat and you'll also know that the 6 vitalizing salts of Kruschen (Salts that your blood, nerves and glands must have to function properly)—have presented you with glorious health.

After that you'll want to walk around and say to your friends—"One 85 cent bottle of Kruschen Salts is worth one hundred dollars of any fat person's money."

Leading druggists America over sell Kruschen Salts.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE

Dr. Winfield Gives a Loving Cup

Dr. G. F. Winfield, president of Whitworth College, the place where you are planning to spend a part of your summer vacation, is offering a silver loving cup for the best delegation from any of the seven districts in our Conference attending the Mississippi Conference Epworth League Assembly, at Whitworth College, June 2-6. Mr. District Secretary, your district has a good chance to walk away with this high honor as any other. We suggest that you line up your chapter

officers and start out to win this cup.

In order to make the contest fair, Dr. Winfield's committee will take into consideration the total enrollment of Senior Epworth Leaguers in the district, the number present at the Assembly, and the distance necessary to travel to reach the assembly grounds.

This is a very fine thing that Dr. Winfield is doing for us, and the Conference officers appreciate it very much indeed. Now let every Epworth Leaguer who possibly can do so enter into the contest with the intention of helping your district win the honors. Write your district secretary for instructions; work up a good delegation from your chapter, and advise your district secretary how many you expect to have.

Brookhaven says she is going to win; Hattiesburg says she is going to win; Jackson says she is going to win; Meridian says she is going to win; Newton says she is going to win; Seashore says she is going to win; Vicksburg says she is going to win. What we want to know is, who is going to win, and how! Dr. Winfield says, show him your crowd and he can soon tell who wins. What do you say, District Secretary? Are you after that cup?

President Lewis Attends Institute

President Lewis brings us a report of a fine institute held in the Brookhaven District. The attendance was good, and a fine Epworth League spirit prevailed. Mr. Lewis says there must be more "big men" in that district than in any of the others; he met Dr. Decell, Dr. Smith, Dr. L. F. Alford, Dr. Roberts, Dr. Hardin, Dr. Clifford, and a few more Dr.'s. We hope they all meet Dr. Winfield at Whitworth in June and let our Epworth League doctors have a chance at them.

Jackson District Institute

The program for the Jackson District Institute to be held May 2, 3, and 4, is the most elaborate we have seen this year. This promises to be one of the best institutes held in our Conference. They open Friday evening with a banquet. M-m-m-m, how we would love to be there! Miss Campbell has certainly done a fine year's work, judging from all reports, and we expect to hear from this district at the Assembly.

Broad Street Chapter Presents Pageant

The Broad Street chapter (Hi-League and Senior), Hattiesburg, have presented the Anniversary Day Pageant, "Children of Light," three times—first at their own church to an overflow congregation; then at Beaumont Church with a good audience, and again at Court Street, Hattiesburg. A good offering was taken at each of these places. The pageant

was directed by Miss Grace Lewis, our Conference Epworth junior superintendent, who had the young folks well trained, and they made a splendid showing at each presentation. The pageant was carried to Beaumont by request of the district secretary, who is making an effort to have Anniversary Day observed in every church in his district. Other invitations had to be refused by these Leaguers, because of the revival starting in their church Easter Sunday.

Miss Nall Visits Home Folks

Miss Bertha Nall, our Conference Epworth Hi-League superintendent, who is studying in New Orleans, visited her home during the Easter holidays, and while there she and the Hi-League Camp dean outlined the program for our Hi-League camp, which is to be held, beginning August 25, at Camp Dantzler.

J. H. WEEMS.

SUCCESSFUL CHURCH ADVERTISING

The human need is the fundamental element in all honest and effective advertising. The advertiser must convince his public that the commodity which he has to sell forms a need in people's lives. The clear conviction of that need in the advertiser's mind is a valuable psychological asset. There is a vast difference between advertising a luxury and a necessity. It is difficult to advertise a mere luxury effectively and remain honest. The thing the church has to offer meets the deepest need of the world.

It is truthfully called the "one thing needful." What does the church advertise? Not the visible church, deeply as we reverence that. The church advertises the things which it conveys and of which it is custodian. A man advertises flour for bread. He says little about the barrel in which it is shipped. We are to advertise the bread of life, not the instrument that purveys it.

There has perhaps been in our midst an oversteering of history and statistics and organizational excellencies. The church is an instrument, not an end. The goods that the church makes available are those great fundamental verities that keep the world from decomposing—that tell how souls may be saved for eternity. In its advertising the church aims to bring the reality of eternity home to man. It wants to make him feel that the poorest thing a man can spend his time and strength on is making a living and that the nightiest business that a man can be engaged in is the making sure of his eternal happiness. The church is engaged in this business and thus supplies the universal, elemental need of man. The outsider must be told by the church that it has this to offer. The church must present its cause not in an apologetic spirit and not in a wheedling tone, making the impression that it wants to "rope people in," but in a frank, positive manner. It must tell a man that he needs the church and not that the church needs him.—The American Lutheran.

Mother!

Clean Child's Bowels with
"California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Retain Your Good Looks

How frequently a woman thinks, "Am I still attractive?" How much thought and study she devotes to her looks! That's natural. A woman hates to think she is growing day by day less charming and attractive. DR. PIERCE'S FAVORITE PRESCRIPTION helps to preserve in a woman the charm and health of youth. It contains no harmful ingredient. This splendid herbal tonic is sold by all druggists in both fluid and tablets.

Write to Dr. Pierce's Invalids Hotel, Buffalo, N. Y., if you desire free medical advice. For 10c Dr. Pierce will send you a trial package of tablets.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

W. F. GRAY'S GENUINE OINTMENT PRICE 25c NASHVILLE, TENN.

Balls and carbuncles yield readily to Gray's Ointment. Relieves the pain and hastens recovery. At all drug stores. For free sample write W. F. GRAY & COMPANY Nashville, Tenn.

QUICK RELIEF SORE MUSCLES JAPANESE DRUG

Antiseptic Japanese oil takes all soreness out of aching joints and muscles QUICKLY. It generates a pleasant heat that drives out the pain. Won't blister the skin. Try it. At all drug stores. At Drugists. Cash Refund.

Stomach Trouble

Kidney & Liver Disorders

Here is the medicine that actually does the work as thousands of people have testified in signed statements which have been published in newspapers throughout the country.

HERB EXTRACT

(formerly called Herb Juice) through its action on the eliminating organs, does away with the primary cause of stomach trouble, kidney and liver disorders as well as most upsets in health.

USE THIS MEDICINE and know what it means to enjoy good health—NO PILLS NECESSARY WITH IT.

Get it at your druggist's.

Keep Little Ones Well and Comfortable and they'll stay happy and healthy

from babyhood thru school days. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP

Write for interesting, free book on Baby's Bowels. ANGLO-AMERICAN DRUG COMPANY Dept. N, 217 Fulton Street, New York

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial materials used. Satisfaction guaranteed. Some desirable territory open for assignment. Good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 104.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

Work, Mrs. Thompson and Mrs. McCrume; Instruction of Superintendent of Supplies, Superintendent of Social Service, Superintendent of Publicity, Mrs. G. W. McKeown. Mrs. McKeown also gave an article on "Work of District for 1930," setting forth the plans and policies of work, especially in regard to an increased financial goal. A brief period of prayer followed, led by Mr. Vaughn and Mr. Ferguson. The meeting came to a close by singing "A Charge to Keep I Have."

MRS. H. B. FORD,
Publicity Sup't.

ZONE 4 OF ALEXANDRIA DISTRICT

The W. M. S. of Zone 4, of the Alexandria District held the first meeting Feb. 12, 1930, at Glenmora, La. Mrs. L. A. Blevins, zone leader, was in charge. The morning session was devoted to officers Training Course, under the direction of Mrs. Polnouvef, of Elizabeth Society. These officers were dealt with in a very impressive manner. There was inspiration in each discussion and prospective officers shared equally with those in office.

Mrs. O. E. Grant, our District Secretary, was present with a very helpful message. Brother Hines, pastor of the Elizabeth Church, gave a fine talk on "Co-operation." The noon hour was observed by a generous lunch and social hour. There were enthusiastic representatives from Elizabeth, Oakdale, Hinston and Glenmora, with pastors from Oakdale, Elizabeth, and Glenmora, a total of 60 present. Sub-

PAIN ACROSS BACK

Lady Who Took Cardui Says
"It Made All the Difference
In My Health."

Poplar Bluff, Mo.—"For a long time I suffered with pains right across my back," writes Mrs. F. M. Boatwright, of 831 Park Avenue, this city.

"I had nervous headache and sometimes I could not sleep.

"When I began to take Cardui I began to feel better. I was complaining to a friend how bad I felt. She had been taking Cardui and she told me to try it, so I did. Before that, I just could not relax, and I got very little rest at night.

"I took Cardui for several months and it made all the difference in the world in my health. I felt stronger and better than I had in many a year.

"I recommend Cardui to other women when they suffer from weakness and bad health."

Thousands of other women have taken Cardui to help them to build up their health. The good reports which have been received, telling of the experience of others, should encourage you to try Cardui, for your troubles.

Cardui is a purely vegetable remedy, and contains nothing harmful or injurious. It may be safely taken by women of all ages.

For sale by all druggists. NC-226

Take
CARDUI
50 YEARS
OF USE BY WOMEN

jects from "Spiritual Cultivation" in the Voice were used as the theme. The next meeting is to be held at Elizabeth, April 25.

MRS. DAVE MARLER,
Secretary.
MRS. L. A. BLEVINS,
Zone Leader.

ZONE MEETING AT ENTERPRISE, MISS.

Missionary Zone No. 2, Meridian District, held a meeting in Quitman, April 1, at 1:30 p. m.

The interior of the Methodist Church was very attractive with floor baskets with Easter lilies and ferns. The beauty of these flowers added much to the enjoyment of the program.

The meeting was opened with the song, "Tell Me the Story of Jesus."

Mrs. Mayo, of the hostess church, conducted the devotionals, reading the 9th verse of the 11 chapter of St. John, and bringing us a beautiful message. After this Mrs. Weems, of Shubuta, led in prayer.

A musical program of the following numbers was most ably rendered:

Violin solo, Mrs. Edminston; vocal solo, Mrs. Davis, with violin obligato; vocal solo, Miss Wright. Miss Carter was the accompanist throughout.

Result of the roll call showed Shubuta 6, Enterprise 3, Quitman 16.

Mrs. Mason asked that the members form into two groups so the various offices might be discussed, each group being given a questionnaire pertaining to their duties.

Following this, Mrs. Weems led discussions on "Why Is My Office Important?" and "How to Get the Best Results."

Miss Bessie Hardy spoke on the importance of the president's office. Mrs. Weems gave an interesting outline of the splendid way the Shubuta work was conducted, as also did Mrs. Watkins on their method in Quitman. This proved to be a most interesting feature and the exchange of ideas and plans most helpful.

At the request of Mrs. Ivy, of Meridian, a place for the next district meeting was discussed.

This being time for the election of officers, Mrs. A. S. Mason, president, of Quitman, and Mrs. W. M. Estes, of Enterprise, secretary, were unanimously re-elected to serve another year.

Shubuta will be hostess to the next zone meeting, date to be decided later. After singing, "A Charge to Keep I Have," a social hour followed. The ladies were invited to the dining room and served Russian tea and delicious sandwiches and mints. After this adieus were said. All left feeling that the visit to Quitman had been both profitable and pleasant.

MRS. W. M. ESTES, Secretary.

ZONE MEETING AT SILVER CREEK

The Zone 4, Hattiesburg District met with Silver Creek Woman's Missionary Society, March 31, 1930.

The following program was rendered: Opening song, "I Need Thee Every Hour"; devotional by Rev. D. E. Vickers of Silver Creek; song, "Stand Up for Jesus"; paper, "God's Plan of the Ages," by Mrs. Vander-

Worthy, of Sumrall; paper, "Christian Stewardship," by Miss Ruth Tucker, of Bassfield; paper, "Where Does Christ Come In, In the Ideals and Ambitions We Cherish as Christian Workers," by Mrs. C. G. Laird, of Carson.

The following officers were elected for the ensuing year: President, Mrs. R. R. Hudson, Sumrall; vice-president, Mrs. J. F. Gibson, New Hebron; secretary, Mrs. W. S. Berry, of Prentiss; treasurer, Mrs. D. E. Vickers, of Silver Creek; reporter, Mrs. G. C. Terrell, of Prentiss.

Sumrall was chosen as the place of the next meeting.

After the closing prayer, a very delightful salad course was served by the hostess society.

MRS. G. C. TERRELL,
Reporter.

DENHAM SPRINGS AND LIVE OAK

Dear Dr. Harper: Our work on the Denham Springs and Live Oak Charge has many beautiful signs of progress. The Woman's Missionary Society is growing by leaps and bounds. Men's Bible classes are steadily showing increase in interest and attendance. Poundings and tokens of welcome have made our hearts glad that we find ourselves serving this charge the second year. Already we have received ten people into the church and are looking for a great revival during the summer.

Everybody, I suppose, is thinking about the General Conference at hand. Would just like to say that I am in favor of the free-will-budget-cultivation plan of raising the benevolences.

G. H. CORRY.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

At Mikame in the Ehime Prefecture of Japan, where there is at present bitter government opposition to the gospel, the principal of a large girls' school recently invited the Rev. I. L. Shaver to address his students, speaking upon any subject he desired, including religion. That night a large crowd came to the home of the Japanese Bible woman for the preaching services. In the crowd were the principal, several teachers and students from the school. "We have neither a preacher nor a church at this place," says Mr. Shaver, "and we must have both in the near future, for here hearts and minds are open for the gospel."

Carry Your Medicine In Your Handbag



Our Vegetable Compound is also sold in chocolate coated tablets, just as effective as the liquid form.

Endorsed by half a million women, this medicine is particularly valuable during the three trying periods of maturity, maternity and middle age.

98 out of 100 report benefit

Lydia E. Pinkham's Vegetable Compound

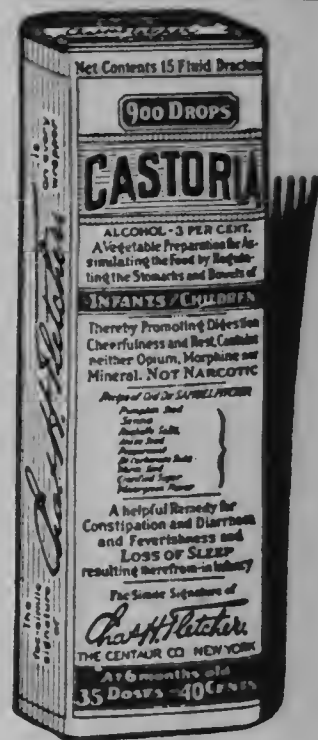
LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

An Ailing CHILD

Are you prepared to render first aid and quick comfort the moment your youngster has an upset of any sort? Could you do the right thing—immediately—though the emergency came without warning—perhaps tonight? Castoria is a mother's standby at such times. There is nothing like it in emergencies, and nothing better for everyday use. For a sudden attack of colic, or the gentle relief of constipation; to allay a feverish condition, or to soothe a fretful baby that can't sleep. This pure vegetable preparation is always ready to ease an ailing youngster. It is just as

harmless as the recipe on the wrapper reads. If you see Chas. H. Fletcher's signature, it is genuine Castoria. It is harmless to the smallest infant; doctors will tell you so.

You can tell from the recipe on the wrapper how mild it is, and how good for little systems. But continue with Castoria until a child is grown.



LETTER FROM ST. MARTINVILLE

Dear Advocate: We have closed a revival meeting here at St. Martinville which proved to be beneficial to our little congregation in every way. Rev. A. K. McLellan, dual Sunday school extension secretary, was our co-worker, and did the preaching. He preached the pure gospel of Christ with power. His sermons reached every heart. There was a profound interest throughout the meeting. A number of our Roman Catholic friends attended the services, and among them were a few who came for the first time.

The Cokesbury Training Course was given to our Sunday school leaders with gratifying results. Brother McLellan went with us to Lydia on Sunday afternoon, April 13, which visit proved successful in organizing a Sunday school for our little congregation there.

Altogether, our French missionary activities within the bounds of the St. Martinville charge are very encouraging for the present Conference year. In the name of our Lord and Master, we are going forward. We give Him the praise for the many blessings to us.

A. M. MARTIN.

St. Martinville, La.,
April 19, 1930.

PITEOUS APPEALS FROM CHINA

We don't know how the American Red Cross feels about it, but these continued tales of human agony in the China famine zone are getting on our nerves. The Red Cross decided not to do anything to help because of the danger that food supplies shipped in would be seized by irresponsible Chinese militarists and bandits. It also decided that its purpose is to help in emergency situations, and a famine that covers months—and is a long way off—doesn't qualify as an emergency situation. But the facts, amply supported by the secular press and by missionaries, show millions of human beings starving to death. Hundreds of thousands must die. The suffering is said by those competent to judge to exceed that of the Chinese famine of 1920-21, when America poured out its riches to help. Indeed, some of the American observers who have surveyed the stricken territory declare that more people are starving, more dying, than in any other famine in history. The Chinese government is doing what it can for the relief of these people. In view of the financial difficulties of that government, it is doing a great deal. Such relief as has been provided has been distributed with almost no loss whatever. Missionaries on the ground declare that further relief can be distributed in an equally efficient manner. Bishop McConnell, Dr. Cadman, Rabbi Krass and a large number of similarly dependable leaders are now making a special appeal to Americans to send funds to the China Famine Relief, U. S. A., which is an incorporated body with headquarters at 205 East 42nd Street, New York City, of which Dr. Cadman is chairman and Dr. Sidney L. Gulick, secretary. Is it possible that Americans will not do what they can to save some of these millions from death?—The Christian Century.

There are probably 25,000 or 35,000 Italians and Cubans in the city of Tampa, Florida, most of them being poor factory hands and their families. Many of them, while nominally Roman Catholic, are utterly indifferent or antagonistic to religion. They are fertile ground for the vicious and criminal element, who victimize these poor people, who know no better. The Home Department of the Board of Missions maintains one Italian church and three Cuban churches in this city to evangelize and minister to these people. These churches are in charge of native pastors.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenville District—Third Round

Arcola and Murphy, at Locks, Apr. 27, a. m.; Q. C., June 5.
Glen Allen, at Avon, Apr. 27, p. m.; Q. C., June 6.
Hollandale, May 4, a. m.; Q. C., June 4.
Cleveland, May 4, p. m.; Q. C., June 22.

Greenville, May 11, a. m.; Q. C., July 8.
Clarksdale, May 11, p. m.; Q. C., July 9.
Merigold and Sherard, at S. Chapel, May 18, a. m.; Q. C., July 7.
Shelby, May 18, p. m.; Q. C., July 10.
Duncan and Alligator, at D., May 25, p. m.
Coahoma and Jonestown, at C., May 25, a. m.
Dubbs and Evansville, at D., June 8, a. m.
Tunica, June 8, p. m.

Rosedale and Benoit, at Long Shot, June 15, a. m.
Gunnison, at Deeson, June 22, a. m.
Lula and Dundee, at Lula, June 22, p. m.
Lake Cormorant, at Walls, June 23, a. m.
Friars Point and Lyon, at Lyon, June 29, p. m.
Boyle and Pace, at Salem, July 6, a. m.
Shaw, July 6, p. m.
Leland, July 13, a. m.

L. M. LIPSCOMB, P. E.

Doctor's PRESCRIPTION when system is sluggish; costs nothing to try

When your bowels need help, the mildest thing that will do the work is always the sensible choice. Take a laxative that a family doctor has used for all sorts of cases of chronic constipation. Dr. Caldwell's Syrup Pepsin is so pleasant to the taste, so gentle in its action, it is given children of tender age and yet it is just as thorough and effective as stronger preparations. Pure senna, and harmless laxative herbs; ingredients that start a gentle muscular action. Avoid a coated tongue, laden breath, bilious headaches, etc. Every drug store has Dr. Caldwell's famous prescription in big bottles. Or just write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., for a free trial bottle.



Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5½ by 8½ INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red
under gold edges; 16 colored maps
of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very
reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST.

NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3913.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 1, 1930.

CHAS. O. CHALMERS, Manager

THE GENERAL CONFERENCE

Some have said that the last General Conference did nothing. Certainly, then, the coming session should do something. Perhaps it was wise that some things were left undone at Memphis. But after four years of thought and patient work the Church should be better able to approach certain tasks that were left undone.

We feel sure that many of the suggestions made in the Church press will not be seriously considered. If some of them are reported to the Conference, they will likely die on the calendar.

But evidently, aside from the routine work of the Conference, some things must be done. The report on the reorganization of certain Boards, the report on the Constitution, and the report of the Committee on Episcopacy will demand serious thought and attention. Something should be done to prevent the overlapping of several of the Boards and to unify their kindred work. But the plan of reorganization has some objections and it will hardly be adopted without far-reaching amendment and modification. The report on the Constitution should be adopted. We should place the doctrines, the polity and the forms of our Church beyond the reach of hasty and ill-advised action. The Committee on Episcopacy may recommend the election of three bishops, but we hope not. In the present condition of the Church, and in view of the fact that apparently all our bishops could continue in active service and could do all the work of the Church that belongs primarily to their office, we think it would be unwise at this time to add to the number of the bishops. And no action should be taken to limit the term of their office and their work in the Church.

In view of changing conditions, some action may be taken to reduce the number of presiding elders by enlarging the district assigned to an elder. But no radical change should be made in this or any other part of our polity if we are to remain Methodist Episcopalians.

The financial policy of the Church will demand attention and it is likely that serious effort will be made to unify the appeal made to the Church, to distribute the responsibility more equitably, and to approach our people in such a way that their response will be deemed more a Christian's privilege than a grievous burden to be borne. In connection with this matter of finance, we feel that the General Conference should make provision for the better support of our Church papers, as we maintain in another column.

The present is a rather crucial hour in the Church and we are hoping that those who are to compose the General Conference and represent all the interests of our great Church will approach their task in such a spirit of consecration and in such dependence upon the Head of the Church that the session in Dallas will mark the beginning of a new era of achievement in our part of the Kingdom.

STANDARDIZATION OF CHURCH PAPERS.

This is an age of standardization. With machinery this has advantages. Standard parts of any automobile can be bought in any city or hamlet in the country. We have become accustomed to standardization of schools and colleges and standardization of effort in nearly every line of human endeavor. Where and when will it end? The idea seems to be abroad that a certain few people are supposed to know what all other people should do and have. There is a suggestion of this in the chain stores. One man, for example, buys hats for all the stores of a certain chain in the South, and a customer is told that a certain hat is the "correct" thing. If this keeps up, everybody in the South will have to wear the same kind of hat and the despairing "colonel" will be forced to surrender his broad-brimmed felt.

Then there is the proposed standardization of Church papers. Let's have, we are told, three big papers for the whole Church and do away with the dozen or more Advocates of the different sections. Paid contributors will furnish the main articles at so much per line and an editor or two will direct the policy of the three big papers and write all the editorials. There will be a little attempt at local color, but the "local" will reach across a thousand miles or more of territory, and, if the reader does manage to become interested in what some other brother has done ten States away, he will have to get a map to find where the brother lives. We do not believe this kind of local color will hold its color long. And paid contributors will not prove as interesting in the end as the articles that come from various sections of a more limited territory, and from men whom the readers will know, or know of, without consulting the General Minutes or "Who's Who in America."

There is a danger in this centralization and standardization of Church news and propaganda. The same set of ideas could and would be run throughout the Church. We are not ready to have a few men in the Church, however sincere they may be, to direct—at least through the medium of Church press—all our reading. Though sincere and consecrated, they might not think correctly. They might be honestly committed to a policy that others would think to be subversive of all the traditions of Methodism and of the faith we have received. And there would remain little opportunity for independent expression of opinion and the likelihood of the golden mean being reached through a wholesome discussion of questions upon which men differ.

Certainly we need a general organ, or organs. But let us keep the different Advocates now existing, for they can best promote the interests of their own sections. And let us continue to open our pages to

THE SEASHORE DIVINITY SCHOOL.

The Seashore Divinity School, June 11-25, offers the undergraduates of our territory a fine opportunity to do the work of their Conference course with competent teachers and under delightful circumstances. While two weeks is a short period, the young men are required to read their textbooks before entering the Divinity School, and the intimate contact of teacher and students and of the students with one another, taking the course under thoroughly trained men who have had large experience in pastoral and other work of the Church, the gathering of the young men in little groups, between classes, to discuss the work and any question that may arise, the pleasant fellowship and the forming of close acquaintance and friendship among the young men who are to be leaders in our Church in this section, all outweigh any objections that might be raised to a short and intensive period of study.

Add to the advantages already pointed out the opportunity of hearing the platform speaker twice daily, the bathing, boating, fishing, pleasant excursions to places of interest, and a stay of two weeks on the beautiful Mississippi Coast, all at moderate cost, and it would seem that the Divinity School offers an exceptional opportunity to the young men of our Conferences.

For twenty years the Seashore Divinity School has been rendering a great service to the Church, and we point with satisfaction to the large number of fine men in the Alabama, Louisiana, Mississippi and North Mississippi Conferences who took the work of their Conference course at the Camp Ground.

The Divinity School, with its lectures by outstanding men, and the advantages already referred to, should draw a large number of our pastors and others this summer.

(Continued on Page 8.)

the free expression of opinion of our men in the field, for they have every right to express themselves. And let us take no action until the people who compose the Church have had the opportunity of hearing both sides of every question.

We sincerely believe in the value of the Church press. With even a small circulation, the Church papers are rendering a great service. The General Conference should fix a small assessment for the support of the Church press and the Boards should also carry appropriations for publicity through the Church press as a legitimate part of their expenses. But even this will not make subscribers. And we need now, and will continue to need, the active support of every pastor that the Church paper may render a larger service to the Church, both in the number of people reached and in the superior service that a paper, with a larger number of subscribers, could render.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

NO "MASS PRODUCTION" IN RELIGION

By Bishop W. A. Candler

"Mass production" is the policy of "big business" in America, and not a few preachers and churches have been infected with the same notion by their contact with the commercial world.

But such was not the method of Jesus. He magnified the value and salvation of the individual soul.

St. Matthew records this striking passage in our Lord's teaching on one occasion: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father? But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matthew, x: 29-31). Again, the inspired evangelist reports the Master as enforcing the same important truth in these words: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which is lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountain, and seeketh that which is gone astray? And if so he that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish" (Matthew, xviii, 10-14).

It is obvious from these passages that Jesus based his teaching concerning the value of one soul upon the truth of the fatherhood of God. An earthly parent loves not his children in bulk, but as precious individuals. In like manner a fatherly God loves men, not in mass, but one by one. But when modern talkers declaim about the divine fatherhood they apply the idea to races and nations rather than to the persons who compose the racial groups and national aggregations of the world. They are, therefore, interested in massive movements which affect large multitudes, and are little concerned for the salvation of the persons near them. They seem to depend upon mechanical elevators to lift into heaven the human race, and to care very little for the redemption of mankind one by one.

Such was not the loving way of the blessed Saviour, who paid small attention to devising ponderous plans to save all men in mass, but devoted himself constantly to the rescue of individuals.

Most truly did he love the whole world, and so he uttered the sublime words, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John, iii, 16). But his world-embracing love becomes effective through the individual "whosoever" that believeth in him.

No man was ever engaged in a movement wider than the universal mission which filled the heart

of the Redeemer. Nevertheless the records of his dealings with individuals occupy more space in the Gospels than do the narratives of his work with the multitudes who thronged to his brief public ministry of less than three years.

His discourse to Nicodemus, the man of the Pharisees who came to him by night, fills more than half of a long chapter in the Gospel according to John, and in the chapter, following the story of that interview, is set forth at even greater length and particularity his saving conversation with the Samaritan woman, as "wearied with his journey" he sat on the curb-stone of Jacob's well, near to the city of Sychar.

These two accounts, taken together, are nearly, or quite, as long as the extended discourse which is called "the Sermon on the Mount."

The case of Zaccheus, "the chief among the publicans" of Jericho, is another instance, illustrating the individualistic evangelism of the Christ. This poor sinner sought to see Jesus as the Master passed through Jericho, but he "could not for the press because he was little of stature," and "he ran before and climbed up into a sycamore tree to see him." Our Lord paid less attention to the curious crowd that composed "the press" than he gave to the despised Publican, half hidden by the foliage of the tree; and when he "came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste and come down; for today I must abide at thy house. And he made haste, and came down and received him joyfully" (Luke, xix: 1-10).

There is no reason to believe that "the press" was seriously affected by Jesus on that day; but of the little dwarf up the tree the Lord said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham."

The last act of Jesus amid the agonies of his crucifixion was the word of salvation to the persistent thief hanging on a cross beside his own, saying, "Today shalt thou be with me in paradise" (Luke, xxiii, 43); and his first revelation of himself after his resurrection was to a weeping woman, standing alone by his emptied sepulchre early on the first day of the week when it was yet dark" (John, xx: 1-18). To a single soul, who thus laments his absence, he assures his presence, as he does not to all the gaping crowds who have no more than an intellectual interest in his wonderful words and marvelous works.

In so far as we know from the teachings found in the Scriptures, the only event on earth which augments the joy of heaven is the conversion of a single soul; for Jesus said, "Likewise, I say unto you, there is joy in the presence of the angels over one sinner that repenteth." This joy is not so much the rejoicing of the angels as it is the gladness of God, the heavenly Father, over the return to him of one of his wayward children.

The churches of our country are not the glad bodies they once were because they seek less than formerly the rescue of individuals, and are more cumbered with serving the tables and tasks of ecclesiastical machinery. They engage most zealously in the operation of ethical engineering to the neglect of personal evangelism.

It is proposed during the year 1930 to celebrate the nineteen hundredth anniversary of the Pentecost of Jerusalem, and already writers are calling for the forming of commissions and the devising of programs to secure the repetition of the glorious results which followed the simple sermon of St. Peter on that notable day of the Lord, when the apostle brought three thousand men to repentance by his moving appeal made under the power of "the Holy Ghost sent down from heaven." But a real Pentecost can not be made, nor managed, by man-made machinery. "The kingdom of God cometh not by observation," that is, "with outward show" (Luke, xviii, 20); but by the life within souls born from above.

The creation of man, his birth, his regeneration, and his death are matters which he must meet alone.

The earth was not populated by one act of God filling it with multiplied millions of people. It

was begun by the creation of one man into whose nostrils his Creator breathed "the breath of life" whereby he "became a living soul" (Genesis, ii, 7). Alone men are born, alone they are born again, and alone they die.

In the matter of their renewal in righteousness and true holiness there is no place for "mass production" nor for any of the methods of "big business." In the realm of spiritual life the machinery of the commercial world is entirely out of place and utterly ineffectual.

Likewise the devices of social and political reformers are powerless to bring spiritual life. With reference to all such Jesus declared, "My kingdom is not of this world" (John, xviii: 36). Life cannot be legislated into dead souls. Even the law of Moses, given by divine direction, was not powerful enough to achieve that heavenly result. Hence, said St. Paul, "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans, viii, 4 and 5).

Men who turn away from the Gospel, which is "the power of God unto salvation," and seek to secure a "mass production" of spiritual life through the operation of sociological arrangements and legislative enactments, have lost faith in the regenerative forces of the kingdom of heaven. They vainly imagine that the world needs a reformation of its outward circumstances, when its supreme need is the rescue of individual souls from spiritual death. These mistaken men busy themselves with the erection of waterless aqueducts, when they should be bringing the water of life to thirsty souls, from the crystal stream which "proceeds out of the throne of God and of the Lamb" (Revelation, xxii: 1).

LONG-TENURE VERSUS ITINERANT GENERAL SUPERINTENDENTS

By Dr. Chas. C. Jarrell

The present critical attitude in the Church toward the office of a bishop arises to a considerable extent from the localizing of the office which began in our Church some twelve years ago.

The tendency to multiply unduly the number of bishops and to retain them in local areas for four and eight years has been hurtful to the work of the Church in several respects.

The episcopal areas have been too small, the number of bishops too large, the expense of the office too great, and they have continued too long in charge of the same Conferences. Two years at a time is long enough; four years in succession is too long, and a second quadrennium tends to subvert the itinerant character of the office.

If we will confine the bishops (as a general rule) to the particular work which they alone can do, one bishop can hold six or eight, or even ten Conferences, so far as the actual work of an Annual Conference is concerned.

Few of our leaders seem to have observed that the cost of the Episcopal College to the Church is second only to that of the Board of Missions. All the various Boards must submit to the scaling down in percentage of assessment paid, but the expense of the college must and should be paid in full. At present it exceeds all the Boards of the Church except the Board of Missions which carries world-wide responsibilities.

Members of the General Conference should be slow to multiply the number of our bishops (thus increasing this expense) in order to continue the un-Methodistic policy of localizing the office of the bishop.

The area system and the long-tenure of episcopal supervision have grown apace. The area system tends to become more rigid; and the long-tenure tends to become longer. Before the tenure becomes too long, and the office too local, let

us go back to the itinerant joint general superintendency so germane to the genius of our Methodism. This will give the bishop a much needed acquaintance with the whole Church and will enable the whole Church to know our bishops better. It will also give a frequent overturn of influence (or power) in the Annual Conference, thus saving the Conference from hard factional lines running through a decade or more. With presiding elders changing every four years and bishops changing every year or two there would be little opportunity for any one man or group to continue long to dominate an Annual Conference. Thus frequent diffusion of authority through new circles will keep up the itinerant morale. It will secure to the appointing power fresh wisdom—bringing contacts—and send back into the ranks men tempered by the experience of the terrible responsibilities of cabinet work.

These real and solid advantages will far outweigh the supposed advantages of confining a bishop to a small area, keeping him there a long time and telling him to "work his patch intensively."

With presiding elders thickly spread throughout the Church; with missionary secretaries and Sunday school secretaries and school men and hospital men to help the presiding elders; with general secretaries and their associates to come and go as needed, where is the need of greatly increasing this already heavy overhead by multiplying the number of general superintendents so as to furnish one for every three or four Conferences?

If we seek to make a bishop a driver to drive the drivers, suggesting that he make a very questionable use of the appointing power to "put on the program of the Church," we will make a fatal mistake.

The plea that the bishop must know his field is specious. The more he knows the more liable he is to be dangerous. He may exalt his fragmentary information above the intimate knowledge of his presiding elders and thus make serious blunders.

The localized bishop lingers too long and thus reverence for the office is diminished; he is put to doing things that other men are charged with doing, are paid for doing, and should be doing; he is too accessible to a certain type of appointment makers (outside of the cabinet), who seek to exercise the power of making appointments without assuming any of the responsibilities; he is invariably caught between the lower millstone of pro-bishop and the upper millstone of anti-bishop factions to the very great detriment of the Annual Conference.

It is getting to be embarrassing to see brethren introduce resolutions asking for the return of the bishop for a second quadrennium, when the opinion is widespread through the Church that these second quadrenniums are not best except in conditions that really make a missionary emergency. No one likes to oppose these courtesy resolutions, and they are tending to become meaningless; those who favor them sign; those who think otherwise keep silent. A resolution to request the return of a bishop should not pass by sufferance. The issue is too important. I saw one bishop demand that the "return" paragraph be lifted out of a courtesy resolution. I said later to the brother who had introduced the resolution, "What if all over the Church the bishops should be returned for second quadrenniums?" He replied, "It would seriously damage the Church."

I saw one brother read a resolution asking for a bishop to be returned for a "third quadrennium." No one opposed it although I doubt if ten per cent of that Conference really thought such a policy was best for the Church.

If the bishops don't check these perfunctory return resolutions and discourage the second and third quadrennium tendency, the office of a bishop is sure to be seriously embarrassed by the diminishing reverence for the episcopal office.

Let the General Conference take note of this increasing tendency of the bishops to succeed themselves and take such action as will secure to us the continuance of our providential, historical and efficient type of superintendence that has made Methodism virile and mobile.

I have not raised the question of the residence of a bishop as his dwelling place and his presidency do not need to be bound up together.

I close with a quotation from an ancient and honorable document. "They shall not destroy the plan of our itinerant general superintendency."

AN APPEAL FOR WORKERS IN OUR MISSION FIELDS

(From the Bureau of Specials)

The harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest. —Luke 10:2.

Long ago the Master lifted up his eyes and as he looked upon the fields white unto harvest said: "The harvest truly is great but the laborers are few." How many of us realize that this statement is just as true today as it was nearly two thousand years ago when the Master walked the fields of Judea? How many of us as we pray to the Lord of the harvest to send forth laborers into his harvest can definitely ask that they be sent into China or Japan or Brazil or Manchuria or some other specific field because we actually know that in such a field the harvest is ripe but the laborers are few. How easy it is to say "the laborers are few," but what could we answer if we were asked the definite question, "WHERE?"

First, we might reply in Africa, which yearly sends back its quota of missionaries broken in strength and impaired in health, so broken indeed that oftentimes they can never return to the land and the work to which they have dedicated their lives. Africa by many is looked upon as a terrible monster, lying in wait to consume within a brief time a missionary's strength or even to drain his life's blood, but is this true? Listen to one of our own missionaries who has been in the Congo a little more than a year: "We are flooded with work at all times," he writes, "and especially now, since so many have had to leave the field on account of health conditions. I may say, however, that there is no reason why men and women should break down in the Congo any more easily than in the States except that they are overworked. There is so much to be done and so few to do it." Another says: "One does not have to look for work in Africa, for he can find more than he can possibly do without even looking for it."

From one of our medical missionaries in the Congo comes a great plea for an adequate force of workers to carry the gospel to the many out-villages that have long been asking for it. This doctor, who more than a year ago made a several days' journey from the mission station to minister to a white patient who was desperately ill, says: "For some time it has been our intention to go back to those villages where we stopped as we went after our patient. The natives have asked us to come back. A few people from these villages have been to the hospital for treatment and others in passing have asked us to come back to teach them, but although more than a year has passed there have been so many demands upon our time that so far our return trip has been only a dream. In those villages there is a rich field waiting for some one to plant the seeds of life. So far our Mission, the only Protestant Mission in this section, has had all that it could do to take care of the work on our immediate station. But in our dreams we look forward to some future day when there will be enough men and women in the Congo and enough money to send them into those out-villages to carry the glad tidings of eternal life.

The great need of native workers in the Congo and of funds with which to pay their salaries is

stressed by one of our evangelistic missionaries from Minga station, whose heart is aflame with the desire to carry the "good news" at least to the people of his own district. He says: "Because of the lack of workers it has been impossible for progress to be made that should have been made. Nevertheless what has been accomplished seems quite remarkable. On Minga station we have two full-time native evangelists. Over the district there are fourteen other native evangelists ministering to the people in the villages where they are stationed and to other villages within their reach. We could use twenty more such workers today if we but had the funds for their salaries.

Where is it that the laborers are few? In the Siberian-Korean Mission, which includes not only Siberia but North Kando, a province of Manchuria. This is considered one of the most difficult and dangerous mission fields in the world today. Siberia belongs to Soviet Russia, and daily the Korean Christians in this territory must face the dangers of imprisonment and even death at the hands of the Bolsheviks, who are putting up a great fight against all things religious. Since the spring of 1923 the Siberian-Korean Mission has been without a resident American missionary, the work being carried on entirely by the native Christians. For six years these Korean Christians in Manchuria have been pleading that at least one missionary might be sent to them, declaring: "Our supreme need is for a resident American missionary. Although missionaries cannot reside safely in Siberia at present, they are most welcome in North Kando. We must have one missionary (a man) and two women missionaries if we are to cope with the situation. We must do some aggressive work in this part of the world before the materialistic influences from Soviet Russia become too strong." In reply to this appeal the Board of Missions more than a year ago appropriated funds to send these workers to this field, but as yet they have not gone. Why? The call is certainly most urgent, the means have been supplied, but the workers are lacking. "Pray ye, therefore, the Lord of the harvest to send forth laborers into his harvest."

From the Russians in Manchuria comes a great cry for help: "Help, Jehovah, for thy work needs help. Thy people trust Thee. Thy people beg Thee, O God, we pray that Thou wilt send us a missionary; we pray for Bibles and church buildings." From the Russian work in Manchuria the last American missionary was recalled in the summer of 1927 because of a lack of funds. For more than two years the Russian Methodists, left without a leader, have bravely struggled on alone, preaching the gospel against the almost overwhelming tide of atheistic ideas let loose by the Bolsheviks and in the face of oppression and persecution by the Greek Catholic Church, which has steadfastly set its face against all things Protestant. Today those Russian Christians are pleading for just one missionary to lead and guide them. Shall we not pray that the Lord of the harvest will provide the laborers and the means to send them into this harvest?

Several years ago the White Russian leaders in Poland asked us to come in and preach the gospel to their people, but as yet only the barest beginning of a work has been made here. Why? The Rev. Edmund Chambers, in charge of our White Russia work, says: "The land is open before us but until we can find native leaders whom we can send in to preach, teach and guide these people, we must wait. To find the proper leaders is our chief task. Heroism and patient, prayerful work is needed here."

In Brazil, where one district is often as large as an entire Annual Conference in the States, a worker often serves not only as presiding elder, but as pastor of several large circuits. On the Cruz Alta District, South Brazil, larger than either one of the South Carolina Conferences, the Rev. D. L. Betts, presiding elder, also has charge of three circuits, which during the long absences

pastor for three years. And yet in spite of this handicap the work goes forward. Conference collections have been paid in full and church buildings are going up. What a harvest there might be if the laborers were adequate!

In Korea, after two weeks' itinerating in the Seoul district, the Rev. V. W. Peters says: "These faithful people with so many potentialities are almost as sheep without a shepherd. The vast territory over which it took us two weeks to travel forms but part of the charge of only one young Korean preacher. I suppose till the Lord comes the laborers will be few. But there is a remedy. Pray to the Lord of the harvest!"

For more and more laborers to be sent into every field and for more and more means to send them farther and farther afield to extend the boundaries of the kingdom—this is the appeal that comes in from every mission field of our Church today. How will the Church at home respond?

The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest (Matthew, 9: 37, 38).

MISSISSIPPI ANNUAL CONFERENCE, WOMAN'S MISSIONARY SOCIETY

The Nineteenth Annual Conference opened on Tuesday evening, April 8, at 7:30 o'clock, in Centenary Church, McComb, Miss., with approximately 250 delegates and visitors present, representing 220 auxiliaries and a membership of 7,515.

Hundreds of visitors besides delegates thronged the church to hear Miss Bertha Conde, celebrated lecturer and Bible teacher of New York, deliver an address on "The New Day and its Opportunities for Church Women." Miss Conde spoke of the amazing developments of the past few generations in science, and stated that unless these developments carried with them an increase in virtue, the whole of mankind was preparing itself for destruction. She stressed the importance of turning from the development of purely material forces to the greater development of the power within the human soul.

The noonday Bible lesson was conducted by Miss Conde, who chose as her theme, "Some Inescapable Challenges of Jesus Christ." Most fortunate were all who were privileged to hear these inspiring messages the three days of our conference.

The devotionals of the Wednesday morning session were conducted by Dr. J. L. Decell, who administered the Sacrament of the Lord's Supper. He was assisted by the pastors present.

The President's message contained a summary of the accomplishments of the Society during the past year, and the outline of an enlarged program for 1930. Mrs. A. F. Alford said:

"The achievements that make this year distinctive are as follows: Increase in membership; Council pledge paid in full; fellowship groups organized; joint Y. P. camp held; the consecration of two of our Conference daughters, Robbie Lee Leggett, under appointment to China, and Janet Head to Rural Work; the participation with the North Mississippi Conference in a training school for Negroes, an inter-racial meeting held in Jackson under the direction of Mrs. W. A. Newell, Council Superintendent of Social Service, and Mrs. D. M. Key, State Director of Inter-racial work; the printing of our Conference history by Mrs. B. F. Lewis, and the scholarship of our Whitworth and Scarritt students provided."

She stated that more and better trained workers are needed and that the purpose of Christian missions is the extension of Jesus Christ into every area of life, social, industrial, political, inter-racial and international.

The enlarged program of our work is to enlist greater groups of women to make a new appeal, emphasizing the fact that there is no human condition, no phase of life's relationship, unrelated to the new interpretation of the world mission of

Christianity. The Church should give itself wholeheartedly to the extension of the abundant life to all races, especially to the Negroes within our own territory; and our attitudes toward foreigners in our midst should be more Christian, and adequate provision be made for their welfare. "An enlarged conception of missions necessitates a more extensive financial policy. Larger gifts from more women who are entrusted with means must be secured."

The needs of the foreign field are so urgent it was voted to change the basis of appropriation from 40 per cent Home and 60 per cent Foreign to 33.3 per cent Home and 66.7 per cent Foreign, said Mrs. A. F. Alford. The Mississippi Conference Pledge is \$31,028—an increase of \$1,064.

Mrs. A. F. Watkins, vice-president, gave us an insight into spiritual cultivation through fellowship groups, stating that these fellowship groups will strengthen our missionary society and make of each individual a stronger Christian character and that our need is to be filled with the Holy Spirit. She asked, "Have we been educational and spiritual forces in our Churches?"

Mrs. Watkins made us feel that we must be in close touch with our Heavenly Father to do the task Christ left to us. She closed with this prayer:

"Lord, be in my head and in my understanding;
Lord, be in my eyes and in my seeing;
Lord, be in my lips and in my speaking;
Lord, be in my heart and in my thinking;
Lord, be at my end and at my departing."

The corresponding secretary's report showed that during the year we have added 27 new adult auxiliaries, 3 Y. P.'s and 36 children's divisions. Five life members were added, and one name to the memorial roll. Two scholarships to Scarritt were given (to Robbie Lee Leggett and Nannie V. Davis), and one scholarship to Whitworth to Marihel Swetman. Miss Ormond voiced the sentiment of the Conference when she said that great good had been accomplished in having Miss Pauline Wynn serve as student secretary at M. S. C. W., this work being carried on in co-operation with the North Mississippi Conference.

Sixty adult, five Y. P., and eleven children's organizations reached the Standard of Excellence; Council pledge was paid in full.

Our Week of Prayer offering amounted to \$2,179.38. The Conference pledge as taken by districts totaled \$15,716.50.

Miss Hallie Buie, one of our own Mississippi daughters, who has labored in Korea for 21 years, as principal of Carolina Institute, which enrolls 715 pupils, stated that opportunities for service multiply each year; that the needs are great in every field, and that the estimates were scaled down every year. It seemed almost a tragedy that the \$200 asking could not be granted Korea. She suggested that she remain at home and her salary be applied to the work, but the natives were not willing. Miss Buie said that educational work is also evangelical work, for it gives entrance into the homes. There is no word for home in the Korean language, so a word had to be coined. Conditions are so crowded that the pupils, even the children, are praying for a chapel. It will cost \$20,000. One great heart in the audience responded to the tune of \$50.

Girls in this school deny themselves daily food that they may attend school, and practically every institution is overflowing.

The report of the Legislative Committee showed that most splendid constructive work had been done with Mrs. Lily Wilkinson, chairman.

A message from our missionary secretary, Mr. W. D. Hawkins, encouraged us to think that through the study of the needy fields our vision has been broadened and our giving increased.

Wednesday evening was given over to messages from deaconesses. Miss McKee spoke of her work in Galloway Memorial Church, giving an insight into the varied phases of this work, especially her contact with the young life of the church. Miss Trawick, of the Meridian Wesley House; Miss Ellis, of the Moore Community House, and Miss Davis, of the Biloxi Wesley House, told of the

great need in each and said these needs could not be met but for the boxes of supplies that are sent from the auxiliaries. The club work develops and inspires to higher living and in all activities the story of Jesus and his love is told.

Miss Robbie Lee Leggett, our missionary to sail for China in August, brought a message of love and appreciation for what the Conference has done for her and for Lucy Carlton, who will soon sail for Africa.

Reports from the seven district secretaries showed that progress had been made in organization and especially in membership; that group meetings had brought information and inspiration to local women.

Mrs. C. W. Cochran and Mrs. Stanley Wilson gave a most attractive, instructive and persuasive presentation of the Y. P. and children's work, showing that progress had been made in both departments under their capable leadership; yet they, with each of us, feel that we do not give sufficient thought and time to this most important phase of our work. Leaders is the crying need. May we respond wholeheartedly.

A report of the work done by Mrs. Janie Drake Cooper, editor of Woman's Page of the Advocate, was read. She urged the auxiliaries to send in missionary items of our work.

Mrs. John Sharp, Conference treasurer, reported all obligations met in full; the amount given through Conference totaling \$33,557.80; amount sent to Council \$29,943.50. She urged that we elect the right woman for president and the next best as treasurer.

Realizing what an efficient and consecrated Conference treasurer means to our work, it was voted to rescind the standing rule in regard to Conference treasurer holding office only four years, and Mrs. Sharp was unanimously re-elected as treasurer.

Mrs. B. F. Lewis, historian, presented the Conference histories. A rising vote of thanks was given her for her untiring efforts in gathering and compiling this information. These histories sell for 35c and 50c, according to binding. Order your books through Mrs. Lewis, and they will be sent direct from printer, if ordered at once.

An invitation for the 1931 meeting to be held in Gulfport, First Church, was unanimously accepted.

Reports from all superintendents were heard, and recommendations passed that showed a forward step in each. A pleasing and instructive pageant on publicity was given by the young women's circle of Centenary.

On Thursday evening, the young people's department delighted the audience with a most splendid pageant, "They Come," after which Rev. J. L. Neill brought a most timely message on "Healing Ourselves." He stated that God has turned this old world over to us and expects us to make a better world out of it.

Mrs. L. W. Alford was elected to represent us on the Board of Missions. All delegates turned homeward thrilled with the inspiration gathered at this, the very best Conference ever held, and grateful for the wonderful privilege of having heard Miss Conde.

The election of officers resulted as follows: President, Mrs. L. W. Alford; vice-president, Mrs. Patton; corresponding secretary, Miss Ella Wayne Ormond; recording secretary, Miss V. Weems; treasurer, Mrs. John T. Sharp; superintendent young people, Mrs. C. W. Cochran; superintendent children, Mrs. Stanley Wilson; superintendent study, Mrs. Joseph A. Smith; superintendent publicity, Mrs. T. B. Cottrell; superintendent social service, Mrs. J. Morgan Stevens; superintendent supplies, Mrs. G. P. McKeown; District secretaries: Bookhaven, Mrs. J. Frank Decell; Hattiesburg, Mrs. D. R. Jenkins; Jackson, Mrs. W. F. Mahaffey; Meridian, Mrs. H. M. Ivy; Newton, Mrs. O. S. Hopkins; Seashore, Mrs. Sharborough; Vicksburg, Mrs. W. T. Hegman. Editor Woman's Page, New Orleans Christian Advocate, Mrs. Janie Drake Cooper.

MRS. T. B. COTTRELL, Sup't Pub.

GREENVILLE DISTRICT CONFERENCE

The Greenville District Conference for the year 1930 met in Cleveland, Miss., April 23 and 24. Every pastor in the district and laymen from every charge save one were in attendance on this meeting. A fine spirit prevailed throughout the conference. Hopes were running high, everyone seemed to be filled with the idea of doing the task in hand.

Reports from the various charges indicated a healthy progress in all directions of church work.

Preaching during the conference was of a high order. V. C. Curtis and W. W. Woolard were the preachers. Another high light of the conference session was the address by J. G. Houston, Conference lay leader for North Mississippi, who stirred the hearts of his hearers with his message, "The Layman and His Church."

This being the fourth year that L. M. Lipscomb has been on the Greenville District, suitable resolutions with reference to his work were passed by the conference.

The following delegates were elected to the approaching Annual Conference: Percy Bell, J. H. Sherard, J. H. Johnson, S. V. Wall, T. M. Dye, Mrs. G. A. Brown, Mrs. Fair, and Mrs. J. E. Cunningham.

The conference will meet next year with the good people of Tunica.

N. J. GOLDING,
Secretary.

GROUP MEETING—VICKSBURG DISTRICT

The southern group of the Vicksburg District held its first session in the Roxie Methodist Church, Thursday, April 17, 1930. Brother J. H. Morrow is

the pastor of this church and he was certainly kind to the entire group.

Rev. H. G. Hawkins of Jefferson Street, Natchez, conducted the devotions of the morning. He commented very instructively on that wonderful old hymn, "Amazing Grace." Attention was called to the theology contained in this song and its wonderful lifting power.

An important announcement was then made by J. H. Morrow in reference to lunch. This was followed by brief remarks from Rev. I. H. Sells, pastor of Pearl River Avenue, McComb, as to the Conference Sunday school meeting to be held in Meridian the last two days of this month. Brother Hawkins gave a cordial invitation to all to attend the Epworth League convention of this district, to be held May 9, at Jefferson Street church. J. B. Cain then called attention to the Conference Epworth League Assembly to be held in Brookhaven, the first part of June.

Rev. G. P. McKeown, pastor of the Methodist Church of Woodville, preached for us at the 11 o'clock hour. His text was Hebrews, 13th chapter and eighth verse, "Jesus Christ the same yesterday, and today, and for ever." The thoughts given were uplifting and very timely. Brother McKeown charged us, saying, "Have reverence for the past, diligence for the present and confidence in the future." His words were as sauce to the mind of any person. A very logical sermon speeded with spiritual power.

Lunch was served in the church by the good ladies of Roxie. The lunch was nicely served and there was an abundance of good things to eat. These fine people proved their ability to entertain in a delightful manner. A violin solo by Miss Nellye Mae McCormack, daughter of Rev. J. A. McCormack of Franklin, Louisiana, accompanied by Miss Josephine Morrow, daughter of Rev. J. H. Morrow of Roxie, added much to the already delightful noon hour.

The program for the afternoon opened with

Rev. Percy Vaughan, pastor of the Gloster work, reading some verses in first chapter of Second Peter and commenting very inspiringly on fifth and sixth verses. This was a message to lift every one up, but it was especially applicable to ministers.

A short talk was made on the "Significance of Sunday School Day," by D. L. Blackwell. This was followed by one of the best addresses of the day when Rev. J. B. Cain spoke on the "Golden Cross Campaign." This was a message filled with facts well presented and certainly convincing. Brother J. G. Anders, associate lay leader, spoke very forcibly on "Why the Benevolent Claims in Full?" He stated this fact, "Our Church has fallen shorter and shorter each year on the benevolent claims and one of the causes of this is, giving way to non-essentials."

A general discussion followed and Brothers H. G. Hawkins, J. B. Cain and J. H. Morrow gave some very constructive criticism in regard to the subject of finance. The latter emphasized the importance of laymen attending the group meeting. Due to this, after some discussion, the fifth Sunday in June was set as the next date of meeting and we will meet with Rev. J. E. J. Ferguson, at Centerville.

Our meeting was honored by the presence of three of our brethren from the Brookhaven District. These were Rev. I. H. Sells, Rev. J. H. Jolly and Rev. F. J. Jones. We were glad to have these visitors with us and hope that more of the ministers from other districts will gather with us at Centerville.

Words of appreciation were expressed in regard to the fine lunch served and the hospitality shown by Brother Morrow and his fine people. It was a joy to all to have met with them.

Rev. H. G. Hawkins dismissed the meeting with a short prayer.

DERWOOD L. BLACKWELL,
Secretary.

The Golden Cross

During the coming year our own Methodist hospitals will treat thirty thousand patients, most of whom will get well. They will spend half a million dollars in free service to the victims of misfortune on whose doorstep sickness and want have met together. These healing mercies will lighten the faces of ten thousand sick ones, succored by the Good Samaritan of Methodism.

The Golden Cross Society is the golden-hearted ministry of healing, bearing your kindness to sick babies, to ill and anxious mothers and to distressed wage-earners, thrown by sickness out of job and wage. It literally means life itself to many. The gift of a child is carried as sweetly and as swiftly as the gift of a millionaire. The Golden Cross is the Heart-throb of Methodism.

There are five hundred thousand people in Southern Methodism ready to enroll in the Golden Cross if they understand. Such an enrollment would send Good Samaritan mercies along all the highways of need.

The Golden Cross button is the Badge of Kingdom Aristocracy. It will identify you. Enroll in the Golden Cross.

Golden Cross Week is May 11-18

THE GREENWOOD DISTRICT CONFERENCE

The tenth session of the Greenwood District Conference met in the First Methodist Church in Greenwood, Miss., on the 17th and 18th of April, 1930, with Brother A. T. Mellwain pastor-host.

The conference opened with the Sacrament of the Lord's Supper, administered by our beloved presiding elder, Brother L. P. Wasson, assisted by Brothers J. J. Brooks and W. N. Dodds.

Brothers Shed Hill Caffey of Belzoni and R. G. Moore of Indianola did the preaching of the conference. They stirred all hearts with their well prepared, well delivered and timely sermons.

Friday was known as Laymen's Day, the eleven o'clock service being in charge of the laymen. Brother E. A. Tanner of Indianola presided and Brother J. G. Houston of New Albany, our Conference Lay Leader, delivered a great message on stewardship. His message was so well received that the members of the conference as a whole surged down at the close to shake hands in appreciation of the splendid message.

The presence of the following visitors was noted: Dr. J. R. Countiss, president of Grenada College, who spoke to the conference in the interest of our splendid girls' school at Grenada; Rev. Mr. H. Conrad Blackwell of the Mississippi Conference, and associate professor of religious education in Millsaps College, represented that great institution in a forceful address; Rev. Mr. E. G. Mohler, our conference extension secretary of Sunday school work, was present and addressed the conference; Rev. Mr. W. M. Sullivan spoke in the interest of our Orphans' Home at Jackson. Other visitors were Rev. Mr. L. E. Alford, presiding elder of the Vicksburg District, Mississippi Conference; Rev. Mr. E. H. Cunningham, presiding elder of the Grenada District; Rev. Mr. E. C. Driskell and wife of Calhoun City; Rev. Mr. S. A. Brown and wife of Shaw, and Rev. Mr. W. C. Beasley of Coldwater.

Ten delegates were elected to the Annual Conference as follows: R. L. Ward, B. P. Brooks, G. R. Stokley, R. T. Jones, Mrs. W. M. Campbell, A. L. Marshall, M. F. Pierce, E. A. Tanner, E. I. Doty, and Mrs. S. E. Ashmore.

George Washington Curtis, a senior in Sunflower Junior College, Moorhead, Miss., was licensed to preach and recommended to the Annual Conference for admission on trial. Quite a number spoke to the sterling character and ability of this young man.

There were so many high spots in this conference that we cannot mention them all, but shall say it was the best district conference the writer ever attended. It seems that the Greenwood District is leading the Conference in almost every phase of church work. Every pastor was present and all gave splendid reports of the work on their respective charges.

Brother Mellwain and his co-workers did everything that could be done for the entertainment and comfort of all. Everyone was loud in his or her praise of the good people of First Church, Greenwood. Noon lunches were served by the members of the Woman's Missionary Society in the church school building, and each day we enjoyed a splendid social hour of good "eats" and fellowship.

Webb was selected as the place of meeting for 1931.

SAM E. ASHMORE, Secretary.

HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference met in the Presbyterian Church at Prentiss, Mississippi, on April 10 and 11, 1930. Rev. W. A. Hays, presiding elder, presided in his usual calm, efficient way. The sermons of the conference were preached by Revs. W. H. Lewis, J. N. Corley, J. T. Weems and H. C. Castle, and were all of a high order. Short, inspiring devotional services were led by W. A.

Hays, S. C. Moody, F. N. Ladner and S. W. Bryant. During its session the conference heard addresses from J. M. Sullivan, Conference Lay Leader; W. M. Sullivan and B. F. Lewis, of the Mississippi Methodist Orphans' Home; D. M. Key, G. F. Winfield, and O. S. Lewis, on Christian Education; J. A. Smith, representing the building campaign at M. S. C. W., and the superannuate endowment; and W. D. Hawkins, on missions and group insurance.

H. C. Norsworthy, W. H. L. Carruth and W. C. Mathis were elected District and Associate District Lay Leaders. Robert Selby Howse and Fred G. Davidge were granted license to preach. William Julian Stokes was recommended for election and ordination as a local elder. James Jessie Smylie was received as a local preacher coming to us from the Southern Baptist Church, and was recommended to the Annual Conference for recognition of his elder's orders. W. H. Lewis, W. J. Ferguson, J. W. Thompson and J. D. Ellis were elected as an Ad Interim Licensing Committee. The following lay delegates to the Annual Conference were elected: Herbert Gillis, W. S. F. Tatum, H. V. Waits, W. H. Livingston, Jas. A. Cameron, E. L. Calhoun, W. S. Scott, J. M. Gandy, W. J. Barnes, Mrs. W. J. Boyles, Mrs. A. Livings, R. A. Clark and Mrs. W. J. Ferguson. The following were elected as alternate lay delegates: W. H. L. Carruth, Mrs. A. J. Davis, W. J. Stokes, M. Shelby Pickett and Mrs. W. J. Barnes. K. T. Moore was elected District Golden Cross director.

Broad Street Church, Hattiesburg, was chosen as the place for the next meeting. The conference was royally entertained. An optimistic brotherly spirit prevailed throughout.

S. F. HARKEY, Secretary.

MERIDIAN DISTRICT CONFERENCE

The Meridian District Conference of the Mississippi Annual Conference, Methodist-Episcopal Church, South, convened at Enterprise, Miss., April 17, 1930, at 9 a. m.

All of the travelling preachers of the district, and all of the superannuated preachers, except Rev. J. R. Jones and R. F. Witt, were present. Rev. J. R. Jones was absent because of sickness. In addition to the above, there were 80 lay delegates, local preachers, charge lay leaders, and ex-officio members.

The Enterprise people gave the conference a cordial welcome, and royal entertainment, for which a unanimous vote of thanks was given by the conference.

Rev. T. J. O'Neil, the presiding elder, presided like a veteran without jar, without too much haste, and yet giving to each item of business ample time. The conference gave to him a unanimous rising vote of thanks for his management of the conference.

James Harrison Cameron was granted license to preach.

The following were elected lay delegates to the Annual Conference: D. W. Heidelberg, T. H. Nailor, J. B. Holland, C. A. Massey, L. P. Brown, W. E. Bass, Mrs. T. O. Jackson, Miss Bettie Hughes, Miss Lillybec Phillips, A. F. Holcombe, T. G. Bennett, C. J. Stokes, Dr. H. S. Johnson, W. D. Hawkins. Alternates elected: J. H. Mauldin, Dr. H. F. Tatum, Dr. H. M. Ivy.

W. D. Hawkins was elected District Lay Leader, with associates D. W. Heidelberg and T. H. Nailor.

Dr. G. F. Winfield, president Whitworth College, and Dr. J. M. Sullivan, head of the science department of Millsaps College, impressively represented our schools. W. D. Hawkins and Dr. J. M. Sullivan brought stirring messages relative to the work of the Board of Lay Activities; Rev. B. F. Lewis, manager of the Orphans' Home, in his impressive way spoke of our great home for orphans in Jackson. Rev. B. L. Sutherland

nearly started a revival in speaking for the Superannuate cause, and Rev. C. M. Wesley gave the conference and people of Enterprise a real gospel message Thursday night.

J. F. McCLELLAN, Sec'y.

THE WORLD FIELD

Federated Church Women to Meet

The new organization known as the National Council of Federated Church Women, formed about a year ago as the final outcome of the earlier movement known as the National Commission of Protestant Church Women, will hold its first annual meeting June 16-18, in Chicago, Illinois. The gathering will be held in conjunction with the Annual Meeting of the Association of Executive Secretaries of Councils of Churches, State and local. The National Council of Federated Church Women is a federation of local interdenominational organizations of women in the churches. Mrs. John Ferguson, of New York, is President.

German Protestant Leader in America

Professor D. Arthur Titius, of Berlin, is at present in this country as a special guest of several religious organizations. Professor Titius is a member of the Continuation Committee of the Universal Christian Conference on Life and Work and Chairman of the Commission on the Social Institute at Geneva, Switzerland, which is launching an important program of social research and education in behalf of the co-operating churches in Europe and America. While in this country, Dr. Titius will be conferring with several university groups and with leaders in the social work of the churches.

Dr. Mott Meets Eastern Orthodox Leaders

Leaders of the Orthodox Churches of Bulgaria, Greece, Yugoslavia, Roumania, Egypt, and also of the Russians in Western Europe, came together upon the slopes of Mt. Pentelikon near Athens from February 25 to 28, under the chairmanship of Dr. John R. Mott, to confer about the policy of the Y. M. C. A. and the Y. W. C. A. in lands where the Orthodox Church constitutes the main religious group. It is a matter of large significance that the Christian Associations have found the way for such thorough co-operation with the Eastern churches as to be able to command their full and enthusiastic confidence. At the conference in Greece, both the Orthodox Church leaders and the representatives of the Christian Associations expressed the conviction that both sides had much to learn from a mutual exchange of what was best and deepest in each.

American Educator Views Missions in India

Dr. Kenyon L. Butterfield, former president of the Massachusetts Agricultural College and also of the Michigan State Agricultural College, has been in India for some months studying the problems of rural education and preparing recommendations for the future. He recently made a comment concerning the current criticism of missionaries, which for directness and timeliness can hardly be surpassed. As quoted by the Review of the National Christian Council of India, he said: "If the Europeans and Americans who criticize the missionaries would give one-thousandth part of the time which missionaries give to solid thinking about the welfare of the people of India, would give one-hundredth of the time that missionaries give to work for the benefit of these people, and would give one-tenth of the money which missionaries sacrifice for the country, then these critics would have some claim to speak and to be listened to with respect. All this does not mean that missionaries or missions are above criticism. It simply means that I have the greatest admiration for the devotion, the earnestness, and the intelligence of the missionaries in India."

The Home Circle

THE SHEPHERD BOY

"Any boy who runs away may not return." These words, printed in large letters on a sign-board, stared at boys every time they went near the gate. None of them seemed to care about the sign, however. They remembered only too well the days after the war when they had been left with no homes and no food until the Americans came and took over that big old house and then when it was cleaned and scrubbed asked all the boys who had been living just anywhere to come and live there.

That was weeks ago, but even yet at dinner bits of bread now and then found their way to a boy's pocket because he just couldn't be perfectly sure that there would be dinner the next day. So, even though it was a big cold house and they called it an orphanage, nobody ran away—that is, nobody but Hagop.

Hagop had been pretty ragged and dirty when he came up to the orphanage gate. That was true of all boys, but Hagop was different from the rest because he had a very shiny button sewed on the front of his shirt, and he carried a shepherd's flute.

The Americans never learned much about the home in which Hagop lived, or about his family. All that he cared to talk about was his flock of sheep. They had been his friends, his playmates, everything. He had piped cheerily to them as they wandered over the plains in the summer, and when the nights grew cold he snuggled up to them for warmth. Summer and winter he had tended and cared for them. Then something had happened to all the sheep, and no one wanted a shepherd boy, so he tucked his flute in his blouse and wandered. He felt that somewhere there must be a flock that needed him, but he could not find one. Finally he was found and brought to the relief home cold, hungry, and discouraged.

But if you have roamed the open country, it is hard to be shut up in a house with only a yard. So when the novelty of a bath, clean clothes, and a meal every day had worn off, Hagop found life uninteresting.

He did not understand playing with children and would not enter into their games, but would go off by himself and play his flute. The call of the old free life was strong. He would follow to the gate and look the plains over wistfully down the poplar-bordered road that threaded its way through the plains to Ararat. He missed his sheep.

If children in orphanage clothes were ever found in the bazaars or on the street without a written permission from their teacher, they had to be taken to the office and explain what they had been doing. So I was not surprised to see Hagop brought in one day, twisting his cap and looking very much ashamed.

"Hagop, why did you run away?" I asked sternly. "Don't you remember how hungry you were when you came here? Don't you remember that you were not able to find any sheep?"

"Yes'm," replied Hagop, but as he spoke I knew he was longing for the open country and the sheep.

Winter was on us—Mt. Ararat was snow-covered to its base. Reports came in from outlying villages telling of the need for food, for no crops had been raised since the war. Hagop was only ten and small for his age. If he left us, how could he live through the winter? A silver button caught my eye, and inspiration came.

"For an American button, will you stay two months, Hagop?"

The boy hesitated. He longed to be free, but there was cold and hunger. He twisted his one shining button. How the other boys had admired it. It would be great to have two! Then I began to wonder where I could find in the heart of Armenia the other button I had promised him. Americans away out in Armenia did not care to

part with their buttons to keep boys in orphanages, especially when a boy did not have sense enough to know when he was well off.

Well, I got the button, and Hagop boasted so of the two decorations on his shirt that the other boys tried to snatch it away. It had been well sewed on, however, and although the boys came away with some black eyes the button held fast.

"Are you happy, Hagop?" I asked one day. "Yes," he said. "I am happy. They say there (pointing to the south), I may find sheep, but of course I shall stay until the American button has been earned."

"He must stay here until winter is over," I thought. "In the spring he can wander, but not in this cold." So came a second inspiration.

"For a British button, would you stay two more months?" He looked down the road and considered. He had been told that sheep were scarce. He was getting used to orphanages. Everybody had noticed him because of his two buttons. What would happen if he had a third one?"

"Yes, for a British button," he answered.

Perhaps it would have been easier to find the sheep that Hagop needed for his happiness than to get that third button, but nothing is impossible. With his third button, he really seemed happy. He entered heartily into the games with the other boys. Like all collectors, his "collection" was the first consideration.

"Sheep are very scarce in this country now," I would say to him. "If you stay here and study and work for a few years till people have enough seed for planting their farms, then there will be plenty of sheep, and you will be big enough to take care of a large flock. Men will then be looking for a strong shepherd such as you will be."

Hagop turned away and said nothing. He seldom played his flute, and we supposed he had settled down to live and work like the other boys of the orphanage.

Then the snow began to melt. The base of Mt. Ararat showed patches of brown. One day I made my way through deep mud to the orphanage.

Hagop had gone. A letter had been left on my desk. It read:

"It is lambing season where I'm going. I don't know, but somewhere a shepherd will be needed, Hagop."

Holding down the paper were his British and his American buttons.—Doris Nevin, in the Presbyterian Advance.

TANGLED TEDDY

By I. Winifred Colwell, in Child's Own.

"Stray Cat! Stray Cat! Don't you come 'round our door!" sang Teddy.

Stray Cat didn't quite understand. He was tired, and the cool veranda of Teddy's home looked, oh, so good to him. Perhaps, too, there was a small boy like Teddy in the home wherever he belonged. At any rate, he rubbed his dusty coat against Teddy's bare legs and purred happily.

Ted was angry—very angry indeed—at this. He picked up Stray Cat, threw him into Margorie's doll-house, and locked him in there. Poor Stray Cat mewed and mewed, but Ted did not seem to mind to his cries at all. He did not like strange cats, and Stray Cat had better know it at once.

It was not hard to find an old tin can and a ball of twine. With an old nail, Ted was trying to put a hole in the can. Somewhere he had heard that the best way to get rid of a stray cat was to tie a tin can to its tail.

"Teddy, what are you trying to do?" asked Uncle Phil from the doorway.

"This ole cat! Don't want him 'round our house, so—"

"So you were going to tie a can to its tail and send it off the place? All right, but come here

first and bring me that ball of twine."

Now, if Ted wondered why Uncle Phil wanted the string, he did not wonder long. In a trice Uncle Phil had him secure. In and out and around Uncle Phil wound that twine about his legs and arms until he couldn't move one bit. And, besides, it was not one bit comfortable.

"Don't like it, eh?" asked Uncle Phil. "You are not a very good doctor if you don't like your own medicine. How do you suppose Stray Cat would like it if you do not?"

Stray Cat mewed loudly, as if to say that he would not like it either, and Uncle Phil lifted him out of his narrow prison and stroked his ruffled fur.

"Oh, please," it was the voice of the pretty lady who had just moved next door. "I see you have my cat. I was so afraid he was lost. May I have him, please?"

The pretty lady was so delighted to get her cat back again that she did not notice that Teddy was a prisoner. But later, when Teddy grew to know her and Stray Cat better, he told her the whole story. And now Teddy no longer thinks it is nice to tie tin-cans to stray cats' tails.

BUNNY'S MITE

Bunny came running home as fast as his feet would carry him. He held up a shining new box.

"See, mother! Our Sunday school teacher gave us each a 'mite-box'! We are to earn money to put in them, and then she will send it after while to help the little boys and girls way off 'cross the ocean."

Mother smiled down at the eager little face.

"How are you going to earn the money, Bunny?" she asked.

"Why, Johnny and George are going to earn theirs by being good. Their mothers are going to give them a nickel every day they don't get cross. Can you give me nickels, too, mother?"

Mother looked at him real hard. Then she placed her hand on his head and said:

"Bunny, dear, mother does not have so many nickels as some people. It takes all of them to buy our clothes and food, and milk for baby. I am sorry, but don't you think you should be good without being paid?"

Bunny was disappointed. He felt that he was not treated right. But he knew that when mother said she could not do a thing, there was no use asking again.

By and by he went out of doors and did not come back for a long time. When he did come he was all dirty and hot, but his face was shining again. His hands were shut tight and held behind him.

"Where have you been?" mother asked. "And, oh, Bunny, how did you get so dirty? Baby is awake now and wants you to take her out to play."

"Mother!" Bunny was all out of breath. "When—when you said no about the nickels, I felt so cross. But I felt 'shamed, too, because you aren't ever cross. So I took that old knife and my basket and went after the dandelions hard, so that the lawn would be ready to mow this afternoon."

"Every time I got a dandelion out of the ground I threw it into the basket and I said 'There, you old, cross thought, I won't have you in my mind!' Then, when my basket was full, the pretty green leaves in the centers looked unhappy with the old black ones around them. So I pulled off all the dead ones and the dirt. I washed them nice and clean. And then—"

Bunny's eyes sparkled. He held out two grubby, tightly closed fists.

"See, mother! I took them to the corner grocer, and he gave me two nickels, and he says he will pay me that much for every nice, clean big basketful I bring him! Now I'll wash myself and take care of baby for you."

"Thank you, Bunny. Mother is so glad her boy does not have to be paid for being good."—Children at Work.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

CHAS. O. CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE SEASHORE DIVINITY SCHOOL

(Continued From Page 1.)

Rev. Otto Porter, pastor at Biloxi, Miss., is in charge of publicity, and is issuing a complete booklet that will give all the information necessary to those who are planning to attend the coming session.

In this connection we would express the hope that the General Conference will not see fit to limit the number of courses that may be offered by a pastors' school and thus limit the work of the Seashore Divinity School. Further, we hope that some plan may be devised to save the Seashore Camp Ground property as a place of assembly for the Church. The Church has two assembly grounds in the mountains, and it would add greatly to our advantages in this respect to establish an assembly ground by the sea, in such a delightful and easily accessible place as the Seashore Camp Ground. A large part of the membership of our Church can easily reach Biloxi over numerous good highways and several great railways. And on the delightful Coast assemblies could be held in winter as well as in summer, and visitors could enjoy the balmy breezes while the mountains and other sections of the Church are shivering and freezing.

THE CONFERENCE AT LONDON

The conference at London has now passed into history and it will ever be remembered as a thing of mighty import. But it can hardly be other than a grave disappointment to those who are dreaming of a warless world. For, if we incline to a pessimistic attitude, we are disposed to fear that little has been accomplished except in the interest of economy.

That is some advantage of course—the possibility that a nation can save something to expend in developing the resources of the country and in building up its institutions. But there remains the threat that all that is built at home in this way can be destroyed in the next war by the armed ships still left on the sea. It seems like duelists agreeing to employ less explosive weapons, or like the country deciding that

men can carry concealed weapons provided they buy cheaper pistols.

How can this problem ever be solved as long as the great nations go armed and agree among themselves to preserve "the balance of power"? We do not see how kings and rulers, statesmen and diplomats, generals and admirals, as such, can solve the problem. Only Christians can solve it. And only as they lift up Christ and extend the knowledge and increase the adherents of the Prince of peace to that glorious consummation that would be fittingly described in a paraphrase of Napoleon's famous statement—to that time when Jesus will everywhere found his kingdom in love and number millions and millions who would give their lives for him.

PERSONAL AND OTHER NOTES

Dr. Robert E. Goodrich, pastor of First Church, Shreveport, La., is this week assisting Rev. Frank B. Hill in a revival meeting at Bossier City, Iowa.

Dr. W. W. Holmes, pastor of First Methodist Church, Alexandria, La., preached the Easter sermon for the Knights Templar of Alexandria and vicinity.

Beginning May 5, Rev. Frank L. Wells, pastor of First Church, Baton Rouge, with his singer, Mr. McEuen, will hold a revival meeting for Rev. B. W. Waltman in his church at Baker, La.

We had the pleasure of a visit not so long since from Mr. Foley of Chicago, who dropped in to bring the editor a copy of "The Visitor," monthly paper issued by St. James M. E. Church of Chicago, and to talk over Methodist matters.

Rev. Carroll Varner, writing concerning his appointment to Sanford, Florida, already announced in our columns, says: "It is with genuine regret that I leave this Conference, but feel that it is best. * * * My best wishes for the Advocate always."

Rev. J. H. Jolly, our pastor of LaBranch Street Church, McComb, Miss., was in New Orleans last Tuesday, having brought his little daughter to the city for medical treatment. He dropped in at the Advocate office to shake hands with the Advocate family.

A beautiful Easter Cantata, "Hosanna," was rendered on the evening of April 20 by an augmented choir of twenty-five voices at our church at Indianola, Miss. The pastor, Rev. Rufus G. Moore, preached at the morning hour on "A Triumphant Faith in a Victorious Christ."

The Men's Bible Class of the Carrollton Avenue Church, this city, had an attendance of 105 on Easter Sunday morning. The collection, amounting to \$109, was sent to the Orphanage at Ruston, La. Mr. Wm. H. Black is the teacher of this fine class, and Rev. H. L. Johns the pastor.

Mr. H. L. Ott has just given \$100,000 to the Good Samaritan Hospital at Lexington, Ky. This hospital has also received \$100,000 from an unnamed donor. Thus a total of \$200,000 within the last two weeks has been given this hospital for a new building.

Rev. H. L. Johns, pastor of Carrollton Avenue Church, New Orleans, reports that the meeting at Carrollton, in which Dr. Frank L. Wells, pastor of First Church, Baton Rouge, and Mr. McEuen, song leader of the same church, rendered very valuable service, was attended by gracious results.

The latest bulletin of our church at Starkville, Miss., reports that the revival recently held in that church by the pastor, Dr. H. F. Brooks, assisted by Dr. Luther B. Bridges, resulted in great good to the church. Thus far this Conference year Dr. Brooks has received 32 into the church upon profession of faith and 40 by certificate, making a total of 72.

On last Sunday morning Dr. W. W. Holmes baptized a number of infants; also baptized several boys and girls and received them and a number of other boys and girls into the membership of First Church, Alexandria, they having been previously instructed and prepared. A gentleman and his wife were also received. Altogether, about 25 were received at this service.

Mrs. A. L. Swan, district secretary of the New Orleans District, announces that the annual district meeting of the Woman's Missionary Society of the district will be held at Rayne Memorial Church, New Orleans, on Friday, May 2, beginning at 10 a.m. The meeting will be educational and inspirational. All members are expected to attend.

At the Jefferson Street Methodist Church, Natchez, Miss., on Easter Sunday morning ten infants were baptized and a class of fifteen children were received into the church, chiefly of the Intermediate Department of the Sunday school. These had been previously instructed by the pastor, Rev. Henry G. Hawkins. Among the infants and children baptized were three pairs of twins.

Great interest is being manifested in the meeting at Brookhaven, Miss., under the leadership of Rev. George Tucker and his helpers. The tent tabernacle being used seats 2000 people, and the choir platform seats 125. Brother Tucker and his party will remain at Brookhaven until May 11, when they will go to Tupelo, Miss., for a meeting in co-operation with the Methodist, Presbyterian and Christian churches there.

Rev. W. T. Griffin, Mississippi Conference evangelist, furnishes us with the following news items: "Rev. H. L. Daniels has just closed a very successful meeting at Long Beach. Fifteen united with the church and the church was greatly revived. Rev. W. T. Griffin, Conference Evangelist, assisted the pastor. * * * Rev. Roy Wolfe is assisting in a meeting at Saucier, Miss. * * * Rev. J. L. Sells, of the Seashore District, commences a meeting at Perkinston. * * * Rev. M. L. Burton begins a meeting at Coalville, where Rev. George Yeager is pastor."

Rev. John A. May has received the following statement from Dr. J. E. Crawford, secretary of the Stewardship Department of the General Board of Lay Activities: "Rev. John A. May, of Montevallo, Alabama, has taken the Stewardship course by correspondence, and has completed the necessary requirements for Conference approval to conduct Stewardship meetings. I wish to commend him to our pastors and churches as an evangelist who has made special preparation for this type of work."

The 105th session of Centenary College of Louisiana will close at Shreveport, La., June 1-4, in one of the most interesting commencements in the history of the institution. Mr. A. R. Holcombe, class of '97, will deliver the baccalaureate address. Mr. Holcombe is the managing editor of the Herald-Tribune, the second largest paper in New York City. He has honored Centenary by a life of usefulness, and the announcement that he will speak at the coming commencement will be received with great interest. Approximately 80 students will be in the graduating class.

The Bienville Democrat speaks in high terms of the impressive sermons preached by Rev. K. W. Dodson, pastor, on Easter Sunday in our church at Arcadia, La. Special numbers were given by the choir, also a special selection by Mrs. Mary Conger White. The local press thus speaks of the sermons of the pastor: "Rev. Mr. Dodson delivered one of the most impressive sermons ever delivered from the local pulpit. Many examples of faith, loyalty and loveliness were made by the pastor in which he portrayed the advantage of strong love over that of weak."

Conducting the church service on last Sunday afternoon, beginning the annual meeting of the Grand Commandery of Knights Templar in Alexandria, La., the editor had the privilege of preach-

ing in the morning at First Church, Alexandria, and in the evening at Pineville. The Templar service was held in St. James Episcopal Church, of which Dr. Slack is the pastor. It was a great pleasure to be with this brotherly minister of the Episcopal Church; also to be with Dr. Holmes and his people in the morning, and with Rev. D. B. Boddie and his people in the evening.

The Methodist church at Fulton, Miss., which has stood for fifty years, is being torn down preparatory to the erection of a new and modern church building that will be of brick veneer construction and will include ample Sunday school rooms. The greater part of the amount required to erect the building is already in hand, with some other subscriptions yet to be paid. The old building was erected by Mr. J. W. Morse, who still lives between Fulton and Mantachie, being almost 100 years old. Some excellent heart lumber was used in the building of the old church, and this will be used in the building of the new church. The erection of the new church will go forward under the leadership of the pastor, Rev. W. R. Goudelock.

Easter was a great day at Galloway Memorial Church, Jackson, Miss. Nearly 500 partook of the Sacrament at the sunrise prayer meeting; over 1100 were present in Sunday school, and there was a record attendance at the several services of the church during the day. A self-denial thank offering of approximately \$2900 was made, of which \$1750 will go to the missionary maintenance fund, and the balance will be equally divided between the Methodist Orphanage at Jackson and the Superannuate Endowment Fund. The amount to be given to the orphanage is in excess of the quota, which has already been paid. Dr. Laurence L. Cowen, the pastor, baptized 26 infants and received 140 persons into the church, this number bringing the total of those received into Galloway Memorial this Conference year to 486.

On Friday afternoon, April 18, the children of the Junior and Intermediate departments of the Jefferson Street Sunday School, Natchez, were given an Easter-egg hunt by Mrs. Reed Walter, head of the department, and the teachers, on the corner of the campus of Jefferson Military College. This campus includes the half-acre lot bought by Lorenzo Dow in August, 1809, for \$25, and in November, 1911, deeded by Lorenzo Dow and Peggy Dow of Claiborne County, for \$25, to Miles Harper, Isaac Quin and other trustees for the site of a church. The exact dimensions of the building erected are evident from the brick ruins. The first Constitutional Convention of Mississippi was held in this house in 1817. It was replaced in 1826 by the present Washington church building located a few blocks distant on the highway. The children romped over the ruins and also under two superb oaks. Under these oaks Aaron Burr was arrested. Their boughs, hung with moss, extend for a distance of 60 feet.

PANACEA FOR CHURCH PAPERS

By Rev. W. A. Swift
(Ten Years an Editor)

The church paper is the mired wheel of Methodism. In the Nashville Christian Advocate of April 11, Dr. Elmer T. Clark proposed a panacea—that of a monthly Christian Home Journal and a weekly newspaper printed like a large daily paper; but I do not agree with him. The fact that daily papers are issued from Knoxville, Chattanooga, Nashville, Jackson, and Memphis, in the State of Tennessee, alone proves what the people want and that his theory is wrong. No medium of communication can take the place of Conference organs. The Nashville Christian Advocate, Methodist Quarterly Review, Missionary Voice, Epworth Era, nor the Methodist Layman can serve Conference territory like Conference organs that represent all the interests of the Church in the immediate fields where they serve. Conference

organs publish matter for all the departments of the Church, which cannot be said of the periodicals mentioned above.

The Conference organs even get back of campaigns to push the subscription lists of the periodicals named above, but how unusual it is for these to do such a thing for the Conference organs! Women of the missionary societies and Epworth Leaguers do not, as a rule, work to get subscriptions for Conference organs. They work for their own papers. It is true that the Conference organs have had hard sailing; they have not had the backing by the General Conference like the Christian Advocate, Methodist Quarterly Review, Epworth Era, etc.

Many of our homes take only one Church periodical, and if it is the Epworth Era they mainly get the view-point of the Epworth League; or if it be the Missionary Voice, mainly the Missionary view-point. Some of these do not know that the Conference organ exists. We must have a medium of communication, and it must have somewhat of a local effect to appeal to the people in its territory.

Knoxville daily papers do not appeal to people in Memphis like the papers published in that section. We had as well organize these facts

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

in seeking a panacea for our trouble. What then is the solution for our church paper problem? What I am going to suggest may raise a storm in some circles, but, after prayerful and careful consideration of this matter for years, I believe it is our best remedy, and will come nearer meeting the approval of our general constituency than possibly anything else. Here is the plan: Let the Nashville Christian Advocate absorb the Methodist Quarterly Review. Articles in the Review are similar to those in the Christian Advocate, and why such overhead expense for this repetition?

Discontinue the following monthly periodicals: Missionary Voice, Epworth Era, and Methodist Layman, and I think it well also to discontinue some of our Sunday school papers. In my judgment, we have too many. Some of them are not needed. Enlarge the Conference organs to thirty-two pages and adjust the territory they are to serve. Give ample space in these Conference organs to the women, Leaguers and laymen for their departments, and let these various departments select their editors, etc., as they do now. More direct fresh matter can be carried in these various departments in four issues of the Conference organs than is now carried by them in one issue a month—I mean matter pertaining directly to each department. This would eliminate repetition of

matter like editorials, etc., and save thousands of dollars of overhead expense. I estimate that \$50,000 overhead expense could be saved annually by this plan in salaries, office expense, material, etc. When the Missionary Voice, Epworth Era and Methodist Layman subscriptions are converted into Conference organs subscriptions a lot of problems are solved, besides the Conference organs are then put on a solid basis.

By this plan our people would not be harassed with so many soliciting campaigns, and where we have to pay \$6 for all these periodicals—Review \$3, Voice, Era and Methodist Layman \$1 each—we would get the one containing all departments of the Church for half this amount. This would be a great saving to our homes.

The assessments for Conference organs throughout the Church, amounting now to something near \$50,000, could be eliminated, and we would not need to take up valuable time at the Annual Conferences to discuss the church paper problem, for it would be solved by this plan. This plan would keep the homes informed on all the departments of the Church. How easy it would be, then, to push the Nashville Christian Advocate up to a subscription list large enough to eliminate the \$25,000 necessary to run it through a quadrennium.

This plan, outlined above, would be great economy in the overhead expense, saving the Church \$125,000 annually. If such a plan as this will solve our church paper problem and economize for our people, why not yield our own selfish interests for the good of the kingdom of Christ?

Jackson, Tenn.

NOTICE

To the Methodist Preachers and all the Methodists in the State of Mississippi

We need May 1, and must have in some way, three thousand dollars. Please send me any contributions you may have on hand for our building fund; or any contributions you may desire to make, I will appreciate very much.

W. M. SULLIVAN,
Commissioner Miss. Methodist Orphanage.

SUBSCRIPTIONS RECEIVED

April 21 to 28, Inclusive

(Six month subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	432½
Baton Rouge District	
Rev. J. P. Bonnacarrere, Walker	2
Lake Charles District	
Rev. J. E. Selfe, Many	3
Minden District	
Rev. R. H. Wynn, Minden	12½
New Orleans District	
Rev. David Tarver, Gallic Street	2
Ruston District	
Rev. K. W. Dodson, Arcadia	1
Total Louisiana Conference	450

MISSISSIPPI CONFERENCE

Previously reported	240
Hattiesburg District	
Rev. J. C. Jackson, Collins	1
Rev. J. W. Laudenslager, Leakesville	1
Total Mississippi Conference	242

NORTH MISSISSIPPI CONFERENCE

Previously reported	232½
Aberdeen District	
Mrs. Susie E. Shell (Rev. A. S. Raper), Houston, Miss.	6
Greenwood District	
Rev. T. B. Thrower, Lambert	14½
Total North Mississippi	253
Total three Conferences	945

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ELIZABETH COLEMAN was born eighty-five years ago near what is now Hurley, Miss. Always she loved the country and especially her home at Hurley. She never left it except on urgent business. Her life was spent in an atmosphere of piety and culture and at an early age she united with our Church. Her education was that of the rural schools, but to a great extent she let the birds and nature teach her of the handiwork of God.

She early developed a sweetness of character that made her known as a truly consecrated Christian, and through the years she became more and more like her Lord.

For many years she was known as "Aunt Betsy" and even the little children saw in her something different. Her great kindness and sympathy, together with her understanding, made her a leader in her community, and when we knew that she had died we felt that one of our very best had gone. Some fifty years ago her husband died and she took up the fight alone. Of ten children, six are living.

On Saturday, April 12, at 2 o'clock in the afternoon, she died, and on

Sunday, the 13th, we laid her to rest. Even in death there remained that sweetness that her friends had known.

Loving hands bore her to the family cemetery. If ever there was a true Christian character who tried to copy the pattern laid down by Jesus Christ, it was Aunt Betsy, and our hearts are heavy as we realize that she has gone.

There were many beautiful flowers laid on her casket by those who loved her in token of their love and affection, and it seemed but fitting that one who loved flowers and the outdoors so much should have her casket covered with them.

The songs that she loved so much were sung, and through the tears there comes the joy that God had made it possible for a life to be so pure and good.

We all loved her, and we miss her, but we are persuaded that some day when the storms of this life are over we shall see her in that New Jerusalem where God shall wipe away these tears, and where death will be no more.

We truly thank God for such a life.
W. B. HOLLINGSWORTH.

MRS. D. S. WESTBROOK, wife of the late D. S. Westbrook, died at the family home near Auburn, early in the morning of Wednesday, April 2, after an extended illness. She had been in ill-health for several years and seriously ill for several weeks. The physicians had held little hope for her for some time, and her death came somewhat as a relief to her suffering. The passing of this venerable mother, kind neighbor and friend, and loved counsellor brought grief to the entire community as well as to her immediate family and a large number of close relatives.

She had spent nearly the whole of her lifetime in the Auburn community and had reached the age of sixty-five years. She had devoted herself unreservedly to the rearing of her children, and to her home-making. The influential part that her children have taken in the communities in which they live is an indication of the Christian training they received at her hands.

MRS. J. A. JONES,
McComb, Miss.

THOMAS ALONZO ALEXANDER was born October 9, 1845, and died March 28, 1930. He joined the Methodist Church near Mantee, Miss., at 27 years of age. Soon afterward he moved to Texas, where he lived several years. Thirty years ago he returned to Montpelier, Miss.; was married to Miss Anne Beasley and lived in the old Beasley home until death. He worked for his Church, talked to men about their souls' interest, and supported with his means every institution of the Church. In my judgment it would be difficult to find a more noble Christian than was Brother Alexander, and I believe that he is realizing the meaning of life and immortality brought to light. Brother Alexander was buried at Palestine Cemetery, where his body will rest near the church in which he had served as steward for about 30 years. "Aunt Anne," his devoted companion, will miss him.

Many and devoted were his friends, who, with relatives, mourn his death. May the Lord be thanked for the life of a good man who, by his living advanced the kingdom of God.

His pastor,

R. T. HOLLINGSWORTH.

RESOLUTIONS

Whereas, God in His infinite wisdom and mercy has seen fit to remove from our midst our dear friend and co-laborer, Mrs. Phoenia Summers, who departed this life March 29, 1930,

Therefore, be it resolved, first: That our church has lost a most faithful member, and our town a valuable citizen.

Second—That the Woman's Missionary Society has lost a charter member whose sympathy, prayers and service have been an inspiration to us for many years.

Third—That during the years in which she served as president of our society, we were guided by her wise counsel and advanced under her leadership.

Fourth—That she was recognized as one of the outstanding leaders in all Christian work, and greatly loved and honored as such.

Fifth—That while we miss her and are grieved over her departure, we realize that "He doeth all things well," and we praise God for her life of influence, and Christian association.

Sixth—That a copy of these resolutions be spread upon our minutes, and a copy sent to the New Orleans Christian Advocate.

MRS. J. M. EVANS,

MRS. R. M. WILSON,

MRS. ROBERT PENNINGTON.
Pelahatchie, Miss.

RESOLUTIONS IN HONOR OF WEBSTER MILLSAPS BUIE

Whereas, in the inscrutable mystery of God's dispensation our friend, brother, and leader, Webster Millsaps Buie, has been suddenly taken from us, leaving us with a sense of confusion, loss, and dismay, sensible that a strong arm and a cheery heart has been removed from the tasks of the Church; and,

Whereas, Webster Buie was not only known but esteemed and loved by every one of us; in all the business of the church and in many private affairs being found by all who knew him to be honest, unselfish, fair, tolerant of the opinions of others, but also firm and definite in representation of his own; and,

Whereas, this church and this entire community has been made better and more Christian by his life among us, his generous heart and liberal gifts of time, labor, solicitude and money, and by his wise leadership as president of this board of stewards, and in many other positions of trust and responsibility in the church; now,

Therefore, Be it resolved by the Board of Stewards of Galloway Memorial Church that we adopt this for-

WEAK EYES

Strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c. DICKY DRUG CO., BRISTOL, VA.

Phone, MAIn 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple

mal expression of our heartfelt grief and deep affection; that copies thereof be spread upon our minutes and sent to the family of our brother, and also that a copy be sent to the New Orleans Christian Advocate and Nashville Christian Advocate.

BOYD CAMPBELL,
Chairman;
D. M. KEY,
R. B. WHITEHURST,
D. W. BUFKIN.

INDIGESTION GOES—QUICKLY, PLEASANTLY.

When you begin to suffer from heartburn, gas or indigestion, it's usually the fault of too much acid in your stomach. The best way—the quickest way—to stop your trouble is with Phillips Milk of Magnesia. A spoonful in water neutralizes many times its volume in stomach acids—and does it instantly. The symptoms disappear in five minutes.

You will never use crude methods when you know Phillips Milk of Magnesia. And you will never allow yourself to suffer from over-acidity again. It is the standard anti-acid with doctors and has been for over fifty years.

Your drug store has Phillips Milk of Magnesia, in generous 25c and 50c bottles. Full directions for its many uses in every package. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875.—Adv.

Save 1-2 on Your Dresses

You can save nearly half on your dresses and get the very latest fabrics, colors and patterns.

Mill Prices

By taking advantage of the opportunity to buy mill "over-runs," you can secure the finest fabrics at about half the price you would pay for them in the best department and dry-goods stores. A wide selection; dainty voiles, pleasing wash silks, all silk shantung plain and prints, showy taffetas, rayon flat crepe, satins, tasteful gingham, serviceable poplins and rich draperies, in a host of attractive colors and patterns. All goods are fresh from the loom—stylish, new and clean. These materials have been freshly made up for our merchant customers, but our looms cannot be set to their exact yardage. For this reason you are offered the choicest fabrics, cut to any length, at astonishingly low prices.

Free Samples

Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at 1-3 to 1-2 less than retail price, postpaid.

NATIONAL WEAVING CO.
LOWELL, N. C.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patheone, N. Y.

REVIVAL GEMS No. 3—10c

A superior new song book for meetings, Sunday Schools, and general use. Best of the old and new hymns. Priced low, \$10 per 100, not prepaid; single copy, 15c. postpaid. Send us 25c and we will mail you two books. Revival Gems Nos. 2 and 3. (Round or shape notes.)

SAMUEL W. BEAZLEY & SON
3807 Armitage Ave., CHICAGO, ILL.

DEAGAN TOWER CHIMES

The price of Deagan Tower Chimes—the Memorial Sublime—is \$43.50 and up. Other tones may be selected, as well as the Electric Player. Ask for literature.



J. C. DEAGAN, Inc.
149 Deagan Building
Chicago

Automatically Played
From Hand-Recorded
Reproducing Roll

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

BIG PROFITS For Your Church Organization

GOTTSCALK'S
METAL SPONGE

"The Modern Dish Cloth"
METAL SPONGE SALES CORPORATION
DEPT. W LEHIGH AND MASCHER STREETS PHILA.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

FROM MAGNOLIA, MISS.

The Methodist Missionary Society met Monday afternoon socially, and in "Social Service" study at the residence of Mrs. G. W. Robertson, with her two charming daughters, Mesdames Lee and Goza, as co-hostesses. Delicious refreshments were served to eighteen members and two visitors.

Mrs. D. M. Holmes led the program. The devotional truth most prominently presented was that while faith saves, we must show our faith by our works. Leaflets were read on "Child Rearing" and "Temperance."

Mrs. Reid read a most interesting letter which Mr. Reid had received from Mrs. Dr. Lewis, one of our missionaries in Africa. This letter was cheerful and courageous throughout. She told of a marvelous escape from an attack by a leopard, while she went to the assistance of a pet monkey which was sending forth cries for help; of a baby requiring constant attention; of another child who was sick; of the native helpers in the hospital, and of their great pride in their efficiency. All this was related in a jolly, matter-of-fact way, just as you or I would write to some friend of simple everyday happenings in our own secure homes. We could not help but make a mental comparison, while this thought came, "Greater love hath no man than this, that a man lay down his life for his friends." This she is virtually doing, for is she not giving the best of her young and talented life to the people of this dark continent?

SICK HEADACHES

Disagreeable Feeling All Went Away Following Use of Black-Draught.

Paducah, Ky.—"For a long time I suffered with severe sick headaches that would unfit me for my work for two or three days at a time," says Mrs. C. H. Hal, of 222 Tennessee Street, this city.

"I would have these headaches if I let myself get constipated. I would also feel very dull and stupid and have a very bad taste in my mouth."

"After I heard of Thedford's Black-Draught and began taking it, all this bad feeling would disappear and I would not have the headache, so that now I just keep a box of Black-Draught on hand, and when I feel the least bit bad I take a dose and it relieves me at once. I am glad to recommend Black-Draught, in fact I have done so many times, to friends and neighbors."

Thedford's Black-Draught is a purely vegetable cathartic or laxative medicine, composed of selected medicinal herbs and roots. Black-Draught is finely powdered, which enables the juices of the stomach to extract its medicinal properties in an easy, natural way.

Refuse imitations. Get the genuine—"Thedford's."

Costs only 1 cent a dose. NC-227
BLACK-DRAUGHT
for Constipation,
Indigestion, Biliousness

While she is giving so much, let us do our bit willingly and cheerfully to help our Church carry on its outlined program of going into all the world.

FANNIE R. FORD,
Pub. Supt.

FOUR FINE MEETINGS OF CENTRAL SOCIETY, MERIDIAN

"Go break to the needy sweet charity's bread,

For giving is living, the Angel said.

"Must I be giving and giving again?" My peevish and pitiless answer came.

"No," said the angel, piercing me thru, "Just give 'till the Master stops giving to you."

Mrs. E. W. Smalley, leader.

Bulletin News, Mrs. W. B. Francis.

Call to Worship—Hymn "The Voice of God is Calling," Catherine Stevens Circle.

Introduction of General Society Voice Agent, Mrs. D. C. McInnis.

Call for subscriptions—Mrs. Jas. Waddell, circle Voice agent.

Our Finances—Mrs. H. B. Freeman, circle treasurer.

Introduction of special circle guests: Mrs. Ina Davis Fulton, Council treas., Nashville, Tenn., (Miss Ella Wayne Ormrod); Mrs. John T. Sharp, Conference treas., Jackson, Miss., (Mrs. Stanley Wilson); Mrs. A. C. Bryan, Auxiliary treas., Central, Meridian, Miss.

Devotionals: "The Characteristics of the Approved Life," Mrs. Ramsey McElroy. Scripture: Matthew, 5:1-12, Mrs. Hughes Knight. Luke, 6:20-26, Mrs. Lester Castle.

Reading of Pledge Card—Mrs. Fred Phelps.

Hymn—"Take My Life and Let It Be."

Sacrificial Love Offering amounted to \$54.

Attendance at the circles of Central Methodist church Monday afternoon totaled 134 with two circles, the Rosalie Brown and the Nell Drake leading with 15 each. The one met with Mrs. E. G. Mosley and the other with Mrs. R. O. Caldwell.

Miss Bettie Hughes of Daleville, who for many years was a missionary to China, was a guest at the Rosalie Brown circle at which the program was led by Mrs. T. S. McWhorter. Mrs. George Harris was welcomed as a new member at the Nell Drake circle at which Mrs. Lowry Rush led the program.

Members of the Hallie Buie circle paid tribute to Mrs. Olin Green, one of its most active members whose death occurred last week; silent prayer was offered as all stood with bowed heads. Mesdames John Watts and J. S. Breyer were elected recording and corresponding secretaries to fill the vacancy caused by the death of Mrs. Green, she having held both offices. Mrs. C. E. McDonald was hostess and Mrs. Fannie Lipsey leader at this circle.

Miss Bob Tillman was hostess and chairman of the Maud Fall circle, which welcomed Mrs. V. M. Hasson as a new member; Mrs. Ruth Morris was welcomed as a new member at the Catherine Stevens circle, which met with Mrs. E. W. Smalley, Mrs. Ramsey McElroy being chairman.

A home mission program on the work of Wesley Houses was presented at the Woman's society of Central Methodist church Monday afternoon. The Rosalie Brown circle was in charge with Miss Cora Harrington as chairman. The devotionals included a reading, "Scriptural Cultivation," by Mrs. Otis McMullen, followed by prayer by Mrs. H. M. Ivy.

Work of the community centers at various places was given as follows:

Fort Worth, Mrs. C. P. Craig; Ensley, Ala., Mrs. L. B. Duane; Galveston, Tex., Mrs. W. T. Entekin; San Antonio, Tex., Miss Cora Harrington.

Items from the Bulletin were given by Mesdames Joseph Libby, H. M. Shoemaker and Jennie Cheatham.

Mrs. Stanley Wilson, conference superintendent of the children's work, in making a report paid beautiful tribute to the life of Miss Althea Jones, council superintendent of this department, and displayed the yearbooks which have been dedicated by the Council to Miss Jones.

During a short business session at which Mrs. Otis McMullen presided the society voted to contribute \$50 to the Conference for carrying on the work of the M. S. C. W. and for a scholarship at Whitworth College.

A total of 139 attended the circles of Central Methodist church Monday afternoon. The newly named group, the Lois Cooper, was the banner circle with 18 present. Officers of this are Mesdames G. C. Kendall, leader; Walter Kidder, secretary, and H. B. Wadsworth, treasurer. The latter is an aunt of the missionary in Japan for whom the circle is named. Mrs. H. Thornton was chairman of the study.

One new member, Mrs. Rees, was welcomed at the Rosalie Brown circle, which met with Mrs. F. C. Hulett, with Miss Cora Harrington as leader.

MRS. R. B. GULLY,
Supt. Publicity

ZONE ONE AT KOSCIUSKO

Zone No. One of the Columbus District met at the Sallis Methodist Church on Thursday, April 3, at 12 o'clock, Mrs. J. O. Cox, chairman, and Mrs. Robert Watts, secretary.

Song, "Sweet Hour of Prayer,"

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Scripture Reading, Rom. 8, 11-16. Mrs. Randolph. Poem, "Man Who Found His Soul," Mrs. Seawright. Prayer, Rev. A. W. Bailey.

Luncheon was served at the noon hour. Minutes were read by the secretary, Mrs. Robert Watts. Treasurer's report, Mrs. Robert R. Watts. Solo, "Was That Somebody You?" Miss Clyde Young. Conference reports by Mrs. John Brown, Mrs. Wasson Waugh, Mrs. Sam Gilliland.

Officers' Training Hour: Song, "Blessed Assurance." Report of societies. Presentation of banner to Sallis. Prayer, Mrs. J. H. Guess. Adjournment.

The following societies comprise the zone: Sallis, Ethel, McCool, Williamsville, Bethel, Koseinsko, Pearce's Chapel and McAdams.

ZONE 3, AT McHENRY

The regular quarterly meeting of Zone Three was held at McHenry the last Thursday in March, with Mrs. Young presiding.

Rev. Mr. Saucier, of Bond, led the devotional, reading and commenting upon Paul's letter on faith—eleventh chapter of Hebrews. This was followed by the singing of "My Faith Looks Up to Thee."

The address of welcome was given by Mrs. Ruble, of McHenry, and the response by Mrs. C. Ramsey, of Wiggins.

(Continued on Page 15)

IT IS A BURNING SHAME



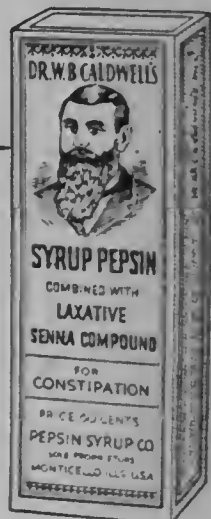
That so many Churches are without sufficient insurance and not properly safeguarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—In successful operation since 1909—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sect'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

Would you like to try this doctor's laxative free of charge?

Every family has occasional need of a laxative, but it should be a family laxative. One that can't form a habit, but can be taken as often as needed. When the breath is bad or tongue is coated. Or appetite fails. A doctor knows the right ingredients. Dr. Caldwell discovered the right mixture years ago. Dr. Caldwell's Syrup Pepsin combines harmless herbs and pure senna. It starts muscular action and soon corrects constipation. Gently, but surely, it relieves a bilious, headachy, or sluggish condition. It is mild. Delicious. Effective. All druggists keep this famous prescription ready, in big bottles. Or write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., for a free trial bottle postpaid.



Sunday School

LOUISIANA CONFERENCE

Easter Sunday was "the great day" of 1930 in many of our Sunday schools. Rev. H. W. Jordan of Gordon Avenue, Monroe, writes: "Number on Church Roll, 72; number present at Sunday school, 149; using Program of Work 'C', and observing fourth Sunday." No doubt many Sunday schools made a similar record on Easter.

The Fourteenth Annual Session of our State-Wide Sunday School Conference met Tuesday and Wednesday of this week with over 200 registered; this includes a large number at the Young People's Banquet. We missed several of our leading pastors who have attended in former years; no doubt they are planning to attend the General Conference, which is so near our territory this year. All of the presiding elders were with us with three exceptions. Secretaries of the Shreveport and Monroe Districts, Messrs. R. H. Nelson and I. A. Hearn, sent their regrets at not being able to be present. Mr. W. A. McKennon represented Mr. Nelson at "District Hour," and Mrs. S. M. Collins represented Mr. Hearn.

A large number of pastors from our leading churches were present. The opening prayer of the Conference was offered by Dr. R. H. Wynn of Minden, who has acted as chaplain of our Conference, offering the opening prayer at each successive Conference during the past nine years. We were fortunate in having every member of the Conference Board Staff present with the exception of the Superintendent of Parent-Teacher Work, Mrs. R. E. Smith, who sent her regrets. All of these superintendents with the exception of the Extension Secretary and the Conference Superintendent are volunteer workers and the Conference Board appreciates their faithfulness and co-operation. The Mid-Year Board Meeting was much better than last year.

The General Board was represented

**Only wealthy people
can afford cheap oil,
says lubrication expert**

One kind of oil is as good as another in the container. It's actual service that makes the difference.

Cheap oil is never worth the price you pay. For it leads you into thinking you are getting proper lubrication for your sewing machine, lawn mower, washer, electric fan, vacuum cleaner and other expensive equipment—when you are not.

If you want to get the best possible service from your household equipment, 3-in-One is the oil to use. This recognized leader is a scientific blend of high grade animal, mineral and vegetable oils and contains properties not possessed by ordinary oil. It cleans and protects as well as lubricates. Don't take a chance. Insist on the old reliable 3-in-One. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

HUNDREDS have sent us discarded jewelry, old gold, false teeth, bridges, crowns, silver, platinum, diamonds, antiques. Mail yours today. Money mailed promptly. Goods returned offer is refused. R. Uhler, Station B., Brooklyn, N. Y.

by Miss Barnett Spratt, specialist in the "Expanded Program of Religious Education" at Nashville, and Rev. J. Fisher Simpson, who added much to the success of the Conference.

The high spiritual tide of the Conference was reached at the consecration service on Wednesday noon, led by the Superintendent of Evangelism, Rev. H. L. Johns.

The Superintendent of the Adult Group at our Conference, Dr. Frank L. Wells, writes: "I enjoyed the Conference very much and was glad to note that the attendance and interest seemed greater than last year. I think it a very much worth-while contribution to the Sunday school cause." The Elementary Group, supervised by our Conference Elementary Superintendent, Mrs. W. W. Holmes, had the largest attended group. The Adolescent Group, as reported by its superintendent, Rev. B. C. Taylor, was far ahead of last year in numbers and interest. It was this group that was responsible for the wonderful banquet on Tuesday night, at which they had in attendance about 250, with many interesting features, ending with an inspirational address by Dr. Robert E. Goodrich on, "On the Road to Somewhere." The women of the Emma Owen Bible Class acted the part of "Martha" at this banquet. The toastmaster for this occasion was the Associate Superintendent of Adolescent Work and State President of the Epworth League, Mr. Charles N. White.

The two joint meetings of the Administration and Training Sections were presided over by Dr. A. S. Lutz, discussing training work at the first session and the New Programs of Work at the last session. The Missionary interest in our Conference was presented by the Superintendent of Missionary Education, Dr. W. Winans Drake, and the Extension Secretary, Rev. A. K. McLellan, on Tuesday night of the Conference.

The Conference at the Federation Hour voted to meet next year at the same time and place, on Tuesday and Wednesday after Easter, at Alexandria.

* * *

Miss Sadie Mai Wilson, Associate Secretary of Missionary Education at Nashville, writes: "Sorry I could not be with you at the Conference-Wide Meeting."

* * *

Several Sunday schools reported their attendance on Easter Sunday reached a record deserving honorable mention on the honor roll. The pastor at Ponchatoula, Rev. J. H. Bowdon, made a wonderful report as to his attendance. Rev. R. S. Walton, of Sulphur, writes: "Our enrollment at Sulphur is 179, had in attendance 185. Please give Sulphur a place on your honor roll." Hope to give full report in the Bulletin about Easter record.

Rev. Clem Baker of Little Rock has accepted invitation to teach in the Homer-Haynesville Training School, also Dr. G. L. Morelock.

C. D. ATKINSON.

MISSISSIPPI CONFERENCE

The week of April 13 to 18 I was in the Opelousas Standard Training School. Rev. D. F. Anders, son of Rev. George D. Anders, and nephew of Rev.

D. E. Kelly, was the pastor in charge and the moving spirit. I had the delightful pleasure of being in the home with Brother Anders during the entire school, and it was a real blessing. I enjoyed the week very very much and had a most delightful time.

Opelousas is one of the most beautiful places I have ever seen. Trees are everywhere. Flowers in almost every spot they would grow. Beautiful and comfortable houses—some of the old-timers, which took you back beyond the days of your grandparents. Clover everywhere your eye looked. Good public buildings. A thriving, growing town with a fine future before it. Our church seemed to me to be the strongest Protestant force in town and Brother Anders seemed to be about as popular as a Methodist preacher has any business of being. He is in love with his work and I believe is building the kingdom in this needy field.

I was privileged to visit my old schoolmate, J. C. Anders, at Lafayette, brother of the preacher. He was in good spirits and doing a fine work. He is giving much of his attention to vocational guidance, and this work ought to tell much in the years that are to come. I had never been there and I was pleased to see that city. L. P. I. is located here and having had these boys over playing football and basketball, I felt as if I was acquainted with the entire school. They have good buildings and a nice campus. This school ought to grow.

Brother Anders hitched up his trusty Ford one morning and took Mrs. Anders, Mrs. W. W. Holmes, Rev. A. S. Lutz and myself down the Bayou Teche to St. Martinville. The only real trouble about that drive was we could not go down both sides of the Teche at the same time. Surely this whole country is a fairy dreamland. The marvelous oaks will live in memory forever and I think most trees will be compared with those seen upon this trip.

The rice fields and the cane fields were not new to me. Sheep and cattle have been presented in all kinds of



It'll Pay You to Shop In HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

quantities. But a people that had ample time to live and were not in a hurry and actually took time to linger and drink in the spirit of the land in which they lived was new to me.

These old houses were built before the slaves were freed. Surrounded with the giant live oaks, with branches spread hanging with moss, give the house the appearance of being hidden away and making it look many times smaller than it really is. Seemingly, these trees waved you a welcome and hid you stop and rest a while. One of the delights of the trip was meeting Brother Martin and his good wife at St. Martinville. Brother Martin's attitude to his work put fire in our souls and created a desire that we might be more helpful and useful. From his story of his work I could not think of anything that would be more desirable than to go with him around his charge for a month. I would like to go down to the island and meet those folks. I would love to hear them sing. I thank God for men to serve and give themselves to those who need it so much.

We stopped and looked at the Catholic church in St. Martinville. One thing that struck me was that the people, whether white or black, all thronged the church. The house remained open all day and all day people were coming and going, worshipping. This is a beautiful old building and one upon which much money has been spent. So far as I could tell every pew had been sold and it is an immense building. Our congregation numbers about 25 and we are the only Protestant church, they tell me, from here on to the Gulf. We stood by the place where they said Evangeline was buried. But we found that several

places could have been the one, and I told them that the one they had was so convenient, and it was just as easy to believe that as any other place, so why not.

I also found that there was much dispute as to the real oak where Evangeline met her lover, but I am always for the one that is the most convenient. Any fine oak tree on the Bayou Teche could have been the one. But there is only one at St. Martinville that is just absolutely convenient.

The quaint old buildings. The language. The closing down of business for coffee at regular hours. Eating crawfish without calling them shrimp. Filling everything with garlic and pepper. I think they all have to have pepper to eat pepper with. There is nothing like it any place anywhere.

We went through the pepper plant. A great industry for these people and one they are very proud of. But you will find Centerville pepper just as hot. They tell me this has a flavor no other pepper has, but I don't think many of us will ever get our tongues tough enough to be able to distinguish such a fine point. I for one am willing to take their word for it.

The teeming, teeming people who need God. That is what turned itself upon me. We who have abundant life owe these people an opportunity to hear and know the glad good news as we have had.

How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—first remove the cause!

KRUSCHEN SALTS contains the 6 mineral salts your body organs, glands and nerves must have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Try one half teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS from any leading druggist anywhere in America (lasts 4 weeks). If this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly refunded.

NATURE'S WAY TO HEALTH

HIGH BLOOD PRESSURE, Indigestion and Rheumatism inexpensively overcome without drugs. Send name and address for full particulars. Corum Chemical Co., Dept. 87, Laurel Miss.

ECZEMA

Psoriasis itch

RU-BON will remove every spot. Poison Ivy, Dermatitis, Baby Rash, Cutaneous Troubles, Excessive Dandruff or sore itching feet. No. 3 RU-BON stops the itching and heals the skin.

Ask your druggist.
Users tell your friends about Ru-Bon.

I never saw the like of huggies in the road in all my days. We were not out of sight of a huggy from the time we struck this country until we left it. Small horses and big buggies. Top and curtains up. Moving along at a nice, even, conservative pace. Time stretches long before these people. They know they have a long time to live and they do not get excited about being in a hurry. I tried to count these buggies, but I gave it up; it was too much for me. Everybody had time to fish and everybody had time to drink coffee. I know there will be a sure enough war if there is ever a ban placed upon coffee.

Friday we went out to a bayou on the other side of Melville. We had a good morning's fishlug. We got started late, but caught enough to feed the whole crowd for dinner. Dr. Atkinson brought several with him from Alexandria and from the best of what I could hear everyone got enough fish. It was a real jolly party. I surely wish I lived close enough to get to go often with that nice group of people.

The Sunday School Board has collection envelopes for getting the Sunday School Day offering. If any small school desires to use these envelopes please write to us and we will furnish them to you free.

Pray for the work and the workers.
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss. The orders are coming in for Sunday School Day programs. It looks as though the Greenwood, the Grenada, the Sardis, and the Aberdeen districts will have 100 per cent of the charges that will attempt to give this program. Soon after we lead all the churches in this educational work these same churches will begin to undertake to do other important tasks. One success helps on to another; one failure breaks down the faith that enables in doing other things. This is a simple fact, but very true. Press on to victory and this will help another to win.

Those most excellent people who find fault with some portions of the Sunday school lesson materials will do well to pause a moment and ask these questions, Are our leaders capable; are they true to the Bible; do they know any more than we do as to what should be taught? Or are we the only true and wise and capable people and do we devote all our time and thought to this one thing? Have we used all the means provided for our study and preparation that these materials may be used to the best advantage; have we studied the principles of giving religious education; have we used these lessons long enough to demonstrate our wisdom instead of the wisdom of our leaders? One more item, can we accomplish any good by endeavoring to bring these men and women to trial in the church paper?

Read this from one of the students, a consecrated, educated woman, who took one of the courses offered in the Greenwood District Extension school: "The Itta Bena, Price Memorial, and First Church, Greenwood, united in a training school. The attendance was good, the meetings very helpful. Dr.

Cooper of Fordyce, Ark., ably taught the course, 'The Teachings of Jesus'; Mrs. Tomlinson of Malden, Mo., 'Junior Materials and Methods,' and Miss Pauline Wynn of Columbus, 'Training the Devotional Life.' All of these instructors are highly educated and truly consecrated; the atmosphere of the classroom was always worshipful; they led us out into new fields of thought; they filled us with a desire to put all their teachings into practice; they made us feel that hereafter all of our work will not be mechanical, but vital.

"We hope to have another training school next year, because in the teaching of childhood and youth we find our greatest opportunity for service. We earnestly pray that all the young men and women in our churches who desire to make their lives count in the development of a real Christian civilization will avail themselves of the privilege of attending these schools."

Courses and instructors for the school to be held at Amory, May 4-9: "Pupil Study," Mrs. W. N. Duacan; "Survey of the Old Testament," Rev. Claud Orear, Birmingham; "Junior Materials and Methods," Mrs. Tomlinson, Malden, Mo.; "Training Adolescents in Worship," Mr. Tippins of Nashville.

If the teachers who are troubled about the kind of literature the General Board has provided will take the course, "Junior Materials and Methods," they will see that it is the best that has been provided to give the child a knowledge of God and the Christ-like way of living. Be fair to yourself and to your Church and to the children you are called upon to teach.

ANNOUNCEMENT OF LAKE JUNALUSKA METHODIST ASSEMBLY, SEASON OF 1930

Schedule of Conferences, Schools and Camps

June 8-15, Methodist Student Conference.

June 10-July 18, Junaluska Summer School (affiliated with Duke University).

June 23-27, Hi-League Assembly, Western North Carolina Conference Epworth League.

June 30-July 4, Senior Assembly, Western North Carolina Conference Epworth League.

July 2-6, Temperance and Social Service Conference.

July 8-19, Young People's Conference.

July 21-August 5, First Term Leadership School, Sunday School Board.

July 21-August 30, Junaluska School of Religion.

July 28-August 7, School of Missions.

August 6-20, Second Term Leadership School, Sunday School Board.

August 8-18, Epworth League Assembly.

August 20-31, Camp Meeting (conducted by Dr. Arthur J. Moore, Birmingham, Ala.)

June 26-August 21, Camp Junaluska for Boys.

June 30-July 30, Camp Cheonda for Girls.

July 1-August 26, Camp Junaluska for Girls.

August 4-26, Camp Cheonda for Boys.



Railroad Rates

On the following dates round-trip tickets can be purchased to Lake Junaluska for the one-way fare plus \$1:

June 13, 14, 16, 22, 28 and 30.

July 4, 7, 8, 12, 16, 17 and 20.

August 2, 6, 16, 20 and 24.

These tickets are good for twenty days in addition to date of sale, and the return trip to original starting point must be completed by midnight of day to which tickets are limited.

Purchasers of such tickets may secure an extension of final limit upon application prior to final limit of ticket and payment of difference between fare at which ticket was sold and the regular Summer Tourist fare.

Tickets must be validated at Lake Junaluska before the return trip.

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

"Oh Promise Me"



At some time in her life Cupid pleads to every attractive woman. No matter what her features are, a woman who is sickly cannot be attractive. Sallow skin, pimples, sunken eyes, lifeless lips—these are repellent. DR. PIERCE'S GOLDEN MEDICAL DISCOVERY is just the tonic a run-down person needs. It enriches the blood, soothes the nerves and imparts tone and vivacity to the entire system.

In liquid or tablets, at drug store. Send 10c for trial package of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y., and write for free advice.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE

There has just come to us a paper that was read by Mr. H. Morgan, president of the Jefferson Street Epworth League, Natchez, to his chapter, on returning from the 1929 Epworth League Assembly. Although it will take all our space this week, it is so fine and depicts so clearly the testimony of so many of our young people who have attended our Assembly for the first time, we want to pass it on to you practically verbatim. Mr. Morgan calls his week at the Assembly "One Week in Heaven."

"Monday afternoon I arrived about 5 o'clock, alone and a total stranger. There was not one person in Brookhaven or Whitworth College that I could claim as a friend—or even as a speaking acquaintance.

"As I approached the gates of the beautiful college and saw groups of

young boys and girls, my heart gave a jump. I was so thrilled. It seemed wonderful to be away from the toils, worries and troubles of everyday life. My heart was thrilled beyond description, as I was enthused and anxious to attend the Assembly—not only to be away to break the monotony of everyday life, but to attend the meetings and learn more of God, my Church and League.

"Here I must pause and make a little confession: Never in all my life have I known as much as I wanted to know about the Bible, Church work, or the Epworth League; not that I did not want to know about them, but, like so many other young people, I kept putting off studying. I only thought of myself and having what I imagined a good time. I was, to sum it up, 'all wrapped up in myself, in my work and play.' However, I have always, deep down in my heart, entertained a desire to learn more of God and of His work; but as I have already said, I would only think of it awhile, then stop and give way to thoughts of enjoying myself in going to shows, parties or riding. I'd just put it off from day to day.

"Before I left home, Brother Lewis, my pastor, had told me more than once that it would be a wonderful thing for me, that it would be inspiring as well as improving to my mind. What a blessing it would be to come in contact with the young Christians, with the teachers and preachers, as well as the noted lecturers. Not only that, he spoke of the good accommodations—the meals they served and of the numerous recreations that afford pleasure.

"I must say that Brother Lewis did not exaggerate. On the contrary, he, in a way, spoke of it very lightly.

"No wonder my heart thrilled as I came upon the campus. No wonder it jumped, because with all my pastor had told me running through my mind, and with the opportunity of realizing my much delayed and postponed desires of learning about God's work, I could not help from choking a little.

"It was like coming into one big family. All seemed to have a gleam of happiness in their eyes and a smile of welcome on their lips. My heart thrilled more than ever then as I visualized what a glorious week confronted me.

"Not long did I remain a stranger; not for a moment did I feel the bitter pangs of lonesomeness. It was impossible in such an atmosphere. Before two days were gone, I could claim close to two hundred friends—everyone was my friend. I met personally practically every person there. I know for a fact that I met every boy—if not quite all the young ladies.

"Think of it, one week with these Christian boys, and I feel as if I've

known them all my life—several of us have already planned to visit.

"Everyone on the campus seemed as if looking for some way to help you—to assist you in some way, especially the officers; they were ready and anxious to do something to make you more comfortable and to extend information and advice that might be needed.

"The first afternoon, after registering, getting my books, plus getting acquainted with all around me, I was assigned my room, which was clean, comfortable, mosquitoless and cool.

"After supper the crowd moved into the auditorium for song service and to hear Dr. Harper's first address. Needless for me to mention who Dr. Harper is. Most of you know already, as you have probably heard him, that he is one of the finest lecturers and preachers of the Gospel the South has ever produced. His theme was 'Life Four Square.' This lecture alone was worth the trip. It was the most wonderful sermon I have ever heard—no exceptions.

"The bell rang at 10 o'clock and all went to their dormitories for 'prayer groups.' (The sermons, the hymns, the studying, and everything combined did not impress and inspire me as much as these prayer groups.)

"The young men gathered out on the side gallery under the moon and shining stars, out in the cool, quiet atmosphere, with only the rustling of wind blowing through the massive oaks that surrounds the school. Somehow, it seemed to me that God was close by—somewhere among those trees. I imagined the wind was God whispering in answer to the sincere words that came from these boys. We prayed to God, we talked to Him. We thanked Him for His blessings and asked Him to help us every day to live the way He wants us to live.

"It was wonderful—glorious, I'll say, to be out there with those fine young men and talking to God. Again my heart thrilled. I will again make another confession. Never in all my life had I prayed in public. Always I have been self-conscious and afraid. But with the Holy Spirit all around me, out in the cool of the evening, and with it seeming as if God was close, I actually forgot myself and did not realize until it was all over, that I had prayed as every other boy did. Not a wonderful, elegant, masterpiece of words that I always imagined prayers should be, but only a few words direct from my heart. And that's all prayers are, I've discovered. Just like talking with God, just as we do with anyone else—our parents or friends. Just letting it come from the heart.

"At 10:30 everyone returned to his room to retire—and all was peaceful and quiet.

"I have only mentioned briefly a few hours. The real thing started the next day. Rising bell at 6 o'clock, breakfast at 6:30. The dining room was divided up, giving each district a separate table. A word of prayer was offered before each meal. Then during the course of eating, peppy songs were sung by each district, every one of them joining together. Brother Lewis was our cheer leader and song leader, and as for planning, originating and leading songs, none of the



Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write W. F. GRAY & COMPANY Nashville, Tenn.
707 Gray Bldg.

other groups had any the best of it. Everyone was full of pep and wide awake.

"At 8:45 all started into their classes to study. Again my heart thrilled—again I felt happy. It brought memories of school days. We had three classes from 8:45 till 11:30. The work in each class was not boring and tiresome—as so many school children complain. But was interesting and inspiring. Each had a capable teacher, who seemed to talk right out of the heart, so sincere and earnest in helping us to gain better knowledge of our Church, our League, ourselves, our country in which we live, and of God.

"Then the business sessions with the President presiding. As a rule, business meetings seem boring and dry, but in this case it was by no means like that. We were there for over an hour, and to me it seemed like five minutes.

"Then came dinner, one of the most important events of the day. How full of pep, how the songs and speeches enlivened things! And we had beautiful young ladies to serve us. These were Whitworth girls, many of whom had gone home and returned to serve and accommodate the Epworth League."

Our writer then gives a glowing account of the afternoon fun, and his deep impressions of the beautiful vesper services.

This young man's testimony has been that of hundreds who have attended our Annual Assemblies; and if you will meet him there next June 2, you will go away feeling as he did.

J. H. WEEMS.

PROTECT YOURSELF

When You Buy Aspirin look for the Name **BAYER**

It pays to be careful when you buy Aspirin. Genuine Bayer Aspirin is safe as well as sure. These tablets are always reliable—they never depress the heart.

Know what you are taking for that pain, cold, headache or sore throat. To identify genuine Bayer Aspirin look for the name BAYER on every package and the word GENUINE printed in red.



CHURCH HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

Sick People Look



Here Is The Medicine That Will Do The Work

Its free action on the bowels quickly relieves constipation which is the usual cause of stomach disorders, kidney and liver trouble, biliousness, dizzy feeling, gas pains, bloating, neuritis, coughs and colds.

HERB EXTRACT

(formerly called Herb Juice) helps you to enjoy good health. You don't need pills with this medicine. Refuse imitations, nothing like the genuine as shown above.

Get it at your druggist's.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

Mrs. P. Howell read a paper on "Training for Citizenship," showing the responsibility of the home.

Brother Sells talked on the missionary work in general, and Miss Ellis, of Moore Community House, Biloxi, gave a talk on the work in Cuba as she saw it there last winter.

Answers to roll call showed the following attendance: Bond-Brooklyn, 1; Saucier, 6; Wiggins, 8; McHenry, 9. Three pastors were present, also.

The Wiggins Society reported having given a new cook-stove and rugs and curtains for one of the parsonage rooms.

McHenry reported two new members.

Mrs. Lewis reported special progress in the junior society at Saucier.

After a special song by Mrs. Knox Ramsey, accompanied by Mrs. Meek, the congregation sang "Jesus Calls Us."

The three visiting pastors made brief talks and Brother Sells told that the Long Beach Society had doubled its membership, had recently given a new stove to the district parsonage and a new carpet to the church.

Brother Ainsworth dismissed the morning session and Rev. Mr. Young led the afternoon devotional.

The following zone officers were unanimously elected: Mrs. Meek, president; Mrs. Lewis, vice-president, and Mrs. Colmer, secretary.

The junior society of Saucier, with Mary Juanita Holland conducting, then gave the following interesting program:

Song—"Onward, Christian Soldiers." Scripture Reading—Ramsey O'Neal. Sentence Prayers—Members of the society.

Soldiers of the United States—Helen Powell.

Soldiers of Christ—Hilda Rouse.

"Which Side Are You On?"—Christine Saucier.

Quartet—Sung by Mary Alice Robinson, Katie O'Neal, Francis O'Neal and W. Knox Ramsey.

"An Example in Faithfulness"—Percy Howell.

"True Till Death"—Mary Juanita Holland.

"Be Strong"—Willie C. Claridy.

"Obedience"—Thomas Howell.

"Good Gifts"—Lois Carpenter.

Junior benediction.

A rising vote of thanks was given to the children by the adult societies and Mrs. Lewis thanked the societies in behalf of the children.

A summary of the report of the Nineteenth Annual Council of Woman's Work of the Church was given by Mrs. M. Cooper.

A letter from Mrs. Katherine Sells Emerich was read by Mrs. W. F. Hopkins. Mrs. Emerich was formerly a Wiggins girl. She and her husband are now doing mission work in Korea.

The next zone meeting will be held in Saucier in July.

MRS. CLARENCE RAMSEY,
Secretary.

FROM THE LOUISIANA FIELD SECRETARY—EPWORTH LEAGUE

Dear Epworth Leaguers: Does procrastination ever keep you from doing things? I suppose that is the reason I didn't get a letter off to you last week. I'll just have to say, "Excuse me."

When I wrote you last I was in LeCompte with Miss Agatha Brewer. I always enjoy being with Agatha. It was certainly fine to see that beautiful new church that is now being erected in LeCompte. It has been needed for some time and its members will certainly be proud when it is completed.

On April 12-13 we held our Confer-

ence officers' meeting in Alexandria. With the exception of Minden and Ruston districts we had representatives from every district. Quite a few union officers were also present and part of the program was given to a discussion of union work. It is our plan to have every chapter in the Conference actively working in some union. The Senior Leaguers of Alexandria served a banquet to the guests on Saturday night. With the exception of church attendance at the morning hour the officers were in session all Sunday, dismissing about five o'clock. It is indeed an inspiration to see so many of our young leaders taking such an active

part in our League work. We all know that the Conference work would be helpless without the district secretary and union president.

And, my, the enthusiasm being shown as our summer assemblies draw nearer. If your chapter isn't working on its delegate fund and the selection of those whom you will send you are just behind the crowd. Don't ask us how we are going to take care of the crowd. We always manage.

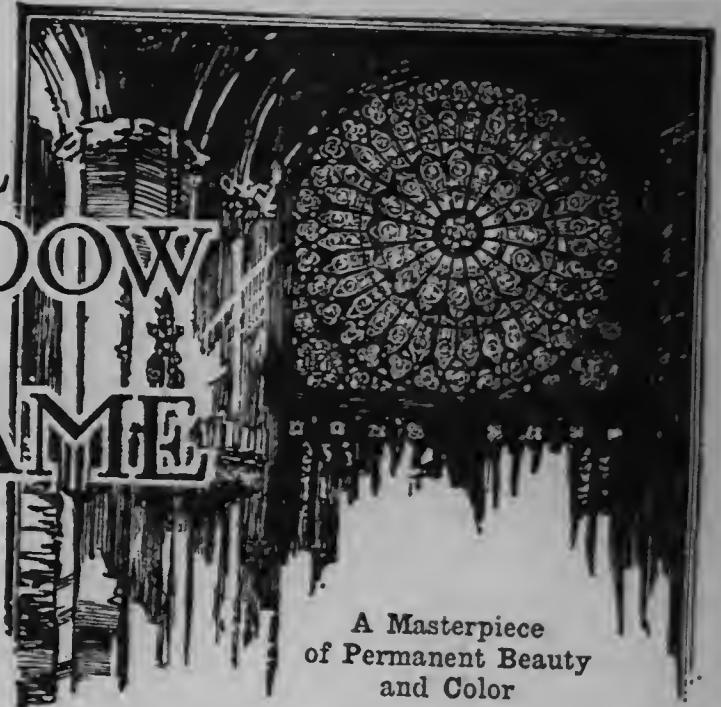
The Minden District Conference at Conshatta was certainly an enjoyable one. I attended only the first day and then went on to Shreveport. I spent

(Continued on last page)

The BEAUTIFUL ROSE WINDOW of NOTRE DAME

THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship.

The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in



A Masterpiece of Permanent Beauty and Color

Winnsboro Granite

"The Silk of The Trade"

Trade Names of Precious Stones Cut From the Same Kind of Mineralogical Crystals as Are Found in Winnsboro Granite

ALASKA DIAMOND	BOHEMIAN RUBY
ALPINE DIAMOND	CEYLON OPAL
AMAZON DIAMOND	ELDORADOITE
AMETHYST	EMERALD
AMPHIBOLE	EMERALDINE
ANCONA RUBY	FELDSPAR SUNSTONE
AQUAMARINE	GOLD QUARTZ
AQUAMARINE TOPAZ	HELIOTROPE
ADVENTURINE	INDIAN AGATE
AZURE QUARTZ	JASPER
BAFFA DIAMOND	MOONSTONE
BASANITE	RAINBOW QUARTZ
BERYL	ROSE QUARTZ
BISHOP'S STONE	SAPPHIRE QUARTZ
BLOODSTONE	TOPAZ
BLUE MOONSTONE	YOGO SAPPHIRE

It is found, also, that the beautiful colors of Winnsboro Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

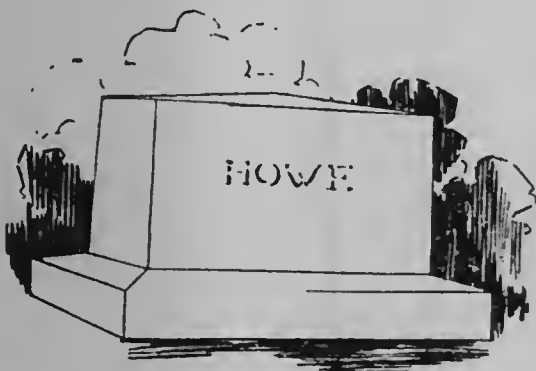
Winnsboro Granite is most lasting because it is composed of the most durable mineral known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for free descriptive literature.



Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.

EXHIBITION AND SPECIMEN DAHLIAS
Tubers and seed from 400 of world's choicest varieties. My price list will interest you. W. R. Kennedy, 1101 Lawrence Ave., Nashville Tenn.

FROM THE LOUISIANA FIELD
SECRETARY

(Continued from Page 15)

Wednesday at Mansfield seeing to some assembly plans. I always enjoy staying at the college whenever in Mansfield.

The Shreveport District Conference was held at Centenary College on Thursday. I suppose this was the largest attended conference I've had the pleasure of attending thus far.

On Friday evening the Shreveport Hi League Union met at Claiborne Church in a pep rally. They were certainly peppy, too. Some of the Leaguers told what the Hi Assembly of last year meant to them and others told why they wanted to attend this summer. This particular union has a real task to perform at the assembly, as they will have the pleasure of being the court which crowns the queen of the assembly, Miss Rosamond Milam of Lake Charles. A beautiful coronation service is being planned by Miss Iva Mae Pierce of Shreveport, to take place the first night. Naturally the Shreveport Hi Leaguers want to be counted among those who have this particular pleasure.

Of course I enjoyed spending Easter in Monroe with my folks, but immediately following such a short visit I came to Alexandria to attend the Sunday School Conference. The entire conference seemed great, but the finest part of it all was the young people's banquet on Tuesday evening. I can't go into detail, as I am sure it will be reported elsewhere in the Advocate; but you young people who didn't come missed a marvelous time. We provided for 250 and 249 attended. How is that for breaking even?

Whenever I miss a week's letter, I always have too much to tell the following week. You must know about the big day the Monroe District Leaguers are planning for on May 4, at Little Creek. A district rally is to be held and every Leaguer in the district is expected to be present. The pastors have already offered their assistance and the Leaguers are anxious to attend. Rev. A. C. Lawton will preach the morning sermon, and after dinner on the grounds the Leaguers will convene in a business and devotional hour. Then comes a period called "Between Me and You," followed by the closing vesper hour, to be conducted by Charles N. White of Alexandria, our Conference president. The Leaguers will be dismissed promptly at five-thirty. If Leaguers from surrounding chapters wish to attend this district rally, Monroe District will welcome you.

The best news is saved until last. I knew there must have been a reason for our having to postpone our Ruston District Institute. I have found out that reason. Since we are having it on May 5-9, we have finally secured the promise of Rev. B. Frank Pim to be with us at that time. All of you know Mr. Pim and you know what he meant to this institute last year. With the fine faculty we have secured this institute will be the best ever. Leaguers, you can't afford to miss a single night. Send your name in to Floyd James of Ruston and tell him of your coming. The faculty will be a

treat to hear and the fun—well you come and see for yourselves. Our opening hour will be supper, served at 6:30 by the Woman's Missionary Society, and classes will begin at 7:00. We will dismiss promptly at 9:30 each evening.

I must sign off, even if there is more to tell.

ELIZABETH LANGFORD,
Field Secretary.

FROM ROSETTA AND MT.
VERNON

Dear Brother Harper: Will you accept a few words from a young preacher as to his first work and how it is progressing? For it is going forward.

Our Mission Special is not paid in full, but we have taken a Special Missionary, Eric Lopes, in South Brazil. We will have this paid in full within a short time. I note the high praise of South Brazil in this week's issue of the Advocate. I am glad that we selected a special in that country since reading the enlightening article concerning that territory.

April 13 we had our second quar-

terly conference and the church was filled to overflowing. Many were forced to sit in their cars. The presiding elder, Rev. L. E. Alford, preached a fine sermon on "The Gospel of Work." A fine dinner was served at the church, Mar's Hill, and all took part in this phase of the day's program.

The conference in the afternoon was attended by almost the entire congregation of the morning, this being very unusual, it seems to me.

Our little charge of only seven churches and four counties is building as the days go by. Within a few weeks we will have one church rebuilt and another repaired and painted. At present we have no need of a parsonage, but are planning for the future.

I believe the New Orleans Advocate in every home would certainly help to a certain extent in the solving of many of our church problems. I hope to send you quite a few subscriptions before General Conference.

The people of Rosetta and Mt. Vernon charge are a good people and certainly have patience as shown by their

ERBO conquers Indigestion, Rheumatism, Eczema, Impure Blood. Trial is free. So ask for free sample or send a dollar to FRANKLIN LABORATORIES Johnson City, Tenn.

constantly bearing with and working with so inexperienced a man as their shepherd chances to be.

I am working, praying, studying and trusting God for the results. The prayers and help of all people are asked for

Sincerely,
DERWOOD L. BLACKWELL
Rosetta, Miss., April 13, 1930.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Fletcher's
CASTORIA
FOR QUICK,
HARMLESS COMFORT
Children Cry for It
FOR CONSTIPATION, DIARRHEA, FEVERS, ETC.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price, \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3919

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 8, 1930.

CHAS. O. CHALMERS, Manager

The "Standardized" Paper

By Rev. Del Longgear

This writer has never undertaken to tell a General Conference nor anyone else in authority what they should do about the affairs of our Church; and has never written anything for publication in a Church paper except reports and news items. However, at this period he breaks his rule because the question of church papers is taking so much time and space.

The article in the May 1 issue of this Christian Advocate was most sensible and to the point. The editorial shows a grasp of the situation that is comprehensive, and should have serious consideration by all who will have in hand the study of the church paper problem at the General Conference.

At an early age this writer entered a newspaper office as apprentice, and has studied the publishing business from every angle, and understands the publishing business. Therefore, he feels that he speaks with a voice of actual experience, and not from untried theories.

The Church does not need fewer papers. If any change in number is to be made, they should be multiplied. This is a day of publicity. Every industry, every cause, depends upon the dissemination of information. The Church is suffering from lack of information today. Our people are informed on everything from sports to fashions, except on the doctrines and doings of the Church.

We need the Methodist Quarterly Review. We need the Nashville Christian Advocate. Both should be maintained, even if it requires an assessment. No Church has more able journals than these, and they are our advertisement to the world.

Dropping down the scale from these, we need Conference organs. These are the papers which come close to home. They are the medium of exchange of news concerning local churches. If they are made newsworthy with the things about our own congregations our people will read them. Pile on a table big metropolitan papers from a dozen cities, and magazines from all

over the world, and the average person will dig to the bottom to read first the little home-town newspaper. Why? Simply because it has his name in it, or some items about his neighbors, and he wants to see what it says about his own doings.

There is the field of the Conference organ. It does not need high-brow articles, and long discussions. It should not become a syndicated reproduction of sections published for various parts of the country. It does not need to be large and pretentious. The cheaper it can be furnished, the more readers it will have. It should be made a popular paper to appeal to the masses. It should not attempt to fill the place of the general organ. Their fields are separate and distinct.

A regional paper, published away off from the local field, will never meet the need. There is no way or plan to successfully do away with our local church paper. The problem is to bring it closer to us. And the closer it is, the more we will love it.

Preachers Doubting and Scientists Believing

By Bishop Warren A. Candler

A writer in the Nation thinks theologians are becoming skeptical and scientists are becoming religious. He says:

"If the process at present under way continues much longer, then the theologians (now headed toward skepticism) and the scientists (now headed toward religion) will pass one another on the road, and the preacher, discovering that he believes less than the physicist, will find that the traditional conflict between science and religion has not so much been resolved as stood on its head, and that the difficulty which faces him is the difficulty of reconciling a rationalistic theology with a scientific attitude which grows increasingly mystical."

The statements of this writer are too sweeping. If he had said that some theologians, or even many theologians, are becoming skeptical, he would have affirmed what is undoubtedly true. Some years ago the most richly endowed seminaries of theology in the United States began accepting and teaching the liberalistic tenets of German rationalists, and they have continued to pursue this mistaken course until now. In most of them the study of the Holy Scriptures in the "original tongues"—Hebrew and Greek—has been made "optional," while courses in "sociology," "psychology" and kindred "ologies" have been required

for degrees in these theological schools. Obviously this fact reveals a diminished faith in the Bible and an increased confidence in sciences framed by unaided human reason. A process which thus began in skepticism was bound by its own nature to turn out skeptical parsons, ready to believe almost anything provided it is not found in the Bible.

Most, if not all, of the seminaries in the Southern States have not followed this course and, hence, the churches in "the Bible Belt" have not been afflicted by many skeptics in the pulpit, although there have been a few such who were graduated from the opulent and liberalistic institutions of the North.

Theological schools that propagate rationalism, and depreciate the Scriptures, have not only turned skeptics into the pulpit, but they have also led not a few young preachers to leave the pulpit and abandon preaching once for all.

Liberalism suffocates faith and hushes the proclamation of the undiluted and the undoubted word of God.

It is saying too much to affirm that all the scientists "are headed toward religion." Many of the ablest scientists in our own

and other lands are, and have been for years, men of confident faith. But some are not believers, and have not been for years past. For example, Sir Arthur Keith, is faithless, and he seems to find delight in publishing the fact; like the primitive pair in Paradise, he is "naked and not ashamed." He confesses that his creed is in a state of flux, and "is not final." He may come back to the Christian faith, as did Romanes; but this is doubtful, for like Noah's raven he seems fond of flying and has lost the direction of the Ark, from which he went out over a boundless sea of doubt.

The plain truth of this matter is that some preachers embrace and proclaim skeptical notions out of an unworthy ambition to be thought learned and scientific. These are noisy doubters in theology and the half-baked amateurs in science. They are neither real preachers nor real scientists, but are puerile prattlers in the pulpit.

On the other hand, there are great men, who are profoundly learned in science, who perceive the limits of human reason and welcome the light of revelation. These are

(Continued on Page 9)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE MOTHER OF FRANCES WILLARD

By H. H. Smith

When the statue of Frances Willard was unveiled in Statuary Hall of the Capitol Building, at Washington, Senator Beveridge, in his address on that occasion, said: "She made purer the moral atmosphere of a continent—almost of a world. She rendered the life of a nation cleaner, the mind of a people saner. Millions of homes today are happier for her; millions of wives and mothers bless her; and countless children have grown into strong, upright, and beautiful maturity who, but for the work of Frances Willard, might have been forever soiled and weakened." He also referred to Miss Willard as "the first woman of the nineteenth century, the most beloved character of her time, and, under God, a benefactress of her race."

These words are quoted to remind us of the greatness and the goodness of this remarkable woman. One is naturally interested in the ancestors of such a woman. We know there must have been a fine background to produce such a character. What kind of mother had she? Let her describe her mother's methods of child culture:

"She never expected us to be bad children. I never heard her refer to total depravity as our inevitable heritage; she always said when we were cross, 'Where is my bright little girl that is so pleasant to have about? Somebody must have taken her away and left this little creature here who has a scowl upon her face.' She always expected us to do well. She used to say that a little child is a figure of pathos. Without volition of its own, it finds itself in a most difficult scene; it looks around on every side for help, and we who are grown way-wise should make it feel at all times tenderly welcome, and nourish it in the fruitful atmosphere of love, trust and approbation.

"With such a mother, my home life was full of inspiration; she encouraged every out-branching thought and purpose. When I wished to play out-of-doors with my brother, and do the things he did, she never said, 'Oh, that is not for girls,' but encouraged him to let me be his little comrade; by which means he became the most considerate, chivalric boy I ever knew, for his mother taught him that nothing could be more for her happiness and his than that he should be good to 'little sister.' By this means I spent a great deal of time in the open air, and learned the pleasant sports by which boys store up vigor for the years to come.

"To my mind the jewel of her character and method with her children was that she knew how without effort to keep an open way always between her inmost heart and theirs; they wanted no other comforter; everybody seemed less desirable than mother. If something very pleasant happened to us when we were out playing with other children, or spending an afternoon at a neighbor's, we would scamper home as fast as if we had not gained the full happiness from anything that came to us until mother knew it."

Late in life, meditating upon the career of her

brilliant daughter, the mother of this famous woman said:

"Motherhood is life's richest and most delicious romance. And sitting now in the sunshine calm and sweet, with all my precious ones on the other side save only the daughter who so faithfully cherishes me here, I thank God that He ever said to me, 'Bring up this child for me in the love of humanity and the expectation of immortal life.' My life could not have held more joy if some white-robed messenger of the skies had come to me and said, 'I will send a spiritual being into your arms and home. It is a momentous charge, potent for good or evil, but I will help you. Do not fear. Therefore, mother, step softly. Joy shall be the accepted creed of this young immortal in all the coming years. This child shall herald your example and counsels when you are resting from your labors.'"

Ashland, Va.

CAN THE CHURCH RECOVER PENTECOST?

By Rev. Charles L. Goodell,

Executive Secretary, Commission on Evangelism,
Federal Council of the Churches

The movement for the observance of Pentecost, as sponsored by nearly all the great communions comprising the Federal Council of Churches, differs from most other movements in the Church in being carried forward without external organization or machinery, with no artificial promotion by committees, with no setting of financial or statistical goals. All the emphasis is being placed upon leading the members of the churches into a deeper personal experience of religion and a more receptive attitude toward the Spirit of God.

It would be a dismal nineteen-hundredth anniversary of Pentecost if the Church should simply content itself with the rehearsing of a twice-told tale or speculating concerning the attending circumstances of a manifestation of the Holy Spirit long ago. It is not a celebration of the first Pentecost, but an actual experience of Pentecost itself that the Church is needing. At the beginning of the Church, the Master said it would be of no use for His disciples to start out to evangelize the world until they themselves had experienced something of which, up to that moment, they were ignorant. They had heard the Master's teaching, but the transforming power of it had not laid hold of them. It was futile then—it would be futile now, for Christians to proclaim that teaching unless the vital power of it has been felt in their own inner lives.

We are not concerned about the spectacular phases of the first Pentecost—the lambent flame, the miracle of tongues—but we are concerned that the glowing spiritual experience which these accompanied—the experience of the present reality of God—should be an indisputable fact in our own lives. We hear much talk about applied religion. But how can we apply a thing which we do not really possess? One cannot lift himself by his bootstraps. Archimedes needed a standing-place and a lever to move the world, and we must have the same. Will the churches wait for it, in meditation and prayer and consecrated purposes, during these days which are just ahead, until in answer to their sense of uttermost need the fulfilling of the Holy Spirit shall be an accomplished fact? Then every church might receive a Pentecost of its own. Why not, during these fifty days of Pentecost, lay aside as a secondary thing the routine of administration—the hewing of wood and the drawing of water—and a thousand little things which, though good in themselves, are not of primary importance?

We have a great deal to say, and rightly, about the necessity of knowing and safeguarding the truth. But the truth of which the world is in desperate need is not academic or abstract truth, but the truth as it is in Jesus Christ, the transforming truth which makes man over in his mo-

tives and attitudes and ways of living. It was that truth from on high that could change the first company of frightened disciples, who were meeting behind closed doors even after the resurrection, to a company of militant men and women who went out to conquer the world through the transforming power of the Holy Spirit, which they themselves had experienced. It is the very thing of which, above all else, the Church is in dire need today.

Men stand shivering today around altars where the fires have gone out. What contrast with those first Christians, whose zeal was all aflame! You see an engine standing "dead" on the track, but when the water is heated to the boiling point it fairly quivers with power. Not otherwise will it be with churches that become conscious of the divine power to which Pentecost bears witness.

SAFETY SIGNALS

By Rev. S. J. Davies

Why write and continue writing? Why print and continue printing? Several sound and valid reasons may be adduced which are worthy of our earnest consideration, for private and public welfare are involved. "My people perish for want of knowledge," is as true now as in the day of the prophets. Yet as we see present conditions for broadcasting knowledge, good, bad, and indifferent, it is the right kind that is needed, the wisdom from above, pure and peaceable. Too many are wise in the ways of evil. The press is the great university of our land, and its teachings are adapted to every phase of human nature. Newspapers and magazines are like the people who publish them and read them. The market is wide open, by the coin of heaven or the currency of Sheol. Only remember this, your soul will fatten on the food it consumes.

* * *

The best and wisest statesmen of the civilized world recently met in London to reduce armaments, and make war of nation against nation a thing of the past. I sincerely hope and pray these good men have formed a treaty that will tend to forever abolish from earth this most hideous, most horrible, most cruel crime of the ages. But a class war is now raging in this fair country of ours. It is a war on the part of thieves, criminals and murderers against society, laws and honest people. And these demons of cruelty slay one another in their gang feuds as relentlessly as ever an Apache scalped his enemy. Yet they are not being eliminated very rapidly for the supply is evidently recruited day by day. Since greed and liquor are back of all this, how can any man of ordinary common sense imagine that more liquor will cause less crime than beyond me. Open the saloons again and the bootlegger will flourish as he did in the days of the licensed doggerly, or even increase his nefarious business, since he cares nothing for a license and less for law.

* * *

Our preacher on Easter Sunday linked a beautiful chain of thought and faith concerning Mary Magdalene looking into the tomb of her risen Lord. Seeing through tears her vision was clearer and brighter than ever. Now a tear is a prism, and through these flowing crystals a new faith fairer than the dawning of earth's new Sabbath on this first Easter Day, resolved all the colors of her past life into the white light of a new and holy life. I believe no other religion, in this world of many, "gives beauty for ashes, the oil of joy for mourning," transmutes discipline and sorrow into characters of noble and enduring quality. It must be after this way so long as we are human and subject to the changes of passing years, and the losses incident thereto. The cheeks wet with the chrism of flowing tears, the heart broken and baffled by the mystery and burden of some great sorrow, can only find surcease by the radiant presence of the One whom Mary met on that fair

morning, the fairest of all the earth's weary days. For with its dawning a new hope, a new light, a new life came to earth and God's children. I presume flowers bloomed in Joseph's garden, anemones strewing the sward, or possibly climbing roses around the green olive trees, but on this blessed morning blossomed an eternal flower, earth and heaven's forget-me-not, and its fragrance floats downward through the ages. "Not here, but risen." We can not find him in an empty tomb. Its confines are too narrow. He has outgrown any burial vault in which men may vainly try to imprison him. He left the wrapping shroud in the garden grave, for henceforth he is garmented in glory, and the sceptre and crown are the pledges of his everlasting lordship over death.

POETICAL THOUGHTS

By Mrs. George S. Brown

For he shall be like a tree planted by the waters and that spreadeth out her roots by the river, and her leaf shall be green, neither shall cease from yielding fruit.—Jer. 17:8.

The Tree

I think that I shall never see
A poem lovely as a tree—
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day
And lifts her leafy arms to pray,
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by folks like me,
But only God can make a tree.

—Joyce Kilmer.

It is certainly true that man can make nothing to compare with what God makes. In vain have the greatest of artists endeavored to paint the rising or setting sun, but no canvass can portray the wonderful coloring. Trees in pictures are lovely but not nearly so beautiful as in Nature. Just now at the springtime we have our attention called more than ever to the trees that have just budded out. Some are covered with dark green leaves, and then at the end of the limbs there is a delicate light green, and it is a pleasure just to walk out and look from tree to tree to note the different shades. Then there are the trees that are covered with pink and white blossoms and the trees that will be laden with fruit in the summer and fall. In the autumn the trees are just as lovely in their dresses of red and gold. O yes, trees are wonderful, but so is the man who can tell about them, and God made the men who write and paint and he gave them brains and talents. We cannot agree with the modest poet that poems are made by fools—for no fool could conceive of a tree pressing her hungry mouth to the earth's breast or wearing a nest of robins in her hair. If Joyce Kilmer were a fool then we would there were many such fools. He not only wrote wonderfully but when the call came to serve his country he went and was killed over there in action.

Many here, and elsewhere have planted trees for our heroes, and it is indeed appropriate. A tree is better than a statue which is lifeless. It stands for brightness and growth and life and shelter and protection, all of which our boys symbolized. A tree in lifting its leafy arms to pray brings solace to the bereaved ones. Our loved ones are called away but the tree will gladly live for years and years and the dear God who made the trees and made the heroes will send showers of blessings and the sunshine of comfort to all who mourn.

CONCERNING SUNDAY SCHOOL LITERATURE

Dear Dr. Harper: In the Advocate of April 10, 1930, I find a protest from Mary Colclough of Starkville, Miss., against the literature that is being used in our Sunday schools. She very wisely said, "Now is the time for everyone whose conscience condemns the use of these helps (?) offered to our Sunday schools to make the fact known." I am writing to add my protest to hers. I do not speak for myself alone. I speak for the agonizing mothers who bring these helps (?) to me and point out some particularly unscriptural teaching while they say, "Can't something be done to stop this?"

Jesus has always been God. For a few years he was God incarnate, that is, he was God in man. None of us can fully understand how he was at the same time God and man. In our efforts to understand or explain him, we must not leave out his deity to make him an intelligible man, however great that man may be. To make him any kind of mere man, even though we call him Messiah, is blasphemously to belittle him. That seems to be the trouble with our Sunday school literature. In the eagerness to make the children feel at home with him the lesson writers have made him less than God.

On page 7 of the Methodist Intermediate-Senior Quarterly for January, February, March, 1930, we read: "In the temptation experience in the wilderness Jesus had determined what kind of a Messiah he was to be. Instead of meeting the popular expectation that the Messiah should be an earthly ruler with all the trappings of royalty, he had come to associate himself with Isaiah's picture of a Suffering Servant." Was it in the wilderness that Jesus determined what kind of a Messiah he was going to be? Was he not the Lamb slain from the foundation of the world? and did he not, as an omniscient God, know this from the foundation of the world? I resent the suggestion that "he had come to associate himself with Isaiah's picture of a Suffering Servant." Because from the foundation of the world he was a Suffering Servant, the Holy Spirit showed that vision of him to Isaiah. The initiative came from Jesus, not from Isaiah.

If you point out these things to apologists for this literature they will smile in a patronizing way and say, "You do not understand because you are not acquainted with the whole course." How far through the course does a child have to go before he can know Jesus as his God who knows and has always known everything? He must know Jesus as God before he can accept him as his Redeemer. Suppose he should quit Sunday school or die before he gets into the grade where Jesus is proclaimed as an all-wise God, what will become of him then? Every Sunday school teacher, and every preacher, when he faces an audience, ought to remind himself this may be the last scriptural message some soul here will ever hear. What shall I give him?

Some of us are praying the Holy Spirit may guide in the selection of the Sunday School Board at Dallas. Who will join us? We pray for such a board as will give us orthodox, scriptural literature.

MRS. R. L. McLAURIN.

NORTHERN GROUP OF NEWTON DISTRICT

The pastors and laymen of the northern group of Newton District held their regular monthly meeting at Sandtown Church, Philadelphia circuit, April 22, 1930.

Several of the pastors were absent on account of sickness in their families and meetings, etc. We had a good number of the local people with us, also Brother H. J. Oakley, former pastor of this work, and his family.

Rev. J. L. Carter being absent, Rev. H. A. Gat-

lin presided. Song No. 101 was sung and W. B. Jones led in prayer, after which D. P. Yeager read a lesson from James, 1st chapter, and commented thereon. We adjourned for a funeral, which was held in the church, but reassembled after the conclusion of the funeral, for the preaching service. After singing a song, Rev. H. J. Oakley led in prayer and Miss Grace Jones sang a beautiful solo, which was enjoyed by all. Rev. T. C. Cooper then read the verses 22 and 23 of the 5th chapter of Revelation and preached an unusually good sermon, which was inspiring and helpful to all.

We adjourned for noon and the ladies spread a "sure enough" dinner in the old-time way, and everybody proved his enjoyment of same by his "works."

The afternoon session was opened by devotional by Rev. H. J. Oakley, and followed by Rev. W. B. Jones, who gave a splendid talk on the purpose of revivals and whom you should get to help in revivals. H. A. Gatlin, T. C. Cooper and D. P. Yeager also spoke briefly on the subject. Mrs. J. L. Carter being ill, Mrs. Freeman of Union spoke helpfully on the subject of the vacation school, and Rev. H. A. Gatlin spoke briefly of the need of a missionary society in the rural church, in the absence of Mrs. A. S. Oliver. He also spoke briefly of our obligations to the Negro.

Then was called the open discussion on "The Weakness of Our Christian Experience," and D. P. Yeager, G. W. Mors and Dr. Mors spoke briefly. After fixing our next meeting for Beech Springs, May 28, we were dismissed by prayer by Rev. D. P. Yeager.

T. E. NICHOLSON, Secretary.

COLUMBUS DISTRICT CONFERENCE

The Columbus District Conference was held this year April 22 and 23, in the flourishing little city of Louisville, Miss. Rev. W. L. Stormont was the pastor-host and we can all testify that Louisville church was an ideal host. The delegates were given dinner and supper in the dining hall of the church and the homes were opened to us at night. Dr. H. F. Brooks led the devotional services twice daily, and the two sermons were preached by Rev. J. W. Ward and Rev. W. L. Atkins. Mr. J. M. Forman spoke at night to the laymen. The reports from the pastors were encouraging, showing that all were busy at their tasks. The special addresses and sermons were all excellent. The interests were represented as follows: Education, Dr. J. R. Countiss, for Grenada College; Dr. D. M. Key, for Millsaps; W. R. Lott, the Student Activity Building at M. S. C. W.; Missions, R. G. Moore, E. P. Craddock, R. B. Pearson; Golden Cross, A. R. Beasley; Epworth League, W. C. Newman; Sunday Schools, W. R. Lott; Orphanage, J. M. Forman; Woman's Missionary Society, Mrs. R. P. Neblett; Christian Literature, G. C. Schwartz.

J. H. McKinnon was re-elected District Lay Leader.

The following were elected delegates to Annual Conference:

J. H. McKinnon, Dr. H. W. Moody, F. S. Jackson, Dr. N. D. Guery, Mrs. G. T. Lee, N. C. Oakes, W. S. McAllilly, Mrs. R. P. Neblett, H. C. Campbell, Mrs. Ethel McElroy, Mrs. F. A. White, Mrs. W. M. McIntosh, Mrs. W. N. Duncan, Mrs. Pearl Hughes, E. L. Weer.

The next District Conference will be held at First Church, Columbus. All agreed that the spirit of the Conference and genuine interest manifested by all showed that the presiding elder, Rev. W. N. Duncan, had planned well every detail of the proceedings.

W. R. LOTT, Secretary.

THE GRENADA DISTRICT CONFERENCE

The Grenada District Conference met in Kilmichael at 7:30, on Tuesday evening, April 22, and adjourned at noon Thursday. It was a most excellent conference. Our elder, Rev. E. H. Cunningham, is a past master when it comes to running a district conference. Dr. J. R. Countiss preached Tuesday night, text: "A Still, Small Voice." Rev. J. J. Baird preached from the text: "Seeing the Invisible," and Rev. W. H. Mounger had a text: "We Are Laborers Together With God." We had three good sermons. Our Conference lay leader, Jamie Houston, of New Albany, spoke at 11 o'clock on Wednesday. His address was the feature of the conference. Under the leadership of this capable, religious business man the laymen of our Conference will see that our work goes forward.

Rev. W. M. Sullivan represented the Orphanage and did it well. Brother Gladney showed clearly that the hope of the church is to be found in an efficient program of religious education.

Marion Sanford Brantley, of Kilmichael, was granted license to preach. He will go to Millsaps College in September. Rev. E. F. Tucker, a senior at the University, was recommended for admission on trial into the Annual Conference.

Dr. D. M. Key presented the cause of Millsaps college. Our district is heartily in sympathy with our schools.

The following were elected as delegates to the Annual Conference: Mrs. A. W. Stokes, R. E. Wilburn, R. W. Sharpe, F. A. Howell, Dr. A. W. Milden, Mrs. W. W. Wilburn, Dr. R. A. Clanton, O. T. Hamner, Judge J. G. McGowen, H. H. Boswell and Geo. Flowers.

J. E. STEPHENS, Secretary.

NEWTON DISTRICT CONFERENCE

The Newton District Conference met in the beautiful little city of Philadelphia, Miss., on April 15 and 16, and was entertained in the most hospitable and delightful way that only the good people of the city of brotherly love are capable of entertaining.

There were nearly one hundred official delegates present, besides many visitors, connectional men, and residents of Philadelphia itself. Every pastor in the district was present and made his report, save one, and that one made his report by letter, being kept away by sickness in his family.

Rev. H. A. Gatlin, presiding elder, had general charge of all proceedings, and the sessions were inspirational, businesslike, and orderly. Revs. T. C. Cooper, W. C. M. Baggett, W. L. Blackwell and H. A. Gatlin conducted the various devotional services.

Three of the pastors of the district, H. A. Wood, J. L. Carter, and C. W. Crisler, added to the spiritual atmosphere of the conference with their soul-stirring sermons.

The following official visitors were present and represented some of the great causes sponsored by our Church: B. L. Sutherland, Superannuate Endowment; W. D. Hawkins, Group Insurance and Mission Special; O. S. Lewis, D. M. Key, and G. F. Winfield, Christian Education, Millsaps and Whitworth Colleges; W. M. Sullivan, Orphans' Home, and J. M. Sullivan, lay activities and the benevolent interests.

P. L. Blackwell, district lay leader; presented a program carried out by the laymen, as follows:

Report of District and Associate Lay Leaders—P. L. Blackwell and G. W. Mars.

A Pastor's Evaluation of the Wesley Brotherhood—W. A. Terry.

A Working Financial System—W. A. Ellis.

Duet: "Have Thine Own Way, Lord"—R. C. Peebles, R. G. Hayes.

Lay Activities and Benevolences—W. D. Hawkins.

Concerning local preachers, the character was passed of S. J. Tubby and Jacob Dansby, local elders; the characters were passed and the licenses renewed of W. B. Graham, J. H. Miller, R. H. Stephens, Albert Collins, Jack Flowers, E. M. Lane, S. J. Mayo, J. H. Phillips, C. L. Stewart, R. H. Thompson, M. M. Caver, W. O. Harvey, and A. A. Kelly; also H. J. Maddox was granted license to preach and recommended to the Annual Conference for admission on trial.

It was voted to memorialize the General Conference to pass a law permitting a District Conference Nominating Committee to nominate lay delegates to the Annual Conference, such nominations, of course, subject to the vote of the District Conference lay delegates. Moreover, it was resolved to ask J. L. Carter to study the financial system of our Annual Conference with reference to whether or not any changes in it should be made.

The following fifteen lay delegates were elected to represent our district at the Annual Conference: R. C. Pugh, P. L. Blackwell, O. C. Hull, W. A. Ellis, G. W. Mars, Mrs. T. B. Cottrell, W. H. Jones, W. A. Davenport, Mrs. J. L. Carter, W. C. Mabry, C. C. Windham, H. E. Graves, R. C. Peebles, J. W. Abney, and W. M. Jordan.

The following four were elected alternate lay delegates to the Annual Conference: W. T. Aycock, W. L. Burton, J. H. Currie, and J. H. Miller.

The following appointments were confirmed by the Conference: P. L. Blackwell, district lay leader; G. W. Mars and E. E. Deen, associate lay leaders; Geo. H. Jones, district Golden Cross director.

Upon invitation, it was unanimously voted to hold the next District Conference at Forest.

GEO. H. JONES,
T. E. NICHOLSON,
Secretaries.

MONROE DISTRICT CONFERENCE

With every pastor present, the Monroe District Conference convened at Columbia, La., April 1 and 2. The opening sermon was brought by Rev. A. C. Lawton, after which the communion was administered by Rev. E. C. Gunn, Dr. W. W. Drake, and the preacher of the morning.

The major interests of the conference were represented by one or more persons. The status of the Epworth League was set forth by Miss Elizabeth Langford, State field secretary, Rev. R. L. Armstrong and Rev. H. W. Jordan, members of the board.

In the absence of Dr. N. E. Joyner, Dr. W. W. Drake presented the bond issue and made a running survey of the progress being made in getting this new enterprise before the people. His remarks indicated that the interest in this matter must be greatly strengthened if the necessary amount for the retirement of the bonds due in a few months is reached.

Rev. J. W. Booth, member of the Board of Missions, spoke on the missionary special, in the absence of Rev. J. G. Snelling, missionary secretary. Reports from the pastors indicated an increase in the district over last year.

The Sunday school work was represented by the superintendent, Rev. C. D. Atkinson. His report showed an increase in the number of churches supporting the dual extension work.

Rev. R. W. Vaughan brought the conference an interesting survey of the work of the orphanage, and urged the pastors to make their Easter offerings as liberal as possible owing to the great financial strain caused by the long, hard winter, and the increased number of children cared for.

The laymen's work and the woman's work was presented by Mr. S. M. McReynolds and Mrs. Frank Hatch. Their reports showed a healthy growth for their organizations.

The other ministers contributing to the spiritual enrichment of the conference were: Rev. R. W. Tucker, Rev. J. W. Booth, Rev. J. Cude Rousseau, Rev. E. W. Day, Rev. B. C. Taylor.

The presiding elder, Rev. E. C. Gunn, presented

the New Orleans Christian Advocate, and in calling for a report on this item urged the pastors to strive to reach their quotas.

Tallulah was selected as the meeting place for the conference in 1931.

Rev. R. F. Harrell and his congregation entertained the conference in a fine way and every session was a pronounced success.

B. C. TAYLOR, Assistant Secretary.

LAKE CHARLES DISTRICT CONFERENCE

The 1930 session of the Lake Charles District Conference met in the First Methodist Church at Leesville on April 29, 1930, at 10 a. m. Rev. J. W. Lee, presiding elder of the district, presided over the sessions of the conference and conducted the business of the conference with efficiency and dispatch.

Devotional services were conducted during the conference by Revs. R. L. Clayton, A. M. Sereen and C. K. Smith, while on Tuesday night Brother L. I. McCain of Lake Charles brought an inspiring sermon on stewardship from the text, "Will a man rob God?" Malachi, 3:8.

All of the pastors of the district were present except two, and the reports from the charges indicated a fine condition prevailing in the District both spiritually and financially. The character of all local preachers were passed and in the case of licentiates their licenses were renewed.

Connectional claims of the church were presented by Rev. R. W. Vaughan of the Louisiana Methodist Orphanage; Rev. J. G. Snelling, of the Board of Missions and Memorial Home; Rev. N. E. Joyner, of the Board of Education; Revs. C. D. Atkinson and A. K. McLellan, of the Sunday School Board, and Miss Elizabeth Langford, of the Epworth League Board.

The following were elected lay delegates to the Annual Conference: A. M. Mayo, W. L. Doss, Sr., J. E. Eaves, F. M. Roberts, L. L. Williams, G. B. Ferguson, Jr., R. P. Howell, and J. W. Wynn. The alternates elected were Mrs. J. W. Lee, J. H. Cain and Mrs. R. S. Walton.

We enjoyed our stay at Leesville, the pastor, Rev. H. W. Cudd, and the people of that delightful little city doing all in their power to make our stay pleasant. The conference will meet in Lake Charles in 1931.

Mr. J. E. Eaves was elected District Lay Leader, with Messrs. J. H. Cain and J. W. Wynn as associates.

R. L. CLAYTON, Secretary.

MERIDIAN DISTRICT CONFERENCE

Held at Enterprise, Miss., April, 1930

Your committee on the State of the Church beg leave to report as follows:

We have listened to all verbal reports, and have studied in detail each tabulated statement.

There seems to be a decided advance in Sunday school attendance and work. In many charges the Epworth League gives evidence of gain.

Emphasis has been laid on programs and collections. A notable spirit of hope rests upon the preachers and laity. However, the true source of Methodism's growth and glory has ever been along the line of genuine know-so experience. Ours has been a witnessing Church. The claim has been the new birth as the sole entrance into the kingdom of God.

In other years, when fasting and prayer was an invariable part of its life, the power of the Holy Spirit not only rested upon its pulpit, but also upon the pew. Our church altars were then crowded and accessions on profession of faith of those who were being saved were in continuous evidence.

The below summary of the thus-far Conference year's work should impel each of us not to stand and cavil and compliment one another, and per-

chance seek for excuses, but under the searchlight of the Holy Spirit, say:

"Lord, what wilt Thou have me to be?"

Lord, what wilt Thou have me do?"

And then pay His price for the indwelling Spirit, the only source of soul-reaching and soul-saving power.

The statistical resume is as follows: Preachers in charge, 19; congregations, 66; houses of worship, 57; baptisms, 21.

Only fifty-four received in the entire district on profession of faith, and forty-three of them from two charges. Five charges only report a total of eleven on profession of faith, and twelve charges not a single one.

In faith, hope and prayer,

L. P. BROWN, Chairman.

MINDEN DISTRICT CONFERENCE

The 1930 session of the Minden District Conference met at Coushatta, La., April 15 and 16.

All during the session Rev. W. R. Harvell, presiding elder, proved himself a most effective and pleasing presiding officer. Rev. Briscoe Carter, host of the conference, was most genial and pleasing.

The good people of Coushatta did all in their power to make the conference a success. They did succeed in making it enjoyable, so fine was their hospitality and entertainment.

Dr. George S. Sexton preached the opening sermon and during the conference we had sermons by Rev. W. W. Perry and Rev. A. M. Shaw, together with devotionals by Rev. John J. Rasmussen, Rev. E. L. Cargill and Rev. A. T. Law.

The reports made by the members of the conference were for the most part encouraging. Major topics of the reports were benevolence collections, subscriptions to the Advocate and plans for revival meetings. The attendance was very good indeed and quite a number of visitors were present.

Among the connectional speakers present who represented different causes were: Dr. N. E. Joyner, representing educational interests; Rev. C. D. Atkinson, representing the Sunday school work; Rev. R. W. Vaughan, representing the Orphanage, and Miss Elizabeth Langford, representing the Epworth League. All of these made inspiring appeals on their various subjects.

The following were elected as delegates to Annual Conference: R. W. Oglesby, A. H. Horton, F. G. Phillips, Mrs. R. H. Wynn, Mrs. H. R. Wimberly, Mrs. J. B. Williams, Mrs. J. B. Turnly, and Rev. W. T. Woodward.

The following were elected as alternates: A. B. Hagle, Mrs. E. B. Gillon and Rev. J. E. Hearne.

Minden was selected as the place for the next conference session. After all it was a most successful session of the district conference, with high spiritual tone prevailing throughout.

JAMES T. HARRIS, Secretary.

CONCERNING ORPHANS' HOME DAY

Dear Advocate: Can you spare me space to make a suggestion that I believe will be helpful to our Orphans' Home maintenance fund? In our Mississippi Conference the first Sunday's collections of the Sunday schools go to the Orphans' Home for maintenance. Let the superintendent, lay leader, or some adult in each Sunday school, just before going to class, remind the school that this is Orphans' Home Day, and that the home is dependent upon these contributions for its support, and suggest that on this day the adult members of the school get away from thinking in the terms of nickels and think in terms of 25 cents or more.

If this is done in just a few well chosen words just as a reminder, I think it will result in a considerable increase in our contributions for this

cause. I believe the reason our contributions are not greater on this day is that most of the Sunday school members do not know or do not think about its being Orphans' Day. It does not take much urging to make a person respond to this cause, but only that they are reminded for what purpose the collection is being taken on this day. If we will do this, many who otherwise put in nickels will contribute 25 cents or more, and, if this is generally done, it will result in greatly increased contributions for this most important cause.

J. E. BRIGGS, Charge Lay Leader,
Fayette, Miss.

NEW ORLEANS DISTRICT CONFERENCE

The reports of the pastors made to the New Orleans District Conference showed the condition of the work of the Church within the bounds of the New Orleans District to be healthy and to be making some progress.

Every charge in the district reported that Sunday School Day had already been observed or that it would be observed. A majority of the charges reported that Epworth League Anniversary Day had already been observed or that this would be done in the near future. Eleven charges reported that the number of subscribers required for the New Orleans Christian Advocate had already been secured or that prospects were good for this being done in full. Some of these reported that more than the required number had already been secured. The reports of the amounts raised for the Louisiana Methodist Orphanage showed that this cause had been well taken care of by the people of this district. Nine charges reported that the total quota for missionary maintenance has practically been secured. Other charges have raised substantial amounts and a number of these still hope to pay out. The reports showed that the item of ministerial support is being well cared for. The pastors are laying their plans and hope to make a better showing for benevolences than last year. In one or two instances an increase over last year has already been provided for. By profession 142 have been received into the Church since the Annual Conference, and 183 by certificate. There has been a loss of 138, leaving a net gain in membership to date of 187.

On the whole, the pastors and workers of the district seemed to be in good spirits; though realizing that this is not an easy field in which to labor, there is a set purpose to do the work of God as it has been committed to us. The secretary will make his regular report to the conference telling of other items of interest.

W. L. DOSS, JR., P. E.

MOTHER OF MINE

By Rev. J. M. Aiford

Mother of mine, O thought sublime,
You're always dear to me;
You're so loving and kind, Anywhere and any time,
There's no mother on earth like thee.

O mother dear, I shed a tear
Of joy when you speak to your child;
You're always near, My heart to cheer,
Your voice so tender and mild.

Mother, O dear mother, There's no other
Who can take your place;
In time of grief, You bring relief
With the sunshine of thy face.

What could we do, Were it not for you
When it is sorrowing time?
You're always true, The whole year through,
O mother, sweet mother of mine!

You suffered for me, And on bended knee
Prayed that no ill betide;
That I should ever be, From sin and danger free,
Kept close to the Saviour's side.

You taught my first lesson, While fondly caressing,
Imprinting your mother kiss,
And to your bosom pressing, Implored God's blessing,
Everlasting joy, heavenly bliss.

You guided my feet, With diligence replete,
With care, labor and toil;
Heavenly grace to entreat, And councils to repeat
That sin my heart should not soil.

Mother, you are always right, For you walk in the light
Of God, and hear his voice;
With you there's no night, You're always bright,
Your Saviour shall be my choice.

O mother, best earthly friend, Your endurance has no end
When baby needs your care;
Sleepless hours you spend, You never weary nor pretend
To falter any time, anywhere.

In your lullaby songs, You forget our wrongs
And love us even if we are bad,
And to no other one belongs Such heavenly "wand"
To cheer us when we are sad.

When sick you over me stood, As no other did or would,
Yes, right by my aching side;
You corrected me as you should, You wanted me to be good
And not ruined by sinful pride.

You nourished me night and day, In your own sweet way,
And when I was sufficiently fed
You taught me to pray, And watched me as I lay
Snugly in my little trundle-bed.

Mother, you are so faithful and true, No one ever looked like you;
You are fairer than the fairest.
Your words are as heaven's dew, They make me feel anew—
No other cares for me as thou carest.

O mother, dear mother of mine, Why should I ever repine
If disappointments come oft?
Your presence is sunshine, No words are like thine,
No voice ever so tender and soft.

Mother, I'll never forget, Neither will I let
Thy council be unheeded;
I may have trials, but yet, I'll not worry nor fret—
You were just the mother I needed.

In life's busy ways, In dark and in sunny days,
Your love has followed me;
An altar I'll raise, And give God ceaseless praise
For giving me a mother like thee.

When trials and sorrows come, And I am tempted some,
I'll think of what you said
Of a Christian's race, to run, And at last a victory won—
No pangs of death to dread.

And when my days on earth are o'er, And on angel-wings I soar
To blissful realms of heights sublime,
I'll sorrow never more, And on that shining peaceful shore
Meet that dear mother of mine!
Shreveport, La.

LOOK BEFORE YOU JUMP!

By Georgia Robertson

(Read before the Quarterly Convention of the W. C. T. U. and the Business Women's Council in Washington, D. C.)

Look before you jump! Yes, it is uncomfortable here in the frying-pan; but to jump into the fire would be worse! Think the matter through to the end before you give your approval to a change in the Volstead Act.

If we are to have wine and beer they must be sold everywhere. Would you like a wine parlor next your home? If not would it be fair and just to ask for it next to someone else's home? Would you like your wife, husband, son or daughter to frequent wine parlors?

Oh! you would not have wine parlors. You would have beer and wine sold only in hotels and restaurants. Would you like young men to take your adolescent daughter to a hotel to drink wine with them?

Oh! you would have wine and beer sold only by the bottle and not drunk on the premises. Would that help the situation?

Oh! you would have wine and beer sold only by the case at wholesale and through mail orders? Then Uncle Sam would be using the mails to further the liquor business and so become a partner in it. Besides the poor man having no bank account could not send a check, neither would he be likely to have sufficient ready money to spare to buy a whole case of wine or beer, and the wets have always been so solicitous about his being deprived of his beer, so that would not do.

Besides with wine and beer bought by the case and kept in the house one would not even have to go out to get a drink, so having it so handy naturally more of it would be drunk, and it would always be ready to treat one's friends when they dropped in. Even the young people would find it convenient for treating their friends, some of whom would not get it in their own homes. The home itself would lose its sacredness and become a kind of refined saloon!

Oh! you would have it sold not in quantity but just by the bottle in grocery and drug stores, and not to be drunk there. How would you like it when you went to the grocery or drug store to find the place filled with men like those who used to hang around saloons waiting to get their bottles of beer and to be jostled and crowded by them while you stood a long time in line waiting to be served? Would it lend a pleasant air to the store? Would you enjoy it? Would you like to send your child to such a place on an errand?

Oh! you would have it sold only at Government stores? Would you like your Government to become a liquor dealer?

Every one, even an ardent wet, says the saloon must not come back. But there is no other satisfactory place for the sale of wine and beer, as we have just seen. Also let us remember that it was not the place where the liquor was sold that caused the harm; the evil was inherent in the liquor itself. Saloons selling only non-alcoholic beverages would never have been objectionable!

Furthermore we find in prehistoric times as shown in inscriptions on the ruins of ancient Egypt that even then they made laws trying to prevent some of the evils of wine drinking.

France, flowing with wine, had to suppress absinthe; it was destroying her people; and now they leave their wines for cocktails, and it is said they are considering prohibiting cocktails.

You might as well seek to prevent crime by striking out laws forbidding theft, burglary, and murder, as to try to cure the drink evil by striking out the laws against the sale of wine and beer. The only cure for the drink evil is prohibition properly enforced. We have a President in the White House who can do it if we give him a fair chance. He wants to do it; he believes in it. Will you help him?

POINTED PARAGRAPHS

By Rev. John W. Ramsey

"Academic freedom," the claim of institutions of learning that they have the right to teach what they please without interference from those who support them, is at present a much discussed subject and vitally concerns fathers and mothers who have sons and daughters to educate.

A vital question of to-day is whether educators shall determine the character of instruction given in schools and colleges, or whether that right belongs to the taxpayers in the case of State institutions or the Church membership in the case of Church institutions. Any reasonable consideration would give that right to those who support them—that is the only logical conclusion.

"Academic freedom" is being advocated for denominational schools as well as for State institutions. Indeed, in those States where the law forbids the teaching of the materialistic theory of evolution, some Church schools are boasting that they are the only ones that have "academic freedom." Naturally, therefore, this matter concerns the membership of the churches whose loyalty is appealed to for support.

Here is a sample of "academic freedom" as it relates to State institutions: About a year ago, considerable excitement was created at the University of Missouri by the circulation of a dirty sex questionnaire—so dirty that only a few papers had the courage to print it—among the student body, composed of a thousand students, five hundred of whom were young women. The result was that the board of curators dismissed from the faculty Prof. H. O. DeGraff and suspended Dr. Max Meyer.

Note particularly what followed the above action by the board of curators. The American Association of University Professors—a self-constituted national organization without a scintilla of authority except self-assumed—appointed a committee to review the case. The committee upheld the filthy questionnaire and censured President Brooks and the board of curators.

According to press reports, a check is to be put on the tendency indicated in the action of the board of curators of the University of Missouri. The plan by which this is to be accomplished has been called the "Thurston Plan," because suggested by Dr. L. I. Thurston, of the University of Chicago, a member of the Committee of the American Association of University Professors, which sanctioned the sex questionnaire and condemned the action of the curators of the University of Missouri.

The "Thurston Plan" involves the dropping from the list of accredited schools any whose boards of trustees have the temerity to forbid absolute "academic freedom" to members of the faculty to teach their own whims and fancies, although their theories may be atheistic, or their conduct bad. Furthermore, should a teacher accept a position in an institution not on the list he would forfeit his membership in the association.

When we remember how anxious are the colleges to secure membership in these educational associations, it may be easily seen how far-reaching such a regulation may become.

What is the attitude of church schools on the question of "academic freedom?" In its felicitation of itself because of a recent gift of \$150,000, the Hendrix-Henderson College (Southern Methodist), of Conway, Ark., answers that question. According to the Arkansas Gazette of March 30, 1930, a bulletin of that institution contains a statement of the work of the college and its future outlook. The following are quotations from that bulletin: "Science is at the basis of material progress. Arkansas is notoriously backward in scientific education. The recent anti-evolution law and the action of a great church (Baptist) in the State placing professors in its colleges under narrow and humiliating limitations respect-

ing the teaching of science are conclusive proofs of this backwardness.

"Relief from this situation . . . cannot be hoped for through other institutions. . . . Tax-supported institutions cannot act freely because the anti-evolution law specifically applies to them.

"This college inherits a tradition of freedom. . . . The tradition of both schools (Hendrix and Henderson-Brown) has been liberal. . . . Officers of each school openly opposed the anti-evolution law and some of them led in organizing the fight. Indeed, one officer delivered some forty addresses against the measure. (Emphasis mine).

"Happily, they (Methodist preachers of Arkansas) quite generally hold advanced ideas about the place and value of scientific learning, and freedom to teach it. (Emphasis mine.)

"The controlling forces in its constituency (liberal alumni and ministry) guarantee the college freedom of action." (emphasis mine).

So, then, with "academic freedom" in the air in both State and Church institutions of learning, apparently we shall have to swallow the medicine they give us, whether or no it agrees with us. Furthermore, our sons and daughters will have to receive their education in such institutions or else grow up in ignorance. Personally, as Sam Jones, the noted evangelist, once said, "I had rather my child should be in heaven learning its A. B. C.'s than in hell reading Latin and Greek."

Quoting from the Southern Methodist: "More and more the educational oligarchy that has been built up in our country is becoming a menace to the Christian faith, and, shall we say, the Christian morals of the American people? There is no other organization beneath our flag that is so powerful, and perhaps so imperious. . . . It is to be feared that . . . the time is near at hand when Christian parents will be powerless to protect their offspring from the corrupting educational agencies that are reaching out after them. Surely, it is high time that upright, patriotic people everywhere were waking up to the gravity of the situation and getting into action to effect a reform in our institutions of learning. . . . The worst of all curses is the vicious education of children and youth, because it strikes at the basal foundations of the social order."

MOUNT SEQUOYAH

April 13 was Mt. Sequoyah Day in the Louisiana Conference, so voted by your Annual Conference. What did you do for your Western Methodist Assembly on that day, Brother Pastor?

I have received a number of checks from the brethren, some small and some large, but all appreciated very, very much. Some of the churches I have not heard from. Will you please send in your offering, for we are very much in need just now. We are getting the grounds and buildings in shape for the large attendance we are expecting this summer, possibly the largest in the history of the Assembly. Last year a large number attended from your Conference; quite a nice delegation from New Orleans. We want you and your people with us this summer, and we also want a little financial help from your splendid Conference. Please speak of the program your Church is putting on here this summer, and turn the thoughts of your people this way.

Our largest Mt. Sequoyah offering this year comes from St. Luke Church, Oklahoma City, \$330.00. Bro. Hutchinson and his good people believe in their Assembly, and also believe in helping finance it. Your offering will be very much appreciated, regardless of the amount. So come on and do your part in the building up of a great Methodist Assembly.

S. M. YANCEY, Superintendent.

The Home Circle

BEHOLD THY MOTHER

By Rev. Walter Spence

Beside our Lord on Calvary
Behold his mother near;
Her love so true, so strong, so pure
Hath conquered all her fear.

She dares the fury of his foes,
Endures the scoffer's scorn,
That she might share the Saviour's woes
And comfort him forlorn.

O come, behold, ye mothers all,
Of every race and state!
Behold in her the pattern true
For you to emulate!

And come, ye sons, behold the Christ,
The noblest son of earth!
In death's dark hour he looks in love
On her who gave him birth.

Come, Holy Spirit, breathe on us,
His love to each impart;
Regenerate the soul, create
His image in the heart.

—Christian Advocate.

WHERE MOTHER IS

In the crimson and gold of the setting sun,
The white little lambs o'er the meadows run;
And the birds wing their way to the sweet home
nest,

Where is waiting the one that loves them best;
There's a voice in the breeze that goes wandering
by,

There's a whisper that falls from the deepening
sky;

Oh, the mother-heart calls to each weary rover,
And where mother is, home is, the wide world over.

'Tis the song of the brook on its silvery way,
The crickets have chirped it with darkening day;
And the first pearly star in the azure dome
Seems to whisper a message sweet of home;
In the bud and the leaf and the slumbering flower,
There's a thought of the peace of the rest-giving
hour,

When the mother-heart calls to each weary rover,
And where mother is, home is, the wide world over.

Now the brown bees have ended their day-long
quest;

The butterflies folded their wings to rest;
And the twinkle of lights in the cottage pane
Tells of joy that has blessed the heart again;
And I read in the eyes of the little ones sweet,
In the shouts of joy and the pattering feet,
Oh, the mother-heart calls to each weary rover,
And where mother is, home is, the wide world over.

—Sunday School Times.

THE STORY OF MOTHERS' DAY

George Cleaton Wilding.

It is a pleasant walk through the woods and bushes, following a tiny brook, in search of the little spring gushing forth from beneath the roots of some noble tree, that is the source of a broad river flowing through a fertile country. So enjoyable is the following slowly of the steps in the history of some beneficent institution or national anniversary.

A day so rich in sentiment, so tender in meaning, in a country that is inclined to scoff at sentiment and prides itself on being devoted to the practical side of life, is in itself a good sign. Mother's Day! How deeply it appeals to every heart! Even the hardest, toughest characters unconsciously respond to its appeal. Nobody is immune to this influence. Its proper observance

is bound to touch the hearts of all sorts of people everywhere, and do a world of good.

It is not a new thing. It goes far back in history. Mother-love antedates even the Christian religion. Mother-worship, with its sacred rites and tender ceremonies reaches far back into pagan times.

How interesting is the study of origins. The thought of Mothers' Day in Sunday schools and churches originated with Miss Anna Jarvis, of Philadelphia, who was reared in the Methodist Church of Grafton, West Virginia, her mother being a teacher in the Sunday school of that church for twenty-five years. This idea first came to her when she was asked by the superintendent of this Sunday school to arrange a memorial service for her noble mother who had really gone up to her coronation.

From this humble service in this railroad town of West Virginia has grown this beautiful idea that has so swiftly spread all over the country. From a tiny seed, dropped in ready, fertile soil, has grown this gracious and prosperous plant which is welcomed warmly by people of all shades of the Christian faith everywhere.

In regard to the use of the day, the late Dr. J. Wilbur Chapman, at a Mothers' Day service in Philadelphia, on the second Sunday in May, 1908, uttered this eloquent tribute to the day: "I consider the observance of Mothers' Day one of the most beautiful suggestions I have observed in years. I have adopted it in my own work, and expect after this to have Mothers' Day in all of my evangelistic services. My own mother has been in heaven for thirty years, but her memory is to me most precious and grows more beautiful with each passing year."

The following Mothers' Day Bill was passed by the United States Congress in May, 1914:

"Whereas, we honor our own, and the mothers of America, when we do anything to give emphasis to the home as the fountain head of the State, and, whereas, when the American mother is doing so much for the home, for moral uplift and religion, hence so much for good government and humanity,

"Resolved, that the President of the United States is hereby authorized and requested to issue a proclamation calling upon the Government officials to display the United States flag on all government buildings, and the people of the United States to display the flag at their homes, or other suitable places, on the second Sunday in May, as a public expression of our love and reverence for the mothers of our country.

"That the second Sunday in May shall hereafter be designated and known as Mothers' Day, and it shall be the duty of the President to request its observance as provided for in this resolution."

This was adopted by the House and the Senate, and President Wilson issued the first proclamation in harmony with these resolutions, on May 9, 1914.—Richmond Christian Advocate.

MORSE'S INVENTION CAME AS SUDDEN INSPIRATION

When the small ship Sully sailed from Havre October 1, 1832, for New York, none of those on board, and least of all Samuel F. B. Morse, American painter, president of the National Academy of Design, politician, writer and inventor, whose birthday was celebrated April 27, dreamed that the trip would result in an invention which would annihilate distance in communication.

Among the group of influential Americans on board was Dr. Charles T. Jackson of Boston, who discoursed at the dinner table of the then recent discoveries in electro-magnetism, and the length of wire in the coil of a magnet.

"Was the velocity of electricity retarded by the length of the wire?" someone asked. Dr. Jackson replied that experiments had shown electricity passes instantaneously over any length of wire.

"If the presence of electricity can be made vis-

ible in any part of the circuit, I see no reason why intelligence may not be transmitted instantaneously by electricity," Morse exclaimed. He left the table and went on deck, his mind filled with a great inspiration.

Morse realized that if he could transmit intelligence and record it at a distance he would revolutionize communication. His purpose was formed immediately.

Upon his withdrawal from the cabin, Morse paced the deck, thinking. Then he drew from a pocket one of the little sketch-books which, artist-like, he always carried with him.

Morse worked incessantly that day and night. He had developed his idea to such an extent that before the vessel arrived at New York he told the captain:

"Well, captain, should you hear of the telegraph, one of these days, as the wonder of the world, remember the discovery was made on board the good ship Sully."

It was impossible for Morse to devote his time for three years to the construction of telegraph apparatus because he had to paint to live.

He was appointed professor of the Literature of the Arts of Design at New York University in 1835. This gave him a small salary, and rooms in Washington square where he could live and work. In these rooms he built the first telegraph instrument.

This was a crude affair, built on a picture frame, with an ordinary lead pencil suspended by a pendulum to make the dots and dashes. It presents a striking contrast to the automatic telegraph printers used by Western Union to-day for transmission of telegrams between customers' offices and local Western Union headquarters, and between cities.—Dots and Dashes.

A PRAYER

Thomas Elwood, A. D. 1639.

O that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceived within my breast;
That by each deed and word and thought
Glory may to my God be brought.
But what are wishes! Lord, mine eye
On Thee is fixed; to Thee I cry!
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it, too,
For this is more than I can do.

MY SUNDIAL

By Alix Thorn

Strayed from some garden glimpsed beyond its
hedges,

Fragrant with bloom, the haunt of bees, I know,
Moss-grown and gray, you came your secrets
holding,

Like a shy presence out of long ago.

You came, and in quaint fashion, wonderfully
bringing

Dreams of old days, when life seemed more
complete,

Stately you stand, all graciously presiding
Over my grassy stretch above the street.

Ever you breathe tranquility and patience,
Courage to face what years may bring to me,
Never a hint of what you may be missing,
Oh, time-worn sundial, from across the sea.

The primary school at Molenbeek in the slum section of the city of Brussels, Belgium, now enrolls 76 pupils. This school is an important feature of Methodist missionary work in that center.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

CHAS. O. CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Bishop Darlington will preach the commencement sermon of Asbury College on June 1.

Dr. J. B. Peters is this week assisting Rev. J. W. Sudduth in a meeting at Covington, La.

Rev. J. B. King requests us to state that his address is Summit, Miss., instead of Auburn, Miss., as the Conference Journal shows.

A beautiful and well rendered Easter cantata was given in the Methodist Church of Louisville, Miss., on the evening of Easter Sunday. The prayer was made in verse by Rev. E. P. Craddock.

We are grateful for an invitation to attend the commencement of the high school at St. Francisville, La., the invitation reaching us through the kindness of Miss Marjorie Z. Crooks, a member of the graduating class. She is the daughter of Rev. L. E. Crooks, our pastor at St. Francisville.

Anyone desiring to employ a stenographer would do well to communicate with Rev. J. B. King, of Summit, Miss., who writes us that he would like to recommend for efficiency and noble character a stenographer who is at present without employment.

On Wednesday evening of last week the choir of First Church, Shreveport, crossed the river to Bossier City and sang in the service in the Methodist Church. A revival was in progress there, with Dr. R. E. Goodrich doing the preaching for the pastor, Rev. Frank B. Hill.

Sunday before last Rev. C. C. Wier, of Winnfield, La., and Rev. Martin Hebert, of the Algiers Church, New Orleans, exchanged pulpits. Brother Wier was formerly pastor at Algiers, and the occasion of his visit to the church there was a most happy one.

In sending a subscription, Rev. Roy Wolfe writes: "The work on the Handsboro and Nugent Charge (Mississippi) is moving along nicely. We are having good crowds at the mid-week prayer services. Had 71 at Handsboro last Wednesday evening." Fine!

Rev. B. C. Taylor, pastor at Mer Rouge, La., has been invited to preach the baccalaureate sermon for the Mer Rouge high school on the morning of the third Sunday in May. On the evening of the same Sunday he will preach the sermon for the Collinston high school.

Through the courtesy of Mr. George Andrews Fox, the editor and Mrs. Harper have an invitation to attend the commencement of the high

school at Logansport, La., May 15. Mr. Fox, a member of the class, is a son of Rev. George Fox, our pastor at Logansport. He is a most excellent youth.

We are grieved to learn through our former editor, Dr. H. T. Carley, that Rev. L. R. Nease, Jr., our pastor at Grand Cane, La., is in sorrow on account of the death of his father, which occurred at his home in Lumber City, Ga., on April 22. He had reached a ripe age, and had been in poor health for some time.

Mangum Memorial Methodist Church, Shreveport, La., has suffered a great loss in the death of Mr. A. W. Calcote, who died of heart attack on Monday night, April 29. He was a prominent business man, and an active official member of the church. He was a delegate-elect to the Annual Conference from the Shreveport District.

Dr. H. T. Carley, presiding elder of the Shreveport District, writes: "Conditions generally in the district are good, though continued dry weather is hurting the farming sections. The pre-Easter services held in the Shreveport churches were well attended and there were a good many additions to the membership."

DO IT NOW

The Publishing Committee of the Advocate has put on a strenuous campaign to secure new subscribers. Unto this end, they called together all the presiding elders of the three patronizing Conferences at Jackson, Miss., to set a goal of one subscriber for every twenty members.

All the presiding elders wrote a nice little piece save this one. My alibi is that I was sick at the time and failed to get mine in. So here goes for me.

We have a great paper that has been influential in the up-building of our Methodism for over seventy-five years. There never has been a time when the paper is needed in the homes of our people like now. This is a reading age. But what are they reading? We recommend the Advocate as wholesome, sound and safe. If we do not get this type of literature into the make-up of our members, how will we escape the inevitable decline into a low spiritual state?

Now is the time when our people should take the Advocate. This is a General Conference year. They need correct information as to what is being done in our legislative body.

Our loyalty calls out to us to help now. See what has been done since Conference. Mississippi Conference sent in 252 subscriptions, North Mississippi 276½ and Louisiana 474½. Total 1003. What about doubling this during the month of May? It can be done. Why not now? Give our genial editor the surprise of his life. Surely, three big Annual Conferences with 495 pastoral charges and 202,746 members can do anything they start out to do seriously. Send in the subscriptions. Do it now.

ALBERT S. LUTZ,
P. E. Alexandria District.

Rev. T. D. Lipscomb, pastor of Montrose and Alco charge, was in the city this week and called at the Advocate office. Brother Lipscomb brought his wife to New Orleans for medical attention. She underwent a mastoid operation at Hotel Dieu last Thursday morning and is reported as doing well at this writing.

Mr. Sam Meyer, of New Orleans, prominent layman of the Louisiana Conference, was in Lake Charles last week and there had the pleasure of seeing Dr. G. S. Sexton, president of Centenary College, and Dr. J. F. Foster, pastor at Bunkie, La. Both these brethren were in attendance upon the district meeting (Louisiana and Mississippi) of the Rotary Club.

Rev. W. H. Giles, pastor at Tallulah, La., writes: "We occupy our new \$30,000 brick building, including 17 rooms with modern Sunday school equipment, on May 11. Rev. H. W. Rickey will probably preach the opening sermon. We invite you, and former pastors, to be present." The editor appreciates the invitation, and wishes that he could be present on this great occasion.

Rev. W. L. Broome and his people of First Church, Okmulgee, Oklahoma, celebrated on Easter Sunday the freeing of their \$75,000 church from all indebtedness, burning a note of \$3,600 which had been given in purchasing a vacant lot adjoining the church. On Easter the pastor received 75 persons into the church. Brother Broome formerly served our Church in Mississippi.

An appropriate program was carried out in the dedication of the memorial portrait busts of Governor Andrew Gregg Curtin and Major-General John Grubb Parke of Pennsylvania, on April 30, Vicksburg National Military Park. Rev. J. L. Neill, pastor of Crawford Street Church, Vicksburg, led the invocation at the beginning of the ceremonies and pronounced the benediction at the close.

In sending a renewal, Rev. W. F. Henderson, Jr., of Athens, La., writes: "Things are moving well with us. We have a fine, loyal people who help a man to do his best. All our revival meetings are arranged for. Hope to conduct two vacation church schools in connection with two of the meetings. I believe this is the best way to get the church informed and at work. Training local leadership this way counts more than anything I have ever tried."

Rev. J. W. Gibson, pastor of Weir and McCool Charge, North Mississippi Conference, and Rev. J. P. Bonnacarrere, pastor of the Walker Charge, Louisiana Conference, called at the Advocate office on Saturday of last week. Brother Gibson is helping Brother Bonnacarrere in a meeting at Frost, La., a point on the Walker Charge. Brother Gibson assisted in a meeting at this point last year and his service was such that he was invited to return for a meeting this year.

Following are the delegates to the Annual Conference elected by the Alexandria District Conference on April 30, 1930: Mrs. O. E. Grant, Boyce; Mrs. A. S. Lutz, Alexandria; Mr. J. F. Schell, Washington; Mr. T. W. Holloman, Alexandria; Mr. H. H. White, Alexandria; Mrs. W. W. Holmes, Alexandria; Mr. S. C. Shaw, Colfax; Mr. W. D. Haas, Jr., Bunkie. Alternates: Mr. F. P. Butler, Opelousas; Mr. C. A. Knoll, Bunkie; Rev. E. J. Vallery, Pineville.

In sending his renewal, Brother J. H. Jernigan, of Ecu, Miss., thus explains some little delay: "Just neglected it on account of the sickness of my wife, who departed this life on March 29, 1930. Too, I am a Confederate soldier and am completely dependent upon my pension as means of my livelihood. My wife and I both have been lovers of the Advocate and now I feel that I can't give it up." We sympathize with our brother, and we are grateful for his great appreciation of his Church paper.

The following preachers met with Rev. D. B. Boddie at the Pineville (Louisiana) Methodist Church recently for an hour of pre-Easter meditation and fellowship: Rev. W. W. Holmes, Rev. A. S. Lutz, Rev. John Ramsey, Rev. J. K. Keeling, Rev. W. S. Slack, Rev. Lennie Smith, and Rev. T. W. Gayer. Among the number were several ministers of other churches than our own. The following program was rendered, with Mrs. K. D. Gaudell at the organ: Piano (softly), prayers by Rev. J. K. Keeling, Rev. T. W. Gayer and Rev. W. S. Slack; talk by Rev. W. W. Holmes, and an open discussion. At the close of the meeting Mrs. Boddie served hot coffee.

We regret to learn of the serious illness of Rev. W. G. Forsythe, one of the honored superannuates of the Mississippi Conference. We have been informed by Rev. W. L. Linfield that, after the passing away during last year of Sister Forsythe, Brother Forsythe moved, with his widowed daughter, Mrs. Robert Montgomery, to Hattiesburg, Miss. During the latter part of March, Brother Forsythe was taken with a severe stroke of paralysis. He was carried to the Methodist Hospital at Hattiesburg for treatment, and after being there some time he rallied sufficiently to be removed.

He is now staying with his son-in-law and daughter, Mr. and Mrs. L. B. Fairchild, at their home, which is out in the country between Hattiesburg and Sumrall. Besides his two daughters, Bro. Forsythe has two sons who live in Washington, D. C., both of whom visited him recently. The serious physical condition of Brother Forsythe has given cause for great anxiety on the part of his relatives. His address is Route 4, Hattiesburg, Miss., care of Mr. Louis B. Fairchild.

We learn from a letter recently received from Rev. J. M. Alford, our pastor of Cedar Grove Church, Shreveport, that he and Rev. L. F. Alford, pastor at Bogue Chitto, Miss., assisted each other in meetings around the Easter season. Brother J. M. Alford will be open for a few revival engagements during the year, and will be glad to correspond with any of our preachers who may desire his services.

SUBSCRIPTIONS RECEIVED

April 29 to May 5, Inclusive

(Six months subscriptions counted as 1/2)

LOUISIANA CONFERENCE

Previously reported	450
Baton Rouge District	
Rev. A. A. McKnight, Montpelier	1 1/2
Rev. J. B. Grambling, Hammond	2
Minden District	
Rev. W. W. Perry, Ringgold	2
Rev. R. H. Wynn, Minden	2
Rev. S. S. Holladay, Jr., Jonesville	5
New Orleans District	
Rev. H. L. Johns, New Orleans	4
Mrs. Mina Nash (Rev. M. Hebert), Algiers	6 1/2
Ruston District	
Rev. W. F. Henderson, Jr., Athens	1
Total Louisiana Conference	474

MISSISSIPPI CONFERENCE

Previously reported	242
Brookhaven District	
Rev. L. F. Alford, Bogue Chitto	5 1/2
Rev. H. G. Roberts, Georgetown	3
Rev. B. W. Lewis, Foxworth	1
Jackson District	
Rev. O. S. Lewis, Canton	1
Total Mississippi Conference	252 1/2

NORTH MISSISSIPPI CONFERENCE

Previously reported	253
Corinth District	
Rev. T. H. Dorsey, New Albany	4
Greenwood District	
Rev. W. B. Baker, Itta Bena	6 1/2
Rev. E. L. Jernigan, Black Hawk	2
Grenada District	
Rev. R. L. Ellis, Ashland	2
Rev. A. W. Bailey, Sallis	2
Mr. F. A. Howell (Rev. J. J. Balrd) Durant	5
Sardis District	
Rev. W. I. White, Victoria	2
Total North Mississippi	276 1/2
Total three Conferences	1003

PREACHERS DOUBTING AND SCIENTISTS BELIEVING

(Continued from Page One)

humble believers in religion and modest students of science.

The "traditional conflict between science and religion" is most truly a mere "traditional conflict"—a mimic warfare carried on by doubting preachers and distressed scientists, undertaking to invade fields with which they have little acquaintance. With which science would these men have religion agree, and for how long

would they have the truce to be pledged?

The sciences are not agreed with one another, and scientists working in the same field are in frequent conflict. The geologists have not agreed about the various theories of evolution, and the biologists are not at one concerning that subject. Moreover, the avowed advocates of evolution hold various theories which differ very widely. The Darwinian theory is dead or dying, and few, beside Sir Arthur Keith, are left to "do it reverence."

Sir William Bugg, who in 1928 succeeded Sir Arthur Keith as president of the British Association for the Advancement of Science, flatly contradicts the faithlessness of his predecessor in 1927. Scientific research has not shaken his faith, and scientific theories have not upset his religion.

Now, when we are called upon by amateurs in theology and tyros in science to end the conflict between the two by agreeing with science and the scientists, we have a right to ask them to tell us with which science and with which scientist

cause its contents do not accord with some a priori notion of what it ought, or ought not, to contain. Before the authority of reason may be justly allowed so enormous an extension it should be shown that the human mind is able to construct a philosophy of the Infinite, and formulate an ethical system perfect enough to test divine purity. But if human intelligence were competent to achieve successfully so great a task, the necessity for a revelation would not exist. If such were its power, long ago men by searching would have found out God and without a word from above they would have known the Almighty to perfection. But the human reason has no such power. Such use of it is unreasonable; for it makes the human mind the standard of the possible, the true, and the good, and that too in the very moment of its confession of weakness and insufficiency. Such a use of reason is "as absurd as a man's making his visible horizon the limit of space."

To the contents of a revelation human reason may not do more than apply the general tests of natural theology, viz.: that the revelation be consistent with itself and with the axioms of thought within which mental life and action are possible at all; that it be not immoral but consistent with the ends of holiness, for which only a revelation can be conceived to exist, and that it be adapted to the wants of man as a free, moral agent, not commanding his obedience without sufficient evidence that the command is from heaven, nor constraining his obedience by coercive proofs that would leave no room for freedom of thought and of action.

The office of reason in religion is to determine the following questions, and these only: 1. Has a revelation come from God? 2. If so, where is it? 3. Having found it, what is its real meaning?

In the settlement of these questions of fact the processes of reason can not be too severe or too painstaking. These matters are issues of life and death. They affect the life that now is and that which is to come. They touch duty and destiny. They are too great for trifling, and too far-reaching for man to incur any risks of mistake by renouncing reason, or by employing reason unreasonably. On the peril of his life he must pass upon them reverently, seriously, sincerely, and then settle them for time and for eternity.

The "traditional conflict between science and religion" arises from dogmatic scientists who would dethrone revelation and dogmatic theologians who would degrade reason.

The conflict never begins, or continues, between reasonable scientists and reasonable theologians. It is the battle of benighted amateurs, carrying on a warfare of pettifoggery.

Christianity has no fear of science nor fight with it. It fosters science by erecting and endowing colleges and universities, and for perpetuating the faith in God which makes scientific institutions possible and without which science would perish from the earth.

The doubting parson, coddling skepticism that he may appear scientific, and the ranting rationalist, combating all religion that he may appear as an apostle of freedom, make of themselves ridiculous spectacles.

Rev. W. E. Thomas, General Evangelist, Westminster Apartments, Nashville, Tennessee, has some open dates and would be glad to assist any pastor needing him. He will bring singer if necessary.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

they would have us agree, and for how long?

Are we to take up with any contingent or group of scientists and follow them, as theological sutlers, wherever they go, camping with them when they stop for a little while, marching with them when they move on, and as petty traders of our wares, staying with them ever for the profits to be derived from the contact?

The "traditional conflict between science and religion" does not arise from any matters of fact, but from diverse views about what authority is held to be final and supreme, whether human reason or divine revelation is to be accepted as the arbiter of all truth.

Pure rationalism insists that Reason is the judge and ruler in all realms. But the men of faith resist, and reasonably resist, this exorbitant claim.

They demand, and justly demand, that while reason must be respected in religion, it must not be exercised unreasonably. They insist that in dealing with the matter of a revelation, the credentials, and not the contents, of the revelation, make the issue to be determined by reason.

It is an unreasonable use of reason to reject a revelation in whole or in part, be-

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

We, the members of the Woman's Missionary Society of Edwards Methodist Church, sorrowing because of the removal by death of our beloved friend, sister and co-worker, Mrs. Jimmie Pond, do hereby unanimously resolve:

First, that by the translation of our friend and sister from earthly labors to heavenly rewards, we have lost one of our most devoted and faithful members.

Second, that we miss her sorely from our midst, and our memories of association in Christian fellowship inspire us to emulate her virtues.

Third, that we extend to her son and other sorrowing relatives our deep and heartfelt sympathy in their loss, for we know our Father doeth all things well, and we bow in humble submission.

Fourth, that a copy of these resolutions be sent the bereaved family, a copy be incorporated in the minutes of our Society, and a copy be sent to the Christian Advocate of New Orleans for publication.

MRS. C. J. HENRY,

MRS. G. W. LUSTER.

Edwards, Miss.

S. D. RINEHEART was born in Edgefield County, S. C., in 1845, where he grew to manhood. He was happily married to Miss Kate Boddie in 1866. To this union six children were born, two girls, and four boys. He was converted and joined the Methodist Episcopal Church, South, early in life and lived a consistent Christian life until the day of his death, which occurred January 23, 1930. He loved his church devotedly and for many years served as steward and Sunday school superintendent. He was a loyal, true friend to his pastors, and delighted to entertain them in his home. No man ever dispensed a more generous hospitality than did Brother Rineheart. The writer knew him for more than forty years and during this time was often associated with him in church work, and can truthfully say he was one of the best men I have ever known. In the death of this good man, Douglas Church and community, where he lived and worshipped for so many years, sustain a very great loss. His place in the church and community will be hard to fill. He served his day and

generation well, and when the end came he was ready, and anxious to go. His good wife had preceded him several years to the heavenly home. He is survived by two children, a son and a daughter, Mr. C. B. Rineheart and Mrs. Debie Rineheart Baker, both of Ruston, La. His funeral was conducted by his pastor, Rev. H. M. Johnson, in the presence of a large congregation of sorrowing friends and neighbors, after which his body was laid in the grave in the Douglas cemetery, there to await the morning of the resurrection. May God sustain and comfort the sorrowing loved ones.

J. O. BENNETT.

NOTE OF THANKS

(The following note of thanks was read on Easter Sunday to the Sunday school of Pelahatchie, Miss., of which Brother Brown was superintendent when death ended his earthly service.—Ed.)

To the Sunday School Teachers, Officers, Pupils and the Church: We haven't the words to express our deep appreciation for the many acts of kindness, the beautiful floral offerings and the many courtesies shown us during our recent sorrow. How our dear husband and father loved the Church above everything else! His whole heart was centered on all branches of church work. The church work was his joy. It was all on his mind and heart. It was his wish that everyone would take advantage of the many opportunities the church offered. Nothing made him happier than to be able to report a clear record at various conferences. He loved God's Word and all its teachings. It lighted his pathway. How our beloved one would be so anxious to attend all church services. You all know how he loved the church and everybody. His life speaks for itself. If he could speak, we know he would say, "God bless you, every one." Thank you again most kindly and gratefully.

MRS. ROBERT F. BROWN
AND CHILDREN.

MISSIONARY MENTION

The Wonsan Christian hospital at Wonsan, Korea, shows a steady gain in the matter of self-support. During the past year the income from hospital and dispensary patients amounted to more than 29,000.00 yen, or nearly \$15,000. This is considered most encouraging as it shows that the Korean people are becoming more and more aware of the value of medical treatment and are willing to pay for it. But in spite of the great number of pay patients, the charity wards of the hospital are always full.

During the year 1929 on the Wonsan district of Korea 200 people decided to tithe and 50 people declared their intention of engaging in a period of prayer of 100 days for the salvation of their fellow Koreans.

Wevelghem, in Belgium, is located in a famous flax-growing section. In and around this town, flax is grown, reaped, dried and sorted and combed. Almost every home seems to have its little flax factory. Everything seems covered with flax dust. The traffic in the streets is made up mostly of

carts laden with flax in sacks or bundles. In this town we have a thriving little Methodist church with a native Flemish pastor, Rev. J. Mies.

During the four years of its existence the Seoul City Mission of Seoul, Korea, has reached 71,728 people, of whom 9,859 have become new believers. As a result of the work of this Mission four churches have been formed. The Mission was started and has been operated continuously under the supervision of the Rev. M. B. Stokes.

The Home Department of the Methodist Episcopal Church, South, carries on missionary work among the large Greek colony at Tarpon Springs, Florida. These people are engaged in the sponge business there. The largest sponge exchange in the world is located at Tarpon Springs. The pastor in charge of this work is a Greek and a graduate of Asbury College, Wilmore, Ky. Having no chapel, he must conduct his services in a tent, preaching sometimes in English and sometimes in Greek.

"From my short experience here in China, I have been deeply impressed with the opportunities that are open to the missionaries," says the Rev. Frank C. Ferguson, of the faculty of Soochow University. "These transitional days offer us opportunities for work of great significance to the future of China, for the students are held in great esteem and the destiny of the country is in their hands."

The native Methodist pastor in charge of the Siberian district of the Siberian-Korean Mission was arrested by the Soviet authorities on January 3, 1930, and imprisoned for some time. The only charge against him seemed to be that he was spreading the gospel among the poor. "The communists seem to be trying to get rid of all Christians from their territory," says the Rev. J. S. Ryang, superintendent

The School of Law
Handerbilt University Tennessee
Nashville
Member of The Association of American Law Schools.
Approved by The American Bar Association.
Three-year Course — Earl C. Arnold, Dean.
Summer Session begins June 23 — Regular Session begins Sept. 24.
For Catalogue and Information address
SECRETARY OF THE SCHOOL OF LAW

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

of the Mission, "but I wonder whether they can do it. History does not teach us that such is the result of persecution."

Meeting of international significance was held in Wonsan when the Chinese pastor of the little Chinese church in that city was ordained an elder. Four nationalities were represented at the service. A Korean pastor, an American missionary, a Canadian missionary and a Chinese pastor all laid their hands on the head of the one ordained. Although the ceremony was read in a strange tongue there was a feeling of unity of spirit among all.

The total membership of the California Oriental Mission is 660. During the past year 33 adults were baptized, 53 infants, and 156 children. This Mission is operated by the Home Department of the Board of Missions for the purpose of carrying the gospel to the many Japanese and Korean people in California.

The Southern Methodist Church now carries on missionary work among seven out of the thirty-two tribes in Oklahoma. During 1929 work was re-established among the Comanches, which work was abandoned several years ago when the church building was lost through a law suit. The new beginning among this neglected and pagan people has a bright outlook.

It'll Pay You to Shop In
HOLMES 88th Birthday Sale
Beginning Monday, March 31, at 9 a.m.
A Store-Wide Sales Event that Brings You
Timely Merchandise at Greatly Reduced
Prices
HOLMES
Canal Street NEW ORLEANS Main 1000

How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause! KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves must have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—do not overeat and—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS (lasts 4 weeks). If even this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned. Leading druggists' all over the world sell KRUSCHEN SALTS.

Phone, MAIN 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 Masonic Temple



Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

NOTICE

Mrs. B. F. Lewis, historian of the Mississippi Conference auxiliaries, gives the following information in regard to the history: "I am today—April 26—giving as a mailing list to the printer all the names registered at McComb and since. When these are mailed out all the remaining copies will be divided equally among the district secretaries, who will present them at district and zone meetings, and from whom the books can be ordered."

MEETING AT NEW IBERIA

The annual meeting of the M. E. missionary society for the southern part of the Lake Charles district, convened at New Iberia, La., April 16, 1930, at 10 o'clock.

The meeting was opened with singing of the hymn, "Jesus Calls Us." Rev. Mr. Clayton, of Gueydan, made the opening prayer, then followed a vocal solo rendered by the talented wife of New Iberia's pastor, Rev. A. M. Serex. Mr. Serex made the address of welcome to the delegates. Mrs. Clayton, of Gueydan, gracefully responded.

Deaconess Hooper gave the morning devotional, selecting as her theme the Pentecost. After this, she spoke very delightfully of the Council meeting she had recently attended at Amarillo, Tex.

Mrs. J. N. Pharr, of Berwick, made the report of the McDonell Mission

WOMEN SHOULD LEARN USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full directions for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

RED EYES

Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

school at Houma, showing a steady gain, though not so great as could be desired, owing to inadequate means to carry on the work. She gave a brief history of this splendid mission work started some years ago by Rev. Martin Hebert, and so ably carried on by Miss Ella Hooper. The school now houses and provides for nearly sixty boys and girls, who are carried through the 10th grade and are at the same time being taught to live the Christian life.

She spoke of the great need of scholarships to enable them to take in more of these children. Zone members of Gueydan, Kaplan, Rayne, Lafayette and New Iberia united in giving a scholarship.

Luncheon was then served at the parsonage.

The afternoon session was called to order by Mrs. J. S. Walton, district secretary, of Sulphur, calling the roll. Attendance was disappointingly small owing to New Iberia being in the extreme southern part of the district, and much road work being under course of construction.

Rev. Mr. Clayton gave the evening devotional and Mrs. Serex sang that beautiful song, "Come, Ye Blessed of the Lord."

Mrs. Walton then read the annual reports, showing gains in membership and collections, the former numbering 741, and the latter aggregating \$9,024.62.

Reports were read from different societies represented, showing satisfactory progress in the work.

Rev. A. M. Serex closed the meeting with a very beautiful and earnest prayer for help and guidance in the great work being carried on by this body of women, closing with the benediction. The next annual meeting will be held at Gueydan, La.

MRS. JAMES W. WYCHE,
Cor. Secty.

ZONE MEETING AT INDIAN BAYOU

Zone No. 2 of the Lake Charles district met at Indian Bayou on April 12 with all the auxiliaries represented. The meeting was opened with prayer by zone leader, Mrs. C. M. Pulliam, followed by a song. Rev. R. L. Clayton, of Gueydan, led the devotional. Misses Fern and Ione Hebert sang a very beautiful duet. The Gueydan society presented a very appropriate playlet, "Aunt Tillie Leans to Tithe," which was enjoyed. Mrs. Pulliam read an original poem on giving.

Miss Ina Fulton, one of our teachers from our French Mission at Houma, was present with the little girl which Zone No. 2 is helping support. Miss Fulton took us on an imaginary trip to our French mission and told us a great deal about the work there.

Mrs. W. M. Buchanan, Lake Arthur, led the devotional for the afternoon session. Mrs. Clayton reported on the Annual Meeting at Lake Charles, and Miss Ora Hooper reported on the Council Meeting at Amarillo, explaining the expanding program to us.

The attendance was as follows: Abbeville, 2; Gueydan, 20; Kaplan, 3; Lake Arthur, 4; Indian Bayou, 20, and 10 visitors.

MRS. R. L. CLAYTON,
Secretary.

ACONA ZONE MEETING

Friday, March 7, 1930, was a day long to be remembered by those who were privileged to attend the zone meeting which was called to order at 11 o'clock, in the church at Acona, with Mrs. J. L. Miller, zone leader, in the chair. The spiritual atmosphere of the meeting was immediately apparent, and, from the opening song on through the excellent program, the day was a rare treat. Mrs. J. D. Williams gave an inspiring devotional that renewed courage in the heart of each listener. Mrs. R. C. Moore made every visitor royally welcome in her beautiful welcome address, and Mrs. Vol Bailey, on behalf of the guests, responded in her usual happy manner. The morning session included splendid talks on the importance of the different offices in the Missionary Society, with suggestions as to how these offices might be magnified that greater results may be secured, by Mrs. Fishackerly, of Morgan City; Mrs. Booth, of Acona; Mrs. Smith, of Cruger; Mrs. Baker, wife of the pastor at Cruger, and others.

The luncheon table, beautifully decorated with spring blossoms, spoke almost as eloquently of the "labor of love" these hostesses had performed on our behalf as did the delicious "eats."

After this delightful intermission, the ladies reassembled for the afternoon session. The play given by the Acona Auxiliary added much to the pleasure of the day, and, no doubt, its influence will be far-reaching. Rev. Mr. Potts, pastor at Acona, was one of the "stars" on this occasion. Mrs. Vol Bailey, our beloved district secretary, brought us information and inspiration, as she always does, with her presentation of the needs and compensations that are ours as we labor in the Master's vineyard. Excellent reports were brought from the auxiliaries included in this zone, and a round-table discussion led by Mrs. Miller, our consecrated leader, proved intensely interesting as well as edifying. We are indeed fortunate in having one whose knowledge of the work, together with her experience and broad vision of things spiritual, make her an ideal chairman. Much credit for this profitable and pleasant day is due Mrs. H. S. Terry, efficient president of Acona Missionary Society, and her faithful co-workers.

MRS. J. B. NEBLETT,
Reporter.

ATTENTION LOUISIANA Y. P. AUXILIARIES!

Mrs. Charles Camp of Haynesville, wishes to call attention to the following announcements in regard to the Young People's Conference at Mount Sequoyah. This information is given early in order that many young people may plan to attend this great conference.

Young People's Conference at Mount Sequoyah for Young Men and Young Women, Ages 18 to 24,

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable,
General Invigorating Tonic.

Fayetteville, Ark., July 1-12, 1930. Operated under the joint direction of the department of Young People's Work, Sherwood Gates, superintendent, and the training section, J. Q. Schisler, director of the General Sunday School Board, in co-operation with the Young People's Department, Miss Julia Lake Stevens, superintendent, of the woman's section of the Board of Missions.

The Christian Quest

On the first day of July a group of the finest young men and young women in the South and Southwest will gather at Mount Sequoyah, Fayetteville, Ark., for twelve days of unusual inspiration, unparalleled fun and good fellowship, and excellent leadership training for the tasks of the work-a-day world and for the responsibilities of the local churches from which they come. Those young people who attend the Mount Sequoyah Conference will have heard the call to live abundant lives, the call to help others, and the call to find the mind of Christ. They will seek new discoveries of truth, and they will find higher spiritual values. They will search for new experiences with God, and they will find these experiences in a fellowship with youth and ennobling leaders of youth.

The Mount Sequoyah Young People's Conference
(Continued on Page 15)

**Biliousness
Gas-Pains
Headaches
Backaches**



Why suffer longer?

These ailments as well as most upsets in health are generally attributed to improper functioning of the eliminating organs. Thousands have testified to the wonderful results brought about by

HERB EXTRACT (formerly called Herb Juice)

It is a remarkable combination of Herbs scientifically combined after many years of study and research, and is said to be the most effective laxative system cleanser and health restorer on the market.

Ask any one who has used it—then obtain your bottle. Results are guaranteed.

Get it at your druggist's.

Sunday School

LOUISIANA CONFERENCE

We hear many good echoes from the recent State-wide Sunday School Conference.

To try to visit three district conferences and two standard training schools in one week is a full program. Sunday morning we left Alexandria for Monroe to attend their fifth annual standard training school. We reached First Church a little after 9 a. m., and after a conference with the pastor, Rev. W. Winans Drake, and the Sunday school superintendent, Mr. S. M. Collins, we reached West Monroe in time for the opening of the Sunday school led by its superintendent, Mr. R. M. McClendon. The pastor, Rev. H. N. Brown, invited me to bring the 11 o'clock message, but I returned to First Church to hear Dr. G. L. Morelock's inspirational message to a large congregation.

The training school opened at 7:30 p. m., with the prospects of being one of their largest and best schools. The other instructors beside Dr. Morelock were Mrs. C. W. Kent, Dr. W. Winans Drake, and Rev. Roy E. Fawcett.

In the afternoon the district secretary, Mr. I. A. Hearn, called a meeting of the district staff with the standard training school faculty. The faculty staff decided to have their district-wide conference on July 11, appointing a special program committee. Three vacancies in the staff were filled: Mrs. J. A. Reid, elementary superintendent; Rev. J. W. Faulk, adult superintendent, and Mrs. J. W. Booth, home and parent-teacher superintendent.

We enjoyed noon-day hospitality in the home of Mr. and Mrs. S. M. Collins. Mrs. Collins make an ideal hostess. Brother Collins and I were college mates at Centenary and Vanderbilt.

Monday morning we boarded the T. & P. for Baton Rouge and found two members of the faculty for the Baton Rouge training school on board. Dr. S. M. Black, of Dallas, and Mrs. R. E. Smith. At Addis we were met by Mr. and Mrs. W. S. Holmes.

Monday night, the ninth session of the Baton Rouge standard training school opened, with Dr. Frank L. Wells as educational director, and sixty-eight enrolled for credit. We noted three of the out-of-town pastors in this school, Brothers Wynn, Martin and Corry.

While in Baton Rouge we had an interesting conference with the presiding elder, Rev. L. W. Cain, concerning

Sunday school work in his "big" district, promising to be at his district conference at Franklinton on the last day.

Part of Tuesday morning was spent in New Orleans, reaching Alexandria in time to attend the Alexandria District Conference Tuesday night. Wednesday morning, in company with the extension secretary, Brother McLellan, we reached Leesville for the Lake Charles District Conference. The presiding elder was in the midst of hearing reports from the local pastors, which was very interesting to me. Brother Selfe, of Many, reported his congregation will begin soon to build their new brick church. Brother Walton of Vinton and Sulphur presented the special needs of Methodism in his section of the State. The Sunday School Committee reported Lake Charles District leading in Sunday School Day offering up to date, and nominated a fine district staff, including its fine district secretary, Mr. A. M. Mayo.

The pastors at Lake Charles and De Ridder, Brothers McCain and Pfost, are planning standard training schools for the fall. The Lake Charles District Conference voted to meet at Lake Charles next year. Rev. R. L. Clayton acted as secretary.

Among the recent visitors to our office have been Mrs. J. H. Carter, wife of our Board chairman; Mr. H. L. Baker of Orlando, Fla., formerly of Louisiana, and Rev. J. D. Fomby of Colfax.

C. D. ATKINSON.

MISSISSIPPI CONFERENCE

The Jackson District-Wide Cokesbury School came to a close Friday April 25th through many trials. The students who attended and those who did the work report a most excellent time and a profitable one. Others have been interested in the training work because of this effort and we are delighted that this is so.

We spent the last Sunday in April on the Vaughan charge. This was the quarterly conference occasion. The charge showed good progress and the reports indicated that every department of the church work was progressing. Brother Westbrook is to be complimented at the good showing made at the second quarterly conference.

Tuesday and Wednesday the 29th and 30th was the occasion of the Conference-Wide Conference meeting.

Tuesday morning the Conference Workers' Council met. We had a fair representation of the workers who were invited to be present. We had a morning of very definite discussion upon vital topics to the work of the Sunday School Board.

One of the recommendations made was that the Board adopt the policy of sending the Cokesbury teacher into the community a day or so before the school was to begin to hold a public meeting in the interest of training work and to visit around among the people in order to create an interest in the training school.

It was recommended that the presiding elders be asked to co-operate in holding a series of institutes for the rural charges at least in each District. It was thought that this would

create an active interest in Sunday school work and prevent small schools dying and aid in the establishing of other Sunday schools.

It was recommended that the Conference Board furnish to each Sunday school desiring them envelopes for raising the Sunday School Day offering. The Sunday School Board held a meeting and this request was passed upon and will be carried into effect immediately.

Any Sunday school desiring to use an envelope to aid in raising the Sunday School Day offering from its Sunday school will be furnished the envelopes if you write to the Mississippi Conference Sunday School Board, 304 Millsaps Building, Jackson, Miss.

It was recommended that each presiding elder get in close touch with his District workers and make an effort to guide them in their work, especially as it relates itself to the program of the District work.

That the Conference Boards and the General Boards keep in active close touch with the District workers and keep suggesting things for them to do that they be not allowed to forget they are District workers. That each District worker be asked to make a list of the workers in their Districts and that they send this list as gathered to the Conference Board office, keeping a copy for their own use.

It was recommended that the Districts find some way by which they can finance a paid Director of Religious Education for the District. This is a fine forward step and if it can be worked out will mean more to the advancement of religious education than anything that has ever happened.

The sectional meetings were fine. The attendance from over the Conference was not as large as we had hoped, neither was the local attendance as good, but we have representatives of all the districts and those who were present were exceedingly interested in the work.

Mr. H. H. Crisler, of Port Gibson, Miss., was elected president of the Conference-Wide Conference and the executive committee was requested to hold the next session of the Con-

Good sewing machine needs best oil, say repair men

If all housewives knew what repair men knew about sewing machines, they wouldn't think "any kind of oil will do." Three-fourths of all repairs on sewing machines are due to neglect or the wrong kind of oil.

There's only one oil good enough for your machine—the best. Regardless of price, you can't find better oil than 3-in-One. It is a scientific blend of high grade animal, mineral and vegetable oils and contains unique properties not possessed by ordinary oil. It cleans and protects as well as lubricates. It is unsurpassed for sewing machines, vacuum cleaners, lawn mowers, washers, electric fans, refrigerators, locks, hinges and general household lubrication.

Don't endanger the life of your sewing machine and expensive household equipment with ordinary oil. 3-in-One Oil costs only a trifle more and will save you lots of money in repairs. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

ference in a centrally located place. We predict that Mr. Crisler will have a most happy administration and that the next session of the Conference will be interesting and helpful.

Don't forget Missionary Sunday. Your cause and our cause hangs upon the observance of this day. Missions is the heart of Christianity and unless we train for the entire program our cause will eventually be lost.

Pray for the work and the workers,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Posters advertising the Conference Training School to be held at Grenada College, June 9-14, are being mailed to pastors and superintendents with the hope that these posters will be put in a conspicuous place that all who may be interested can see the courses we are offering. We are grateful to those pastors who are giving publicity to the school in their church bulletins. It is difficult to overdo the matter of advertising. There are so many things appealing to us, claiming our attention

Round Out Your Pentecostal Reading with

Sermons of Power

—Pentecost Series—

These penetrating sermons on the abiding values of Pentecost by Bishop Mouzon, Merton S. Rice, Bishop Callor, James I. Vance, Ross Stover, Bishop Spreng, M. Ashby Jones, William E. Snyder, and William E. Barton are particularly appropriate for reading and use during the 19th Centennial celebration of Pentecost. \$1.50.

METHODIST PUBLISHING HOUSE

LAMAR & WHITMORE AGENTS
NASHVILLE, TENN. RICHMOND, VA. DALLAS, TEX.
SAN FRANCISCO, CALIF.
"The South's Largest Bookstore"

and support, that the work of the Church is almost shoved aside. The poster, the newspaper, the folder make their appeal, but the personal plea will be most likely to bring the right decision. Last year the Sunday School Board offered to pay for the best poster advertising the school. The number that took part in this was so small we concluded to withdraw this offer and instead use the printed poster that all the people might be informed as early as possible. The courses we offer are as follows:

Beginner Materials and Methods, Miss Maggie May Jones; Primary Department Administration, Miss Marie Parham; Junior Department Administration, Mrs. H. E. Tomlinson; Int. Sen. Department Administration, Rev. R. L. Duckworth; Christian Stewardship, Dr. J. E. Crawford; The Teachings of the Prophets, Rev. J. E. Stephens; Principles, Materials, and Methods of Missionary Education, Miss Sadie Mai Wilson; Administration of Leadership Training (Instructor to be secured); A course offered by the W. M. S. (name of course to be given later). Religious Education of Adults (Instructor to be secured).

Miss Maggie May Jones will instruct

BUYING MONUMENTS

When buying monuments the important factors are to secure the very best material and workmanship. From a material standpoint you can make no mistake if you require your dealer to use Winnsboro Granite. It should be of even texture and straight grain, free from defects, such as stains, white or black streaks, white or black spots of size, or waves (variation in the mixture of light and dark crystals) in the grain.

You can yourself test the stone by having a bucket of water thrown over it. Defects which are not apparent when the stone is dry stand out prominently when it is wet. It is important to know, however, that the stone is not some stone similar to Winnsboro Granite, but the real Winnsboro Granite, which means first grade product of the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C.

This granite costs more and is strictly graded. You can afford to pay your dealer something more for a monument of such stone, if you are interested in having a monument which will last, remain beautiful through centuries, and afford high legibility of inscription. The quarry will issue through your dealer a guarantee that the stone which he uses for your purchase of a monument is Winnsboro Granite, which means the very first grade of perfect stone sold by Winnsboro Granite Corporation. Do not accept second grade stock unless you are willing to have the monument carry certain irregularities known to the trade as defects. Since the cost of the stone in the finest Winnsboro Granite monument is only about 20 per cent of the total cost of the erected monument, you can afford to pay the higher price for a real Winnsboro Granite monument, and have the assurance that there is nothing better to be had for permanence, beauty and legibility of inscription.

Send for free booklet of designs supplied by Winnsboro Granite Corporation, Rion, S. C.—Adv.

NATURE'S WAY TO HEALTH

HIGH BLOOD PRESSURE, Indigestion and Rheumatism inexpensively overcome without drugs. Send name and address for full particulars. Corum Chemical Co., Dept. 87, Laurel Miss.

in the details of holding daily vacation church schools such persons as are willing to learn how to hold these schools in the home churches. It is possible that Miss Jones will be able to help start these schools in the charges that want them. The pastors who desire these schools should let me know very soon, that we may make our plans to lend the assistance desired. Remember that you can give more instruction in a daily vacation church school in three weeks than is given in the Sunday school during the entire year. These schools will make the work done on Sunday much more effective. Many of the young women and men who return from college may be interested in this enterprise. Let us give them a chance for educational service. A few hours of instruction will enable them to do this work effectively. This instruction can be given at Grenada to a group far better than it can be given in the local church. Let us hear from you while it is on your mind or you may miss doing a lot of good.

I had the privilege of holding four services at First Church, Water Valley, recently. The pastor, Rev. J. D. Wroteu, and the superintendent, Mr. O. T. Hammer, are using the programs of work as guides to more effective work in their school. Plans have been made to remodel their building so as to accommodate the ever growing school. Building and equipment are very helpful in dealing with live boys and girls, but after all has been said, the main thing is the life of the teacher constantly in touch with the Holy Spirit. Let us not forget that the Lord can do more with a teacher who is thoroughly trained than he can do with one who does not understand the working of a child's mind. A soul full of the right kind of knowledge and filled with the Spirit make an ideal combination.

It seems that we are going to have a larger number of schools observe Sunday School Day than in the past several years. In some instances the offerings are respectable, in others, no improvement over the past. What do you think of God? What do you think of childhood? How big is your heart? These are vital questions; let us give honest answers.

Epworth League

FROM LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers:

About the best news that I can give you this week is that the programs for the Second Hi League Assembly and the Twelfth Senior Assembly have been completed and turned in to the printer. By the tenth of the month we hope to be able to mail to every chapter and pastor a copy of these programs so that you can see for yourselves the many attractive features of these two assemblies. I am so proud of the interest being shown by Leaguers all over the State. Just yesterday I received a letter from one of our girls at the State Normal saying that she was anxious for a program as she was planning to attend for the third time and had three other girls

planning to attend with her. Notice that she isn't waiting for her chapter to send her as a delegate, that she has been busy talking among her friends and has persuaded three to try it out for themselves. Somehow I like her tactics. If your chapter isn't raising its delegate fund it is behind the active ones. St. Mark's Hall Leaguers in New Orleans were busy last week collecting old newspapers and magazines. The City Hi League Union has already raised the money for one delegate and has selected the delegate. If New Orleans, at the other end of the State can do this, then what about you?

I will be talking Assembly from now on, and if I use repetition I won't mind, because through the power of suggestion I want to SUGGEST Epworth League Assemblies to you until you catch the spell and pack your suitcase, tuck your pillow under your arm, and meet me there.

Last Thursday, I stopped over night in Baton Rouge and was with our friend, Grace Cook. I had the pleasure of seeing "The Bohemian Girl" given by the Music and Voice Departments of L. S. U. Friday, I went to Hammond to confer with Reverend J. B. Gramblin about some assembly plans. I went on to New Orleans on Saturday. I always enjoy being in New Orleans. In the rush of city life the Leaguers are never too busy to show the Field Secretary a real welcome. It was certainly a pleasure to stay at St. Mark's Hall while in the city. I wish that every Methodist could have the pleasure of seeing this great institution and know the work that is carried on there. I visited the Epworth Church Leaguers Sunday evening. In the afternoon I went with some of the St. Mark young people to the Home for the Incurables and watched them render a beautiful pageant to those people who are so unfortunate. They certainly enjoyed the program and the young people who rendered it felt well repaid for having given the evening to this fine work.

The New Orleans District Conference was certainly well attended the opening afternoon. I was given the pleasure of reporting our Epworth League work at the evening hour and left New Orleans for Alexandria that night. I went from Alexandria to Leesville in time to attend the last session of that Conference. The Lake Charles District League work is in a better condition than it has been for some time if the enthusiasm of the pastors means anything, and I am sure it does. They reported some fine work, especially in the presentation of the pageant "Children of Light" for Anniversary Day observance.

Speaking of Anniversary Day—why doesn't your chapter send in its offering? I have heard of so many churches having observed Anniversary Day and the treasurer still having the offering. Send it in to F. Harold Riggs, Box 1048, Monroe. If you have not observed Anniversary Day you should do so at an early date.

The Monroe District Leaguers are to have a great time Sunday at Little Creek church, where we are planning an all-day rally. The eats have been proportioned to the different chapters and we are looking for at least 150 to attend the meeting. Will report that

next week. Will also tell you about the Ruston District Institute, as it begins on the fifth. We have a great faculty and the District Officers have been busy advertising the date. This will be our last institute until September. We will have a full summer of assemblies, camps and chapter visiting.

You haven't time to waste a moment from now until the close of the League year the last day of the month. Is your Chapter record book up to date? Are you ready to turn it in at the Assembly? Are your pledges paid in full? Have you made plans to elect your new officers at the May business meeting? Have you selected your Assembly delegates? Keep your new officers in mind when doing so.

Remember June 11-16, Hi Assembly, and June 17-23, Senior Assembly.

Your Field Secretary,
ELIZABETH LANGFORD.

ADULT BIBLE CLASS CONTEST IN NEW ORLEANS

Week Beginning April 20

	Points
St. Mark's Class No. 13-C.....	29
Algiers Men's Class.....	25
Epworth Men's Class.....	24
Rayne M. Women's Class.....	22
Algiers Earnest Workers.....	21
Epworth Women's Class.....	20
Parker M. Men's Class.....	13

Week Beginning April 27

Epworth Men's Class.....	39
Epworth Women's Class.....	32
Algiers Men's Class.....	26
Parker M. Men's Class.....	25
St. Marks Class No. 13-C.....	24
Algiers Earnest Workers.....	18
Rayne M. Women's Class.....	16

Grand Total First Six Weeks

1. Epworth Men's Class.....	163
2. St. Marks Class No. 13-C.....	147
3. Algiers Earnest Workers.....	136
4. Epworth Women's Class.....	131
5. Algiers Men's Class.....	129
6. Parker M. Men's Class.....	117
7. Rayne M. Women's Class.....	111

Mother!

Baby's Best Laxative is
"California Fig Syrup"



When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste. Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

FROM THE AMERICAN BIBLE SOCIETY

To Those Whom This May Concern: In the last few days I have received three letters which read in part as follows:

"Oak Ridge, La., April 3, 1930.

"Dear Brother Perkins: Enclosed please find check for \$5, for which send me 50 New Testaments. I wish that I were able to order more—perhaps 150 instead of 50—because there are boys and girls in Boeuf River swamp who have never seen a Bible. I trust that God will open the way for them to obtain His Word." (We sent 110 cheap Testaments.)

"Alexandria, La., March 31, 1930.

"Dear Brother Perkins: I am sure that you have been reading about the campaign against illiteracy that Louisiana has been waging. On February 24, I began the work in this parish under the supervision of the parish superintendent, my husband. I have been giving all of the daylight and far into the night of every day interesting the people in the organization of classes of adults. We have 6700 learning to read and write. Of course, the largest number is among the Negroes. In one part of our parish there are a great many very poor people (white). I have found some thirty families that have not a Bible of any description. I have been wondering if there is some way to get New Testaments for them. They are unable to pay for them. In many instances there are no chairs. I cannot begin to picture their poverty." We sent 30 Testaments; then received the following:

"Alexandria, La., April 8, 1930.

"Dear Brother Perkins: I want to

"TRY CARDUI AGAIN"

Mother's Advice to Daughter Was Followed, and She Soon Got Better.

North Little Rock, Ark.—"Shortly after my marriage, my health wasn't very good," writes Mrs. W. E. Burgin, 315 West Second Street, this city. "I had severe cramping spells, and at times I would have to go to bed. This would be very weakening. I took about five bottles of Cardui at this time and my strength came back. I did not have any more trouble for some time."

Several years later, Mrs. Burgin found herself debilitated by heavy home responsibilities, and she explains: "I seemed very slow in getting my strength back. I was too weak to do anything but just lie around. I would get very nervous over my condition."

"My mother told me I ought to try Cardui again. I did, and soon was getting better. When I had taken about four bottles of Cardui, I was able to do my work again, and haven't had to take it any more."

If you are run-down, nervous, or suffer every month, take Cardui, a medicine used by women for over fifty years. As your health improves, you will share the enthusiasm of thousands of others who have praised Cardui for the benefits they have felt after taking it.

Get a bottle, today.

NC-228

Take CARDUI
50 YEARS OF USE BY WOMEN

tell you what a thrill opening the package of Testaments gave me. Last Saturday I spent in the Bethel community and I gave out 20. I asked the teacher to have them write you a note of thanks. They all seemed so happy to receive them. A father of a young man that I gave one to came to my husband's office yesterday and told him about it and how proud they all were to receive them. One woman said she hoped to read it 'from lid to lid.'"

If the people know not the need of their destitute brethren, let them be informed; if they know and withhold their help, God will judge them, and they stand in greater need of prayers and sympathy than the "poor in spirit" who are crying out their want for God's Word.

I would to God that we could serve Him in building up the Bible Cause by multiplying its friends.

The late Rev. S. H. Kirkhride, D.D., of the N. W. Agency of the American Bible Society, once said to me, "We are not responsible for the reaping, but God will hold us responsible for the sowing."

Yours in His Service,

G. A. PERKINS.

FOLSOM TRAINING SCHOOL AND ITS VARIED ACTIVITIES

By W. B. Hubbell, President

(Note—Folsom Training School at Smithville, Okla. was established by the Southern Methodist Church for the purpose of aiding the underprivileged young people, both whites and Indians, in southeastern Oklahoma and the neighboring sections of Arkansas, to obtain an education. Folsom is the only high school in a wide section of territory. About 85 per cent of the students at Folsom work their way through school.—Bureau of Specials.)

Folsom Training School has rounded out the first half of its ninth school year. Reports show a most satisfactory record. New courses have been begun and a number of new students have entered. The ninth year of the school promises to equal if not surpass all previous records.

But the classroom work with its accompanying activities is but one of the phases of the Folsom student life. Faculty and students work together to create a healthy, normal Christian atmosphere for everyday living. Education in an atmosphere which is permeated with sympathy, brotherly feeling, and an eagerness to be of help is a proper setting for the development of character, and we find an increasing number who are seeking such advantages for their children. We feel that it is one of the opportunities of the Church to provide and maintain schools with such environment as a reality and not just a theory.

The Industrial Program at Folsom

At Folsom we are expanding the industrial program as rapidly as we can. There are two reasons for this. One is that we believe that every individual should know how to work with his hands for such knowledge is of itself educational. The second reason is that more than 85 per cent of our students have no money and must work

their way through school or do without an education. This necessity for working gives them skill, which makes it possible for them to find ready and profitable employment when they leave school. We are trying to make this phase of the work as practicable as possible by having as varied employment as our means will allow.

The greatest help has been having enough farm land. This gives practical application for the theory of farming and through the crops raised helps to keep the expense of the school low. The chair factory has also proved practical. We have made numerous supplies, have replaced about 150 arm chairs for the class rooms, and have made many cottage chairs. The laundry, the broom factory, the canning factory, the print shop, and the sewing room all add their share of help. One of our greatest needs just now is an ice factory. We believe that it will not only pay its way but will prove a great saving.

Another Phase of Folsom's Work

Another phase of Folsom's work which is often overlooked is the service the school is rendering in training young men for the ministry of our Church. At the present time there are 13 young preachers at Folsom. Each one of them is working his way through the school. Two of them are men with families who have been serving in the Conference. They realized their need for an education, and Folsom opened the way to them. With this side of the work properly developed, Folsom could more fully meet the need for better educational training on the part of many of our preachers.

The progress Folsom has made has been and still is through a struggle. But she has brought to light the need for just such a school, and with the needs before our people we go forward in faith, planning for greater service.

Smithville, Okla., February, 1930.

W.F. GRAY'S
GENUINE
OINTMENT
PRICE 25c
NASHVILLE, TENN.

Cuts and scratches should be promptly treated. Soothe, heal and protect them with **Gray's Ointment**. At all drug stores. For free sample write **W. F. GRAY & COMPANY** 707 Gray Bldg., Nashville, Tenn.

THE 1930 JUNALUSKAN

The 1930 Junaluskan will be ready for mailing about May 1. The Junaluskan will contain detailed information about all the Conferences, schools, and camps. It will carry a list of daily events, such as boat pageant, election and crowning of the Queen of Junaluska, Chautauqua events, motion pictures, sermons, addresses, lectures, etc. If you desire a copy of the Junaluskan ask us to put your name on the mailing list. Address,

LAKE JUNALUSKA METHODIST ASSEMBLY, Lake Junaluska, N. C.

"A Wonderful Help"



Mrs. Stone

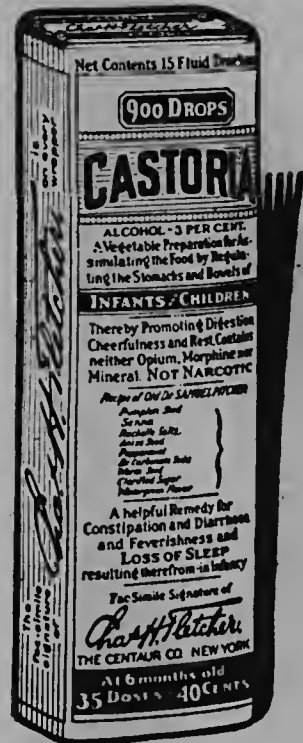
Alexandria, La.—"My parents always used to take Dr. Pierce's medicines and when I was nearly grown they gave me some of the 'Favorite Prescription,' and I remember distinctly how I was benefited by it. I became stout and well and developed into womanhood that way. "Again just last year, during an expectant period, I took a few bottles of the 'Prescription' and it was of wonderful benefit and help. I'm always glad to recommend Dr. Pierce's medicines."—Mrs. G. W. Stone, 1419 Elliott St. Fluid or tablets. All druggists. Send 10c to Dr. Pierce's Invalids Hotel in Buffalo, N. Y., if you want a trial package of Prescription Tablets.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

When Babies CRY

Babies will cry, often for no apparent reason. You may not know what's wrong, but you can always give Castoria. This soon has your little one comforted; if not, you should call a doctor. Don't experiment with medicines intended for the stronger systems of adults! Most of those little upsets are soon soothed away by a little of this pleasant-tasting, gentle-acting children's remedy that children like.

It may be the stomach, or may be the little bowels. Or in the case of older children, a sluggish, constipated condition. Castoria is still



the thing to give. It is almost certain to clear up any minor ailment, and could by no possibility do the youngest child the slightest harm. So it's the first thing to think of when a child has a coated tongue; won't play, can't sleep, is fretful or out of sorts. Get the genuine; it always has Chas. H. Fletcher's signature on the package.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

ple's Conference wants and will have those young people who desire to go on a Christian quest for richer and fuller personal experiences, and for that training which will fit them to be helpful and constructive friends to others.

The call comes to this generation of young people to find the mind of Christ, and to have in them that mind which was also in him. The call comes to them to have the courage to make trial of his way, as he did—humbly, obediently, faithfully, no matter where it may lead, and to help others to make trial of his way of life.

Will you answer the call and join with those young people who will attend the Mount Sequoyah Young People's Conference, July 1-12?

Play and Recreation

The leaders of the Conference believe strongly in play and recreation. Those who have attended the Conference during past years will welcome the news that Miss Myrtle Charles will again be director of the group which will plan for the recreation and social life of the young people. Those who are planning to attend the Conference for the first time should know that the possibilities for recreation at Mount Sequoyah are varied and interesting—mountain climbing, outdoor suppers, swimming parties, tennis, athletic games, moonlight rides in the mountains, dramatics, group singing, and parties.

The Adult Leaders

This is to be truly a Young People's

Conference. The young people themselves will have a very large share in determining the program. They will select leaders and officers from among themselves and will appoint committees to promote the activities upon which they agree.

Of course the adult counselors and leaders will be ready to help and advise and to give freely of their time and fellowship and information. For example, Dr. J. V. Thompson, of Northwestern University (whom groups in past years have come to appreciate and love greatly) will be available for personal and group counsel, for assistance in the forum periods, for leadership in the vesper services, for use in the recreation program, and for any other sort of service for which the group may want him. Incidentally, he will offer two most interesting and worthwhile leadership training courses.

Dr. Ernest Webb, of the University of Texas, will be on hand with his unassailable wit and good humor, ready to lead or to serve as a private in the ranks, eager at all times to give of his time and personality and wide learning and experience. He will also offer two interesting Bible courses.

Miss Myrtle Charles, dean of women, Hendrix-Henderson College, will again give freely to the young people of her fine, buoyant spirit, of her wise and sympathetic counsel, and of her splendid training in the technique of recreational and social life leadership.

Miss Julia Lake Stevens, superintendent of young people's work, the Woman's Missionary Council, will lead the group to face the challenge of world service and wider fellowship with the youth of other states and other nations. Of her wide experience in dealing with the problems of young people she will give generously.

A speaker from the Orient, an outstanding speaker and leader from New York City, the superintendent of the young people's department of the General Sunday School Board, and other leaders not yet selected, will be on the Conference staff, ready to fit into the program as the student and adult leaders may direct.

The Leadership Courses

The following units from the Methodist Young People's Training Course will be offered:

- Building a Christian World.
- The Organization and Program of the Young People's Department.
- The Social Principles of Jesus.
- A Survey of the Old Testament.
- The Christian's Personal Religion.
- Life in the Growing.
- Recreational Leadership.

(Missionary course to be selected.)

Entertainment and Fees

The dormitories and cottages are cool and comfortable. They are provided with shower baths, tub baths, bed linen, and all necessary conveniences. The rates are seventy-five cents a day for a bed to yourself, fifty cents a day for two in a bed.

The cafeteria is a splendid building with modern equipment. Delicious meals are served at a reasonable rate. The total expense of attending the conference should not exceed \$30. Make reservations by writing to S. M. Yancey, Mount Sequoyah, Fayetteville, Ark.

Old and young can take this family laxative; free trial bottle!

The next time you or the children need a laxative, try this famous doctor's prescription which will aid the bowels without doing any harm. Dr. Caldwell's Syrup Pepsin, with purest senna and laxative herbs, is effective in a gentle and helpful way. Its action is thorough; it never weakens the bowels. It stimulates their muscular action and is thus actually good for the system. Remember Dr. Caldwell's Syrup Pepsin whenever coated tongue, fetid breath, headaches, nausea, jaded appetite or biliousness tells the need of a thorough cleansing. Druggists keep it in big bottles, or write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., for a free trial bottle.



When and How to Reach the Conference

To come to Mount Sequoyah by railroad, buy a ticket to Fayetteville, Ark. Ask for summer round trip rates. They will be available all over the country. Those attending the conference will be met at the train by a reception committee.

Registration will be held Tuesday July 1, and class work will begin Wednesday morning, July 2. An opening party will be held the night of July 1. You should plan to arrive some time during the day Tuesday, July 1. For further information write to the dean of the conference, Sherwood Gates, 810 Broadway, Nashville, Tenn., or to Miss Julia Lake Stevens, Doctors' Building, Nashville, Tenn.

AUSTRALIAN AMAZED AT PROHIBITION IN THE UNITED STATES

Arnold J. Thomas, a prominent business man of Australia, on his first visit to America, has been making a study of prohibition conditions and on his arrival in Chicago recently told

Charles R. Jones, chairman of the American Business Men's Prohibition Foundation, whose headquarters he visited, that he was amazed at the prohibition situation in the United States as compared to his native land.

Mr. Thomas comes from a country where they are battling to be "dry" to a country where a battle is being waged to make it "wet."

"From the hour of my arrival in Seattle, March 29, I have spent considerable time in the large western cities, including San Francisco, Los Angeles, Salt Lake City and Denver, studying evidences of liquor drinking and selling in hotels, restaurants, stores and shops to discover to what extent drinking men were in evidence in the centers of population," he said. "Since landing in America I have seen only one man noticeably under the influence of liquor and that was in San Francisco."

"The most startling impression on me was the complete absence of liquor advertising, liquor displays and open

(Continued on Last Page)

Bride Tells Her Secret

"FOR a young bride of twenty-one to lose her vitality and pep is disastrous, almost a sacrilege," says Mrs. George E. Pillow, of Franklin, Va. "That, however," she continues, "is just what I did."

"I had only been married a few months to an athletic husband, who went everywhere and did everything. I tried to keep up with his pace, and simply collapsed under the strain. I never was really ill; just sallow-skinned, depressed, and lifeless. Swimming, dancing, golf, I just couldn't face them. When I began to lose my clear complexion, I was desperate."

"Then one day a girl friend came to pay me a visit. In the bottom of her little bag of clothes lay a crystal-clear bottle—Nujol! A short woman-to-woman talk—a telephone call to a neighboring drug store—and my future happiness was settled."

"That was a year ago. Now I too am never without Nujol, which has brightened and cleansed my body like a cake of pure soap. I eat, sleep, swim, and hike with the enthusiasm of a child. My complexion is all it used to be—and best of all—I am my husband's little pal again."

The wonderful thing about crystal-clear Nujol is that it is not a medicine; it contains no drugs—it cannot hurt even a baby. It is simply the normal internal lubrication which



Beauty, Charm, Clear Skin—How Can They be Won?

your body needs. Let Nujol clear the poisons out of your body (we all have them), and flood the sunshine of happiness into your life.

It sounds like a fairy tale, but millions of people have proved it. So can you. Get Nujol at any drug store—sold only in sealed packages, with the Nujol trademark. It costs but a few cents and it will make you feel like a million dollars!



Felt Weak and Faint

"I was feeling very weak and very nervous and I took fainting spells. My side also gave me a lot of trouble. Someone recommended your medicine and I got me a bottle of Lydia E. Pinkham's Vegetable Compound and took it. I feel a lot better in every way. I sleep well because my nerves are better and I have a very good appetite. I will answer letters and recommend the Vegetable Compound to other women who suffer."—Mrs. Jessie Cook, R. No. 2, Box 88A, Murphy, North Carolina.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 15)

abundance in all the principal cities of Australia. I had expected to find liquor solicitation on every hand through bell hops and waiters, subtle and sly, of course, but I did not come upon a single instance of attempts to bootleg liquor to me, not even in Chicago, about which I had heard such terrible things. Evidences of prosperity and happiness appeared universally wherever I have been. Your total absence of 'slums' in the sense we know them in Australia was very significant.

"In Australia we are still passing through the throes of a desperate conflict with a completely legalized liquor traffic, entrenched in business, industry and politics, and wielding extraordinary power and influence, backed by gigantic funds, which have been piled up from the pockets of its victims.

"We are fighting on for freedom in Australia. No matter how poorly you may think your national prohibition is being administered in America, I can assure you that your achievement is a wonderful realization of progress. The advertising of the 'wets' in Australia conveys to their readers the most unfair testimony regarding your national prohibition experiment. This I have found out through my personal investigation and observation while in America."

MEETING AT JONESBORO A SUCCESS

Beginning on Sunday morning, April 20, we launched a united effort as a church to bring about our pentecostal revival, and for one week, by prayer and supplication to Almighty God, we labored as directed by his Spirit, and from the first service on Easter morning until the last service on Sunday night, April 27, it was continuous as a pentecostal shower.

In my seventeen years as a pastor, I have never witnessed the powerful presence of God as I did in these few days of revival effort.

We had with us Mr. Fred Woodcock, of Hot Springs, Ark., to conduct the singing. He is unique in his life, Christian experience and labors, a

man of wide experience, unreserved devotion to God and his Church, a power in his personal appeal to both young and old, a tireless worker, and a faithful friend of the pastor. It was largely through his efforts that the foundation of the revival was laid.

We also had Rev. J. S. Henley, of Hodge, La., our neighbor pastor, to assist us in the preaching. He also is a wonderful preacher; he knows his Lord and Christ; his experience of salvation is as clear as the noonday sun, his presentation of the Gospel truth is as solid as a rock, his appeal to lost humanity is one of tremendous and powerful persuasion; he offers a mighty Christ to a powerful sinner, as a great and tender Saviour. Henley is a great preacher of the early Methodist type. It was his great messages that brought conviction; sinners repented and turned to God for pardon; the saints rejoiced together; many times we heard the shouts of happy souls during this revival; it was truly a pentecost for us all.

We gathered from these revival services some fruits; 25 souls said yes to our Lord, 20 of this number by profession of faith, 16 of them were baptized in the class. Yes, brother, our Lord is still on the blessing side of life.

All of the things spoken of above belong to the spiritual side of the revival. Now may I tell you of some of the material blessings?

At 7:30 last evening, the 28th day of April, we noted the people gathering at the church, and on close observation we also discovered that same Rev. Mr. Henley and his good wife among the crowd, and, on close investigation, we discovered that they were preparing a visit to the parsonage (a new one and as beautiful as ever a Methodist preacher lived in). The writer warned the keeper of the house that a storm was brewing, and, lo and behold, about 75 people, Methodist Protestants, Baptists, M. E., South, members, Nazarenes and others came, each one carrying a package. These packages contained almost everything needed in the pantry, with many other tokens of love and good will for the pastor and his family.

Yes, brethren of the Church of God, I can truly say it was good to be here; it was blessed to see the brotherly spirit; it was soul-stirring to acknowledge the presence of God among his people.

Our struggles have been hard at Jonesboro, La., but thanks be unto our God, I feel that these few days of pentecostal showers have washed away all the trial and made it a privilege; he has turned our sorrows into joy, our weeping into laughter.

Thank God for full salvation that makes us happy, that fills us to overflowing, that brings men to Christ, that sets the captive free, puts music in our souls, and sends us forth as messengers of a loving Christ.

Jonesboro, La., is the place, and it is the people of Jonesboro, La., rejoicing together today because of His great blessings to us.

J. F. DRING, Pastor.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Meridian Dist.—Third Round

Lauderdale, at Lauderdale, June 1, 11 a.m.
Meridian, East End, June 1, 7:30 p.m.; Aug. 19, 7:30 p.m.
Vimville, at Toomsuba, June 8, 11 a.m.
Meridian, Seventh Ave., at Marion, June 8, 7:30 p.m.
Pachuta, at Adams, June 15, 11 a.m.
Waynesboro, June 22, 11 a.m.
Porterville, at Porterville, June 29, 11 a.m.
Enterprise, at Concord, July 5 and 6, 11 a.m.
Meridian, Central, July 6, 7:30 p.m.
DeKalb, at Marvin, July 12, 11 a.m.
Scooba, at Long Branch, July 13, 3:30 p.m.
Bucatanua, at Chicora, July 20, 3 p.m.
Quitman, July 20, 7:30 p.m.
Meridian, Fifth Street, July 23, 7:30 p.m.
Meridian, Hawkins Memorial, July 25, 7:30 p.m.
Waynesboro Circuit, at Hebron, July 27, 3 p.m.
Daleville, at Linwood, Aug. 3, 11 a.m.
DeSoto, at Hopewell, Aug. 10, 11 a.m.
Matherville, at Salem, Aug. 17, 11 a.m.
Shubuta, at Andrew Chapel, Aug. 17, 3:30 p.m.
Meridian, Poplar Springs, Aug. 20, 7:30 p.m.
Cleveland, at Big Oak, Aug. 23, 11 a.m.
T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Bay Springs, at Holders, May 25, 11 a.m., 1:30 p.m.
Rose Hill, at Pleasant Grove, June 1, 11 a.m., 1:30 p.m.
Walnut Grove, at Sebastopol, June 8, 11 a.m., 1:30 p.m.
Lake, at Lake, June 8, 7:30 p.m.; July 25, 4 p.m.
Newton, June 9, 8 p.m.
Carthage Circuit, at Camps, June 15, 11 a.m., 2 p.m.
Carthage Station, June 15, 7:30 p.m.
Philadelphia Circuit, at Coy, June 28, 11 a.m., 1:30 p.m.
Burnside, at Stallo, June 29, 11 a.m., 2 p.m.
Philadelphia Station, June 29, 7:30 p.m.; June 30, 8 a.m.
Union, at Mt. Zion, July 6, 11 a.m., 1:30 p.m.
Decatur and Hickory, at Decatur, July 6, 4 p.m., 7:30 p.m.
Chunky, at Collinsville, July 9, 11 a.m., 1:30 p.m.
Harperville and Lena, at Lena, July 13, 11 a.m., 2 p.m.
Shiloh, at Johns, July 20, 11 a.m., 1:15 p.m.
Trenton, at Polkville, July 20, 3 p.m.
Raleigh, at Trinity, July 21, 11 a.m., 1:30 p.m.
Montrose, at Garlansville, July 24, 2:30 p.m.
Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.
Laurel, Kingston, at Antioch, Aug. 3, 11 a.m., 1:30 p.m.
Laurel, West End, Aug. 3, 7:30 p.m.
Laurel, First Church, Aug. 4, 8 p.m.
Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.
H. A. GATLIN, P. E.

Jackson Dist.—Third Round

Benton, at Zeiglerville, June 1, 11 a.m. and p.m.
Brandon and Pelahatchie, at P., June 4.
Edwards, at Reeves Chapel, June 8, 11 a.m., 2 p.m.
Bolton and Raymond, at R., June 8, 4 p.m., 8 p.m.
Fannin, at Drakes, June 29, 11 a.m., 2 p.m.
Jackson, at Grace, June 29, 8 p.m., June 30, 8 p.m.
Eden and Benton, at Dover, July 6, 11 a.m., 2 p.m.
Jackson, at Glendale, July 6, 8 p.m.; July 7, 8 p.m.
Camden, at Forrest Grove, July 13, 11 a.m., 2 p.m.
Jackson, at Millsaps Memorial, July 13, 8 p.m.; July 14, p.m.

A SAFE PLACE FOR YOUR BOY

During July and August

Camp Sapphire, Brevard, N. C., located near entrance Pisgah Nat'l Forest, Pioneer Camp of the Carolinas. Christian but non-sectarian. Has operated 17 years under same management. Illustrated booklet free on request. Address W. McK. Feltz, Camp Sapphire, Brevard, N. C.

Flora, at Adelle, July 16, 11 a.m., 2 p.m.
Florence, at Richland, July 20, 11 a.m.; July 21, 10 a.m.
Clinton, at Clinton, July 20, 4 p.m., 8 p.m.
Harrisville, at Braxton, July 27, 11 a.m., 2 p.m.
Jackson, at Capitol St., July 27, 8 p.m.; July 26, 8 p.m.
Madison, at Pearl Chapel, Aug. 1.
Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.
Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.
Yazoo Circuit, at —, Aug. 10, 11 a.m., 2 p.m.
Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.
Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.
Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.
Mendenhall, at Bethany, Aug. 24, 11 a.m., p. m.
Satartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.

J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round (In Part)

Ackerman, preaching, June 1, a.m.; Q. C., May 30, p.m.
West Point, preaching, June 15, p.m.; Q. C., June 4, p.m.
Kosciusko Sta., preaching and Q. C., June 8, a.m.
Conference Standard Training School, at Grenada, June 9 to 14.
Crawford and M., at Curtis' Chapel, preaching and Q. C., June 14, a.m.
Macon Ct., at Soule's Chapel, preaching and Q. C., June 15, a.m.
Columbus, First Church, preaching, May 25, p.m.; Q. C., June 18, p.m.
Caledonia Ct., at New Hope, preaching and Q. C., June 21, a.m.
Shuqualak Ct., at Cooksville, preaching and Q. C., June 22, a.m.
Starkville, preaching, June 1, p.m.; Q. C., June 27, p.m.
Kosciusko Ct., at Pierce's Chapel, preaching and Q. C., June 29, a.m.
Sturgis Ct., at Ebenezer, preaching and Q. C., July 5, a.m.
Longview and S., at Adaton, preaching and Q. C., July 6, a.m.
Artesia and S., at Artesia, preaching, June 8, p.m.; Q. C., July 7, a.m.
Columbus, Central Church, preaching, May 25, a.m.; Q. C., July 9, p.m.
W. A. DUNCAN, P. E.

Corinth Dist.—Third Round (In Part)

Corinth, First Church, preaching, May 25.
Sherman, at Bethel, May 31-June 1.
New Albany, preaching, June 1, 8 p.m.
Blue Mountain, at Blue Mountain, June 8, 11 a.m., 2 p.m.
Rienzi, at Bethel, June 8, p.m., preaching; June 9, 11 a.m. and 1:30 p.m.
Booneville Circuit, at Oak Grove, June 14-15.
Booneville, June 15, p.m.
Mooreville, at Oak Hill, June 21-22.
South Side, Corinth, June 22, p.m. preaching.
Corinth Circuit, at Box's Chapel, June 28-29.
Kossuth, at Pleasant Hill, June 29-30.
Certain changes have been made in trying to accommodate pastors who will be absent from their charges for a few weeks. All charges having only week-day conferences will be favored in the final round.

JAMES H. FELTS, P. E.

MONEY IN OLD LETTERS

Look in the old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. Will pay highest prices. George Hakes, 290 Broadway, N. Y.

PAINS

No matter how severe,
you can always have
immediate relief:



Bayer Aspirin stops pain quickly. It does it without any ill effects. Harmless to the heart; harmless to anybody. But it always brings relief. Why suffer?

BAYER ASPIRIN

Christian Advocate

NEW ORLEANS

Vol. 76—No. 20. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3920.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 15, 1930.

CHAS. O. CHALMERS, Manager

The General Conference

THE PLACE

All the roads of Southern Methodism were leading to Dallas last week and our readers may be interested, first of all, in a few facts about the city in which the General Conference is meeting.

The Dallas Hotel Greeters' Guide gives the following as to the rank of Dallas among the cities of the nation: Forty-second in population (this may be upset by the results of the present census), fifteenth in jobbing business, seventeenth in bank clearings, twenty-third in postal receipts, and fifth in general dry goods. On the day preceding the opening of the General Conference, the Dallas papers announced that census returns give the city a population of 260,397. Though this shows a gain of 64 per cent over the former census, the city is disappointed that it will not rank as the first city of Texas in population.

The Greeters' Guide claims Dallas as the financial center of the Southwest. It is the home of the Federal Reserve Bank of the Eleventh District, and of sixteen National and State banks, with a total capitalization of \$24,000,000. Seventy-two newspapers, magazines and periodicals are published in Dallas. Nine trunk railways serve the city, operating 110 passenger trains and 242 express and mail cars daily. Space forbids reference to many other things that make Dallas a great business and industrial center.

The Trinity River looks small indeed to one who lives on the Mississippi; it is smaller than most of the bayous in Louisiana, but when it occasionally goes on a rampage it floods all its valley, and the river and valley are crossed from the main part of the city to Oak Cliff by what is claimed to be the longest concrete viaduct in the world. The city is engaged in building several other viaducts at a total cost of more than \$20,000,000. Levees are also being thrown up through the valley to confine the river within a space of 400 feet and make the other sections of the valley available for development.

In addition to its business and industry, the city is claimed to be a cultural and religious center, with 132 schools and 101 churches. Our own Church has a large share in the foregoing figures. Among the schools is the great plant of Southern Methodist University. As our readers know, the Dallas branch of our Publishing House serves a large section of the Church. In Oak Cliff is the Methodist Hospital, and within the larger limits of the city are the Virginia K. Johnson home for unfortunate girls, an old folks' home, and a great number of thriving Methodist churches. From the Texas Christian Advocate, published in Dallas, we gather the following facts about the Methodist churches of Dallas: Graco Church, one of the oldest churches, has a membership of 2000 and property valued at \$180,000; Highland Park Church, located on the campus of S. M. U., has 2000 members and a magnificent Gothic house of worship and Sunday school building valued at \$425,000; Munger Place Church, 1300 members, property, \$150,000; Oak Lawn, 1200 members, property, \$170,000; Oak Cliff, 2000 members, property, \$160,000; Tyler Street, 2000 members, property, \$275,000; Ervay Street, 1000

members, property, \$100,000; St. John's, 800 members, property, \$75,000. There are about a dozen other churches in the city and environs. The total membership of the Dallas District is 20,000, and the district raised a half million dollars for all purposes last year. Dr. O. T. Cooper is the presiding elder, and is now in his fourth year.

First Methodist Church, in which the sessions of the General Conference are being held, is an immense but beautiful and imposing building, the auditorium being ample for the members of the Conference and a large number of visitors. The number of rooms in other portions of the church provide space for the several boards and committees.

The delegates to the Conference are staying at the Adolphus Hotel, a beautiful building in the heart of the business section and six or seven blocks from First Methodist Church.

BOARD MEETINGS

Different boards were in session prior to the opening of the Conference. The Hospital Board and the Hospital Association had as special guests Rev. Dr. F. C. English, executive secretary of the American Protestant Hospital Association, Cincinnati, and Dr. Bert W. Caldwell, executive secretary of the American Hospital Association, Chicago. Dr. Caldwell reached Kansas City en route and there took a plane for the rest of the journey, but the plane broke down, and he had to make the journey on by train, somewhat delaying him in reaching Dallas. On Monday evening, in First Methodist Church, the first graduates of the training school for nurses of the Methodist Hospital in Dallas were given diplomas by Dr. Cooper, presiding elder of the Dallas District, after an able address by Bishop Alnsworth. The meetings of the Hospital Board and the Hospital Association closed on Tuesday evening with a delightful banquet at the University Club on the roof of the Santa Fe building. At this banquet the editor of the Advocate was asked to speak briefly concerning the need of a great Methodist hospital in New Orleans. Among several invitations for the next annual meeting of the Hospital Board, one came from the White House in Biloxi, Miss., but the place of holding the next meeting was left to the new Hospital Board to determine.

The bishops, secretaries, and many delegates to the Conference arrived on Monday or Tuesday, but the majority of delegates reached Dallas late on Tuesday afternoon and at that time the lobby of the Adolphus presented an interesting scene, with a long line of delegates reaching clear across the lobby—all waiting for their turn to secure a room.

THE FIRST DAY

The General Conference opened at 9 o'clock on Wednesday morning, with Bishop Candler in the chair. The Bishop conducted the devotional service, with other bishops taking part. The names of the bishops and the roll of the 474 delegates who compose the present General Conference being called by F. S. Parker, of the Louisiana Conference, first assistant secretary to the late

Dr. A. F. Watkins, practically all the delegates were found to be in their places. There were but a few substitutions of alternates. A murmur went over the assembly when Bob Shuler, militant pastor in Los Angeles, failed to answer to the call of his name. The papers had recently reported that Rev. R. P. Shuler had gone to jail for 20 days in contempt of court. He was tried two weeks ago as the result of his radio criticisms of two superior court judges concerning their actions in various phases of the Julian Petroleum Corporation stock over-issue, according to the press. As is doubtless known to our readers, Brother Shuler has been very active in his condemnation of various abuses which he has alleged to exist in Los Angeles. All the clerical delegates from the Conferences in our patronizing territory answered to their names. All the lay delegates from Louisiana were present; we cannot recall whether all the lay delegates from the two Conferences in Mississippi were present.

Following are the names of delegates from the three Conferences in our patronizing territory: Louisiana Conference—Clerical, F. N. Parker, H. T. Carley, R. E. Goodrich, R. W. Vaughan, W. W. Holmes; Lay, T. L. James, H. H. White, T. W. Holloman, S. M. McReynolds, W. S. Holmes. Mississippi Conference—Clerical, J. L. Decell, J. T. Leggett, W. A. Hays, B. L. Sutherland, H. A. Gatlin, T. J. O'Neil; Lay, J. C. Wood, T. L. Bailey, W. T. Denman, M. M. Satterfield, H. H. Hinton, W. A. Holloway. North Mississippi Conference—Clerical, V. C. Curtis, W. N. Duncan, J. R. Countiss, E. Nash Broyles, T. M. Bradley, T. H. Dorsey; Lay, George Maynard, J. G. McGowan, J. W. Kyle, R. A. Meek, T. E. Pegram, Herbert Broyles.

H. T. Carley nominated F. S. Parker, of the Louisiana Conference, for secretary of the General Conference; John R. Pepper nominated L. H. Estes, of the Memphis Conference, and R. G. Mood, of the North Texas Conference, were also nominated. F. S. Parker expressed his great appreciation of the honor conferred upon him by the nomination, but asked that the nomination be withdrawn. This, with reluctance, was done. The vote was taken and L. H. Estes was elected by a wide margin. F. S. Parker, of the Louisiana Conference, was named as first assistant secretary.

Temporary rules for the Conference were proposed by T. D. Ellis and were adopted after minor amendments had been accepted. The rules in the main are those that governed the last General Conference. One change provides that the minutes of the secretary shall be submitted each day to a committee of five appointed by the bishops instead of being read before the Conference each morning. An amendment offered by E. Nash Broyles and accepted provides that no standing committee shall be organized without a quorum being present and requiring that no officer of an official board shall serve as chairman or secretary of a committee that is passing on acts of that board. Bishop Candler appointed a committee of seven members on rules.

Welcoming addresses and introductions consumed a part of the morning session. Bishop

(Continued on Page 4)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

REPORT OF THE COMMITTEE ON CHRISTIAN LITERATURE AND CONFERENCE ORGANS OF THE ABERDEEN DISTRICT CONFERENCE.

(Kindly furnished us by Rev. W. C. Newman, Secretary of the Aberdeen District Conference.—Editor.)

We feel that our people, our church people, do not appreciate the importance and religious value of our Conference organs today as did our fathers. The time was when a Christian Advocate was in most Christian homes, but today the secular dailies have taken the place of the religious newspapers. There was reported 470 Advocates taken in this, the largest district in the North Mississippi Conference, and most of these were subscribed last year under the special offer. In one instance there were only three renewals obtained where there was a large list. There is but one way to account for this condition: our people are not spiritually minded as were our fathers.

We make the appeal for our New Orleans Christian Advocate. Under the present management we have never had a better Conference organ than now. Dr. Harper is putting out one of the greatest Advocates ever given the Church. When we consider the subject matter, the special interests treated, the editorials, the wide information, the sound, wholesome teachings, the interesting subjects for both adults and young people, and his courageous stand for historic Christianity, we are convinced the Christian Advocate is indispensable to every home if we are to create true loyalty in the heart-life of our children and young people to our great Church, and at the same time produce true loyalty and genuine devotion in the heart-life of all parents to Methodism so greatly needed today.

We do not mean to say that our young people are not as loyal as a rule to our Church as are other church people, but we do mean to say that no people can be as loyal and as devoted to their Church as they need to be without an intelligent and inspiring knowledge of what the Church is doing, all of which is kept before the membership who read the New Orleans Christian Advocate and the general organ of our Church, the Nashville Christian Advocate.

This general organ is one of the Christian Advocates that every Southern Methodist can be proud of. We make the most earnest appeal we know how to make for both of these great papers, and we do know that neither of these gets one-fourth the support it deserves, and we in our lack of interest in this limit the value of these two great Church papers to an alarming degree in this: we will never have true Church loyalty without the information that these great organs are now offering our membership. We cannot give but one remedy to cure this evil of non-support, and that is to seek deeper spirituality. Our religion must be made first and supreme in our lives.

W. M. YOUNG, for the Committee.

OUR SUNDAY SCHOOL LITERATURE

Dear Dr. Harper: I have just read in recent issues of the Advocate criticisms of our Sunday School Graded Lessons and Epworth League Literature. Not having read carefully all the new course of instruction, and knowing that no man in the Church is more jealous of the orthodoxy and purity of our literature than the general editor of our Sunday school literature, I called his attention to the criticisms. I am taking the liberty of sending to you his letter of reply, which is entirely fair and brotherly, and shows his earnest desire to stay close to the fundamentals of the faith.

If there be defects, heresies, in our literature, it seems that specifications, and not a blanket criticism, should be made. More than that, it does not seem quite fair for our Methodist people to go into public print and make charges where constructive criticism has been repeatedly asked in working out a satisfactory course of instruction. It seems that the great body of the Church, which is both intellectual and orthodox, is not only satisfied, but pleased with the new course of study.

Personally, as a Methodist preacher and as president of the Conference Sunday School Board, I challenge any man to be more jealous of the traditional positions and teachings of Methodism. I think I know her history and her doctrines, and am as strong to defend them as any man among us. If there be mistakes, help to correct them in a brotherly way, and not with unkind criticisms.

J. H. HOLDER.

Letter from Dr. Chappell

My Dear Brother: Your note of recent date, enclosing a criticism of our Sunday school literature, has been received.

If there is anything in this literature that is unevangelical, it has escaped the attention of my associates who have had immediate editorial oversight of it. The particular course to which the author of the article refers was read again and again, and most carefully edited and criticized by one whom I regard as thoroughly evangelical. He does not regard the courses as entirely satisfactory. I am sure, however, that it was his earnest purpose to see that nothing was allowed to go into it that is out of accord with the fundamentals of our Christian faith. For the writing of many of the courses for younger pupils we had necessarily to depend on women who know but little about theological or about critical problems, and whose main purpose was practical Christian teaching.

As I have said again and again, we do not regard the new Graded Courses as perfect. We do believe, however, that they are fundamentally sound, and that, taken all in all, they are the best courses that have yet been offered. We gladly accept all constructive criticisms, and in the light of these criticisms and of our own more careful study of the courses, it is our purpose to have them revised and improved as rapidly as possible.

There is no one in my office, so far as I know, who is not a thoroughly convinced Methodist, and who is not deeply concerned for "the faith once for all delivered unto the saints."

Yours faithfully,

E. B. CHAPPELL.

Nashville, Tenn., April 19, 1930.

RELIGIOUS DRAMA

By Rev. T. F. King

(The following paper was read at the recent State-wide Sunday School Conference at Alexandria, La., and the motion was made that it be sent to the Advocate for publication. The paper has reached us through the kindness of Rev. B. C. Taylor.—Editor.)

The purpose of this address is to tell you of an experiment I have been making in the Lake Arthur Church, and, secondly, to encourage other churches to give religious dramas.

Religion has given unto us the arts. Out of the aspirations nurtured and cultivated by religion has been born that which is beautiful, lovely, and lofty. Painting, sculpture, architecture, poetry, music, and drama, all owe their genesis to the religious impulse. It is superfluous to mention the fact that Greek drama centered around religion. In the Christian era the miracle plays were the means of introducing the secular drama. In fact, I think it no exaggeration to say that, without religion, and the incentive it gave unto drama, there would have been no Shakespeare.

Consequently the objections against drama in the church, in the light of these facts, become utterly foolish. Of course, I would not for a moment underestimate preaching. The sermon can never, and will never, be displaced; but I do believe there is a place for religious drama in the modern church.

Furthermore, the time has come for the Church to place a new emphasis on art and the beautiful in life. If it is at all possible, the time is ripe for religion to create a greater appreciation of art in our modern civilization. The modern movie picture is not art. It is mere sex glorification.

What can the Church do to combat the trend of secular amusements, and create the love of the beautiful? Moving pictures in the church have been tried, but my objection to the showing of good pictures in the church is that they merely entertain, and do not lead in worship. It is not the function of the church service to entertain; it is the purpose of the service to make worship possible. Will religious drama do this? My experience reveals (and I have written and produced three dramas) that religious drama does lead people closer to God.

It must not be imagined, however, that lack of interest is the result of this insistence upon worship. It is possible for an intense interest to be sustained throughout the drama, and, further, it is possible for the audience to be "thrilled" by a well played drama.

You will realize by this time that I am speaking of something different from children's plays. Too often in the past the church "performance" has been characterized as something childish. Religious drama needs to be—and can be—made a great art. As a matter of fact, there are few really worth-while religious dramas. A new kingdom is open before us, and religion must produce great dramatists, as the secular world has done.

There is a peculiarity in the religious drama in that there is no plot. In the place of a plot there is the development and working out of a theme, a religious theme, of course. If therefore it is possible to make the great truths of the Bible live in the minds of people, by presenting them in dramatic form, a very worth-while result has been attained. The Bible is rich in material and the almost inexhaustible supply of material tends to make a difficult task somewhat easier.

It will be seen from the foregoing that the drama is not to be confused with the pageant. The religious drama is not by any means a tableau presentation. The scenic effect in the pageant is essential, but in the drama this is not the case. Everything depends upon the players, and the development of the theme.

A question that might be raised is: Can a small church give religious dramas? This, I have discovered, is quite possible. The number of players need not be large. I rarely use more than five players, but they must be well chosen. I have no hesitation in saying that if any church will seriously consider and try out religious dramas, they will discover that they are worth the effort. People have told me that they have been deeply moved by witnessing a drama, and people will come to church for a drama who would not go to the regular service.

May I offer now a few practical suggestions which may be of help to others? First, begin to prepare in plenty of time. Avoid rushing. If, to begin with, you give a drama once every two months you are doing very well.

Lighting—Avoid dazzling illumination. It is not

effective. Use green lights for a night scene, and for a daylight scene, use amber. For an angel visitation, or a revelation from God, use a white light, about 75 watts, but do not overdo this. The white light should be used for effect, more than for illumination.

Costumes—Study pictures, and read up Bible dictionaries, under the heading, Dress. You will discover from these sources all the information needed. Use cheap material, and it is best to make your costumes.

Music—Use the highest type of music. It need not of necessity be sacred. The pianist, or musician, must attend the final rehearsal.

You will discover that the drama for the Sunday night services need not last more than 35 minutes, but the purpose of the drama must ever be kept in mind, which is, of course, to make worship possible. Keeping this object in the foreground, there need be no hesitancy in reproducing prayers in the drama, for the men who have moved the world have been men of prayer.

REV. WILLARD RUSH WILLIAMS

Rev. Willard Rush Williams, son of Dr. B. F. and Laura Williams, was born in Tuscaloosa, Ala., July 2, 1863. In early life his father, with his family, moved to Mississippi and settled in Webster County, near old Cumberland. In the summer of 1889, under the ministry of Brother Mose Honnoll, he was gloriously converted and joined the Church and was licensed to preach the same day. Brother Williams served the Quincy charge as a supply in 1897, and in the fall of the same year at the Conference held at Oxford, Miss., he was admitted on trial and served the following charges: Brown's Creek, one year; Marietta, two years; Booneville circuit, two years; Cornersville, three years; Ashland, three years; Cockrum, four years; Mount Pleasant, four years; Buena Vista, four years; Nettleton, four years, and Dumas, one year.

At this time Brother Williams knew that his health was failing and his hearing was bad, so he asked the Conference to give him a superannuated relation, that he might be relieved of the responsibilities of the pastorate.

In early manhood Brother Williams was happily married to Miss Margarette Mullennix, and to this union were born twelve children, six of whom preceded their father to the other shore, and the other six, with their mother, are left to mourn the passing of a noble father and an affectionate husband.

In all of his charges the people dearly loved him. They believed in him and knew that they could follow his leadership.

Brother Williams never delivered a sermon until he had lived it. Happy is that congregation that has such a pastor. If he preached on the cross, it was only after he had stood under the shadow of Calvary; if he preached on sacrifice, it was after he had lived in the garden; if he preached on holiness, it was only after he had tried to pattern his life after the One who is holy.

On the night of March 8, 1930, Brother Williams received a severe stroke of paralysis, and on Sunday, March 9, 1930, his noble spirit took its flight to be with the Lord. On Monday evening Brother H. S. Spragins, of Madison Heights Church, Memphis, assisted by the writer, conducted his funeral at his home and we laid his body to rest in Elmswood Cemetery in Memphis.

"Leaves have their time to fall,

And flowers to wither at the north winds' breath,

And stars to set—but all,

Thou hast all seasons for thine own, O death!"

R. S. LAWSON.

GOD'S OPEN COUNTRY

(At the request of the presiding elder, Rev. W. N. Duncan, the following paper was prepared and read to the Columbus District Conference, and the Conference, by vote, asked the author to send it to the New Orleans Christian Advocate for publication.—Ed.)

The Country Church

Our Pilgrim Fathers found this open country. The pioneers of Methodism blazed the way; the plain old circuit riders laid the foundation, and from God's open country we have builded the village, the town and the city.

The country has always been the source from which some of our greatest men have sprung, who have developed Church and State. We glory in the development of village, town and city, but in doing so we have drawn largely from the open country, and in this year 1930 A. D. we are neglecting the dear old country church which started the boys and girls on their Christian way, and at whose firesides they were taught to pray.

Back to the country is the slogan today, back in the countryside we must stay. With her hard-surfaced roads, her consolidated schools, her bright young men and women, her open fields, and her restful influences, the countryside is calling.

Dear to the heart of many a lawyer, doctor and preacher is the old country home where he romped, played and laughed under her shady dell, beautiful and high to the well; whistling, jumping, singing, meandering down to the old swimming hole in the creek. Tired, hungry and sleepy he wends his way back home. The evening shadows fall across his pathway, the sun sinks beneath the western horizon, the stars peep out from the blue canopy above his weary feet, led to the kitchen his dear old mother to greet, with the smoking meal after the perfect day afield.

Sunday morning all "spick and span" to the old "church house" he would go, his bright face aglow, to hear the preacher man, who told of salvation, full and free, for all, such as you and me.

This picture of yesterday long to be remembered, and never forgotten, hangs on the wall. Then listen to your country's call, for the country churchyard by the way from the which we are prone to stray.

Shall we ever forget the country church with her history, her sweet memories and her blessings. The time has come when we as a Church must do something worth while for the almost forgotten country church.

Our Findings

1. There is a shifting and drifting from the countryside to the electric white way of the city.
2. The country circuits have too many churches for one charge. They in turn are far afield of each other. In winter, some of them go into "winter quarters" looking to the resurrection of spring.
3. Of some of them (it makes one's heart sad to say) the windows are out, the doors will not shut, and the little heating stove has never been installed. The old temple of worship has been left to the bats, wasps and hoot owls. The paint brush has never freshened its doors, and the broom has long since ceased to sweep its floors.
4. We find an untrained leadership among the laity, and sometimes an untrained "beginner" preacher in the field.
5. The lack of co-operation is the one great clog in the wheels of her machinery.
6. All-day singings on Sunday in some nearby church with dinner on the grounds is often a death knell, to retard the kingdom of God in the way our fathers trod.
7. We have found the seven churches of Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis and Philadelphia.

We have found in the country fields neglect and decay. Perhaps the beginner is looking (may we say) and praying to stand some sweet day in the city church, not far away in all his pomp and glory, when he will tell the good folks the old, old story.

Our Needs

A well trained ministry, with broad experience, willing to dare and do things that God would have done. A man who can infuse co-operation by self-denial and love for humanity. A man who can encourage his people to build up their own homes and make God's temple a fit temple for worship.

Consolidate the churches as our State is doing for the free schools. The pastor should make his people's interest his interest, and in turn they will make his interest their very own. The pastor should visit his people, break bread, pray for them, and sleep in their homes.

A large per cent of the country churches are able to take care of their pastor if inspired, led and shown the way. Trained leadership demands adequate support, and by giving them this leadership, adequate support will follow.

As someone has very aptly said, there are four things that cause this situation: first, the lack of adequate financial support; second, the type of ministry; third, the poverty of the program, and, fourth, the shifting of the population.

Church work is still an uphill business. We need more firemen, fewer brakemen, more workers, fewer shirkers, more boosting, less rooting, more Christianity, less churchianity. So mote it be between you and me.

E. F. CRADDOCK.

WEBSTER MILLSAPS BUIE

Resolutions Passed by the Jackson District Conference

Whereas, death has removed from the membership of Galloway Memorial Church one of its most outstanding and beloved members in the person of Webster Millsaps Buie, and it is fitting that the members of the District Conference pause in holy memory of his life and service to the Church, therefore, we resolve and direct that this tribute of respect be adopted and spread upon the minutes of the Conference.

Webster Buie departed this earthly life at the age of 49, loved and admired by all who knew him. His training as a youth was under the beloved Major Millsaps, whose wholesome influence was kept alive in and whose mantle fell upon the younger Buie.

Webster Buie was a distinguished churchman, and prior to his death he was chairman of the board of stewards, and at the time of his death was a member of the board. He was always faithful and true to all the ordinances of the Church. He was not only a regular and devout worshiper in the congregation, but was also the local and district trustee. Being a successful financier, it was natural that he should serve as the treasurer of so many different funds devoted to charity and to the Church work. He was treasurer of the Methodist Orphanage, of Millsaps College, of the Mississippi Conference Educational Fund, of the Cooper Ministerial Efficiency Fund for the education of young ministers, and also held and kept a local account for the Galloway Memorial Church, known as the Charity Foundation, the proceeds of which were used for the poor and needy.

He was likewise prominent as a hanker and business man, but the pressure of business somehow did not interfere with his unselfish devotion to the affairs of the Church. He was essentially a part of the college life of our State, and gave freely of his time to Millsaps College. His manner of life was modest, friendly, gentle and sympathetic in all his relationships to the Church, to the home and the State. In this day when Christian leadership among the laymen is not only essential, but sometimes difficult to find, we feel that the Methodist Church has suffered a loss almost irreparable. We delight in recording this tribute of respect and loving esteem from the members of this District Conference, representing as they do the sentiments of the entire membership, and direct that this testimonial be recorded upon the minutes of the Conference and a copy delivered to the family and to our church papers.

J. MORGAN STEVENS.

R. O. EZELLE.

R. B. WHITEHURST.

THE GENERAL CONFERENCE

(Continued from First Page)

John M. Moore, Dr. C. C. Gregory, pastor of First Methodist Church, Dallas, and Dr. O. T. Cooper, presiding elder of the Dallas District, and Mr. W. C. Everett, chairman of the local committee on entertainment, as hosts to the Conference, made welcome addresses.

THE EPISCOPAL ADDRESS

The editor of this Advocate had to leave before the reading of the episcopal address and he avails himself of the following from the Daily Morning News of Dallas:

"There was manifest interest in the forthcoming episcopal address and delegates were impatient to hear the words that will vitally influence the ordering of the affairs of the General Conference. The quadrennial episcopal address, prepared by one of the bishops, but concurred in by all of them, always is a matter of widespread interest, since it not alone is accepted as an interpretation of the thought and trend of Southern Methodism, but projects in large measure the agenda that will be considered by the Conference in its deliberations.

"The 25,000-word address that Bishop Mouzon read in a clear, carrying voice, several times was stopped by outbursts of applause, and the paper was hailed as an outstanding document of the Church, committing the Church to a broader program in scope and concern as much with the social creed of the Church in its relation to its field and the affairs of the nation as an interpretation of the traditional faith of the Church.

"Mention of the word, 'prohibition,' provoked a storm of applause, the first that had been occasioned, and there was renewed outbreak almost immediately when Bishop Mouzon in his first sentence on the subject declared that 'the prohibition amendment was not an experiment when it was written into the Constitution.' There was even more applause when he declared that Methodists should 'be just as fully committed to the observance of the law as we are to its enforcement,' and again when he declared that the Church professes no political creed and has no advice to give its membership with regard to party affiliation, and added, 'Whenever any institution or organization becomes the friend and patron of the liquor traffic or encourages the violation of the prohibition amendment, the Methodist Episcopal Church, South, will be found in the future, as in the past, battling against iniquity and on the side of personal and public righteousness.'

The address was divided into seventeen divisions, as follows: Methodism Definitely Evangelical, The Relation of the Methodist Episcopal Church, South, to Other Churches, The Public Worship of God, The Work of Our Board of Missions in Other Lands, Christian Education in Our Colleges and Universities, The Board of Lay Activities and Our Financial System, The Church at Work With Children and Young People, Enemies of the Home, Christianity and World Peace, Our Methodism and the Industrial Situation in the South, Our Responsibility With Reference to Colored People, Prohibition, The Publications and Periodicals of Our Church, Two Christlike Enterprises, A Question of Orders and Order, Episcopal Supervision at Home and Abroad, The Spiritual Mission of Methodism.

Discussing Methodism as definitely evangelical, the address stressed four essentials of our faith: "The sinfulness of human nature," "The atonement made for the sins of the whole world through the suffering and death of Christ," "Salvation through faith, and faith alone," and "The possibility and privilege of holiness of heart and life as the result of faith in Jesus Christ."

Concerning the relationship of our Church to other churches, the address urged fraternal and co-operative relations with other Christian communions; advised continued connection with the Federal Council of the Churches of Christ in

America, with the understanding that "the Federal Council is not a legislative, but an advisory body, and that it speaks in the name of the denominations that are members only in this capacity," recommended that the bishops he authorized to select the appropriate number of delegates to represent our Church in the 1931 session of the Ecumenical Conference of Methodism to meet in this country, and in respect to union with the Methodist Episcopal Church expressed the hope that "at some future time we shall be wise enough to find a way whereby a united Methodism may, with undivided energies and unwasted resources, deliver her full strength upon the common task of 'reforming the continent and spreading Scriptural holiness over these lands.'" The foregoing hope was expressed after a review of the movement for unification in our Church, and prefaced by the statement, "As is well known, the plan of unification was not acceptable to a sufficiently large majority of our people. We believe, however that this failure was only temporary, and we cherish the hope, etc."

After expressing the hope that the two chief branches of Methodism may be united "at some future time," the address continues: "Nevertheless, we ought to make a beginning somewhere. If we cannot go all the way, surely we ought to go part of the way," and recommendations are made that efforts be directed toward exchange of territory and other adjustments along the border that will work to the advantage of American Methodism and under the most favorable conditions enable us to occupy and cultivate the whole field.

We find ourselves in hearty agreement with that part of the address devoted to public worship. "Methodism," Bishop Mouzon read, "has never been ritualistic, but from the beginning we have had a dignified and worshipful ritual. . . . The holiest and most significant service of the Church is the Sacrament of the Lord's Supper. Our historic ritual when properly observed gives wonderful reality and power to this central service of the Church. It has pained us to note that in many of our churches the Sacrament of the Lord's Supper is observed seldom and with great irregularity; while in some others, when it is observed, it follows upon the conclusion of a regular service and is so hurried and abbreviated as to rob it of its central place and its true meaning. We suggest that the sacrament of the Lord's Supper be observed with regularity and that our preachers and people unite in the use of the ritual of the Church in a manner worthy of the Supper of the Lord. We feel that we should also call attention to the careless use of our ritual and to its frequent misuse in baptismal services, in the marriage ceremony, in the reception of members, and in the burial of the dead. Nothing is gained by this disregard of form and order. And what is lost cannot be compensated for by the improvisations even of the ablest of ministers. The lack of reverence in some churches is nothing short of scandal. When we enter the house of God it should be in the spirit of the prophet: 'The Lord is in his holy temple; let all the earth keep silence before him.' And in the act of prayer, what attitude is more fitting than that of meekly kneeling upon our knees? Without reverence there can be no worship. We have too often turned over our churches to unhallowed and common uses. We have frequently forgotten that the house of God was set apart especially for divine worship. We plead for reverence in the Church of the Holy God."

We are also in accord with the recommendation that the Hymnal be used in our public worship, and with the statement: "If there is to be a revival of genuine worship in the Church, there must be a return to the use of the great hymns of the Church." Concerning the use of the Bible in public worship the address says: "We suggest that there should be uniformity in the text of the Scripture used." While welcoming the use of newer translations if they are found helpful in getting the exact meaning of difficult passages, etc., the address declares: "But the introduction

of various and varying translations is of no value to worship and is often confusing to devout souls who love the Protestant Bible and the stately music of the authorized English version." We ourselves have never understood how any man would prefer anything in public worship to the stately language of the King James version and would care to confuse and even offend some of the worshippers by reading from some late version that has "snakes" instead of "serpents," and "Jehovah God," instead of "the Lord," and such like.

The address urges that there be no curtailment of our work of Missions. In reference to foreign fields, the address says: "The time has now come when we should begin as rapidly as is wise to lay responsibilities on the native churches. We believe that a large degree of autonomy and, in some instances, full independence should now be given them."

Along with the request for the larger support of Emory University and Southern Methodist University, the address paid tribute to the value of the small college and urged the importance of Christian education.

In discussing the Board of Lay Activities and our financial system, the address commended intensive educational work with reference to Christian Stewardship and stated: "Our laymen are moving in the right direction in their efforts to spiritualize all our giving. While giving is a duty, it is a privilege also. . . . You will not, we feel confident, make any sudden shift from financial methods that have been followed through the whole history of our Church. But we should immediately take such steps as will free our preachers and people from the deadening effects of a system that presses from without as a matter of exaction and as the compulsion of ecclesiastical pride. We need definitely at this time to inaugurate some movement that looks in the direction of inculcating the grace of giving. . . . The assessment system has worked well in our Church, but the prior claims and special offerings which have demanded consideration have so pre-empted the field that the expanded assessment has become a grievous tax. The distribution of the assessments to the pastoral charges has usually been made upon the basis of membership along with the support of the pastor, and in order to keep down the amount assessed church rolls have been severely and painfully pruned. Pruning of rolls for protection against assessments is illegal and is to be deplored. Church membership is too sacred, even when not fully active, to be cut in any such way and because of any such motives. A financial system that brings distress and often irritation to pastors and people and operates to the neglect and even loss to the church membership of thousands of people calls for re-study if not reconstruction."

The work of the Sunday school and of the Epworth League was praised and the points of value in them to the work of the Church were dwelt upon, but the address refrained from any recommendation concerning the proposed reorganization of the boards.

Pagan views of marriage and divorce, and the picture shows and popular fiction were named as "enemies of the home." It was urged that "our preachers should be extremely careful to obey the law of the Church which declares that 'the ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in the case of innocent parties who have been divorced for the one scriptural cause.'" "At no time," declares the address, "have popular fiction and popular plays been such a menace to good morals as in these recent years."

World peace, the industrial situation in the South, and our relation to colored people were taken up in the order named, and discussed from a sympathetic standpoint. Space forbids our reviewing these discussions in detail. Prohibition has already been given brief attention.

Discussing the publications and periodicals of the Church, the address referred to the fact that

John Wesley had led the way in the dissemination of Christian literature, called attention with gratitude to the 75th anniversary of the establishing of our Publishing House and suggested that the Conference take note of the fact in "some appropriate and helpful manner," and then considered the difficulties now attending the publication of our different periodicals. The address states: "The membership of our churches cannot be expected to show interest and enthusiasm in the work of the Church unless they have some adequate knowledge concerning it." After discussing the need of both connectional and Conference organs and the difficulties in the way, the address concludes with the following: "You will, therefore, give the most careful study to the interests of our Church periodicals, to the end that we may measure up to our full responsibility in protecting our people from hurtful errors and disseminating useful information throughout all our constituency."

Under the head of "Two Christlike Enterprises," the address commends the effort to provide adequate Supernummate Endowment and the hospital work of the Church.

Quite naturally the editor of the Advocate, who, with Dr. F. S. Parker and Dr. A. M. Serex, introduced the only memorial that went from the Louisiana Conference to the General Conference—one asking that the legislation of the last General Conference allowing an unordained man, when in charge of a circuit, station or mission, all the rights of ordination, be repealed, finds himself in hearty accord with the discussion of the address, under the head, "A Question of Orders and Order." Deploing the chaotic condition in which we find ourselves, the address recommends that this "unwise legislative enactment (referred to above) be rescinded."

Discussing episcopal supervision at home and abroad, the address stated that the plan of assigning bishops to continuous service through a quadrennium in a fixed episcopal district had not been entirely satisfactory. It was also suggested that greater freedom in the episcopal supervision of the work in foreign fields would be desirable. The address recommended "that the episcopacy be strengthened to such extent as seems wise to this General Conference." Mention was made of the death of Bishop Hendrix and of Bishop Dickey, and it was recommended that provision be made for suitable services in memory of these brethren at some time during the session of the Conference.

In the final division of the address, emphasis was laid upon the spiritual work of the Church. While refraining from a declaration that the Church is raising too much money, the address said that too many separate financial appeals are being made and the suggestion was offered that the laymen assume a larger responsibility in the raising of funds. While in no way reflecting upon the necessary work that the Church is doing, and must do, through various types of philanthropy, reform, and through other means, the address stressed the salvation of the soul as the one great aim of the Church.

(Continued on Page 9)

A CORRECTION

Dear Dr. Harper: Due to a regrettable error on my part, a mistake appears in the list of delegates elected to the North Mississippi Annual Conference from the Greenville District. Please publish in your next issue this correct and full list of the delegates, both principals and alternates:

Delegates—Percy Bell, Greenville; J. H. Johnson, Clarksdale; J. H. Sherard, Sherard; Mrs. J. E. Cunningham, Cleveland; S. V. Wall, Cleveland; Mrs. M. B. Brister, Shaw; Mrs. G. A. Brown, Hollandale; T. M. Dye, Clarksdale.

Alternates—A. J. Simmons, Lyon; Mrs. Nellie N. Somerville, Greenville; Mrs. Fair, Cleveland.

N. J. GOLDING,
Secretary of the Conference.

SUBSCRIPTIONS RECEIVED

May 6 to 12, Inclusive
(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	472
Alexandria District	
Mr. Jno. T. Calhoun (Rev. S. S. Bogan), Glenmora	4
Rev. W. W. Holmes, Alexandria	5
Rev. Jno. F. Foster, Bunkle	1
Baton Rouge District	
Rev. A. R. Hoeffpauir, Plaquemine	1
Rev. L. E. Crooks, St. Francisville	1
Lake Charles District	
Rev. R. S. Walton, Sulphur	11
Rev. A. M. Serex, New Iberia	4
Monroe District	
Mrs. C. M. Purvis (Rev. R. W. Tucker), Rayville	6
Rev. J. W. Faulk, Mangham	4
New Orleans District	
Rev. D. W. Poole, Gretna	1
Ruston District	
Rev. J. F. Waltman, Dubach	1
Total Louisiana Conference	511

MISSISSIPPI CONFERENCE

Previously reported	252½
Brookhaven District	
Rev. W. P. George, Barlow	5
Rev. J. A. Smith, Brookhaven	4
Rev. Wesley Ezell, Wesson	1
Rev. N. E. Alford, Holmesville	1
Newton District	
Rev. G. H. Jones, Montrose	1
Mr. J. C. Marler (Rev. H. E. Raley), Harperville	7
Rev. J. A. Wells, Laurel	1
Seashore District	
Rev. C. C. Clark, Bay St. Louis	1
Rev. M. M. Black, Poplarville	2
Vicksburg District	
Rev. Percy Vaughan, Gloster	1
Rev. R. H. Clegg, Port Gibson	15
Total Mississippi Conference	291½

NORTH MISSISSIPPI CONFERENCE

Previously reported	274½
Aberdeen District	
Rev. C. A. Parks, Amory	24
Columbus District	
Mrs. T. J. Lee, Louisville	2
Grenada District	
Rev. J. D. Wroten, Water Valley	3
Total North Mississippi	303½
Total three Conferences	1106

ANNUAL HOME-COMING AT ADAMS CHURCH

Again Adams Methodist Church, Auburn, Lincoln County, Miss., is calling for her sons and daughters to come back home and spend a day in fellowship and worship. Home-coming has become an annual event of primary interest to the surviving multitudes, whose good fortune it has been to come under the splendid spiritual influence of this famous religious center. May 25 is the date for the present year.

A native son, the Rev. Enoch A. King, our pastor at Utica, Miss., will preach the forenoon sermon.

Judge Julius M. Foreman, Jackson, Miss., well known throughout the State in legal and church circles, will deliver the afternoon address. Other friends, now of the State capitol, will participate in the exercises.

The Copiah-Lincoln male quartette, under the direction of Mrs. Ewing, will furnish the major part of the music.

Former pastors and other interested friends are urged to attend and enjoy the helpful fellowship assured.

E. J. JONES, Pastor.
S. E. CARRUTH, Pub. Com.

FROM THE GREENVILLE DISTRICT

Dear Advocate: We were all greatly delighted to have the Editor with us recently for a series of revival services. Brother T. M. Bradley, the energetic pastor of Greenville station, along with many of his earnest congregation, felt a decided hunger of soul for a revival of saints and the conversion of sinners. They prayed for it; they had cottage prayer meetings several days preceding the beginning of the series of sermons. Dr. Harper came and stayed very nearly a week. His preaching was vital, pointed and clear as a bell. His subjects were central, fundamental and compelling. His messages warm, heartfelt and earnest, so that it was good to hear him. He won his way to all hearts. His rare common sense, soundness of conception and appeal disarmed criticism and heartened everyone with a holy zeal for Christ and his kingdom. Several, I hear, have been received into the membership of the Church. All the people fell in love with Dr. Harper and heard him gladly. Several new subscriptions to the Advocate, I was informed, were secured. The Editor will always be a welcome visitor in the Greenville District. It is most imperative that we do not cease our efforts to put the New Orleans Advocate into the homes of our people. Come again, Dr. Harper, the people want you!

L. M. LIPSCOMB.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY

The next session of the Mississippi Conference Epworth League Assembly will be held at Whitworth College, Brookhaven, June 2-6, 1930; a splendid program has been arranged, a copy of which will be mailed all pastors. We are to have with us Mr. E. O. Harbin, from the Central Office, at Nashville, and Dr. Forney Hutchinson of Oklahoma City, for the platform addresses; to hear these two men will be worth the time and expense.

I would appreciate the pastors coming with their delegates this year; but, if you can not attend, will you not please help them in the selection of the classes they are to enter, during each of the three periods of study. Get the program and have a meeting with your delegates and advise them just what classes they should enter, especially if this will be their first time to attend the assembly. It would be helpful to advise with them in the selection of the delegates, so that those might be selected that would be most helpful to your chapter when they return. If you do not have a League, send the brightest young person you have, and this may be the means of getting a League organized. I covet your co-operation and prayers that this may be the greatest of all our assemblies.

Yours in the interest of our YOUTH.

W. D. HAWKINS, Dean.

TO ALL MEMBERS OF THE MISSISSIPPI CONFERENCE GROUP INSURANCE

To All Members of the Mississippi Conference Group Insurance

The next quarterly premium on your Group Insurance will be due May 10, and the amount will be \$4.50 for the quarter, same as heretofore; but have sent in 34 new applications that will reduce the next quarter, the amount of which you will be notified. Remember, there is no charge for handling this for you; therefore I ask that you co-operate with me by sending your payments promptly. Please do this without my having to notify you. You will rejoice to know that I secured thirty-four new applications, which will make quite a nice reduction in the premium for the next quarter; you will be notified of the amount. This notice applies to both old and new members.

W. D. HAWKINS, Secretary and Treasurer.

THE ABERDEEN DISTRICT CONFERENCE

Beginning with the Sacrament of the Lord's Supper administered by Rev. E. Nash Broyles, P. E., and Brothers T. E. Gregory, T. L. Oakes and W. R. Goudelock, the Aberdeen District Conference continued at a high spiritual tide until the benediction was pronounced. The devotional services conducted by Rev. J. W. York, G. W. Robertson, and G. D. Burt, and the preaching done by Rev. W. L. Pearson, W. R. Goudelock and A. C. McCorkle did much to lift the tenor of the sessions from that of a mere business routine to reverent hours of worship and consecration.

Dr. D. M. Key, president of Millsaps; A. T. Mellwain, Conference superannuate endowment director; Miss Alma G. Riley, of the Orphans' Home; Dr. J. R. Countiss, of Grenada College, and R. G. Moore, Conference Superintendent of Missions, represented their work before the Conference in a helpful way.

The election of delegates to the Annual Conference was carried forward in a most brotherly and satisfactory way under the direction of our presiding elder, who is becoming noted for his ability to dispatch the complicated business of the conference speedily and efficiently. The following delegates were elected: J. F. McDonnell, Mrs. J. V. Stewart, Mrs. J. A. Price, W. L. Elkin, Mrs. C. A. Parks, Mrs. S. L. Pope, Mrs. W. L. Underwood, R. A. Pullen, Z. W. Powell, A. R. Wiygul, R. H. Furr, P. H. Dulin, W. G. Davis, Miss Ethel Cunningham, H. Craig, Miss Zereda Greene and Dr. W. G. Sykes. Alternates: Mrs. J. L. Shell, H. N. Mosely, and M. F. Spears.

The reports of the pastors were hopeful and gave evidence of earnest effort on their part. Conditions over the entire district are most pleasing. Our presiding elder announced the fact that the district is leading the entire Conference in many items. The pastors are happy and there is a fine brotherly spirit throughout.

The people of Aberdeen, with Brother Pope as pastor, were exceedingly gracious in their entertainment. Nothing was forgotten to make the conference comfortable and happy. We feel there is just cause for pride and thanksgiving for the success of the work of the Kingdom in this district.

W. C. NEWMAN, Secretary.

ALEXANDRIA DISTRICT CONFERENCE

Dear Editor: The Alexandria District Conference just closed its sixtieth session at the Pineville Methodist Church. The conference was in session for two days, April 29 and 30, with Dr. A. S. Lutz in the chair.

This was a very busy conference from the beginning, and much business was transacted, one of which was the licensing of George Dewey Lawrence to preach. He was from Palmetto, La. Another was the drafting of three memorials to the General Conference to be held in Dallas this month. The first memorial was for the revising of the financial plan of the Church so that there would be one big drive a year. Another was the register of the First Methodist Church, submitted by Dr. W. W. Holmes of Alexandria. The third endorsed the plan of merging the Educational Commission, Epworth League, and Sunday School Boards into one parent board.

Preaching at the conference was pitched high and inspirational. Many inspirational addresses were made by leading laymen of the conference. W. D. Haas of Bunkie, La., was elected District Lay Leader, and W. Hardee of Pleasant Hill, and Leon Campbell of Barhreck, assistants.

The following were elected lay delegates to the Annual Conference to be held in Alexandria, La., in November: Mrs. O. E. Grant, Boyce; Mrs. A. S. Lutz, Alexandria; Mr. J. F. Schell, Washington; Mr. T. W. Holloman, Alexandria; Mr. H. H. White, Alexandria; Mrs. W. W. Holmes, Alexandria; Mr. S. C. Shaw, Colfax; Mr. W. D.

Haas, Jr., Bunkie. Alternates: Mr. F. P. Butler, Opelousas; Mr. C. A. Knoll, Bunkie; Rev. E. J. Vallery, Pineville.

The conference accepted an invitation to meet at Lecompte, La., next year. The conference adjourned at noon Wednesday and after this the ladies served lunch to the delegates. The preachers then left for their homes.

D. B. BODDIE.

VICKSBURG DISTRICT CONFERENCE

The session of the Vicksburg District Conference was held in the delightful little city of Fayette, April 22 and 23.

L. E. Alford, the diligent presiding elder, occupied the chair; J. A. Moore was elected secretary, and D. L. Blackwell his assistant.

The various activities of the Church within the district received attention on the conference floor, and especially in the work of committees named to gather facts and tabulate their findings.

General interests of the Church were represented by visiting brethren. Dr. L. L. Cowen delivered an address in behalf of the superannuates. W. D. Hawkins, Conference Missionary Secretary, spoke in the interest of missions, indicating the result to date of the offerings for the special maintenance fund. O. S. Lewis, Conference secretary of Education, represented the cause of Christian education. Dr. G. F. Winfield and Dr. J. M. Sullivan addressed the conference, making appeals for the Millsaps-Whitworth system, Dr. Sullivan representing also the Board of Lay Activities. James M. Sells, Student Enrollment Secretary, spoke briefly of the work in which he is engaged. Dr. J. A. Smith, for the Educational Commission of our Conference, spoke on the work we are doing in the tax-supported schools of the State.

At the evening hour of the first day of the conference Dr. J. A. Smith preached a thoughtful and helpful sermon on the work of the Holy Spirit.

The laymen elected their delegation to the Annual Conference as follows: E. T. Crisler, Mrs. W. T. Hegman, J. G. Anders, Mrs. J. E. Briggs, S. W. Sharhrough, Mrs. G. P. McKeown, Mrs. J. L. Neill, Wilson Hemingway, Mrs. Carl Lehman, M. M. Satterfield, J. S. Greenlee and Mrs. Roy Scott. The reserve delegates-elect are Mrs. Earl McCurley, Mrs. H. G. Hawkins, Mrs. J. B. Cain, C. C. Greer, R. E. Sullivan and Mrs. J. E. J. Ferguson.

The conference in strong resolutions offered by H. G. Hawkins went on record as earnestly opposing Sunday motion picture entertainments.

The "ad interim" licensing committee, nominated by the presiding elder and elected by the conference, is as follows: J. L. Neill, J. E. Williams, R. H. Clegg and J. A. Moore.

The report of a committee named by the district conference of last year to ascertain the site of the first Annual Conference held in Mississippi was read by J. B. Cain. Because of the general interest of this report it is given as follows:

"After careful and prolonged investigation we have reached the conclusion that the home of Newitt Vick, in which Rev. John G. Jones says the first Annual Conference in Mississippi was held, was on a spot of ground some five or six miles from Fayette, on a regularly used cross road at the present time. There is no house now on the property except tenant houses for colored people. A map of Jefferson County made years ago shows this to be the Vick property and the title to the land from the United States Government shows that Newitt Vick lived there prior to 1798. If his be true, then Mr. Vick was the first Methodist preacher in Mississippi."

Brother J. B. Cain, conference host, was all that could be desired in his thoughtful and painstaking hospitality. The entertainment provided by the Fayette people cannot be too highly praised. Special mention deserves to be made of the appetizing luncheons prepared at the noon hour of both days of the conference by the ladies of the church.

Centerville was chosen as the place for holding the next session of the conference.

JOHN A. MOORE, Secretary.

May 1, 1930.

PERSONAL AND OTHER NOTES

A tent meeting held recently in Sungkang, China, brought out good crowds, as a tent meeting in this section of China is a new thing. People came who could never be persuaded to enter a church. At the close seventy gave their names as probationers.

We learn through Mrs. S. P. Woolfolk, a sister of the editor, that the Woman's Missionary Society of First Church, Baton Rouge, was the first society, after the session of the W. M. S. of the Louisiana Conference in Lake Charles, to contribute to the clinic of the McDonell School in Houma, the society of First Church sending \$25 to the clinic.

In sending her renewal, Mrs. M. C. Bell of Cary, Miss., writes of the Advocate: "To do without its weekly visits would be a great privation, as it has been coming to our home for many years. My sainted parents took it before I was born, and when they passed over to the great beyond I continued taking it, and hope to continue subscribing for it until I join them."

The special missionary offering of First Church, Greenwood, Miss., was made on April 20, and the amount realized was \$571, several dollars in excess of the offering of last year. Of this amount, \$500 will go toward the support of the native pastor of First Church, located at Villvorde, Belgium. Reports received from this foreign pastor, Rev. P. J. Meites, show that he is doing a fine work.

Brother O. W. Stapleton, musical director and pastor's assistant of Capitol Street Church, Jackson, Miss., will be available for several revival meetings this spring and summer. He has been associated with Capitol Street Church for two years. He was for several years with Dr. Arthur J. Moore as musical director and leader in children's meetings before Dr. Moore entered the pastoral work.

Out of 1600 entries, the committee of distinguished writers and musicians have awarded the \$200 prize offered by the Christian Herald for the best original hymn commemorating the nineteenth-hundredth anniversary of the Day of Pentecost to Mrs. Gertrude Robinson, of Circleville, Ohio. It is intended to be sung to the familiar tune, "Come, Ye Disconsolate." We have carried the hymn elsewhere in our columns.

We are grateful for the following, last week, from Mrs. Laura M. White of Houma, La.: "I thoroughly endorse your editorials in this week's Advocate, especially about the dangers of too much 'Standardization,' and about the great need of holding on to our Camp Ground property." Mrs. White formerly taught in our McDonell School in Houma until poor health compelled her to give up active work, but she retains a very active interest in all the affairs of our great Church.

Rev. W. E. Thomas, general evangelist, passed through New Orleans one day recently. He had come from Palmetto, La., where he had assisted in a meeting. He has recently been in the West, assisting Rev. Hugh Jamieson in a meeting. Both Brother Thomas and Brother Jamieson were formerly members of the Louisiana Conference.

The home of Mr. and Mrs. H. P. Wall, of New Orleans, has recently been made glad by the arrival of an infant son. Mr. Wall is superintendent of the Sunday school of Epworth Church.

Much is being said to-day about the needs of the country church. A recent booklet prepared by the extension department of the General Sunday School Board gives a brief account of the efforts and plans of the Board in behalf of these neglected areas. This booklet is available through the Department of Home Sunday School Extension, General Sunday School Board, 810 Broadway, Nashville, Tenn., without cost to interested pastors and other church workers who may request it.

(See Page Eight for Other Personals)

The Home Circle

THE DOGS OF ST. BERNARD

By Horace Wyndham

For most people who visit the Hospice of St. Bernard, perched high up amid the eternal snows in the mountains separating Italy from Switzerland, the chief interest is in the famous dogs connected with this establishment. Of all our dumb friends, there are none with a better record of devotion and service to humanity.

The kennels in which are bred the members of this historic pack are established just beyond the village of Bourg St. Pierre on the road to Orsiers, where Napoleon once halted for a night when leading his "ever victorious army" across the Alps. As soon, however, as they are old enough, the puppies are transferred to the Hospice itself, and instructed in their special work of assisting chance wayfarers.

The original pack of dogs connected with the Hospice of St. Bernard was formed about the year 1812, being bred, as is the present one, from short-haired Newfoundlands crossed with Danish and Wurtemberg mastiffs. They had to be short-haired, as otherwise it would have been impossible for them to get through the heavy snow. During an early period in their history, a scarcity of food made it imperative to disband the pack; and some time elapsed before it could be re-assembled. When the late King Edward, as Prince of Wales, was traveling in the district, he visited the Hospice, and was presented with a puppy as a souvenir. It did not, however, survive the journey to England. Perhaps it missed its companions. Two other specimens, however, purchased by a tourist during the early sixties, were more fortunate, and it was from them that the breed was first introduced into Great Britain.

The average strength of the pack maintained in the Hospice kennels is fifteen at a time. They are all remarkably good specimens, as big as young calves, and strong enough to carry a helpless man through the snow. Some of them measure nearly six feet from muzzle to tail, and weigh anything up to 150 lbs. Their usual coloring is a mixture of red and white, but some of them are tawny or brindled. Except when engaged in their rescue work, they are not always renowned for good temper or gentleness of disposition; and fierce quarrels among themselves (chiefly over the distribution of bones and choice morsels at meal times) are apt to occur. But the dogs have not been alone in little outbreaks of ill-temper; and it is recorded that, in the "good old days," it was the custom "to keep the pack in the refectory, to prevent fights among the guests."

The training of the St. Bernard dogs in their rescue work is a systematic business, and begins when they are mere puppies. The first step in the process is to send out a young member of the pack leashed to a more experienced one. This prevents it getting lost among the passes. After a time, it is taken some miles from the Hospice, turned loose, and left to make its own way home. It soon discovers this, and can then be allowed out by itself and without fear of mishap. Before long, a young dog develops a very keen sense of direction, and will pick up the track in the heaviest snow and mist. He is then employed as a guide when the monks set off to bring food and fuel from Bourg St. Pierre and Orsiers.

During such periods as they are used to search for and assist storm-bound travelers attempting to reach the Hospice, the dogs are despatched in couples. The object of this is to permit one of them to remain at the spot where the wanderer is found, while his companion hurries back and brings the rescue party. There are many well-established accounts of the intelligence and courage and devotion they exhibit in this work.

By the way, there is a popular delusion about the St. Bernard dogs that should be dispelled, if only to prevent disappointment among American

tourists visiting the Hospice. This is that they carry a small keg of brandy slung round their necks, with which to refresh such travelers as they may meet. In fact, there is a poem on the subject. It is unauthorized. The dogs do not carry brandy. They carry something much more useful, viz., blankets.

Like their masters, the St. Bernard dogs suffer severely from the rigorous climatic conditions to which they are exposed. They develop rheumatism and heart trouble, and seldom live more than six or seven years.

The most famous member of the Hospice kennels was one called "Barry." When he died after long service and with numerous gallant rescues to his credit, his body was stuffed and forwarded to the museum at Berne. In memory of his exploits, the biggest and strongest specimen in the pack is always given this name.

As was perhaps to be expected, the St. Bernard pack was hard hit during the war; and, confronted by a serious shortage of food, their number had to be reduced. Still, enough were left to carry on the work and traditions associated with them. In response to these, they have often exhibited a sagacity and perseverance little short of human. Tireless and faithful, neither blinding snows nor thick enveloping mists have kept them back when called upon to succor the wayfarer. Yet it is said that they have outlived their original necessity, and that their continuance is threatened.

But this is not really likely to happen, for, so long as travelers still toil across the Pass to seek the shelter of St. Bernard Hospice, the dogs will have work to do. Assuredly, they will not be found wanting.—Our Dumb Animals.

KNIFE AND FORK

By May Evelyn Skiles.

Knife and Fork lay in a drawer. They were not real silver, and it had been a long time since they had been used. They had become discovered.

"They don't clean us any more," sighed Knife. "Even poor people might clean us," and Knife's voice sounded cutting.

"One good thing, we have each other's company. We usually do go together, though sometimes we are separated by a plate," returned Fork.

"But I am so tired remaining idle," complained Knife.

"Do you know why we are not used any more, Knife? I feel certain it is because our little family has not much to eat. I really feel that we should not complain," said Fork in a low tone.

"You may be right, Fork."

"I am sure I am, Knife. The mother and the little boy and girl have no meat to eat, and no butter to spread. That's why you are not used. As for me, I'm not used either. They don't have vegetables to eat."

"Well, they must eat something, if it is only bread."

"But you are not very sharp, Knife. You are not the Bread Knife."

"I certainly feel sharp enough," returned Knife. "You are not so dangerous as you would make out, Knife."

"People always look askance at us knives."

"Knives are not cruel. It is only the way they are used."

"Knife edged closer: 'You are always consoling, Fork.'"

"Listen! Through the crack of the drawer, I can hear the mother saying that at last she has plenty of work. The children are clapping their little hands in glee."

"My! I wish that we might see them. I feel sure they will come for us now."

"Oh, do you think so, Fork? It's hard for me to keep up hope. I have lain here so long. I just can't think I shall ever be of service to anyone."

"But you are part of the service," laughed Fork, who persisted in being happy. Just then the little girl took hold of the drawer, and Knife and Fork and all the other plated ware made a fine clatter, each piece becoming suddenly excited.

"You are scratching me, dear," Fork said to a baby spoon that suddenly hopped up in the drawer, as the little girl pulled out the drawer.

"I can't help being excited, Fork."

"That's all right," said Fork amiably.

"Fork is always in a good humor," said Knife admiringly, "even though she does look a little cloudy just now."

"Oh, the little girl is actually taking us out!" cried Fork.

"So she is," and Knife was very careful lest he hurt the child's hand.

"What next?" asked little Spoon, who kept by their side.

The silver was placed on the table.

"Rub them off, dear," and Mother handed the little girl a piece of cloth.

"How your face shines now, Fork!" Knife exclaimed.

"I wouldn't recognize you, Knife."

The little girl was busily setting the table.

"I can see your face in my blade, Fork," whispered Knife.

"You only reflect my happiness," replied Fork.

They became silent, looking at the table. There were three plates, and a knife and fork at either side.

"Just look at that meat! I'll attend to the cutting, Fork, but you must help me."

"Yes, indeed. All the spoons will be useful, too."

Knife was busy cutting meat, and Fork was to hold it in place. Steaming vegetables were on each plate, too.

Fork slipped into the little girl's mouth. For a minute the little girl stopped to rest.

"You were right, Fork. We are of use now."

"Everything that is made must be of some use, Knife," said Fork, resting now by the side of Knife.

"It's too wonderful! Now we can have plenty to eat every day!" said the mother happily.

"Oh, ho!" cried the boy, his cheeks puffing, his mouth too full to say more.

Just then the little girl's hand covered the handle of Knife again, but Knife's blade still shone in the evening light.

"You hurt my eyes," said Fork, "but I am indeed glad to see you so bright and happy."

"I felt dark enough once," said Knife, for they were together again over the meat. "You are shining, too, Fork, but then you are always looking for brightness."

"It's doing good that makes one shine, Knife."

Then the little girl separated them, but they continued to smile back and forth at each other.

"I never saw the silver shine so much, mother," said the little girl. She and her mother and the boy were so happy that they did not know the ware was shining because it had made them happy.

When Knife and Fork were dried, they looked brighter than ever, as they were left lying on the table.

"I like to look at them," Mother was smiling.

"Happiness can be lasting, I think," sighed Fork contentedly.

"Yes, I think so, too," said Knife, "as long as we can make some one else happy."—Pittsburgh Christian Advocate.

A BOY'S PRAYER

I pray, whatever wrong I do,
I'll never say what is not true;
Be willing at my task each day,
And always honest in my play.

Make me unselfish with my joys,
And generous to the other boys;
And kind and helpful to the old,
And prompt to do what I am told.

Bless every one I love, and teach
Me how to help and comfort each;
Give me the strength right living brings,
And make me good in little things.

—Selected.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

CHAS. O. CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Rev. L. E. Crooks, our pastor at St. Francisville, La., called at the Advocate office on Thursday of last week.

Dr. J. L. Lyons, who has been serving as commissioner of our hospital for tuberculosis patients at Tucson, Ariz., preached at Rayne Memorial Church, New Orleans, on last Sunday.

Dr. O. W. Bradley, pastor of Rayne Memorial Church, New Orleans, left New Orleans on last Saturday night to attend, for a few days, the General Conference in Dallas.

Rev. A. Y. Brown and Rev. Wm. L. Robinson, the former the pastor at Marks, Miss., and the latter pastor at Coffeeville, Miss., have been attending a two weeks' pastors' school at Vanderbilt University.

In a personal letter to the editor, Rev. I. T. Reames, superannuate, living at Vivian, La., writes that he has preached ten times since the session of the Conference, and that he regularly teaches a class of men in the Sunday school.

During the absence of Dr. V. C. Curtis, attending the General Conference as the head of the North Mississippi delegation, Dr. W. W. Mitchell, superannuate of the North Mississippi Conference, has charge of the services in First Church, Clarksdale, Miss.

Dr. C. C. Selecman, president of Southern Methodist University, announces that Dr. Robert Eugene Goodrich, pastor of First Church, Shreveport, will preach the commencement sermon of the university on June 1, in the McFarlin Memorial Auditorium, Dallas.

The Social Hygiene Conference will be held at the Jung Hotel in New Orleans, May 23-27. The general meetings will be held on May 26 and May 27, and leaders from throughout the United States will speak on subjects of vital interest to every community.

Rev. J. A. Wells, pastor at Kingston, Laurel, Miss., writes: "In spite of the financial pressure, we are ahead of this time last year with finances in total. Have had wonderful progress spiritually, also more conversions and additions on faith already than all last year."

A Conference of Church Social Work, in connection with National Conference of Social Work, under the auspices of the Federal Council of the Churches of Christ in America, will be held June 9-14, 1930, at the Hotel Vendome and St. Andrew's Hall, Trinity Church, Boston.

In sending a subscription, Rev. Percy Vaughan writes: "We are engaged in our revival at Gloster, which will close next Sunday night (May 11). Will write you particulars next week. Our work is progressing splendidly. Our special mission money is about all in sight."

A carillon of most modern type, to be installed in the tower of the new chapel of Duke University at a cost of approximately \$70,000, is the latest outstanding gift to the institution. The joint donors are George G. Allen and William R. Perkins of New York, long associated with the late James B. Duke.

Mr. H. C. Lipscomb, of Istrouma, La., secretary of the Bluff Creek Camp Meeting Association, writes that the annual camp meeting will be held this year, August 8-17. For the first time in its history of some forty years, the Bluff Creek camp ground can be reached over gravel roads and this fact ought to add to the attendance.

Rev. R. H. Nestler, secretary of the board of stewards of Epworth Church, New Orleans, writes that, with the hearty approval of the stewards, Rev. Guy M. Hicks, the pastor, will enjoy a two weeks' vacation immediately following the Senior Epworth League assembly at Mansfield, La., in June. Brother Hicks is dean of the assembly.

In writing to ask that his Advocate be sent for a time to Baldwin, Miss., instead of Sardis, Bro. M. A. Burns writes: "I will be here for some time helping the brethren in meetings. My health is improving somewhat and I am very hopeful of being able to do some active work soon. Bro. D. R. McDougal is doing a fine work here."

Rev. A. M. Shaw, pastor at Ferriday, La., has accepted invitations to deliver commencement sermons at Vidalia, La., and at Ferriday on May 25. The service at Vidalia will be held at 11 a.m., of the 25th, and the service at Ferriday will be held in the evening. Bro. Shaw also has engagements to assist in several meetings during the summer.

Dr. John S. Jenkins, presiding elder of Atlanta, Ga., preached at Galloway Memorial Church, Jackson, Miss., on the evening of May 4. He is the father-in-law of Mr. A. L. Gilmore, director of religious education at Galloway Memorial. While in Jackson, Dr. and Mrs. Jenkins were enjoying a pleasant visit in the home of Mr. and Mrs. Gilmore. Dr. Jenkins was en route to the General Conference in Dallas.

June 15 is Magna Carta Sunday wherever the English tongue is spoken. J. W. Hamilton, writing in the Supreme Council, 33 Degree, Bulletin, says: "Magna Carta Day has in recent years taken on a new significance, for now it is observed by the English-speaking nations as their one day annually in common—Interdependence Day—as men have come to understand the inter-racial kindness its recognition indicates."

Rev. L. F. Alford, pastor at Bogue Chitto, Miss., and Rev. J. M. Alford, pastor at Cedar Grove, Shreveport, La., brothers, have recently assisted each other in meetings during the Easter period. These two meetings resulted in 30 accessions to the Church. Brother J. M. Alford would like the brethren to know that he will be open to a few engagements for revival meetings during the year. He has been engaged for two meetings, and can assist in two or three more.

Dr. Theodore Copeland, with Mr. George P. Bledsoe of San Antonio, Texas, as song leader, has recently assisted Rev. C. C. Hinkle, the pastor, in a fine meeting at Centerville, Tenn. The pastor writes of Dr. Copeland: "He is indeed a man of God, sweet-spirited, and a heart big enough for all. He is not critical or offensive. All denominations love him and hear him gladly. His powerful message of love captivated the large audiences which crowded to hear him."

In this column we carried a notice last week concerning the serious illness of Rev. W. G. Forsyth, an honored superannuate of the Mississippi

Conference. We hasten to correct an error we made in our statement concerning him. We said that he was staying with his son-in-law and daughter, Mr. and Mrs. L. B. Fairchild. Instead of "Fairchild," we should have said "Fairbank." The address of Brother Forsyth is Route 4, Hattiesburg, Miss., care of Mrs. Louis Fairbank.

Whitworth College, Brookhaven, Miss., has received a \$107,000 bequest for the endowment of the music department of the college. It will be known as the Gertrude Magee Foundation for the advancement of music. Mr. and Mrs. Marie C. Magee of Lakewood, Ohio, natives of Mississippi, have entered into a trust agreement bestowing the sum named for Whitworth College in honor of Mr. Magee's sister, Miss Gertrude Magee, who graduated from Whitworth during the late nineties.

"Louisiana," official journal of the Louisiana Chamber of Commerce, has recently been carrying a series of articles, "Seeing Louisiana With Uncle Jim." The author is W. I. Smith, formerly known as "Will" to the editor of the Advocate and others who were in attendance upon old Centenary College at Jackson, La., along about 1903. Will was learning to write poetry then for the "Maroon and White," and he has since developed into quite an author. His brother, Alex, is a lawyer in Shreveport, La.

In the report of the fourth Sunday missionary offerings, March 10-April 10, 1930, as given in "Missions and Sunday School Extension" for May, we find the following Sunday schools contributing the largest amounts: Monroe, \$240.24; First Church, Shreveport, \$230.83; First Church, Baton Rouge, \$153.60; Carrollton Avenue, New Orleans, \$143.21; Mansfield, \$137.58; Noel Memorial, Shreveport, \$130.58; Keener Memorial, Baton Rouge, \$116.90; Alexandria, \$115.10. We do not know from the list what Sunday schools have given the most per capita.

Professor H. C. Blackwell, associate professor of religious education in Millsaps College, Jackson, Miss., will spend the entire summer in Chicago, pursuing studies at the University of Chicago leading to the degree of Ph.D. Professor Blackwell holds the bachelor's degree from Emory University and the master of arts from Duke University. He has also done graduate work in the Candler School of Theology at Emory. At the end of the summer session in Chicago, Professor and Mrs. Blackwell will go to Virginia for a short visit before returning to Jackson for the opening of the fall term of Millsaps on September 2.

It is good to read that Natchez, famous in other days for the gambling places and else "under the hill," is quite different now. We take the following from the press: "Approximately 1000 persons crowded the Publix Baker Grand Theatre to-day—but were refunded their admission when Sheriff W. P. Abbott served an order restraining the show from continuing its program. The order was issued by District Judge R. L. Corbin. C. F. Engle, attorney for the Publix Theatres here, blamed the court's action on the attitude of local newspapers which had conducted a rigorous fight against Sunday movies." We honor the authorities and the papers of Natchez.

On Thursday night, April 24, Rev. J. B. Cain, pastor of our church at Fayette, Miss., delivered the principal address at the commencement of the Daisy-Vestry High School in the northern part of Jackson County, Miss. Brother Cain was one of the first graduates of this school in the class of 1910, the present occasion being the twentieth anniversary of that event. Other members of the Mississippi Conference and their wives who are graduates or former students of this school are Rev. and Mrs. J. L. Carter, Rev. S. C. Moody, Rev. T. C. Cooper, Mrs. Murray Cox, and Rev. M. W. David, local preacher in the Seashore District and former member of the Conference.

The National Association of Gardeners is sponsoring a movement to create an "international peace garden" somewhere along the boundary be-

tween the United States and Canada. The idea was conceived in the noble spirit of Henry J. Moore, lecturing horticulturist for the province of Ontario. For more than a hundred years, peace has reigned between the peoples of Canada and the United States. No finer example of enduring friendship can be found anywhere than that existing between the two countries. It would seem to be appropriate to create an international peace garden of a thousand acres or more, half on one side of the imaginary boundary line and half on the other, and at some point where it would be accessible to the largest number of people from both countries.

The quarterly conference of our church at Tupelo, Miss., recently passed resolutions of appreciation of the splendid service of Rev. Carroll Varner, who, on account of his health, asked to be sent to work in Florida and is now stationed at Sanford, Fla. The resolutions are in part as follows: "We think highly of Brother Varner, knowing him to be an honest, upright man, and a preacher whose sermons have been enjoyed very much by the congregation. He is in our opinion an excellent preacher, and we feel that his sermons have touched the hearts of many, and that our congregation has reaped great good from hearing him. We love Brother Varner, and wherever he goes we want him to know that the love of the Tupelo Methodist Church goes with him. We love his family and we know that the people of Sanford will learn to love them as we do."

The editor of the Advocate had the honor of preaching on last Sunday morning at Hall Summit, La., on the occasion of the dedication of the neat house of worship at that place. After the sermon, Rev. W. R. Harvell, presiding elder of the Minden District, dedicated the building. Rev. P. B. McCullin, the pastor, is in his third year as pastor on the Hall Summit Charge and is in fine favor with his people. Rev. R. V. Fulton, a former pastor, was present and took part in the service. Other former pastors sent their regrets at not being able to be present. After the dedication, the large congregation repaired to a pleasant grove near the church where a bounteous "dinner on the ground" was enjoyed in old-time fashion. The editor made the trip to Shreveport through the dependable service of the T. and P., thence by the use of a high-powered car kindly furnished by Mrs. C. C. Herndon of Shreveport, sister-in-law of the editor.

Felicity Street Church, New Orleans, suffered an irreparable loss in the death of Miss Lida Steele on April 15. Miss Steele had been for many years one of the leading members of Felicity, and one of the most generous contributors to all the enterprises of the church. After removing to the Mississippi Coast, she let her membership remain in Felicity Church; also her membership in the Woman's Missionary Society. She was born in Clarksville, Tenn., and was reared in Eddyville, Ky. She died in Gulfport, Miss., at the home of an uncle, Mr. Claudio James. Arriving in Eddyville, the body was taken to the home of an uncle, Mr. E. H. James, and thence to the Methodist Church, where services were conducted by Rev. R. L. Sleamaker. The body was buried in Riverview Cemetery. Mrs. James T. Monroe, a member of Felicity, writes of Miss Steele: "As president of our board of stewards and missionary society, she was loved by every member of the church. Her going leaves a vacancy few can fill."

TO PASTORS AND CHAIRMEN OF MISSIONARY COMMITTEES, MISSISSIPPI CONFERENCE

Please send what money you have on-hand for the Mission Special to Rev. A. M. Broadfoot, Treas., Gulfport, at your earliest convenience; this is needed. I hope that each charge will be in full.

W. D. HAWKINS, Missionary Secretary.

THE GENERAL CONFERENCE

(Continued From Page 5.)

SECOND DAY, MAY 8

Bishop Candler conducted the devotional service. After the calling of the roll of absentees, Bishop Candler resigned the chair to Bishop Collins Denny.

Dr. Charles L. Goodell was presented, and he briefly addressed the Conference.

F. S. Parker presented a memorial proposing a committee of fifteen to consider memorials of the Epworth League Board. After some discussion, the motion was laid on the table. Paul Kern moved that a committee of eighteen be appointed on the report of the Education Commission and matters related to it. The motion prevailed; and on the following day the committee was announced, with the name of F. N. Parker of the Louisiana Conference heading the list.

Bishop Candler submitted the report of the Commission on Constitution and asked that A. J. Lamar present the matter to the Conference. J.

to send a telegram of sympathy to Rev. Bob Shuler.

Dr. Charles L. Goodell pronounced the benediction.

THIRD DAY, MAY 9

Bishop Denny conducted the devotional service and then turned the chair over to Bishop Mouzon. Bishop Mouzon called for the report of the Commission on Constitution. A. J. Lamar moved that the order of the day be postponed until after the calling of memorials. The motion prevailed.

T. D. Ellis, on privilege, made an appeal for the pastor and the Methodist Church of Frost, Texas, recently almost totally destroyed by a tornado. Upon motion the chairman of each delegation was asked to secure contributions from the members of his delegation.

Upon motion of F. N. Parker, a special session was ordered for the evening to hear Rev. J. E. Rattenbury, D. D., and Mr. J. H. Beckly, fraternal messengers from the Wesleyan Church, and also Rev. James E. Hughson, D. D., the fraternal messenger from the United Church of Canada.

The report of the Commission on Constitution was taken up. Walter Anthony moved that the proposed constitution be considered as a whole. F. P. Culver moved as a substitute that it be considered item by item, and the substitute prevailed. Lack of space prevents our following all the discussion on this day and the day following. In this and other matters we shall have to content ourselves with giving our readers the final action taken by the Conference.

FOURTH DAY, MAY 10

The session of Saturday was marked by continued discussion of the proposed constitution. Dr. J. L. Decell, leader of the Mississippi Conference delegation, took part in the debates and was successful in his opposition to an amendment that would have required the concurrence on the part of one third of the presiding elders for the appointment of pastors. Limit to the tenure of office of a bishop, the open cabinet, and other radical changes were proposed during the discussion on the constitution, but no final results were apparent when the session closed on Saturday, with the prospect that the effort to defeat the adoption of any constitution whatsoever would be renewed on Monday.

During Saturday's session the bishops made their reports. Bishop Candler, in his report, called attention to the great importance of New Orleans as a field where a larger work should be done by our Church.

Rev. R. W. Vaughan, Dr. R. E. Goodrich and Dr. F. N. Parker, of the Louisiana Conference; Dr. J. L. Decell and Rev. C. A. Bowen, of Mississippi Conference, and Rev. T. M. Bradley, of the North Mississippi Conference, were among those appointed to preach in the churches of Dallas on last Sunday.

Dr. J. L. Decell, of the Mississippi Conference, is chairman of the Committee on Hospitals, and Dr. W. W. Holmes, of the Louisiana Conference, is secretary of the Committee on Church Relations and Bible Cause.

There are seven pastoral charges in the Louisiana Conference where the salaries of the pastors are paid wholly or in part by the Board of Missions. This work is largely among the French-speaking people of the New Orleans district and forms part of the home mission work carried on by the Board.

Prof. Roy Smith of the Southern Methodist Mission in Japan has long been a teacher in the Kobe Commercial College, operated by the Japanese government. This school has lately become the Kobe University of Commerce, and Prof. Smith has been made a full professor and his salary increased by 200 yen a month without increasing his work. Coming from such a prominent government institution, this is a compliment to Mr. Smith, to the Methodist Mission, and to the entire missionary cause in Japan.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

W. Moore moved that the report be given to a special committee, but, after a lengthy discussion, the substitute prevailed that consideration of the report be made the order of the day immediately following the reading of the journal on Friday.

Bishop Beauchamp submitted the report of the Commission on Nationalism and the motion prevailed that consideration of the report be made the order of the day on the morning of May 14.

Bishop Cannon presented the report of the Board of Temperance and Social Service and requested that it go to the committee on Temperance and Social Service, with the exception of two brief resolutions that he asked the Conference at once to adopt. Josephus Daniels moved that the two resolutions be also referred to the committee and the motion prevailed.

Reports of several boards were presented, and the standing committee reported their organization.

J. E. Crawford presented a resolution calling for a special committee on the financial system of the Church, to be composed of one clerical and one lay delegate from each Conference delegation, and the resolution was adopted. T. W. Holloman, lay delegate from the Louisiana Conference, and W. H. Coleman, formerly a member of the Louisiana Conference, were among those who signed the resolution.

Just before adjournment, the Conference voted

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

At the family home at Gold Dust, La., on April 11, 1930, just at the close of the day, the sweet spirit of MINERVA ALICE MORRISON left its earthly tabernacle to take up its abode in that "house not made with hands, eternal in the heavens."

Her life needs no eulogy. Devoted daughter, loving sister, faithful friend, true Christian, the influence of her beautiful character will linger long in the community in which she lived, and loved, and served. "Min," or "Miss Minnie," as she was affectionately known to her loved ones and friends, had been a faithful and consecrated member of the White Chapel Methodist church since early girlhood.

To attend its services and to do her part in its work were her greatest pleasures.

Though for five years preceding her death she was an invalid, her interest in the Lord's work never flagged, and she was always ready to do what her strength permitted.

She suffered much, during these years of illness, but with the unselfishness characteristic of her nature she bore her suffering cheerfully and uncomplainingly, ever mindful of the comfort of those about her.

Her body was laid to rest in the cemetery adjoining the little church she so loved, and where sleep those of her dear ones who have gone on before. Her mother, three brothers and many relatives and friends grieve for her going, but thanks be unto God, we have the shining star of hope in our hearts, placed there by Christ himself. We shall meet her again, if we are faithful.

ONE WHO LOVED HER.

MRS. N. A. McDUGAL was born June 17, 1840, and departed this physical life April 26, 1930. She was converted and joined the Methodist Church in childhood. When about twenty years of age, she married Bro. McDougal, a Methodist preacher, who gave his life preaching the gospel of Jesus Christ to a wide area of this country. Grandma McDougal reared a large family of children. Surviving are two daughters, Mrs. Sarah Turner, of Vernon, Ala.; Mrs. Ordilla Williams, Dorsey, Miss., and two sons, J. H. Mc-

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 55-J.

HUNDREDS have sent us discarded jewelry, old gold, false teeth, bridges, crowns, silver, platinum, diamonds, antiques. Mail yours today. Money mailed promptly. Goods returned if refused. E. Uhler, Station B, Brooklyn, N. Y.

Phone, MAin 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
810-311 Masonic Temple

Dougal, of San Antonio, Tex., and Rev. D. R. McDougal, of Baldwin, Miss. She leaves one brother and three sisters, besides a great number of nieces and nephews, and quite a number of grandchildren, and great-grandchildren, with a large number of friends who join in with her loved ones in sorrow. But we all know where to find her, for her long life here upon earth was spent in service for her Lord. She loved the doctrines of Methodism and gave out of her heart and soul service to instill its truths into her large posterity. She was loved by everyone who knew her, which was attested by the very large number of friends of other churches who were present to offer their sympathies to her sorrowing ones. She was truly a burning and shining light for her dear Master, and it can be truly said of her a great mother has fallen in Israel. Well, dear relatives and friends, weep as little as you can, for we all shall see Grandmother again. Her body only sleeps in the dust of the earth. Her spirit is in the Spirit realm; it is with God who gave it. So let's all endeavor to walk in the path she walked in, the path that leads to peace here on earth, and to multiplied joys eternal in the heavens. God bless each one that sorrows. Her ashes sleep beside her beloved husband in the Harden's Chapel cemetery, of the Tremont Circuit, North Mississippi Conference.

T. L. OAKES, Pastor.
Tremont, Miss.

JEFFERSON BOSWELL NAUGLE was born in Chickasaw County, Miss., on January 5, 1853, and died at the home of his son, Dr. Andrew Kincannon Naugle, in West Point, Miss., on February 17, 1930. He was buried in the cemetery near McCondy, Miss., on February 18, 1930, in the presence of a large number of sorrowing friends and neighbors, who had met to pay their tribute of love to a life that had been singularly well lived. The burial service was conducted by his pastor, Rev. W. S. Selman, assisted by Rev. W. R. Lott, West Point, Miss. Jefferson Boswell Naugle was the son of Andrew and Esther Ann Boggan Naugle. He had three brothers, Hilliard Hunter, William Taylor and Fred Naugle; and two sisters, Mrs. Eliza Johnson and Mrs. Sallie Naugle Wade. Mrs. Wade, who is the youngest member of the family, alone survives.

On March 17, 1879, he was happily married to Miss Florence Battle, of Verona, Miss. This union was blessed with nine children, two of whom, Lydia Bell and Jefferson Boswell, Jr., died in childhood. The surviving children are, Dr. Andrew Kincannon Naugle, West Point, Miss.; Mrs. William V. Connell, Dallas, Texas; Mrs. Sarah Donnellson, Tulsa, Okla.; Miss Eunice and William Naugle, McCondy, Miss.; Mrs. Hugh Caradine, Caradine, Miss., and Mrs. Mack Ball, Tybertown, Miss.

It gives me pleasure to add a word of tribute to the memory of this good man who has gone from us. I suppose I knew him more intimately than anyone else outside the circle of his own immediate family. He was a man of sterling integrity, of well poised

mind, and of loyal heart. He was ever true to his friends and just in his dealings with all mankind.

As a citizen he was public spirited. While he never offered himself for public office, he was keenly interested in every movement that affected the welfare of the community, the State and the nation. A staunch Democrat, his citizenship he regarded as a sacred trust, and always exercised it with singular fidelity and rare judgment. A man of unquestioned honesty and judicious mind, his opinion was sought on many questions, and when given, always carried weight.

He was a successful business man. Had he been so minded he might have accumulated a nice fortune. As it was he lived in comfort and provided well for his family. His home was ever open to his friends, and he was never happier than when others were sharing his hospitality.

He was a lifelong Methodist. His love for the Methodist Episcopal Church, South, was deep and abiding. In him his pastor ever found a loyal friend and a wise counsellor. For many years he served as a steward in his church and always with efficiency and fidelity.

The great Dr. Joseph Parker, in preaching one day from the words, "I will see you again," said, "The Scottish people do not say of one who has died, 'He is dead'; they say, 'He is away.'" so we may say of our good friend, "He is away." And yet not far away. Not so far away as it may sometimes seem, but near, so near that we shall soon be saying, "Good morning."

H. S. SPRAGINS.
Memphis, Tenn.

MRS. BENJAMIN E. WOODS died April 22, 1930. She was born July 31, 1876. These dates are made significant because of the godly life of the good woman encircled by them. Mrs. Woods was formerly Miss Glaudier Newbaker, born and reared near Phoenix, Yazoo County. In her adolescent period she lived in the home of Mr. T. A. Holloman. It is no wonder that she lived a Christian all her life, having been influenced by Mr. Holloman, a devout Christian worker in the Methodist Church. Circumstances limited her active service in the organization of the church. This, however, did not stop her Christian labors. It was in the home that she exemplified the life of Christ—sacrifice and service. She practiced self-denial and rigid economy to educate her children. It was in her ecstasy of joy, having just witnessed her daughter, Ruth, receive her diploma as valedictorian, that she was stricken with apoplexy. A few hours later she passed on to await the coming of those she loved and gave her all. As we were leaving the Sartia high school auditorium the writer congratulated her on having a daughter to win the highest honors as the best all-round student, and added by saying, "No wonder, with such a fine mother behind her." She modestly answered, "Well, I don't know about that." She enjoyed the company of her friends—they being numbered by all who knew her. Conversations with her never grew tiresome as she always had something to say,

and, too, the tone of her voice was filled with tone of laughter. She put her life in her children. She was a loving and true wife, going beyond her strength to help her husband carry the burdens of life. "Come unto me all ye that labor and are heavy laden and I will give you rest."

To the heart-broken husband and five surviving children, Joseph and Pierce, of Arkansas; Mrs. J. B. Miller, of Edwards; Robert, professor in Lumberton high school, and Ruth and James, at home, and two sisters, Mrs. Ralls and Mrs. Sibley, I commend the Lord Jesus Christ, the Bishop of our souls.

E. D. SIMPSON, Pastor.

QUARTERLY CONFERENCES NORTH MISSISSIPPI CONFERENCE

Greenville District—Third Round
Arcola and Murphy, at Locks, Apr. 27, a. m.; Q. C., June 5.
Glen Allen, at Avon, Apr. 27, p. m.; Q. C., June 6.
Hollandale, May 4, a. m.; Q. C., June 4.
Cleveland, May 4, p. m.; Q. C., June 22.
Greenville, May 11, a. m.; Q. C., July 8.
Clarksdale, May 11, p. m.; Q. C., July 9.
Merigold and Sherard, at S. Chapel, May 18, a. m.; Q. C., July 7.
Shelby, May 18, p. m.; Q. C., July 10.
Duncan and Alligator, at D., May 25, p. m.
Coahoma and Jonestown, at C., May 25, a. m.
Dubbs and Evansville, at D., June 8, a. m.
Tunica, June 8, p. m.
Rosedale and Benoit, at Long Shot, June 15, a. m.
Gunnison, at Deeson, June 22, a. m.
Lula and Dundee, at Lula, June 22, p. m.
Lake Cormorant, at Walls, June 29, a. m.
Friars Point and Lyon, at Lyon, June 29, p. m.
Boyle and Pace, at Salem, July 6, a. m.
Shaw, July 6, p. m.
Leland, July 13, a. m.

L. M. LIPSCOMB, P. E.

Save 1-2, on Your Dresses

You can save nearly half on your dresses and get the very latest fabrics, colors and patterns.

Mill Prices

By taking advantage of the opportunity to buy mill "over-runs," you can secure the finest fabrics at about half the price you would pay for them in the best department and dry-goods stores. A wide selection; dainty voiles, pleasing wash silks, all silk shantung plain and prints, showy taffetas, rayon flat crepe, satins, tasteful gingham, serviceable poplins and rich draperies, in a host of attractive colors and patterns. All goods are fresh from the loom—stylish, new and clean. These materials have been freshly made up for our merchant customers, but our looms cannot be set to their exact yardage. For this reason you are offered the choicest fabrics, out to any length, at astonishingly low prices.

Free Samples

Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at 1-3 to 1-2 less than retail price, postpaid.

NATIONAL WEAVING CO.
LOWELL, N. C.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

ZONE MEETING AT PIAVE

The W. M. S. held its regular zone meeting Wednesday, April 23, at the Plave Methodist Church, with about 65 present, including Rev. Mr. Hays, presiding elder of Hattiesburg district, Rev. A. J. Boyles and Rev. Mr. Ellis, of New Augusta; Rev. Mr. Weems, of Richton, and Rev. Mr. Castle, of Lucedale.

The president, Mrs. Syd Shannon, presided. In the absence of the secretary, Mrs. Loyd Howze was named to act in her place.

The devotional was conducted by Rev. A. J. Boyles, who read and commented on Matthew, 25. Mrs. E. L. Grubb gave an address of welcome, to which Miss Lizzie Dearman, of New Augusta, made a response. This was followed by a splendid talk on, "How the Woman's Missionary Society Can Aid the Church," by Mrs. Wiley Ferguson, of Hattiesburg.

A quartette, "Rock of Ages," sung by Reverends Hays, Ellis, Castle and Boyles, was an enjoyable number. A committee for nominations was appointed as follows: Mrs. Wiley Gordy, of Avea; Miss Lizzie Dearman, of New Augusta, and Mrs. Castle, of Lucedale. Rev. Mr. Hays dismissed the meeting for lunch. A game of

"Questions and Answers" provided an unusual way of getting partners for lunch. It created much fun and enabled the various groups to become better acquainted.

Mrs. J. H. Thompson, of Hattiesburg, gave a splendid report from Annual Conference at McComb City.

Rev. Mr. Hays made a concise report of work done on the new district parsonage, explaining the need of financial aid from auxiliaries. New Zone officers were elected as follows: Mrs. S. E. Shannon, president; Mrs. W. T. Mudge, vice president; Mrs. Loyd E. Howze, secretary and treasurer. The following committee on resolutions was named: Mrs. S. N. Green, Mrs. A. J. Boyles and Mrs. Hayden.

Leaf and McLain jointly extended an invitation to the Zone for next meeting to be held at McLain.

Mrs. Shannon was congratulated upon the excellent accomplishments of the year and received re-election as an expression of confidence and appreciation for her unselfish service.

MRS. L. E. HOWZE, Secretary.

FROM GRENADA DISTRICT

The Woman's Missionary Society of the northern part of Grenada District met at Water Valley, April 29, for an all-day session. The meeting opened with song and scripture reading from the 14th chapter of Mark, by Rev. J. D. Wroten, followed with prayer by Rev. C. L. Oakes. Both are pastors of Methodist churches at Water Valley. Mrs. W. L. Addington most kindly welcomed the visitors to her church and city, and many beautiful flowers also spoke welcome. Mrs. Brown, of Grenada, made a very appreciative response.

Mrs. A. W. Stoke, district secretary, took charge of the meeting and called the roll. The auxiliaries answering were: Grenada, Holcombe, Holly Springs, Oxford, Water Valley First Church, and Water Valley Main Street. Mrs. R. P. Neblett, corresponding secretary, made a very instructive talk on many lines of missionary work. She called attention to several important duties overlooked in the delegates' reports—such omissions as not presenting "Stewardship" regularly and failing to report in full on all activities in the home auxiliary. Mrs. Stoke gave a good report for her district. Mrs. Addington talked on "Bible and Mission Study."

A very entertaining feature, aside from the regular business of the day, was a reading by Miss Lila Jo Colson and a lovely pageant by several of the young people. A most palatable lunch was served in the dining hall of Water Valley's magnificent Masonic Temple.

MRS. GRACE CARVER, Secretary.

ZONE MEETING AT NEWTON

A zone meeting of the Woman's Missionary Society was held Thursday, April 3, at Newton Methodist Church, with Mrs. Jas. W. Abney of Montrose as chairman.

Representatives from Montrose, Lake

and Forest were present. The meeting was opened by singing, "Onward Christian Soldiers." The devotional was conducted by Mrs. E. F. Pruitt of Montrose, reading scripture selections from Deuteronomy, Ephesians and Proverbs, touching the responsibility of parenthood. Rev. H. A. Wood led in prayer.

Words of welcome were extended the visitors by Mrs. W. G. Allen, and a fitting response given by Mrs. Neill of Montrose.

An interesting discussion in the form of a debate was engaged in: "Why Do I, and Why I Do Not Belong to the Missionary Society." Mrs. W. E. Pruitt took the negative and Mrs. G. H. Jones the affirmative. A solo was sung by Mrs. Flowers, followed by a message from Rev. G. H. Jones, subject: "What Christ Has Meant to Women."

The concluding number of the morning program was a talk by Rev. H. A. Wood, of Newton, on "What the Woman's Missionary Society Means to the Pastor." The session was closed with prayer by Rev. T. B. Cottrell of Forest. Lunch was served in the basement of the church at noon.

The afternoon program was begun by singing, "Blest Be the Tie."

Montrose having the largest representation received the banner, and will keep it until the next zone meeting.

A pleasing feature of the afternoon session was a training school for officers, conducted by Mrs. Cottrell, Conference Superintendent of Publicity. It was both interesting and instructive.

The duties of the different officers were discussed, the disposition of finances explained and the work of the society outlined and illustrated by the use of charts.

On invitation the next meeting will be held at Garlandville.

A vote of thanks was tendered Newton hostesses and after a closing song the meeting was dismissed by Rev. G. H. Jones of Montrose.

REPORTER.

BIRTHDAY PARTY

The W. M. S. of Magee Methodist Church met Saturday afternoon in the home of Mrs. R. S. Walters to celebrate the birthday of Mrs. Walters, whose paralytic condition remains very grave. It was the sincere wish of Mrs. Walters that this day be observed in this manner and her co-workers, true staunch friends, were indeed glad to respond and honor the natal day of one whose life has proven a benediction to all with whom she has come in contact.

A birthday cake, with decorations in pink, and containing the pink candles was carried into the sick room and left for Mrs. Walters' pleasure, trusting that as the candles were lighted she in some measure could realize the light and beauty of character that has radiated from her life. Other useful gifts were presented by members and were graciously appreciated. Mrs. J. E. Holyfield carried a huge white cake which was served with the cream to all present.

It was Mrs. Walters' wish that her pastor, Rev. J. B. Holyfield, her former pastor, Rev. W. M. Williams, and her physician, Dr. E. L. Walker, attend the party. The former two were present and after a comforting message read

QUICK RELIEF
STIFF JOINTS
JAPANESE OIL

Antiseptic Japanese Oil takes all stiffness out of aching joints and muscles. QUICK. It generates a pleasant heat that drives out the pain. Won't blister like old type liniments. 25 Years Success. At Druggists. Quick Relief.

from God's word by Rev. Mr. Williams, Rev. Mr. Holyfield voiced a prayer, earnestly invoking the divine blessing of the Great Physician in behalf of her whose life has been so nobly spent and whose condition is still very alarming.

FROM MAGEE

The W. M. S. of Magee Methodist church met Monday afternoon at the parsonage, which had been made very comfortable and inviting. This being the afternoon for mission study, Mrs. C. C. Mangum, superintendent of this department, conducted the devotional and the study—using John, 17. A prayer was voiced by Mrs. W. M. Williams.

The concluding chapter of "Women and the Kingdom" was presented by several members, in which each was made to feel a keener interest in missionary work and a deeper appreciation for the pioneer women who fifty years ago, through consecration, deprivation, and determination, made possible the tremendous work now carried on by the women of the Methodist Church. The work, through united effort and prayer, has grown in leaps and bounds and now there is no

(Continued on Page 15)

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safeguarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—In successful operation since 1894—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

BIG PROFITS For Your Church Organization

METAL SPONGE

"The Modern Dish Cloth"

WRITE FOR FULL INFORMATION
METAL SPONGE SALES CORPORATION
DEPT. A LEHIGH AND MASCHER STREETS PHILA.

Mother!

Child's Best Laxative is
"California Fig Syrup"



Tongue Shows if
Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

CHURCH HEATING

Moncrief Heating-Cooling System
Write today for literature
Moncrief Furnace Company
ANTA GEORGIA

Sunday School

LOUISIANA CONFERENCE

Dallas is the "Jerusalem" of Southern Methodism during the month of May. Your writer hopes to be one of the numerous visitors there on Sunday, May 18.

The Alexandria local church will have the honor of being represented at the General Conference in an official way by its pastor, Sunday school superintendent, and chairman of the board of stewards. This congregation observed National Music Week by co-operating with Louisiana State University, and booked their great choir for Tuesday night of this week. They gave Mendelssohn's "Elijah" to the music lovers of Alexandria.

Rev. H. L. Johns, vice-chairman of our board, writes: "I believe the recent State-wide Sunday School Conference was a success. It was better attended than in 1929, and a fine spirit prevailed in each section. Results of the good work of our Conference Superintendent and our Extension Secretary were apparent. We have cause for thanksgiving. I am hoping now that the Sunday schools of the Conference will remember the Conference program most liberally in the Sunday School Day offerings, that our work not be curtailed in any way."

Mr. A. M. Mayo, our "John R. Pepper" when it comes to Sunday school work, is anxious that we give his district due recognition in Missionary and Sunday School Day giving. He writes about his district work as follows: "I think this gives us first place in the list of Sunday schools observing fourth Sunday offering, and yet, second place on Sunday School Day."

The two training schools for May, at Minden and Homer, have secured all of their instructors with only one exception. Rev. J. Frank Simmons will teach the course on "Stewardship" in the Minden school, and Prof. G. L.

Only best oil gives proper lubrication, says expert

If housewives only realize they were buying lubrication instead of "just oil," few of them would use anything but the best. Here is one place you can't "cut corners," for anything less than the best lubrication endangers the life of sewing machines, vacuum cleaners, lawn mowers, electric fans, washers and other household equipment.

3-in-One Oil is made especially for such devices and for 35 years it has been recognized by housekeeping experts as the best. It is a scientific blend of high grade animal, mineral and vegetable oils and contains properties not possessed by ordinary oil. It does more than lubricate. It also cleans and protects.

Don't be satisfied with anything but the best. Ask for the old reliable 3-in-One Oil and get the most efficient service from your mechanical devices. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Morelock the same course in the Homer school.

We extend Mrs. John A. Rice a hearty welcome to our Conference. She will teach the course on "The Home in Society" in the Homer school.

Interest in the Alexandria District Training Week, June 1-16, continues to grow. The present tentative list of places will have training classes: Boyce, Bunkie, Colfax, Elizabeth, Oakdale, Hopewell, Glenmora, Rosedale, Fellowship, Melville, Pineville, Marthaville and Basile.

The pastor of Colfax, Brother J. D. Fomby, was a welcome visitor in our office this week in interest of his class.

Sunday, May 4, we visited the Hodge Circuit in the Ruston District. It was preaching day at Quitman, and we reached this little village from Alexandria in time to attend the Sunday school. The pastor, Rev. J. S. Henley, and the superintendent, Mr. J. D. Waldrup, gave your Conference Superintendent a hearty welcome. They have a church membership of about 75, coming into our Church recently from the Methodist Episcopal Church.

Your writer had the privilege of teaching public school near this community 39 years ago, and I appreciated the opportunity to renew friendships, and to have some of my former school pupils in the congregation. We enjoyed noonday hospitality with one of them, who introduced me to his oldest daughter, who is now attending Louisiana Polytechnic Institute at Ruston.

We enjoyed every minute of this visit, and promised to return soon.

Rev. R. L. Armstrong, education director of the recent standard training school at Monroe, La., sends in report of his school. The classes in stewardship and primary lessons received the largest number of credits. Professor Morelock and Mrs. C. W. Kent were instructors.

C. D. ATKINSON.

MISSISSIPPI CONFERENCE

The following is the report from Sunday School Day receipts up to May 10. Sunday School Day was the third Sunday in April:

Brookhaven District—Brandywine, \$5; Rehoboth, \$3.33; Meadville, \$8.74; Osyka, \$5; Galatia, \$6.

Hattiesburg District—Mount Olive, \$18.50; Silver Creek, \$2.55.

Jackson District—Bolton, \$8; Pelamatchie, \$16.90; Grace, \$8.81.

Meridian District—Langsdale, \$4.17; Shuhuta, \$12.30.

Newton District—Decatur, \$4.86; Forest, \$31.35; Lake, \$6.57; Philadelphia, \$12.52.

Seashore District—Vancleave, \$7.15; Wesley Memorial, \$2.25; Epworth, \$3.14.

Vicksburg District—Fayette, \$14.50; Liberty, \$5; Hermanville, \$3.80; Nebo, \$5.85; Utica, \$10; Carpenter, \$4.31; Natchez Mission, \$3.23.

We are exceedingly grateful for this response upon the part of these schools. We appreciate their interest. We trust that this month will mark great increase in these offerings.

It was my pleasure to attend the meeting of the Northern Group of the

Jackson District. I was delighted with the program. I enjoyed it very much indeed. The attendance was light but those present were greatly interested. The entire program was given over to a discussion of education, a most timely topic. I was not privileged to remain until the close because of the train schedule. Rev. L. M. Sharp preached a good sermon on "Faith." The congregation enjoyed his message very much indeed. We were glad of the opportunity to hear him.

It is time to get the Standard Training Schools for the fall and summer lined up. Those who have the dates arranged should get the books ordered and all things in shape so that the school will move without any drawbacks.

Have you read Miss Wilson's book, "What do You Know About China?" If you have not you have a real treat in store for you. To study this book together would be a great way to build a missionary spirit in your church.

The missionary offerings can be improved in two ways: Many more Sunday schools could send in offerings. There are entirely too many schools who do not give the program and send in the offering. Many can send in the offerings. This would help us in a great way. Our Cokesbury work for the summer depends upon the Sunday schools sending in these offerings; the more we receive the more we can do.

Second, by putting on a real Worship Program dealing with missions on the fourth Sunday. This is being done in some of the Sunday schools and can be done in all of the schools.

Third, some of the schools could increase their offerings. We are as happy to receive a small offering when it expresses good effort. There are schools that send what appears to be nominal offerings. I trust every school, regardless of the amount sent, will feel that this is really a worthy offering from us to this great cause.

I have just finished reading Rev. A.

It'll Pay You to Shop In HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES
Canal Street NEW ORLEANS MA 100

SUNDAY SCHOOL QUARTERLIES AND PAPERS

Advocating

SALVATION THROUGH JESUS CHRIST ONLY

Samples on application

Address

UNION GOSPEL PRESS

Box 680 : : : Cleveland, Ohio

W. Martin's little book, "Worship in the Sunday School." Every worker in a small Sunday school should read this book and take the examination on it. Even after you have done this it will be a worth while thing to meet together and talk over the principles laid down in this book and make a real effort to carry out some of the ideas and objectives laid down in the book.

Brother Martin writes for the small school. He tells us how to go about building the worship idea into the hearts of the people. He also offers suggestions about how to use the tools of worship.

One of the fine things about the book is the many suggestions as to places for getting help to build worship programs and list of suitable materials to be used with the various groups. This alone is worth the price of the book. No Sunday school superintendent should be without this book. It should be as handy to him as his Bible.

Pray for the work and the workers.
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Any school that contemplates a daily vacation church school during the summer should write me at once that we may be able to give the help needed.

Such a school may last one week, two, three, or six; the expense is nominal; the young women who have been to college will make excellent help. Give this a trial.

When you receive the poster advertising the Conference Training School to be held at Grenada, June 9-14, please post same and later put a notice of some kind in your town paper; those who get out a weekly paper can give frequent notices that will keep the school before the people. Nothing counts like personal interviews with those who should attend. If a sufficient number compete for the making of the best poster advertising the school we will keep our promise of last year. The school at Greenbrier has made two posters, both are good.

The folder, giving information as to the school to be held at Grenada, will be in the hands of the printer next week; write for one if you care for it.

A few of the pastors do not care for the Sunday School Day program and have decided to let the day go by. The Sunday School Board can furnish such schools with the copy of a small book that has all kinds of material for a program that can be adapted to any school. We can send this book on approval for your use. Give it a trial; do not neglect the observance of the day. There is no way to make up for neglect.

The eighth session of the Amory Training School is in progress this week in the city of Amory. The following schools are taking part: Amory, with 43; Antioch, 5; Eupora, 1; Greenbrier, 7; Hamilton, 6; Jasper Ala., 1; Lucy, Tenn., 1, a total of 66. The attendance is not so large as it was last year, but the work being done by those attending is of the best. Rev. C. A. Parks, pastor, and Rev. W. R. Hammontree, rural worker, in Monroe

RID OF BAD TASTE

Georgia Man Tells How He Takes Black-Draught When Bilious.

Valdosta, Ga.—In telling how Thedford's Black-Draught has helped to keep him well, Mr. O. A. Aldrich, of this city, says:

"Black-Draught is a good medicine. I began taking it when just a boy, for biliousness and as a laxative.

"When I get bilious, my mouth has a bad taste and I get dizzy, feel light-headed. A few doses of Black-Draught usually make me feel like new. It seems to cleanse my system of impurities, my head gets clearer, and the bad taste is gone from my mouth.

"I am a rather healthy, strong man, taking very little medicine, except for the dizziness I mentioned.

"It is good to know that there is a good laxative like Black-Draught to take and give quick relief."

Thousands of other men and women find Black-Draught a great help in relieving common ailments due to indigestion, constipation and biliousness.

Thedford's Black-Draught is prepared from medicinal roots and herbs, of highest quality, finely powdered, carefully combined and packaged by automatic machinery.

Easy to take—no disagreeable after-effects. Price 25 cents. No. 229

Thedford's BLACK-DRAUGHT
for Constipation,
Indigestion, Biliousness

and Itawamba counties, have left nothing undone to make the school a success. These faithful men worked hard for a large enrollment, but their reward comes in the quality of the work being done. The students are getting a clearer idea of the aims of religious education and are realizing that the work of the Holy Spirit is a necessity to make the teaching vital and result in Christian conduct. We are making progress in training men and women in the holy task of extending the kingdom of God. When you criticize the work you are not praying for the success of the kingdom.

ADULT BIBLE CLASS CONTEST IN NEW ORLEANS

Week beginning May 4.

	Pts.
St. Mark's Class No. 13C.....	24
Algiers Men's Class.....	23
Rayne Me. Women's Class.....	20
Parker Me. Men's Class.....	13
Algiers Earnest Workers.....	12
Epworth Men's Class.....	12
Epworth Women's Class.....	11

Grand Total for Seventh Week

Epworth Men's Class.....	175
St. Mark's Class No. 13C.....	171
Algiers Men's Class.....	152
Algiers Earnest Workers.....	148
Epworth Women's Class.....	142
Rayne Me. Women's Class.....	131
Parker Me. Men's Class.....	130

The contest closes with the report of Sunday May 18, this being the ninth week.

PENTECOSTAL PRAYER

Humbly and fervently, bow we before Thee,

God of Humanity; great is Thy care. All whom Thy Spirit guides, truly adore Thee;

Hear Thou and answer our Pentecost prayer!

Come as a sacred wind, mighty and rushing

Into our hearts! for we dream of release.

Come, Oh, Thou Holy Ghost, blessing and hushing

All of our spirits in infinite peace.

Pour out Thy Spirit! God, give us Thy vision;

Righteousness spread abroad, through all the earth!

Lift our souls unto Thee; seal our decision;

We would but further Thy Spirit's rebirth.

Then shall we steadfastly walk with Thee, breaking

Bread of Thy holy love, shared with all men;

Praying that from its night Earth may be waking;

Pentecost Spirit, Oh, come Thou again!

—Pentecost Herald.

AMERICAN BIBLE SOCIETY

For the month of April, 1930, the distribution from the New Orleans sub-depository of the American Bible

Society has been 173 Bibles, 712 Testaments, and 10,121 portions of the Bible, making a total of 11,006 volumes which have gone out into God's vineyard.

Many of these have gone to the most needy districts of our State. A large number have been distributed on foreign boats, so that on their arrival at this port the sailors were presented with the Gospel in their own language. Shipments have been made to classes of adults who are just learning to read, so that the first book they read may be the word of God.

We have acknowledged receipt of donations of \$5 each, for local work, from two good women, one gift being marked simply, "For the good work you are doing."

Having just completed my seventeenth year of service with the American Bible Society, a summary of distribution has been made. In the seventeen years that I have been with the American Bible Society it has been my blessed privilege to distribute the Scriptures in 33 different languages and in 13 different States. The total number of volumes distributed during this time has been 705,360, of which 38,946 were Bibles, 71,161 Testaments, and 595,253 parts of the Bible. This is an average of 113 volumes each day for 17 years.

You who have had a part in this great work will rejoice with me, as it is through your help that this has been possible.

God be praised!

G. A. PERKINS.

NOW IS MOSQUITO KILLING TIME

Anything that holds water is a mosquito breeding place.

The Health Departments will appre-

Fliers Say Courage Varies with the Way they Feel

AEROPLANE pilots tell us that their courage, their whole attitude toward flying, varies from day to day, with the way they feel. If they feel full of pep, healthy, they can try anything—nothing frightens them. Their nerve is unshakable; their skill keen; their flying is machine-like in its perfection.

It is an entirely different story, however, if they wake up in the morning feeling sick, down in the mouth. Then flying becomes a real danger.

What is the matter with these brave people when they are not up to par? The natural poisons in their bodies have not been swept away. They are allowing their brains to be clouded and dulled by poisons which should not be permitted to remain in the body.



Member of the "Caterpillar Club" earns his right to membership by 5000 foot Emergency Jump.

This is the lesson we can learn from airmen. It is the lesson that points to Nujol—the simple, natural, normal way—without the use of drugs or medicines to keep the body internally clean of the poisons that slow it up. Nujol is pure, tasteless, colorless as clear water. It forms no habit; it cannot hurt even a baby.

See how the sunshine floods into your life when you are really well. Get a bottle of Nujol in its sealed package at any drug

store. It costs only a few cents and it makes you feel like a million dollars. Find out for yourself what Nujol will do for you this very night. You can be at top-notch efficiency and happy all the time. Get a bottle today.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address
HUNTINGTON SEATING CORP.
Huntington, W. Va.

ciate your co-operation in carrying out the following:

- Rid premises of all trash.
- Puncture all tin cans after emptying.
- Renew leaky washers on faucets.
- Screen cisterns.
- Inspect roofs, gutters and drain spouts.
- Place top mlinnows in ponds, etc.
- Change water in flower vases often.
- Fill or drain low spots.
- Inspect your dwellings and ask your neighbor to do likewise.
- Thoroughly screen your premises.

Special Suggestions

Twelve hundred water barrels for fire protection purposes on Dock wharves in New Orleans were treated with one pound of borax to the barrel in September, 1929. This water is still free from wiggle-tails or mosquito toes and the water is still free from bad odor.

LOUISIANA STATE BOARD OF HEALTH,

J. A. O'Hara, M. D.,
President.

Children Cry
for
Fletcher's
CASTORIA

A BABY REMEDY
APPROVED BY DOCTORS
FOR COLIC, CONSTIPATION, DIARRHEA

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: I'm late in sending this week's letter to the Advocate, so I'll have to be brief and not tell you too much this time. Our time is full of interesting happenings almost daily now and I'm just sorry that I don't own a broadcasting station and give you a radio that could tune in on L. S. E. L. every evening.

Of course we said all along that the Monroe District Rally was to be a great day, but we didn't dare say how great. Imagine our pleasant surprise, Sunday, May 4, when we met at Little Creek Church, a central location in the district, and counted 157 Leaguers, besides visitors, present. We had Leaguers drive in in autos, school trucks, and even chairs in delivery trucks. Our count showed Leaguers

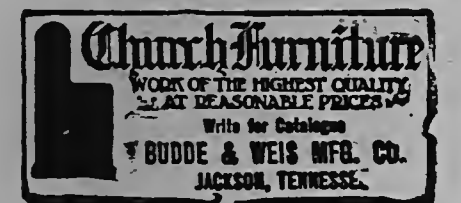
WARNING

Buy **GENUINE**
BAYER
Aspirin

Know what you are taking to relieve that pain, cold, headache or sore throat. Aspirin should not only be effective, it must also be safe.

Genuine Bayer Aspirin is reliable, always the same — brings prompt relief safely — does not depress the heart.

Do not take chances — get the genuine product identified by the name **BAYER** on the package and the word **GENUINE** printed in red.



from Bastrop, Oak Ridge, Monroe, West Monroe, Rayville, Tallulah, Lake Providence, Gilbert, Mangham and Little Creek.

Rev. A. C. Lawton preached an inspiring sermon at the morning hour. At 12:30 a picnic lunch was enjoyed by more than 200 people. Some of the eats were furnished by League chapters represented, but the Little Creek people barbecued enough pork, mutton and chicken to serve the crowd bountifully. The meat was the most delicious barbecued meat I've had the pleasure of eating. They also furnished the bread and cold drinks. Along with all of this was the finest hospitality ever—the kind that can always be had in such a fine community as this.

After the business hour, when we talked mostly League assemblies and worked up the interest of chapter representation we enjoyed a fellowship period with Winnie Riggs leading.

Our closing period was a vesper hour conducted by our Conference president, Charles White. After this impressive hour we turned homeward, declaring the day a success in every way.

Thanks go to the district secretaries and to Winnie Riggs for the successful program.

Some folks say that good luck can't last always, but I think some of it must be perpetual. If not, I at least reached the climax this week. We have been talking about our Ruston Institute for some months. With every opportunity for a successful one we naturally expected a great record. We had no idea that we would break the year's record in Institutes, even beating Shreveport and New Orleans. Since we have two more nights to go I can't give the number of credits to be awarded, but we have had around 150 present each night and sixteen different chapters represented. Some have driven from a distance of forty miles and many are chartering school trucks to bring them in each evening. Through the persistent effort of Mr. Floyd James, of Ruston, we were able to get Rev. B. Frank Pim to come to us again and he has been a great inspiration as usual. Our faculty is as follows:

Rev. H. B. Hysell, Rev. R. H. Staples, Rev. J. J. Rasmussen, Rev. James T. Harris, Miss Elizabeth Langford, Rev. B. Frank Pim, Mrs. J. T. Harris, Mr. N. B. Crawford, Miss Beth Murphy.

Next week I hope to tell you the results of this record breaking institute.

Enthusiastically,
YOUR FIELD SECRETARY.

CORINTH DISTRICT INSTITUTE

North Mississippi Conference

April 12, 1930, was a gala day for the Epworth Leaguers of Corinth District, North Mississippi Epworth League Conference, for on that day

150 Leaguers met at Corinth, Miss., to participate in a district institute.

The Corinth Senior League, First Church, served as host and a cordial reception was extended to all the visiting Leaguers as well as a most delightful and appetizing luncheon.

Miss Margaret Edmonson of Iuka, Miss., delivered the inspirational address to the assembled Leaguers. The institute was especially honored by the presence of the Reverend W. C. Newman, Eupora, Miss., North Mississippi Epworth League Conference president.

Reverend Mr. Newman brought the Leaguers an interesting vision of the Annual Summer Assembly, which is to be held at Grenada College June 16-20, telling them this year that the assembly will include fun, fellowship, inspiration and information.

The Reverend S. E. Ashmore, Webb, Miss., Conference Treasurer, made a strong appeal to the Leaguers in the interest of missions. A clear and forceful explanation of "The Standard of Efficiency" was given by the Rev. W. R. Hammonree, Amory, Miss., Secretary of Aberdeen District.

Another impressive feature of the day's program was a model devotional program rendered by the Iuka Senior League. Helpful discussion groups on the four departments of the League were held for thirty minutes.

The Leaguers parted on that day with a better understanding of League work, and with a greater will to carry it on.

DOROTHY SMITH, Dist. Sec.

AUSTRALIAN VISITOR STILL MORE AMAZED AT PROHIBITION RESULTS IN EAST

Even New York City reveals surprising results of National Prohibition to an Australian business man. Arnold G. Thomas, a financial advisor in Queensland, Australia, recently told a representative of the American Business Men's Prohibition Foundation that he was amazed at the contrast between conditions in Western American cities and those with which he is accustomed in the leading centers of population in his home land.

In a message from New York City received by the Foundation, Mr. Thomas pens this additional word with reference to his further observance of American conditions under the Eighteenth Amendment:

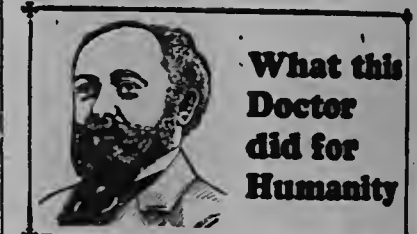
"I am now in New York, the world's most cosmopolitan city. I have spent much time going hither and thither among her 9,000,000 people, containing, as I am told, more Jews than there are in Palestine, more Irish than in Dublin, and more Italians than in Rome. I have met them in hotels and conversed with them in their eating places, from the tony restaurants to the more modest coffee rooms; have rubbed shoulders with them in night clubs; have rooted with them at their ball games and their boxing stadiums; and what do you suppose I have seen? It is almost unbelievable. A happy, busy, contented people with evidences of prosperity everywhere. Much of this I might certainly see in any of the large Australian cities, but those cities would show me more than any of your cities have done. There I would see conspicuously the 'down-

DAISY FLY KILLER

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Write to us on DAISY FLY KILLER from your dealer.

HAROLD SOMERS, BROOKLYN, N. Y.

and-outs.' I would see at almost every street corner wide-open, flaunting dens of John Barleycorn. I would see around me everywhere evidence as to how well this same J. B. does his work. I would go to a boxing stadium at home and the popping of beer bottles would be one of the outstanding features. Yes, sir, I would see lots that America has not shown me but, aye, there's the rub. Would that I couldn't see it. To Uncle Sam I would say: 'You are on a good wicket and the batting is good. Keep going, make the pace a welter, every post a winning one and one can scarcely visualize the outstanding benefits another decade will bring.' Somehow, I can't just get the idea. Some suggest that Uncle Sam is going to show the white feather to a bunch of booze barons."



What this Doctor did for Humanity

As a young man the late Dr. R. V. Pierce, practiced medicine in Pennsylvania and was known far and near for his great success in alleviating disease. Finally he moved to Buffalo, N. Y., and put up in ready-to-use form, his GOLDEN MEDICAL DISCOVERY, the well known tonic for the blood. This strength builder is made from a formula which Dr. Pierce found most effective when in private practice.

It aids digestion, acts as a tonic and enriches the blood—clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear.

All druggists. Tablets or liquid.

She Lost 19 Pounds of Fat in 27 Days

During October a woman in Montana wrote—"My first bottle of Kruschen Salts lasted almost 4 weeks and during that time I lost 19 pounds of fat—Kruschen is all you claim for it—I feel better than I have for years."

Here's a recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses.

Every morning take one-half teaspoonful of Kruschen Salts in a glass of hot water before breakfast.

Be sure and do this every morning, for "It's the little daily dose that takes off the fat."—Don't miss a morning. The Kruschen habit means that every particle of poisonous waste matter and harmful acids and gases are expelled from the system.

At the same time the stomach, liver, kidneys and bowels are toned up and the pure, fresh blood containing Nature's six life-giving salts is carried to every organ, gland, nerve and fibre of the body and this is followed by "that Kruschen feeling" of energetic health and activity that is reflected in bright eyes, clear skin, cheerful vivacity and charming figure.

If you want to lose fat with speed get an 85c bottle of Kruschen Salts from any live druggist anywhere in America with the distinct understanding that you must be satisfied with results or money back.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

special field, but "In Christ there is no East nor West, in Him no North nor South, but one great fellowship of love, throughout the whole wide earth."

The program ended with prayer by Mrs. J. H. Lampton in which special blessings were invoked in behalf of one of the most faithful workers, Mrs. R. S. Walters, whose condition remains very grave.

FROM EPPS, LA.

An inspiring and educational program was rendered at the First Methodist Church of Epps, La., on Sunday evening, Mrs. T. W. Leferve presided.

Talks on our important mission fields, China, Japan, Korea, Belgium and Mexico, were ably given by Mesdames E. C. Johnson, J. N. Foulz, J. H. Lusk, T. Y. Wall and Miss Doris Leferve.

All enjoyed the beautiful and appropriate vocal solos by Misses Nell Hawkins and Allen D. Johnson, and the vocal duet by Misses Allen Johnson and Hazel Mays. A climax in the program was reached in the vocal trio, "Our Missions," by Misses Irene Laird, Hazel Mays and Aloyse Wall. Special instrumental numbers were given by Mrs. T. G. Matthews, pianist; her daughter, Roe Clinton, violinist, and her son, T. G., Jr., cornetist. These

gifted musicians were from Lake Providence.

After the program, Rev. Mr. McNeese, the pastor at Epps, made an impressive appeal for contributions for missions and the crowded house responded generously.

MRS. T. Y. WALL, Reporter.

WILLIAM BARKSDALE MIDDLETON was born at Ebenezer, in Holmes County, July 25, 1866, and died at his home in Satartia at 4 o'clock in the morning of the 17th of April, 1930. He was 63 years, 8 months and 22 days old.

He joined the M. E. Church, South, at Old Midway, in Yazoo County, in early life, to which he remained faithful until death.

He, being a poor boy, went to Edwards at the suggestion of his uncle, Dr. I. W. Cooper, and was given employment in a mercantile establishment for two years, from which he earned money to go to Kavanaugh College, under the supervision of Dr. H. Walter Featherstun. Bro. Middleton's ability was soon recognized and he was given a place in the institution as an instructor.

Prof. Middleton gave eight of the best years of his life in the service of the State as a teacher in her schools, trying to mould character and train the minds of the young people for better citizenship. He often spoke of his pupils in high esteem, and one especially of whom he seemed to be proud was W. D. Davis, a student of his while principal of Caseyville School, and who is now living in Jackson, and is employed by one of the largest banking enterprises of the State.

"Judge" (by this name many of his friends called him) attended college in Tennessee, and one year in Millsaps, at Jackson, Miss.

He came to Satartia in the latter part of the year 1895 as principal teacher in that school, and having closed out a successful term he decided to return to his old business and hired himself to the M. Kilgus Mercantile Concern, and gave to it three years of his faithful service. From this position he went to Anding and worked a year for R. F. Parker, another prominent merchant.

On January 25, 1899, he was happily married to Miss Annie Perry, who came from one of the most prominent families of the State. He and his young wife settled in their home in Satartia, and entered into the mercantile business for themselves. In this career he was very successful and continued in the same until death.

There were born to this union two children, Bennie F. and Dorothy.

"Judge," while a boy, worked hard to obtain an education, and realizing the ordeal through which he passed, determined to give to his children the very best chance in life as opportunity would afford.

Bennie finished high school at A. H. S., Benton, Miss., and his college course at Ole Miss; and Dorothy completed her high school and college work at Whitworth College. These accomplished students are among the leading young people of our State.

For many years, "Judge" was the popular mayor of the town of Satartia, and while in office he was known

by all people of his acquaintance to be a man true to his oath and to met out justice to all alike.

This big-hearted man lived for other people at a sacrifice to himself. While in his last illness, Miss Ruth Roberts, to whom he had been a real friend when she needed one, offered her services as a trained nurse free of cost if he would accept it "Greater love hath no one than this."

"Judge" was a loyal member and official of his church up until his death. He was true to God, faithful to his pastors, and loved everyone. He was honest and true to his convictions; no man dared to approach him to do the wrong thing. His character was never impeached.

About one year ago he underwent a major operation from which he never recovered; but God called him to a better world. My best friend is gone—how I loved him! It was my pleasure, and yet full of grief, to be with him in his last illness. I have never known greater love and devotion shown to anyone than that which was shown by his wife and children to him.

This good man did not fear death. He was ready and willing to go when God saw fit to take him; so, on the morning of the 17th of April his spirit slipped away to be with God.

May our Heavenly Father comfort the hearts of the dear wife, the children and loved ones in this dark hour. Weep not for him that is gone, but turn your eyes toward God Who will reunite you some day.

The words of the poet very well express the going of W. B.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems
asleep,
Too full for sound and foam,
When that which drew from out the
boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of
farewell,
When I embark.

For, though from out our bourne of
time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

B. H. WILLIAMS,

A Former Pastor.



**PARKER'S
HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c and \$1.00 at Druggists.
Hiscox Chem. Works, Patchogue, N. Y.

Young people are apt to overrate both men and things from not being enough acquainted with them.—Exchange.

Endeavor as much as you can to keep company with people above you.—Exchange.

Most people are about as happy as they make up their minds to be.—Exchange.

One's own good breeding is his best security against other people's ill manners.—Exchange.

He who sells out his friends lays his own soul on the bargain counter.—Exchange.

The task that is yours cannot be half so well done by anyone else.—Exchange.

**Bad Breath
Coated
Tongue
Dizzy
Feeling
That
is the Warning**



Serious complications may develop. **HERB EXTRACT**, formerly known as Herb Juice, is generally recognized as the greatest medicine on the **AMERICAN MARKET** today for cleansing and toning up the system. It thoroughly cleanses and regulates the organs of elimination thus avoiding more serious troubles.

Thousands of people report
HERB EXTRACT
brings results after other medicines have failed.

Get your bottle now
at your druggist's.

Family doctor's laxative instead of harsh purges; trial bottle Free

Dr. Caldwell's prescription cannot form the cathartic habit. It can be given to the child whose tongue is coated, or whose breath is fetid, or has a little fever. Or to the older people whose bowels are clogged. Its ingredients stimulate muscular action and thus aid the bowels to more normal functioning. The pure senna and laxative herbs in Dr. Caldwell's Syrup Pepsin are good for the system. Don't hesitate to use when there's biliousness, headaches, or any sign of constipation. Your druggist has this world-famous prescription ready in big bottles. Or, write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., and a free trial bottle will be sent to you, postpaid.



Could Write a Book About It

"Nine years ago after my little girl was born dead, I took Lydia E. Pinkham's Vegetable Compound for about four months. The next year I became the mother of a fine 11 pound baby boy. After he was born, I kept on with the medicine to build me up. Four months ago I was nervous and rundown and suffered from other troubles which I knew Lydia E. Pinkham's Vegetable Compound would relieve so I started taking it and now I feel fine again. Many of my friends could write a book on the good the Vegetable Compound has done them."—Mrs. W. Overmann, 918 Regina Ave., St. Louis, Mo.

**Lydia E. Pinkham's
Vegetable Compound**

Pinkham Med. Co., Lynn, Mass.

TIRED EYES Dickey's Old Reliable Eye Water used 60 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Wesson, June 1, 7:45 p.m.
 Crystal Springs, June 8, 11 a.m.; July 17, 8 p.m.
 Hazlehurst, June 8, 7:45 p.m.; July 9, 8 p.m.
 Bogue Chitto, at Johnston, June 15, 11 a.m. and 2 p.m.
 Pearl River Avenue, June 15, 8 p.m.; July 22, 8 p.m.
 Brookhaven, June 22, 11 a.m.; July 7, 8 p.m.
 Magnolia, June 22, 8 p.m.; July 23, 8 p.m.
 Adams, at McCall, July 6, 11 a.m. and 1:30 p.m.
 Meadville, at Bude, July 6, 4:30 p.m. and 8 p.m.
 Scotland, at Galatia, July 8, 11 a.m. and 1:30 p.m.
 Beauregard, at Thompson Chapel, July 9, 11 a.m. and 1:30 p.m.
 Gallman, at Tabernacle, July 10, 11 a.m. and 1:30 p.m.
 Barlow, at Lebanon, July 11, 11 a.m. and 1:30 p.m.
 Monticello, at Tilton, July 13, 11 a.m. and 2 p.m.
 La Branch Street, July 13, 7:45 p.m.
 Tylertown, at Knoxo, July 16, 11 a.m. and 2 p.m.
 Summit, at Summit, July 16, 7:30 p.m.
 Georgetown, at Hopewell, July 17, 11 a.m. and 2 p.m.
 Bayou Pierre, at Pleasant Ridge, July 18, 11 a.m. and 1:30 p.m.
 Foxworth, at Sartinsville, July 20, 11 a.m. and 1:30 p.m.
 Centenary, July 20, 8 p.m., and Aug. 6, 8 p.m.
 Osyka, at Muddy Springs, July 23, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Jackson Dist.—Third Round

Benton, at Zeiglerville, June 1, 11 a.m. and p.m.

MOTHERS ARE LEARNING USES OF MAGNESIA

From the beginning of expectancy until baby is weaned. That's the time Phillips Milk of Magnesia performs the greatest service for many women. It relieves the expectant mother's nausea, heartburn, "morning sickness," inclination to vomit; helps her digestion. Its mild but effective laxative action assures regular bowel movement.

Phillips Milk of Magnesia is better than lime water for neutralizing cow's milk for infant feeding. A teaspoonful of it does the work of a half pint of lime water. It is a mild laxative; harmless, almost tasteless.

All drug stores have Phillips Milk of Magnesia in generous 25c and 50c bottles. Always insist on the genuine, endorsed by physicians for 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

FREE: to young mothers and prospective mothers; "Useful Information," an invaluable little book on the health of mother and child. Write the Phillips Co., 117 Hudson St., New York, N. Y. It will be sent absolutely free of charge.

NATURE'S WAY TO HEALTH

HIGH BLOOD PRESSURE, indigestion and Rheumatism inexpensively overcome without drugs. Send name and address for full particulars. Corum Chemical Co., Dept. 87, Laurel Miss.

MONEY IN OLD LETTERS

Look in the old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. Will pay highest prices. George Hakes, 290 Broadway, N. Y.

Brandon and Pelahatchie, at P., June 4.

Edwards, at Reeves Chapel, June 8, 11 a.m., 2 p.m.

Bolton and Raymond, at R., June 8, 4 p.m., 8 p.m.

Fannin, at Drakes, June 29, 11 a.m., 2 p.m.

Jackson, at Grace, June 29, 8 p.m., June 30, 8 p.m.

Eden and Benton, at Dover, July 6, 11 a.m., 2 p.m.

Jackson, at Glendale, July 6, 8 p.m.; July 7, 8 p.m.

Camden, at Forrest Grove, July 13, 11 a.m., 2 p.m.

Jackson, at Millsaps Memorial, July 13, 8 p.m.; July 14, p.m.

Flora, at Adelle, July 16, 11 a.m., 2 p.m.

Florence, at Richland, July 20, 11 a.m.; July 21, 10 a.m.

Clinton, at Clinton, July 20, 4 p.m., 8 p.m.

Harrisville, at Braxton, July 27, 11 a.m., 2 p.m.

Jackson, at Capitol St., July 27, 8 p.m.; July 26, 8 p.m.

Madison, at Pearl Chapel, Aug. 1.

Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.

Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.

Yazoo Circuit, at —, Aug. 10, 11 a.m., 2 p.m.

Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.

Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.

Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.

Mendenhall, at Bethany, Aug. 24, 11 a.m., p.m.

Satartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.

J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Lauderdale, at Lauderdale, June 1, 11 a.m.

Meridian, East End, June 1, 7:30 p.m.; Aug. 19, 7:30 p.m.

Vlmville, at Toomsaba, June 8, 11 a.m.

Meridian, Seventh Ave., at Marion, June 8, 7:30 p.m.

Pachuta, at Adams, June 15, 11 a.m.

Waynesboro, June 22, 11 a.m.

Porterville, at Porterville, June 29, 11 a.m.

Enterprise, at Concord, July 5 and 6, 11 a.m.

Meridian, Central, July 6, 7:30 p.m.

DeKalb, at Marvin, July 12, 11 a.m.

Scooha, at Long Branch, July 13, 3:30 p.m.

Bucaturra, at Chicora, July 20, 3 p.m.

Quitman, July 20, 7:30 p.m.

Meridian, Fifth Street, July 23, 7:30 p.m.

Meridian, Hawkins Memorial, July 25, 7:30 p.m.

Waynesboro Circuit, at Hebron, July 27, 3 p.m.

Daleville, at Linwood, Aug. 3, 11 a.m.

DeSoto, at Hopewell, Aug. 10, 11 a.m.

Matherville, at Salem, Aug. 17, 11 a.m.

Shubuta, at Andrew Chapel, Aug. 17, 3:30 p.m.

Meridian, Poplar Springs, Aug. 20, 7:30 p.m.

Cleveland, at Big Oak, Aug. 23, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Bay Springs, at Holders, May 25, 11 a.m., 1:30 p.m.

Rose Hill, at Pleasant Grove, June 1, 11 a.m., 1:30 p.m.

Walnut Grove, at Sebastopol, June 8, 11 a.m., 1:30 p.m.

Lake, at Lake, June 8, 7:30 p.m.; July 25, 4 p.m.

Newton, June 9, 8 p.m.

Carthage Circuit, at Camps, June 15, 11 a.m., 2 p.m.

Carthage Station, June 15, 7:30 p.m.

Philadelphia Circuit, at Coy, June 28, 11 a.m., 1:30 p.m.

Burnside, at Stallo, June 29, 11 a.m., 2 p.m.

Philadelphia Station, June 29, 7:30 p.m.; June 30, 8 a.m.

Union, at Mt. Zion, July 6, 11 a.m., 1:30 p.m.

Decatur and Hickory, at Decatur, July 6, 4 p.m., 7:30 p.m.

Chunky, at Collinsville, July 9, 11 a.m., 1:30 p.m.

Harperville and Lena, at Lena, July

13, 11 a.m., 2 p.m.

Shiloh, at Johns, July 20, 11 a.m., 1:15 p.m.

Trenton, at Polkville, July 20, 3 p.m.

Raleigh, at Trinity, July 21, 11 a.m., 1:30 p.m.

Montrose, at Garlandville, July 24, 2:30 p.m.

Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.

Laurel, Kingston, at Antioch, Aug. 3, 11 a.m., 1:30 p.m.

Laurel, West End, Aug. 3, 7:30 p.m.

Laurel, First Church, Aug. 4, 8 p.m.

Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.

H. A. GATLIN, P. E.

Vicksburg Dist.—Third Round

Vicksburg, Crawford Street, May 18, 11 a.m.

Vicksburg, Gibson Memorial, May 18, 7:30 p.m.

Commencement Whitworth College, May 25.

Commencement Millsaps College, June 1.

Woodville, at Percy Creek, June 8, 11 a.m., and 1:30 p.m.

Natchez, June 15, 11 a.m. and 2 p.m.

Washington, at Kingston, June 15, 4 p.m.

Rolling Fork and Cary, at Rolling Fork, June 22, 11 a.m. and 2 p.m.

Anguilla, at Delta City, June 22, 4 p.m., and 7:30 p.m.

Roxie, at Greendale, June 29, 11 a.m. and 2 p.m.

Fayette, June 29, 4 p.m.

Silver City, at Strai Bayou, July 6, 11 a.m. and 2 p.m.

Louise and Holly Bluff, at H. B., July 6, 7:30 p.m.

Meyersville, at Grace, July 13, 11 a.m.

Oak Ridge, at Bovina, July 13, 5 p.m.

Port Gibson, July 20, 11 a.m.

Lorman, at Mispah, July 20, 3 p.m.

Centerville, at Macedonia, July 27, 11 a.m., and 2 p.m.

Nehoe, at Blue Hill, Aug. 3, 11 a.m. and 2 p.m.

Hermanville, at Rocky Springs, Aug. 10, 11 a.m.

Utica, at Carpenter, Aug. 10, 4 p.m.

Gloster, at Liberty, Aug. 17, 4 p.m. and 7:30 p.m.

Rosetta, at Mt. Vernou, Aug. 17, 11 a.m. and 2 p.m.

L. E. ALFORD, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round

Ackerman, preaching, June 1, a.m.; Q. C., May 30, p.m.

West Point, preaching, June 15, p.m.; Q. C., June 4, p.m.

Kosciusko Sta., preaching and Q. C., June 8, a.m.

Conference Standard Training School, at Grenada, June 9 to 14.

Crawford and M., at Curtis' Chapel, preaching and Q. C., June 14, a.m.

Macon Ct., at Soule's Chapel, preaching and Q. C., June 15, a.m.

Columbus, First Church, preaching, May 25, a.m.; Q. C., June 18, p.m.

Caledonia Ct., at New Hope, preaching and Q. C., June 21, a.m.

Shuqualak Ct., at Cooksville, preaching and Q. C., June 22, a.m.

Starkville, preaching, June 1, p.m.; Q. C., June 27, p.m.

Kosciusko Ct., at Pierce's Chapel, preaching and Q. C., June 29, a.m.

Sturgis Ct., at Ebenezer, preaching and Q. C., July 5, a.m.

Longview and S., at Adaton, preaching and Q. C., July 6, a.m.

Artesia and S., at Artesia, preaching, June 8, p.m.; Q. C., July 7, a.m.

Columbus, Central Church, preaching, May 25, a.m.; Q. C., July 9, p.m.

Weir and McCool, at Bowie, preaching and Q. C., July 13, a.m.

Macon Station, preaching, June 22, p.m.; Q. C., July 16, p.m.

Chester Ct., at Salem, preaching and Q. C., July 19, a.m.

Noxapater Ct., at Rocky Hill, preaching and Q. C., July 20, a.m.

Louisville, preaching and Q. C., July 20, p.m.

Brooksville, preaching, July 6, p.m.; Q. C., July 23, p.m.

Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.

"BIBLE EXPOSITOR AND ILLUMINATOR"

Following Int. Uniform S. S. Lesson Topics

Sound in Doctrine

Undoubtedly the most complete

Quarterly published—160 Pages

Sample lesson on application

Address

UNION GOSPEL PRESS

Box 680 : : : Cleveland, Ohio

Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.

High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.

Mashulaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.

W. A. DUNCAN, P. E.

Corinth Dist.—Third Round

Corinth, First Church, preaching, May 25.

Sherman, at Bethel, May 31-June 1.

New Albany, preaching, June 1, 8 p.m.

Blue Mountain, at Blue Mountain, June 8, 11 a.m., 2 p.m.

Rienzi, at Bethel, June 8, p.m., preaching; June 9, 11 a.m. and 1:30 p.m.

Booneville Circuit, at Oak Grove, June 14-15.

Booneville, June 15, p.m.

Mooreville, at Oak Hill, June 21-22.

South Side, Corinth, June 22, p.m., preaching.

Corinth Circuit, at Box's Chapel, June 28-29.

Kossuth, at Pleasant Hill, June 29-30.

Baldwyn and Wheeler, at Hodges Chapel, July 5-6.

Potts Camp, at Macedonia, July 12-13.

Myrtle, at Pleasant Hill, July 13-14.

New Albany Circuit, at Union Hill, July 15.

Hickory Flat, at Ebenezer, July 19.

Guntown, at Pleasant Valley, July 20.

Iuka Station, July 20, p.m.

Iuka Circuit, at Harmony, July 21.

Chalybeate, at Mt. Pleasant, July 22.

Belmont, at Patterson's Chapel, July 23.

Tishomingo, at Paradise, July 24.

Dumas, at Weir's Chapel, July 26-27.

Ripley, July 27-28.

Silver Springs, at Mt. Carmel, Aug. 24.

Marietta, at Nebo, Aug. 4.

Mantachie, at Oak Grove, Aug. 5.

Burnsville, at Chapel Hill, Aug. 9-10.

Certain changes have been made in trying to accommodate pastors who will be absent from their charges for a few weeks. All charges having only week-day conferences will be favored in the final round.

JAMES H. FELTS, P. E.

Greenwood District—Third Round

Tutwiler, at Tutwiler, 11 a.m. and 2:30 p.m., May 11.

Greenwood, 1st Church, 11 a.m., June 1; Q. C., June 6.

Dublin, and Mattson, at Dublin, night, June 3.

Marks, at Darling, June 4.

Drew Sta., 11 a.m. and 2:30 p.m., June 8.

Lambert, at Lambert, night, June 8.

Ruleville, at Doddsville, 11 a.m. and 2:30 p.m., June 15.

Webb and Sumner, at Tippto, night, June 15.

Black Hawk, at Enon, 11 a.m., June 18.

Carrollton, at Carrollton, 11 a.m., June 19.

Acona, at Emory, 11 a.m., June 20.

Drew Ct., at Wade, 11 a.m., June 21.

Price Memorial, night, June 18.

Swiftown, at Isola, 11 a.m. and 2:30 p.m., June 22.

Tchula, night, June 22.

Cruger and Sidon, at Cruger, 11 a.m. and 2:30 p.m., July 6.

Schlater, at Philipp, night, July 6.

Indianola, 11 a.m. and 2:30 p.m., July 13.

Moorhead, night, July 13.

Sunflower, at Fairview, 11 a.m. and 2:30 p.m., July 27.

Inverness, night, July 27.

Belzoni, 11 a.m. and 2:30 p.m., Aug. 3.

Itta Bena, night, Aug. 3.

L. P. WASSON, P. E.

Christian Advocate

NEW ORLEANS

Vol. No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3921.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 22, 1930.

CHAS. O. CHALMERS, Manager

The General Conference

MONDAY, MAY 12

Bishop Moore conducted the devotional service. One of the brethren called upon to lead in prayer was Rev. G. D. Parker, of the South Brazil Conference. He is a native of New Orleans. After the report of the committee on minutes, Bishop McMurry took the chair.

F. P. Culver, on privilege, presented Rev. W. W. Richardson, the pastor at Frost, Texas, who thanked the Conference for the offering made to himself and family, and the church at Frost, recently suffering disaster from a tornado.

Judge James G. McGowen, lay delegate from the North Mississippi Conference, was granted a three-day leave of absence.

The session was largely given to further consideration of the proposed constitution. As the constitution finally failed of adoption (in a later session), it is not necessary here to follow the course of all the amendments proposed or made to the instrument, or the debates that went on. During the course of the discussions, A. J. Lamar asked to be relieved from representing the matter to the Conference, since the constitution had already been so amended that he could no longer support it, but he finally consented to go on with the matter. J. W. Perry moved that the consideration of the constitution be indefinitely postponed and the motion was seconded by A. J. Lamar. J. L. Decell and T. J. O'Neil, of the Mississippi Conference, were among those who engaged in the discussion of the motion. The motion failed to carry, and debates on different amendments went on until the time for adjournment approached.

A paper was presented by C. C. Selecman, president of the Southern Methodist University, the paper providing for certain changes in the board of trustees of the university.

Bishop Moore, as secretary of the College of Bishops, presented the report in reference to the vote of the Annual Conferences on the proposed change that would require clerical delegates to the General Conference to be members of the Annual Conference which elected them, at the time when the General Conference was being held, etc. The results showed that the proposed amendment had been lost by the following vote: Yes, 2,773; No, 2,784.

Early in the session of Monday, G. C. French introduced a resolution expressing disapproval of the attitude of the press in the manner of their dealing with charges made against certain of the bishops, and the resolution, calling for a committee to communicate the feelings of the Conference to the press, was adopted. W. R. Odell, F. N. Parker (Louisiana Conference), J. L. Decell (Mississippi Conference), J. D. Randolph and James Thomas were named as the committee.

TUESDAY, MAY 13

Bishop McMurry called the Conference to order and conducted the devotional service. After the report of the committee on minutes, Bishop Darlington took the chair.

Bishop John M. Moore introduced Bishop H. T. Moore of the diocese of Dallas, and he briefly addressed the Conference.

G. C. French gave notice that at the proper time he would move a reconsideration of the vote by which the report in regard to the charter of Southern Methodist University had been adopted.

The call was made for memorials and reports from commissions, boards and connectional officers.

Bishop Moore presented Dr. James I. Vance, pastor of the First Presbyterian Church of Nashville, Tenn.

W. R. Odell, chairman, read the report of the committee on the press and it was adopted as follows:

"We, your special committee appointed to prepare a statement to the daily press concerning the work of the General Conference, beg leave to submit the following: It is the sense of this General Conference that we fully appreciate the service the press renders to the Church, and we are anxious to co-operate with the newspapers in every way possible. But we do regret that some newspapers have so reported routine matters touching the work of the Conference and some members of the episcopacy as to make the wrong impression on the public mind regarding the Conference's attitude toward the episcopacy and other issues."

Mrs. Rosa A. N. de Soto of Cuba, on privilege in connection with the report of the committee on the press, stated that the Church in Cuba has entire confidence in our bishops.

W. F. Quillian, reviewing the fine service rendered by the late A. F. Watkins as secretary a number of times of the General Conference, moved that the name of A. F. Watkins be referred to the proper committee that at the memorial session just tribute should be paid to Dr. Watkins. The motion was seconded by the Secretary, who stated that he had himself expected to make such a motion; he also stated that at the request of the Mississippi delegation a suitable memorial had already been prepared. At the Bishop's suggestion, the Conference arose and stood for a moment with bowed heads. And thus the motion unanimously prevailed.

A. D. Porter read a resolution asking that the report of the Southern Methodist Orphan Home Workers' Convention, then being held in Dallas, be given to the General Conference, "setting forth the work of our orphanages, the outlook for the future, and giving an approximate estimate of property values included in this important work, together with a review of effects upon the manhood and womanhood of those who have been reared in these homes as shown by the lives of those who are now citizens of our great commonwealth." The resolution was adopted.

After a vote for suspension of rules that the resolution might be put upon immediate passage, the following resolution presented by the Committee on Temperance and Social Service, Joseph Daniels, chairman, was adopted:

"Resolved, that the General Conference of the Methodist Episcopal Church, South, assembled in Dallas, Texas, respectfully and earnestly petition the Congress of the United States to comply with the request of the President of the United States

made on April 28; that Congress take speedy action upon the proposed Law Enforcement measures, which reforms are declared by the President to be necessary if he is "to perform the high duty which falls upon the Executive of enforcement of the federal laws."

Upon motion of G. C. French, and by consent of the Conference without the necessity of reconsidering the action by which the charter of Southern Methodist University had been adopted at the preceding session, a slight change was made at one point in the wording in reference to the trustees, "provided it is in harmony with the other articles of the charter and approved by the Board of Trustees and by proper attorneys," etc.

The pending question at the close of the preceding session—the consideration of the constitution—was taken up.

A. J. Lamar announced that he would make no more motions to adopt, for the amendments already adopted had, in his judgment, made of the constitution "a crazy quilt." Much time was taken with various amendments. E. Nash Broyles of the North Mississippi Conference was one of those who took part in the discussions.

J. C. Roper moved that the constitution as a whole be adopted, and there was a second. After lengthy discussion, S. P. Cresap moved the previous question. G. C. French moved to lay the motion on the table. The motion to lay on the table did not prevail and the previous question was ordered. Motion to take an aye and nay vote did not prevail. A. J. Lamar asked the privilege of making a closing speech. He ended by saying that the constitution had been so altered by various amendments that he could not vote for it. The Bishop called for a rising vote. The vote resulted as follows: Affirmative, 188; negative, 205, and the constitution was not ordered sent to the Annual Conferences for adoption. Thus, after 28 years of effort, patient labor by commissions and days of consideration by General Conferences, a constitution for the Church was defeated.

WEDNESDAY, MAY 14

Bishop Darlington called the Conference to order and conducted the devotional service. After the report of the committee on minutes, Bishop DuBose took the chair.

An amendment to the Rules of Order, changing the time allowed for a speech before the Conference from 15 to 10 minutes, was referred to the Committee on Rules. T. D. Ellis called an immediate meeting of the committee, and, to anticipate, later presented an amendment to the Rules, limiting the time of speeches to 10 minutes. The amendment was adopted. It is bad on oratory in some instances, no doubt, but it looks toward economy for the Church.

A resolution of appreciation of the oratorio, "The Messiah," which had been given for the Conference on the evening of May 12 by the School of Music and Oratorio Society of Southern Methodist University, was read and adopted.

Upon motion of Clem Baker, a fitting message

(Continued on Page 8)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

PERNICIOUS PICTURES AND PUBLICATIONS

By Bishop Warren A. Candler

The moving picture business is an immense commercial interest.

It is so highly commercialized that it is conducted for profits and profits only, although its advocates and apologists often claim for it the office of a teacher of morals.

Being commercial in its character and purpose, it is dominated by the consideration of what will pay rather than by any care for what is right and wholesome. Hence it exists, by its very nature, under the law of degeneration. Its inevitable gravitation is downward and debasing.

Some years ago it became so bad that it provoked widespread and unqualified condemnation. Aroused public opinion threatened it with legal censorship, and to avoid that danger, it employed Hon. Will H. Hayes to sponsor its exhibitions, drawing him from the high office of the Postmaster General of the United States by the offer of an enormous salary.

By this means it sought to divert attention and escape censure. Many good people were misled to suppose that the employment of Mr. Hayes meant the reformation of the "movies." Their misplaced confidence was amazing. Any person with half an eye ought to have seen that Mr. Hayes was employed to manage the public rather than to cleanse "the movies." He was put up to prevent the employment of censors by law. To suppose that the owners and managers of the business would appoint a man, and pay him \$100,000 a year to keep themselves from behaving badly, is to laugh.

Of course, the employment of Mr. Hayes had not the slightest influence in the direction of the purification of the moving pictures. Under his imaginary supervision they became worse and worse. Even their placards on the billboards of towns and cities offended all sense of decency. They were shamelessly vile and positively polluting.

Again the public conscience is now aroused, and again resort to Mr. Hayes is had in order to protect the business from condemnation and censorship by offering a second reformation, this first effort (if he made any effort at reforming the pictures) having failed most notoriously.

Mr. Hayes now publishes a set of formal rules—a system of prohibition for "the movies" to move under. They read as follows:

"That the use of liquor in American life shall be restricted to the actual requirements of characterization or plot.

"Pointed profanity is forbidden.

"Obscenity in word, gesture, reference, song, joke, or by suggestion is forbidden.

"Indecent or undue exposure is forbidden.

"That scenes of passion shall not be introduced when not essential to the plot; sex perversion or any inference of it is forbidden on the screen.

"That sanctity of the institution of marriage and the home shall be upheld.

"That crimes against law shall never be presented in such a way as to throw sympathy with the crime as against law or justice.

"No film or episode may throw ridicule on any religious faith."

These rules sound very well as far as they go; but about them several questions naturally arise. Why did not Mr. Hayes, the hired reformer of the "movies," proclaim and enforce these rules when he came forward at first to reform the pictures at the rate of \$100,000 a year for the work of a reformation? Did he not know that the monstrous evils which he now expects to prohibit were prevalent by night and by day in every picture shown in the land? Will his second reformation be in any degree better than the first? Is he not now engaged to manage the public rather than to purge the pictures of their gross offensiveness? Are the owners of this huge business paying Mr. Hayes to reduce their profits and make themselves behave? If they are so eager to reform, why do they not reform themselves without paying Mr. Hayes such a large sum annually to make and keep them straight?

The public will not be so easily misled this time as formerly. People know that Mr. Hayes is the hired agent of "the movies" to assure their profits, and not to protect morality.

In the quadrennial address of the Southern Methodist Bishops to the General Conference which met in Dallas, Texas, May 7, this strong deliverance was made:

"At no time have popular fiction and popular plays been such a menace to good morals as in these recent years. Popular fiction, appealing to what is lowest in human nature and attacking the very basis of Christian morals, would be bad enough. But this evil influence has now been out-distanced by the moving picture theatre with its utter disregard even of decency. The Church may expect to do little with children and young people who all the week have had their souls exposed from day to day to the sensual and the unclean. When parents and teachers are indifferent to the character of morals presented on the screen, we need not be surprised if people follow the practices of paganism rather than the teaching of the Master. Frankly, and emphatically, the motion picture show has become the greatest menace to morals and religion that the Church has had to face in many years. Gradually but surely people have been educated downward till what was at first endured has now at last been gladly embraced. All promised reform on the part of producers has ended in disappointment and in growing degradation. For the Church to compromise is for the Church to surrender. The Churches generally and the country at large have a right to expect from Methodism a very definite action touching this evil; for Methodism will be false to herself and to the future should she fail to say to her membership that indiscriminating attendance upon the motion picture theatre is perilous not only to Christian character but to common decency.

What can this General Conference do to "reform the continent and to spread scriptural holiness over these lands?" For one thing it can speak to our own church members and to the public at large in no uncertain language with reference to these modern enemies of the home and of the State. And this we believe you will do."

Other religious bodies also have made recently similar utterances in the most vigorous manner.

In response to such proclamations of truth, it is idle to use the hackneyed cant made in defense of "the movies" in which it is said, "They can be used for educational ends and for the promotion of morality." This is not true. They are incapable of such use.

"The movies" have displaced, if they have not destroyed, the theatrical exhibitions in former days, and they have produced the worst form of the theatre ever known before. The words of the late Dr. T. T. Munger concerning the stage in general apply to the moving picture theatres with double force. Dr. Munger said: "The claim of the theatre as a school of morals is false; not because it is immoral, but because it can not from its own nature be a teacher of morals. The abuses that have clustered about it are enormous. In evil days, it sinks to the bottom of the scale of decency, and in the best days it hardly rises to the average."

Pollock, in his "Course of Time," spoke to the

same effect, saying, "The theatre was from the very first the favorite haunt of sin, though honest men—some very honest, wise and worthy men—maintained it might be turned to good account; and so perhaps it might, but never was; from first to last it was an evil place."

Morality and "the movies" move in opposite directions and on different levels.

SAFETY SIGNALS

By Rev. S. J. Davies

The spirit of Agassiz still lives in the land. This eminent scientist, who made rocks and fossils into living books, wherewith we could learn much of earth and earth's formation, when urged to accept a very remunerative salary in exchange for his knowledge, replied, "I have not time to make money." He has his successors, even in this age, deemed sordid and materialistic by many. A comparatively young professor of physics in one of our universities was tendered a position in another institution, which had large monthly resources at hand; with the offer came an assured promise of unlimited means for laboratory equipment, and with reference to his salary a much larger sum than he was thus receiving. "Money is no object with us," said the president of the institution calling him. But a stronger magnet held him in the place of lesser remuneration. The call of duty, the honest pride in his work, the associations about him, and the consciousness possibly of others dependent upon his example and influence, or other causes unknown to me, beld him and he replied, "Money is no object to me." What light, and what beauty, and worth are cast on life and character by such as he! God's true noblemen still live and toll in our schools and churches, often unknown to the larger world, and only the eye of the Master upon them. These men and women are an everlasting refutation of that doctrine of deterministic behaviorism, which, under the name of psychology, blights the noble qualities of our nature. We "live and move and have our being" on planes not infrequently blessed with the spirit of Him who came to minister to men.

* * *

"Better a living dog than a dead lion," someone has said. That must have been an Eastern proverb, from a land where dogs were counted pariahs, for with us a good, faithful dog is worth more than several lions for useful purposes. If all the evil men of the past have wrought could be interred with their bones, the world would be a happier place in which to live, but posthumous hands reach across the years and evil words spoken too often hurt and mar the lives and characters of subsequent generations. Centenary College is accumulating a wonderful library. Many of the literary gems of the old masters, classics of our own tongue, and choice selections from languages dead and living, from the older libraries of the college, the Franklin Institute and Union Literary Society, are among its treasures, not to mention the generous additions made in recent years. How insignificant one feels as he may live among these crystallized thoughts and expressions of the mighty geniuses of the past, and think of their influence on the world to-day. No wonder one of them has said of his goodly company that these "are the lifeblood embalmed and treasured up to a purpose of a life beyond life." The electric fires that burned on the high altars of their immortal souls cheer, comfort and warm the hearts of many to-day, and infuse new courage for worthier effort. One of the great privileges of my boyhood days was to browse among the books of my father's library, and in some measure gather love for literature and inspiration of noble things. Happy, indeed, is the youth who can walk hand in hand with the mighty thinkers of the years ago, and learn great lessons of life in such company. With the burning of the house, these rare volumes, some of which would be worth a small fortune in

the book market to-day, were consumed. But neither fire, flood, nor fortune can destroy the lessons learned, and sometimes in other libraries I meet an old, familiar book, and fain would clasp it to my heart.

WHAT IS IT ALL ABOUT?

The General Conference of our great Southern Methodist Church is in session and we are hearing and reading much about tentative, contemplated, and much desired radical changes in the polity of our great Church.

I have only tried to fill some of the small places in the Church and perhaps it will seem to you to be real presumption for me to essay to suggest to the great leaders of the Church what is best to do or leave undone: I shall not attempt to claim perfection for our governing laws, but it is the system under which the consecrated men and women of the Church wrought in the pioneer days of the Church, when their fidelity bore fruits of loyalty, and may it not be that if we were equally as faithful and loyal now that we would make greater progress?

When the Church made its advent into this wilderness country of ours, and we began to formulate plans to work by, our fathers worked out the plan as the governing rules by which we should go, and by these laws we did go and were the real pioneers in the establishing of the Church in our own great country, as well as having our part in the introduction of the gospel into other countries, and, as long as our forces gave full proof of our loyalty, no church made greater strides than did ours. Is it best now for us to become radical in our plans, and change the system under which we have grown to our present greatness?

We admit the possibility of some having abused the plan, and the rights that were given them, but would not people of like disposition abuse any plan that may be ours by which to carry on?

A very loyal member of the Missionary Baptist Church, a man who is highly intellectual and has occasion to be associated with and know quite a little bit of the working of the several churches of our country, said to one of the presiding elders of our North Mississippi Conference a short time ago: "I think that you folks have as nearly a perfect system as may be had for the governing of your church affairs, and it seems to me that you are now about to repeal those laws and turn from the secret of your wonderful progress."

Someone has said that a few skeptics who were discussing the Bible decided that one of their number should, in evidence of their unbelief, burn the Book, and when he was about to commit that act, he stopped and said, "After all, it is a good code of ethics, and we had better not burn it until we have a better;" and I for one think that we had better be sure of a better governing law for our Church, before we go too far from the old one.

I am persuaded that if we are truly loyal to our present system, we will yet move forward in the work of the kingdom.

H. N. McKIBBEN.

Oakland, Miss.

RESOLUTION IN REGARD TO S. S. LITERATURE

After a thorough discussion by twenty-five officers and teachers of the First Methodist Sunday School of Greenville, Miss., the following resolution was adopted:

"Feeling that those in charge of the preparation of the Sunday school literature will be interested in the opinion of the teachers through whom it is presented we submit the following conclusions with especial reference to the Closely Graded Courses:

"Concern and regret is felt as to the tendency to eliminate the Bible text from the pupils' leaflets and books, and it is suggested that more effective study of the Bible by all ages will be brought

about by more frequent use of the Bible itself. Well selected memory verses for the younger children are of inestimable value and in our opinion there has been retrogression rather than improvement in this respect. The value of moral lessons is not minimized but the limited time available for Sunday school instruction makes it imperative that the religious element should be given the right of way and that time should not be spent on those subjects which are well handled in the week-day schools."

OUR SUNDAY SCHOOL LITERATURE

Dear Dr. Harper: I read with interest criticisms of our Sunday school literature, by the superintendents and teachers of our Starkville and Aberdeen schools, in the last two issues of our New Orleans Advocate. Protest and constructive criticism are inalienable rights of every loyal Methodist. The schools and literature belong to the members. The General Sunday School Board is composed of servants of the Church and of course not infallible.

However, from time to time, Dr. Chappell through the Church press has invited constructive and sympathetic criticism. What is wrong with our literature? A large and overwhelming majority of our officers and teachers say that our literature is better than ever before, more teachable, more intelligible and second to none in orthodoxy, in content and material. So we have a divided opinion. What shall we do about it? What should be our attitude and position? Surely we should not make a blanket charge against all of our literature, but be specific in our charges against certain portions, courses, or lessons. Again we should be careful not to impugn the motive, orthodoxy, religious integrity and loyalty of such men as Dr. Chappell and his helpers. Those of us who have seen and heard Dr. Chappell and read his matchless book, "Evangelism in The Sunday School," can not question his religious integrity and motives. He is one of us, called from the rank and file of the ministry, and while in the ministry never was a word of criticism made against him.

The General Council of the Sunday School Board is composed of 200 loyal men and women from all over the Church, whose devotion and service to their Church were never questioned. Why should these men and women change in character and attitude just as soon as they leave their respective fields and are called to Nashville to assume larger responsibilities? They are the same people—our people, our brethren and sisters. They are not aliens, but one of us. I know these men and women. I have worked with them—met with them in council several times. They are religious, God-fearing, loyal, men and women of faith and vision, loyal and devoted to every interest of the kingdom and our Church. I have seen them so overwhelmed with administrative responsibilities that in the very midst of their council work they would cease all deliberation and literally fall on their knees and pray the Father for guidance.

Brethren, our Sunday school work is absolutely safe in the hands of such men and women. Maybe, after all, it is the lack of understanding on our part of what the makers of our literature have in mind. Possibly, they are not thinking so much about instruction—imparting knowledge—as they are about showing the pupil how to conform his life to the Jesus way of living; how to live daily amidst our perplexing and highly organized society in such a way as to reflect the attitude, spirit and mind of Jesus. A man may know the Bible from Genesis to Revelation and then not be a Christian. We would not have our Sunday school leaders violate or disregard the onward march of our educational progress? We would not have them fall short in the best methods of education. We all have the same aim but possibly we differ in approaches and methods. To illustrate: One of our intelligent station pastors said to the writer a month ago, "I can't see any sense in our

Junior lessons. Not enough Bible in the lessons, etc." A month later he said, "I have just finished a course in lesson materials, in curricula, in best methods of teaching and now I am convinced that our Junior lessons are far superior to any of the past." Before we hold our Sunday school leaders up before our people in an unbrotherly light, let us take a course in curricula and lesson material.

E. G. MOHLER.

Home Extension Secretary, North Miss. Conference.

SOMETHING MORE ABOUT OUR SUNDAY SCHOOL LITERATURE AND MATERIALS

After reading an article, "Concerning S. S. Literature," by Miss Mary Colclough, Starkville, Miss., Advocate, date April 10, and resolutions by the Aberdeen S. S. concurring with with and in everything Miss Colclough says in her article, this article published in the following issue of the Advocate, and some resolutions offered in our District Conference at Cleveland, Miss., April 21 of the same nature, I am constrained to write.

I am a pastor; I have no connection with the Sunday school now but have served eight years on the Board, but as a pastor I am interested in this great work. Just as one who desires harmony and co-operation for success anywhere, I want to say we are too much inclined to offer criticism, which of course the editors invite, rather than to carefully study the why of such materials. Into this material has gone much strenuous and prayerful effort to get materials that will be suited to meet certain needs of our people. Are these men not capable men? Are the members of the S. S. Council, from all over the Southern Church, after much experience and a careful study of needs, not able to determine the policies and need of this great work? Is the General Board, composed of three Bishops, twelve traveling preachers and twelve laymen elected by the General Conference, unable to judge? They pass upon the report of the committee on curriculum. They determine the curriculum. Of course the Editor is a member of the committee. Again, the Discipline requires of the Editor "that care should be exercised that all materials accepted should conform to our existing and established standards of doctrine as stated in the Discipline." And who is better able to judge than our own beloved Dr. E. B. Chappell?

Who are these men up there? It would be the same thing if some of the rest of us were up there. They are a part of us and from among us. These are our men. They love the Church which is as much their Church as our Church. They would love to see her go forward.

It has been my privilege to attend a number of the Council meetings in Nashville, Tenn., and I have noted with interest and gratitude how they would inquire of the members of the Council what the people thought of the materials and the papers and if they could suggest helps or any criticism that might be offered to help. Anxious to get material that will best serve the people in the different age groups.

I am not defending these materials, they will take care of themselves. But I am pleading for a more careful co-operation and study of the work of the other fellow to better appreciate it, and not to sound a pessimistic alarm before we know what it is all about. From the fact that you all are writing about this great work shows your interest and I acknowledge my appreciation of your interest, and appeal to your reason.

The charges against the materials in these articles and resolutions are: Inadequate helps for the teachers; more modernistic and Unitarian than Methodist and Scriptural; unorthodox; much of it untrue to the teaching of the Bible; too much material like the material in the day schools; too little of the Bible. Now, I wish I might answer these objections but I can not to your satisfaction. I am sure; but I have this to say by way of reasoning: "The fact that Miss Colclough has been

teaching more than forty years does not necessarily qualify her to teach today with the present-day materials and methods, unless she has been taking courses in "Leadership Training," at least the course on Curriculum or some course on Materials and Methods and the Principles of Teaching, and if she has not, she might be in a way disqualified, just as much so as if she had been teaching in the day schools for forty years and had not attended the summer normal and kept herself informed as to modern methods of teaching with the present-day materials in the secular schools, for the board of trustees, realizing the new demand it. After carefully looking into the materials again, after these criticisms, I do not find anything in them unorthodox, in my feeble way of thinking, neither do I see anything untrue to the teaching of the scriptures, unless you mean something of that objection: "Too much material in it like the material in the day schools." Well, let's see: There is a lesson of "God's care of the birds and the flowers." With this lesson is the picture and the story. We get this in the day school, but do we get it there as "God's care of them?" No. Why object to it because it is used in the day school? Maybe this is the reason that we should use it. Why did Christ, while on the Sea of Galilee, teach by the following parables: Seed Growing, Tares, Mustard Seed, Fig Tree, and while he led his disciples out over the moonlit hilltops to the Mount of Olives in full view of the vineyard, why did he in teaching the disciples of the intimate relationship between himself and them speak of the "vine and the branches"? Is it too much of the secular and nature world for Christ to teach in this way? No. For Christ wanted his disciples to understand him and he knew that all of them understood the work of vineyard dresser and nature there, and that he would be sure to leave the impression in its unfaded way upon their minds of this great relationship to, and his care of, them. He was speaking in terms that they could understand, and this is the very reason that this closely graded literature is arranged as it is, that we can speak to these group ages in terms that they can understand. The lesson papers may not have all you think they need, but as to scripture, the references are there and the teacher's textbook is all that she needs, and, if she has prepared the lesson, it will be no trouble to teach the scriptures and teach them in a way to have them understand and to make the most lasting impressions upon them than with any of the former materials. After making a feeble talk in defense of our materials at our District Conference a few days ago a superintendent of one of our best Sunday schools, in this Conference and the leading layman of this Conference said to me: "Brother, I wanted to say something at that time this morning, but for a good reason, and that in answer to the objection, 'not enough Bible.' I would like to challenge any school; I have in my school some junior boys and girls and intermediate boys and girls brought up with the use of this closely graded literature and will put them up against any boys and girls as to their knowledge of the teachings of the Bible."

God hasten the day when we will adapt ourselves to use of the valuable materials prepared by very efficient leaders to the glory of God in our Church.

H. R. McKEE.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in the beautiful little city of Monticello, Miss., at 8:30 a. m., April 24, 1930, with Rev. J. L. Decell, P. E., in the chair, the opening sermon being preached on the evening of the 23rd of April. The entire session of the Conference was of a high order in every way. The business of the Conference was dispatched without undue haste, and yet with all speed. Every cause was given all necessary attention, and profited thereby. A spirit of brotherly

love pervaded the entire conference, and the Spirit of the Lord was in our midst.

The devotions were conducted by the presiding elder, Rev. J. L. Decell; Hon. R. E. Bennett, Rev. J. W. Leggett, Jr., and Rev. D. W. Ulmer. The preaching was done by Rev. L. M. Reeves, Dr. G. F. Winfield, Rev. B. L. Sutherland, Dr. R. H. Harper and Rev. J. A. Smith. Seldom does one find such a season of spiritual refreshing as was ours during these services.

The following visitors were present: Rev. B. L. Sutherland, representing the Superannuated Endowment cause; Rev. R. H. Harper, D.D., representing the cause of the New Orleans Christian Advocate; Dr. J. M. Sullivan, Conference lay leader; Dr. D. M. Key, president of Millsaps College, and Prof. J. Reese Lin, also of Millsaps College. These brethren addressed the Conference on subjects of interest to all. Prof. Lin was there at the request of the presiding elder to deliver an address on the subject of "The Pulpit and Philosophy." And those that know him, as well as those that heard him, know how to appreciate his words of meaning and strength.

Every pastor and clerical member of the conference was present. The reports showed the work to be moving along in a manner to denote progress. Every charge was represented by delegates, which also is a matter worthy of mention. The work of the Church in the Brookhaven District moves along with dispatch, and the prospects are good for the final outcome of the year.

The following were elected delegates to the Annual Conference: J. S. Decell, Mrs. L. W. Alford, R. E. Bennett, Curtis Youngblood, H. H. Goza, J. Ben Smith, W. E. Driver, S. E. Denman, Mrs. J. L. Decell, J. P. Carruth, Mrs. J. A. Smith, W. W. Godbold, and Mrs. Edgar Goodwill. The following were chosen as alternate delegates: Mrs. H. T. Funchess, V. D. Youngblood, L. E. Grice, Mrs. Gladys Wallace, Mrs. J. G. Gallispy and S. G. Armstrong.

The Conference voted unanimously to go to Crystal Springs next year.

The closing service was in the form of a consecration service following a sermon on Pentecost by Rev. J. A. Smith. We left feeling that the Lord was with us, and in His strength we should conquer.

I. H. SELLS, Secretary.

NEW ORLEANS DISTRICT CONFERENCE

Dear Dr. Harper: Rev. W. L. Doss, Jr., presiding elder of the New Orleans District, has already given one report concerning the District Conference; but suggests that I make another, giving other items of interest.

The wonderful entertainment at Epworth Church, including the chicken dinner (of highest order) served at the church, made quite an impression on the Conference.

The presiding elder not only emphasized spiritual things, but handled the business of the Conference with efficiency and dispatch. Devotionals were led by W. L. Doss, Jr., presiding elder, and the following pastors: G. W. Pomeroy, David Tarter, W. D. Milton and O. W. Bradley, who preached the 11 o'clock sermon.

Delegates to the Annual Conference were elected as follows: C. O. Chalmers, E. H. Prescott, J. H. Carter, A. D. Carpenter, Miss Nettie Stroup, Edgar Cayard, Dr. R. S. Crichtlow and Dr. Geo. S. Brown.

Alternates: H. P. Wall, Mrs. Martin Hebert, Dr. M. F. Wilson and S. N. Hebert.

Renewal of licenses to preach was granted to the following: F. R. Hall, E. W. Campbell, K. F. Martin and C. J. Thibodaux. Dr. R. S. Crichtlow was elected District Lay Leader, and Dr. F. R. Singleton and D. M. Campbell were elected Associate District Lay Leaders.

Morgan City, La., was selected for the next District Conference. This was indeed a very interesting and eventful Conference.

DON E. DULANY, Secretary.

CONCERNING MISSISSIPPI ORPHANAGE

Dear Brother Harper: I have just read in this week's Advocate what Brother J. E. Briggs has to say about the Orphan's collections and agree with him that in mentioning it just before classes will remind many and help very much, but I think I have one better than this.

Each of our Sunday's offering goes to a different cause and about a year ago when an advertising sign writer was in our town I had him to paint us four nice signs in colored letters and had them worded as follows:

For the first Sunday, "Our Offering Today Goes to Our Orphans' Home." For the second Sunday: "Our Offering Today Goes to Our Piano Fund." For the third Sunday: "Our Offering Today Helps Buy Our Literature." For the fourth Sunday: "Our Offering Goes To-day to the Dual Special Fund."

These signs are about 11-2 by 2 feet, large letters and in colors, and each Sunday in a conspicuous place the one for that day is hung; it is readily seen and the results are all that we could ask. While we have a small Sunday school in numbers, our offering some Sundays is as much as \$16.

With best wishes, I am,

W. T. SANDERS, S. S. Supt.

North Carrollton, Miss.

TALLULAH MOVES FORWARD

By Rev. Elmer C. Gunn, P. E.

Sunday, May 11, 1930, was a great day for Methodism in Tallulah. On that day at the eleven o'clock hour was held the formal opening service for the splendid new thirty-thousand dollar church. This building is the result of years of planning and working by the various pastors and the membership of the church. From time to time and for one or another reason, the actual work of the building was postponed. Finally, under the able leadership of Rev. H. W. Rickey, now pastor at Mansfield, the contract was let. It was thought that the building would be ready for occupancy by Easter Sunday, but hindrances came up that made it necessary to postpone the opening until Mothers' Day.

Rev. H. W. Rickey was chosen to deliver the sermon on this great occasion, and his message was up to the demand of the hour. His text was from I. Chron., 29:5, and his message was both inspirational and instructive. Rev. D. C. Barr, former pastor for four years of this congregation, had a place on the program, as did the presiding elder of the district. The music was inspiring, there was a tremendous congregation at both Sunday school and church hours, and the spirit of optimism, faith and brotherliness was such as to make us glad to be there.

At the recent session of the Annual Conference Rev. W. H. Giles was appointed to Tallulah as pastor. His work has been of the highest type. He has perfected one of the best organizations among the leaders of his church that will be found in all our Conference. His ability, consecration and zeal are noted and appreciated by his loyal helpers.

The building now in use at Tallulah is one of the best in facilities, construction and equipment that can be found in Louisiana. It is completely equipped with the exception of the organ, which has not yet been purchased. The Sunday school rooms and departments, the balcony, the choir and the main auditorium are ready for use with furnishing of which any church might well be proud. A part of the program which was especially touching was the dedication by the pastor of various pieces of furniture and fixtures which had been donated in memory of former members of the Tallulah church and community. The donors came forward one by one and made the presentation of the pieces and the pastor dedicated them with a prayer to the use of the worshipers and to the service of God.

We now have in the thriving and growing little city of Tallulah a plant that is thoroughly modern and adequate to our needs for years to come. The

official board, the building and financial committees, the Woman's Missionary Societies, the former pastors and the members of the church, together with the citizens of the town, are to be congratulated on the splendid work that has been done in completing and furnishing this church. Methodism in this section will go forward to great things as a result of the work that has been done here. We look for a great impetus in affairs of our church in Tallulah, and our prayers are lifted to the throne of God today in thanksgiving and praise for His leadership in bringing to pass the answer to the prayers of the faithful in the completion of this work of faith and labor of love after so many years of striving.

HAYNESVILLE CHURCH DEDICATED

Dear Advocate: Sunday, May 4, was a great day with the Methodist people of Haynesville and community. We dedicated the First Methodist Church here. Our preacher for the occasion was Rev. R. H. Harper, of New Orleans, La. Dr. Harper gave us his best, for on every hand we have heard the most favorable comments about his sermon. There was splendid music by the choir, who also did their best.

The church building was erected in 1922 under the leadership of Rev. A. J. Gearheard. It was paid out of debt by Rev. H. M. Johnson, who served the church for the past three years.

The building was erected at a cost of \$65,000. Last year there was installed an \$8,000, three-manual organ, as a memorial to the Taylor family, by their heirs.

The church at Haynesville has a membership of nearly five hundred; the building is beautifully located in the hills of North Louisiana. Considering all its advantages, Haynesville is one of the best appointments in the Louisiana Conference. Rev. Frank J. McCoy is the present pastor.

REPORTER.

PERSONAL AND OTHER NOTES

In sending an article for publication, Rev. H. N. McKibben, of Oakland, Miss., writes that "all goes smoothly on the Oakland Charge."

Rev. J. H. Bowdon, our popular pastor at Ponchatoula, La., has recently had an operation upon his tonsils. We trust he has completely recovered.

The Grenada District meeting of the W. M. S. was held in Water Valley, Miss., on April 29, with Mrs. A. W. Stokes, of Grenada, presiding. There were from 40 to 50 delegates in attendance.

In sending a subscription, Rev. Guy Ray, of the Mooreville (Miss.) Circuit, writes: "Everything moves forward very encouragingly on the Mooreville Charge."

Rev. and Mrs. A. M. Shaw and their daughter, Miss Eleanor, of Ferriday, La., have recently enjoyed a pleasant trip through South Louisiana and along the Mississippi coast.

Dr. W. W. Drake, pastor of First Church, Monroe, La., is spending some days in Dallas during the General Conference. Rev. E. C. Gunn, presiding elder of the Monroe District, had charge of the services at First Church, Monroe, last Sunday.

Rev. R. C. Mayo, the pastor, is issuing a twelve-page monthly paper, "Church Advocate," devoted to the interests of his charge, the Arkabutla Circuit, North Mississippi Conference. It is filled with good reading and with items of interest concerning the charge.

The editor had the privilege of being entertained recently in the home of Dr. and Mrs. Wynn, while he was in Minden rendering service to the high school there. We are glad to report that Dr. Wynn has almost entirely recovered from his recent operation. He is looking fine.

Miss Carmen Davis, president of the Epworth League at Edwards, Miss., writes: "Rev. H. L. Norton, of Edwards Charge, turned over his hour

for the evening service Easter to the Epworth League of Edwards, who put on a very splendid and impressive Easter program."

Mr. S. H. Meyer left New Orleans on last Saturday to spend several days in Dallas during the session of the General Conference. Mr. Meyer has been a very prominent layman of the Louisiana Conference, serving the Conference in many positions. He has also been a member of the General Board of Church Extension.

Rev. W. C. Newnam, pastor at Eupora, Miss., preached the commencement sermon for the high school in Coffeeville, Miss., on May 11. He also preached in the afternoon of that day at the Methodist church in Scuna Valley, within the bounds of Coffeeville Charge. Rev. Wm. L. Robinson, the pastor.

Rev. A. P. Stephens, Conference evangelist of the North Mississippi Conference, has recently closed a very successful revival meeting at Zama, Miss., a thriving little town in central Mississippi. Rev. W. H. Heath is the pastor. Seventeen were received into the church and 125 re-consecrated themselves for service, while the entire community was blessed as a result of the meeting.

We are grateful to Mr. H. G. Lipscomb, Istronma, La., for an invitation to attend the annual meeting at the Bluff Creek Camp Ground, near Clinton, La., August 8-17. Families desiring to camp for ten days or two weeks on the beautiful grounds may be able to secure cottages by writing early to the secretary. He will also be pleased to give any information desired concerning the camp meeting.

We are grieved to receive the following from Rev. R. S. Walton: "Brother R. M. Davis, of Vinton, La., who has been a subscriber to the New Orleans Christian Advocate for many years, and who recently sent you his subscription for 1930, passed away May 10, at Vinton. He stood for the Church and its program for 62 years. He was known by the preachers who came this way and was universally honored and loved."

Rev. A. P. Stephens, Conference evangelist of the North Mississippi Conference, writes: "I have most all of June open, and would be very glad to assist any pastor during this time, either as preacher or as song leader and young people's worker. In either case I do chalk-talks, and visualize Bible stories for the young people's services, which results in 100 per cent attendance and enlistments in the army of the King." The address of Brother Stephens is Kosciusko, Miss.

Brother John Farmer, of Forest, Miss., would like to help in revival meetings as a song leader. He gives as references Rev. Claude P. Jones, Meridian, Miss.; Rev. James L. Sells, Gulfport, Miss., and Rev. C. C. Clark, Bay St. Louis, Miss. Brother Farmer writes that his mother recently spent twenty-two weeks in Touro Infirmary, New Orleans, and that she is now in the Baptist Hospital, Jackson, Miss., at the point of death. We greatly regret to hear of this, but trust that the good lady may be spared.

Rev. E. V. Duplantis, the pastor, writes: "Rev. A. M. Shaw, of Ferriday, La., with Mr. Paul V. Germany, of Shreveport, La., as song leader, will begin a meeting with us in Houghton, La., June 1. I am glad to be able to announce that we shall have the services of so able a man as Rev. Mr. Shaw, who is not only a good man but a great preacher. Mr. Shaw is also a lecturer and an able writer, having written a number of good books. It will be a rare privilege to hear him." Brother Duplantis asks that our readers remember this meeting in their prayers.

Mrs. Nellie N. Somerville, of Greenville, Miss., writes: "I add my protest to those already made on the subject of Sunday school literature. Some devout and devoted Methodists have given up teaching (or been put out) rather than use this literature. Some mothers have taken their children out of Sunday school because of this literature.

If these are not danger signals, I cannot imagine what would be spiritual danger signals."

Between trains a few days ago at Monroe, La., the editor had the pleasure of seeing Rev. and Mrs. E. C. Gunn. Brother Gunn stated that the pastors in the Monroe District are all doing fine work. He spoke especially of the great occasion of opening for worship the fine new church at Tallulah, La. Rev. H. W. Rickey, former pastor, who initiated the building of the church, was chosen to preach the sermon and in every respect he measured up to the demands of the occasion. A great congregation heard him and took part in the service. Rev. W. H. Giles, the present pastor, is doing a splendid work and, with the fine facilities offered in the new building, a larger work at Tallulah is confidently expected.

Rev. Claude P. Jones, pastor of East End Church, Meridian, Miss., writes: "Beginning on Easter Sunday, April 20, and continuing through May 4, we had Rev. M. K. Miller, of Summit, Miss., assisted by Mr. H. M. Scott, of Milan, Tenn., as song director and soloist, in a revival service. I have never had truer helpers than these men and feel that our church is stronger in its spiritual life as a result of the fine, strong, gospel messages of Brother Miller. Mr. Scott is exceptionally fine as a worker with young people and he gathered many fine young men and women into active service of the church. Anyone desiring a good gospel preacher and a sane song director and soloist can't do better than securing these men."

Dr. L. L. Cowen conducted a fine Mother's Day service in Galloway Memorial Church, Jackson, Miss. The church was beautifully decorated with peonies, ferns and palms. Ten infants were baptized and 25 persons were received into the membership of the church. Since Conference Dr. Cowen has baptized 42 infants and received a total of 512 new members into the church. During the pre-Easter cultivation period the congregation purchased 250 copies of "The Church and the World Parish," nearly 600 copies of the leaflet, "The Fellowship of Prayer," nearly 400 copies of "The Story of His Last Week," and 120 copies of "The Discipline."

All Southern Methodists have an interest in China. We have been sending missionaries into that country since 1848. Rev. Fennell P. Turner, secretary for Missionary Education, General S. S. Board, has written a book: "China of Today, an Opportunity, a Privilege, and a Responsibility." In order to put the book within the reach of every teacher the publishers have arranged to issue an inexpensive edition for our Sunday school teachers. The edition will be bound in paper and will be known as the "Sunday School Edition," the price of which will be 50 cents a copy. Such a moderate price puts the book within the reach of every teacher. The book may be secured from the Department of Missionary Education, General Sunday School Board, M. E. Church, South, 810 Broadway, Nashville, Tenn.

Mr. David Thomas, member of the State Championship Dramatic Team, A. and M. College of Mississippi, is a member of our church and Sunday school at Greenville, Miss. The seven boys of the team, with their director, left recently for Manhattan to be present in the International Contest and to compete for the David Belasco Cup, making the trip by automobile. On their way to Gotham, the team presented their winning play before the Mount Vernon Community Players as a studio performance. Many other points of interest are covered by their itinerary. We are indebted for the above to Mr. M. T. Massey, tireless worker for the Big Brothers' Class of our church and Sunday school at Greenville, Miss. He writes: "David Thomas is a fine young man, brother of the Big Brother pianist, Miss Minnie Lee Thomas, and it is quite a lot of joy to the class and Sunday school for David to be numbered among the eight selected at the A. and M. College for such high honors. The Thomas family (all of them) are active workers in our church and Sunday school."

ABERDEEN DISTRICT MINISTERS' ASSOCIATION

A most interesting meeting of the Aberdeen District Ministers' Association was held at Pontotoc, Tuesday, May 13. In spite of the heavy rains the following were present: Reverend and Mrs. S. L. Pope, Rev. and Mrs. N. G. Augustus, and Revs. T. E. Gregory, A. C. McCorkle, W. M. Hester, J. V. Stewart, G. B. Love, W. W. Bruner, A. N. Gore, R. T. Hollingsworth.

Brother Bruner preached at 11 o'clock. In his own interesting way he gave us a good, well delivered message, the theme being "Plucking away the things which hinder in the Christian life. During the noon hour we were entertained very hospitably in the various homes.

At 1:30 the president, Brother Gregory, called the afternoon session. It was announced that a joint session of the Grenada District and Aberdeen District Association would be held at Derma on Thursday, June 5. Brother Stewart, who is to be host, extended a very warm invitation not only to the ministers but to their wives also, promising that there would be an old-fashioned basket dinner highly seasoned with spring chicken.

The secretary was ordered to send a message of greetings to Rev. S. M. Butts, who is in the Methodist Hospital, Memphis.

The following program was rendered:

1. Personal Work of the Pastor.
2. What Should Be Our Attitude Toward Other Denominations.
3. The Pastor's Place in the Sunday School.

There were various speeches made to these topics, ranging from ordinary oratory to the highest pitch of oratorical proclivities. Altogether it was one of the best we have had.

We hope that every minister and his wife will be present at Derma, Thursday, June 5. The program for the day will be announced later.

R. T. HOLLINGSWORTH, Secretary.

LOUISE AND HOLLY BLUFF CHARGE

Dear Doctor Harper: The work of the Kingdom in this part of our Conference is moving along very auspiciously. Brother Watkins of Silver City is in high favor with his people and doing good work; Brother J. O. Ware is moving things on the Anguilla Charge—he is a good pastor and the people are warming up to him; Brother J. A. Moore, because of his quiet disposition and congenial manners, has wonderfully endeared himself to the people of Rolling Fork, and is doing a great work among them. He is serving some of the best people of the Mississippi Conference; I know, for I have been there.

In the kind providence of God, and the generosity of some of our noble elders, I was granted an humble place as pastor of these great people, the most of whom are either running plantations or managing them for others, between the muddy waters of the Yazoo and the placid waters of the charming Sunflower—"The Garden of Eden" of the Delta." The rich valley of the old historic Nile is as nothing compared to the marvelous productiveness of this wonderful black delta soil. The "hill-billies" of the everlasting hills are beginning to migrate to the valleys of west Mississippi. They are coming from the South, the East and the North, from the old wornout farms of Arkansas, Louisiana and Texas, to work as renters and tenants on the plantations of this section of the Delta.

They are leaving their church letters and some of them their religion, in the old forgotten church in the "wild woods." They are scattered all over these plantations, in humble homes that are "palaces" to the little tots. Many of them are deprived of school advantages, and the most of them have no church or Sunday school advantages.

The Church's Opportunity.

The pastors our far-sighted bishops and wise presiding elders will send to the Delta in the

next 10 years should be men who are full of a holy zeal for immortal souls; men who are strong of mind and body; men who are highly educated, and experienced in the ministry; men who are not afraid to work—that is, to visit, labor among the people as a pastor; who will go out and preach in the highways and byways, and labor to bring these people under the benign influence of the uplifting gospel of the Lord Jesus Christ. These Delta appointments should never be "whipping posts" for so-called disgruntled preachers. There is a gigantic task here for a preacher who has a vision.

In a recent survey made by my Sunday school force here at Louise and at Holly Bluff, we made some marvelous discoveries. There are more than 250 people who have never united with the Church; nearly 400 people who seldom, if ever, hear the Gospel preached; and the sad part of it is, their children growing up in absolute ignorance of the God who made them.

In order to relieve this situation, to some extent, I am making afternoon appointments out on these plantations and inviting the people to come to hear the Gospel. They are responding well. Doctor Owens, of Holly Bluff, whose heart is in this work, made an appointment for me across the Sunflower River and there were more than forty men, women and children who came to the house where we preached and thoroughly enjoyed the worship service. Doctor Owens has organized a Sunday school at this place and is doing well with it. We preached last Sunday afternoon on Five-Mile Lake, a beautiful place just a few miles from Louise, to more than twenty-five people, who greatly enjoyed the services. Brother J. A. Price, who lives on this lake, is sponsoring this appointment for me. Brother N. W. Thomason, on the Blue Ruin plantation north of Louise, is planning for an appointment for me on the second Sunday in each month for the people on his place. We are doing what we can to reach these people and to save them for time and eternity. Pray for us and all the preachers of this great Delta section.

JAMES M. LEWIS.

Louise, Miss.

NORTHWESTERN GROUP, NEWTON DISTRICT

Dear Editor: The northwestern group of the pastors of the Newton District met at Carthage, Miss., on April 23, at 10:30 a. m., Rev. M. L. McCormack being pastor-host.

The devotionals were conducted by Rev. W. C. M. Baggett, pastor at Homewood. Brother Baggett read the account of pentecost, as recorded in Acts, and gave a few helpful comments on the chapter.

Rev. T. B. Cottrell, chairman of the group, took the chair and the program was on. A discussion on the kind of revival needed throughout the Church was led by Rev. B. W. Ware, pastor at Walnut Grove, followed by Rev. M. L. McCormack, and the chairman of the group. This discussion consumed some time, and brought us to the preaching hour.

At 11 a. m. Rev. N. S. Loftus, pastor at Trenton, went into the pulpit. Song, "I'll Live for Him Who Died for Me," was sung, followed by a solo very beautifully rendered by Miss Alleen Hale, of Lena. Prayer was offered by a good layman from the Trenton charge, after which Brother Loftus brought us a very splendid message that blessed the souls of those that heard it.

After the message it was announced that the ladies of the church wished everyone present to come to the basement of the church. Following the leader to the basement it was seen that the good ladies of Carthage were well versed in the culinary art. They did indeed have a real treat for the hungry. To say it was enjoyed by all would be but weakly stating a well proved fact.

At 1:30, the meeting was resumed. Owing to the absence of the leader for the devotional period, Brother Loftus was asked to conduct the

devotionals. Miss Hale brought us another very beautiful solo, after which there was a discussion on "Does the Sunday School Help the Sunday Congregation?" This discussion was led by our presiding elder and brother, Rev. H. A. Gatlin. His remarks were timely and to the point. Several took active part in the remarks, among whom was Rev. W. B. Jones, a visitor from the northern group, and our pastor at Philadelphia, Rev. T. E. Nicholson, from the northern group, was also with us. Brother Jones and Brother Nicholson were accompanied by their wives.

Following this discussion, Brother W. A. Ellis, a good layman from Carthage, gave us a talk on "How to Enlist the Men in the Work of the Church." This was followed by a discussion, "Shall We Discontinue the Mid-week Prayer Service?" This was led by Rev. H. J. Oakley, of Carthage Circuit. It was proven that we should not discontinue.

The pastors were now asked to give their reports on the outlook for a full benevolent report for the Annual Conference. There were several good reports given, some having a good, optimistic spirit over the outlook.

The next subject, "The Value of a W. M. S. in Every Church," was led by Mrs. T. B. Cottrell. Mrs. Cottrell also gave a report of the late yearly W. M. S. Conference held at McComb. This was a most gratifying and encouraging report.

The time for adjournment having arrived, Homewood was set for the next meeting and the date of May 29 was accepted as the time. The meeting adjourned with the benediction by Rev. W. B. Jones.

M. L. McCORMACK, Secretary;
B. W. WARE, Reporter.

A GOOD EXAMPLE

If you chance to be traveling in the bounds of the Cedar Bluff Circuit, North Mississippi Conference, where Rev. C. M. Kinard is pastor, you will notice he has placed an attractive sign board in front of each of his churches, giving the name and denomination of the church, and at some the hours and Sundays on which he has preaching dates. These boards are easily read from the highways and it gives the public information which is very much appreciated.

In traveling over the country and through towns it is very seldom that you see a church building with any information as to what it is. This is not only true of the country, but is equally true of our towns. You can go for miles and miles and never see a church building marked with anything. I think it would be a splendid thing for all our churches to be marked just as Brother Kinard has done. His people are glad that he has led them out in this and they all appreciate the information which is given to the public. It seems to me that to set that goal before every pastor and, with the encouragement of the presiding elders, we can let the public know here are places where the Methodist Church is trying to teach and preach the Gospel.

W. R. LOTT.

C. F. Andrews Sails from America

Mr. C. F. Andrews, the intimate friend of Mahatma Gandhi, sailed recently for England, and thence for India, after having spent several months in this country, during which time he had been giving special attention to problems of interracial co-operation. Another of his major interests while in the United States had been to make preliminary plans for an extended visit of Rabindranath Tagore to this country under the auspices of a national committee which is being formed under the leadership of the Quakers. The last weeks of Mr. Andrews' stay in America were devoted largely to the writing of a new book under the title, "What Christ Means to Me," in which he is endeavoring to gather up the results of his reflections upon his experiences in India as they relate to his deepest religious convictions.

The Home Circle

A CULPRIT

Mrs. T. W. Brown

Little boy Ben, your nose is yellow,
And your chin is brown as the dusty bee.
The lilies have branded the mischievous fellow
And handed the criminal over to me

Did you crack all my peony petals, I wonder?
And try all my buttercups under your chin?
And match with their necks clinching over and under
My poor Johnny-jump-ups to see which should win?

Did you frighten my humming-birds out of the roses?
And cheat my old mother-bee out of her dew?
And make all my lady-moths bump their long noses?
And hurry and scurry for terror of you?

Did you chase my gold butterfly from the sweet clover?
And tie my big bumble bee up in his sleep?
To waken with lily-walls closing him over,
Away from his wife and children to weep?

No need of confession, my little boy Ben!
And here at the end is a moral for you—
Look into the fulror, for boys are like men
And we read in their faces the deeds that they do.

—Baltimore Southern Methodist.

A STORY WITHOUT A TITLE

By Laura M. White

Betty was thirteen, and in addition, the eldest member of the family, and in the bottom of Betty's heart she rather felt that she ought to have some special privileges on this account. Her great delight, and the torment of the others, was to "command" the other two, who did not care to be "bossed" by their sister. This had given their mother much trouble. Next to her came Bobby, eleven, and then, Katy, the youngest and a little over nine. The three had come close enough together each to want pretty much the same things, and theirs was the state of most families of children—much love and more or less squabbling over work and privileges. It must be confessed that none of the three had ever been hurt by overwork, for their mother was the type that carried most of the family burdens on her own shoulders, while the father was a busy man, earning the living and leaving the problems of discipline and training largely to his wife.

But a day came when the doctor had to be called in because Mother was no longer able to keep going; and he ordered for her a complete rest, preferably away from home. Financially this seemed an impossibility, so Father and the three met together in council to see what could be done to give her this rest at home. Indeed they knew that her anxiety away from home would undo most of the good that the rest would bring her.

When they discussed the situation, it became evident that there were not enough funds to hire anybody to help, and there was no relative on either side who could come to their relief. Daddy had to be at work to bring in the living, so Betty realized that, as the eldest, she must take over something, even though she knew so little about doing; and in the fear for Mother, Bobby and Katy each bravely promised to carry their share.

The first thing they did was to make out a list of all the things Mother had to do, and Daddy suggested that they divide it amongst themselves according to what each could best do. And this is the list:

Cooking, sweeping, scrubbing, dusting, washing, ironing, nursing them when they were sick, making the money to make it go as far as possible, mending and patching, making the dresses for the girls, patching to make them last, and yet look respectable, keeping up the family duties in the church, and Sunday school, being always ready to smile in their joys and comfort in their troubles. Oh, it was a long list, and as Daddy looked it over, his heart ached because he realized that all of it had meant that Mother herself did without almost everything to give the needed things to the rest of them. Then, too, it was Mother who always helped in their lessons and untangled the problems.

Betty was rather a practical girl, with all her selfish desire to be first and foremost in all things, and she suggested that each one first check off the things that she or he could best do, beginning with Daddy. Daddy looked things over carefully, and gravely told them that he would take over the managing of the funds, the buying of supplies, help them with their lessons, and would squeeze out enough to hire a woman to come in to do the heavy washing and ironing, if Betty and Katy could look after the little things. He would also do the heavy sweeping once a week, and the sewing would have to be let go until Mother had rested and got well. The last came into his mind with a dull dread that he would not face. Betty looked over the list and said she knew she could do most of the cooking, if Katy would help with the table and dishwashing and dusting and putting things to order. Indeed each and all promised so to look after their own affairs that things would not be allowed to get into much disorder. For the first time they began to realize that Mother had spent many back-breaking moments, picking up after their careless "leaving alone." Katy gladly promised to help in all these household duties, and said she would offer to stay right by Mother's bed to run for anything she might want or need. Bobby said he found nothing much left, except to help when called upon, but there was one thing they had not put on the list that he intended to take as his job, and that was the care of the flowers that Mother so much loved. And Betty faithfully promised not to "boss" the others. Everybody thought this would be fine. Then Betty asked, "Who is going to have prayers with us as Mother always has?" Bobby immediately spoke up, "Why we'll have them in her room, and I know this will help her, because we'll all pray God to make her well right away, and that will do her good, and He'll do it I know." Bobby's faith made everybody feel better and stronger, and they broke up their conference with a determination to hold out for Mother's sake.

As the days went by, for Mother had to be quiet for several weeks, it was not easy to always remember to do what they had undertaken, and Daddy had to hold himself very steady to keep from getting discouraged, but they did honestly pray and believe that God would help them; and since God can never fail those who trust him, He did help. Daddy had to call in some outside help several times to get things smoothed out, but as a whole things went pretty well. Of course, Mother saw all this, but she was wise enough to say nothing and to really keep herself quiet for the sake of the family, even though she sometimes longed to get up and "go at it" again.

Finally the days passed by until the doctor said she could get up again, and then bit by bit she was allowed to take up the management of it. But one happy thing had come about. Betty and Bobby and Katy had learned that they were really happier when they helped with the work, and that they could play with an easier conscience, and the habit had begun to be formed to do things systematically. Daddy, too, had learned some valuable lessons; and when the household was again normal, they all worked together with a much finer spirit, and Mother did not again have a breakdown because she had all the burden to carry.

A NEW MULTIPLICATION TABLE

"Oh, I'm going to have such a good time this vacation," cried Myra, as she ran through the door with her Aunt Rachel's new dress.

"It is so lovely to be out of school," said Aunt Rachel, "so good to be home, and so good to think of having a good time."

"I hope you are not leaving all your lessons behind you," said Aunt Rachel with a smile at the excited girl.

"Every one of them. Not to give them a thought until my vacation is over. But, turning at the door with an inquiring look, do you mean that I ought to keep up my lessons? Auntie? Mother thinks that as I had a good deal of headache the last few weeks, I had better not use my eyes much."

"She is right, dear. I was thinking that if you could multiply your good times a little."

"The very thing I'm going to do all these weeks. Trust me for that!"

"That is right, dear. Take multiplication tables into your pleasures."

"But do you mean study it? You are puzzling Auntie. But you often are, and then I find you always mean something."

"Puzzle it out, my dear. If you multiply well you will find it a very vacation. I mean just that, hold on to the multiplication table. You will be surprised to find how easy it is, and how very delightful."

Later in the day Myra came again, her face this time more thoughtful, but not less happy.

"I've thought it out, Auntie, yes, and worked it out."

"And does it work well, my dear?"

"Oh, so well, though," with a grave shake of the head, "I had to tackle it pretty hard to make out what you could be meaning. Multiply, multiply, multiply pleasures. That seemed easy at first. Just to keep on the lookout for all the pleasures I could possibly get hold of. That is what I had planned for the whole vacation."

Then I began to think it couldn't be that, or you wouldn't have said what you did. So I hit it. More pleasure, multiply, multiply, but not for me. The only other way was to get more folks into it." The small chatterer stopped to look inquiringly at Aunt Rachel, but the latter only smiled and nodded for her to go on.

"I had ten cents to spend for candy. I was going to take my dolls out onto the porch and eat it there. And I had the new St. Nicholas, and I was going to read it. If any of the girls were with me they would expect some of the candy you see, and I couldn't have a nice, quiet time with the St. Nicholas."

"I see you had out a very nice afternoon for yourself, dear."

"Yes. Well, as I went for the candy I met the Crane girls. They had walked clear out our way to try to find some wild flowers and asked me if I knew where they were. They live in a flat, you know, and don't often get out so far. I had gone up the hill for columbine and mandrakes only yesterday, and I did not feel much like going again, but they looked so glad and anxious when I tried to tell them where they were that I said I'd go, and we had a jolly good time. That was a good four times one, wasn't it?"

"It really was."

"When we come back Jane called me to the kitchen and said, 'I see you have company, so you will eat some cookies.' So with those and the candy we had a regular little feast. Then Fella Crane read one of the St. Nicholas stories. That was keeping on with the four times one, and don't you think I might call it a little bit of multiplication—just say about two times one?"

"Oh yes, my dear girl. And Aunt Rachel put a tender arm about Myra, "and you are certainly enjoying the new multiplication table." Sidney Fayre, in Young Christian Soldier.

THE GENERAL CONFERENCE

(Continued from Page One)

was ordered to be sent to the Southern Baptist Convention, then in session (for the second time in recent years) in New Orleans.

Report No. 1 of the Committee on Itinerancy, providing that a preacher may be allowed a year off, for travel, study, etc., without compromising his position in the Church, was read by Forney Hutchinson and adopted.

An amendment, allowing men (for executive committee requirements) to be elected outside the nominations of the Conference delegations, was read and adopted.

J. W. Hunt, Northwest Texas Conference; J. A. Jones, Western North Carolina Conference, and W. B. Taylor, Tennessee Conference, were named as the committee to nominate the Committee on Entertainment of the next General Conference.

Report No. 2 of the Committee on Itinerancy was read and adopted. It gives a bishop power "to appoint an assistant preacher for a charge when in his judgment such an appointment is necessary."

The Order of the Day then took precedence over other matters and the Conference gave attention to the consideration of the report of the Commission on Nationalism. After hearing from J. S. Ryang concerning the condition of the work in Korea, the recommendation of the commission that a committee be appointed looking toward the union of the work of the M. E. Church, South, with that of the M. E. Church in an independent Korean Methodist Church, holding as vital a relationship as possible to the mother Churches, was adopted. Similar action was taken with reference to an autonomous Church in Brazil, and the union of our work with that of the M. E. Church to form an independent Mexican Methodist Church. The representatives of our work in China have not asked that our people in that country be set apart as an independent church, but they have asked that closer episcopal supervision be given to the work in China and that the bishop reside in China and supervise all our work in the Orient. Their desires were expressed through the recommendations of the Commission on Nationalism and the recommendations of the commission were adopted. In view of the action of the Conference in this session, it seems likely that the work of the M. E. Church and the work of the M. E. Church, South, will in time be united in independent Methodist Churches in Korea and Mexico and autonomy will be secured for our present work in Brazil. It is made clear, however, that these fields still need the hearty support of the Methodists of America and that the people desire to preserve the very closest relations with the mother Churches.

THURSDAY, MAY 15

Bishop DuBose called the Conference to order and conducted the devotional service. After the report of the committee on minutes, Bishop Ainsworth took the chair.

Under the call of reports, W. F. Barnett submitted report from Orphanage Convention recently in session. The report showed that there are now 15 Methodist orphanages within the bounds of our Church, with total values of endowment, real estate and personal property of \$6,866,000 and an annual cost of general maintenance of \$700,000.

The secretary read a telegram of greeting from W. A. Bell, secretary of the Colored Methodist Episcopal Church, in the name of that body.

The Bishop announced that Mr. Beckly, one of the fraternal messengers from the Wesleyan Church, was about to take leave of the Conference. Mr. Beckly spoke a few words of farewell and the Bishop assured him of the pleasure of the Conference in having him and Dr. Rattenbury as messengers.

W. F. Bryan offered a resolution instructing the Budget Commission, in making its report, to give the amounts voted for the different boards,

etc., at the last General Conference, as well as the amounts asked of the present General Conference. The resolution passed.

The report of the Commission on Nationalism, considered in part the day preceding, was resumed. A brief section of the report recommending no changes for the work in Cuba, Africa and Europe, was adopted. An amendment providing for the organization of a central council in countries where there is an autonomous church was adopted.

Upon motion of W. G. Cram, the report of the commission as a whole was adopted. The Bishop said: "This is a great piece of work." J. S. French declared that he considered the adoption of the report of the Commission on Nationalism as one of the great events in Methodism and he moved that the Conference stand and sing the doxology and afterward that O. E. Goddard be asked to lead in prayer. The motion carried; the Conference arose and sang the doxology, and then Dr. Goddard led in prayer.

Taking up the measures of the calendar in their order, Report No. 1 of the Committee on Revisals was considered. It provides that a presiding elder shall have an immediate trial, in the case of any charge against him, without having to wait for the ensuing Annual Conference. The report was adopted by the Conference. Report No. 2 of the Committee on Revisals, asking that the following question be added to the business of the fourth quarterly conference: "What amount has been raised during the year for superannuate homes?" was adopted.

"Composition of the Book Committee" was read and adopted. The action called for slight changes in the personnel of the committee, as found in paragraph 602 of the Discipline.

Report No. 3 of the Committee on Education, asking that the word, "written," be inserted before the word, "statement," in line 16, page 415, of the Discipline, was adopted.

Report No. 2 of the Committee on Missions, asking that the name of our work in Poland be changed from "Polish-Lanzig Mission" to "Poland Mission" was adopted. Report No. 3 of the Committee on Missions, recommending that the Belgian Mission be given the status of an Annual Conference, was adopted. Report No. 4 of the Committee on Missions, asking that the Texas-Mexican Mission be changed to the status of an Annual Conference, and Report No. 5 of the same committee, asking that the Western Mexican Mission be organized as an Annual Conference, were read and adopted. Report No. 6, asking that the Latin District of the Florida Conference be detached from the Florida Conference and formed into a mission, to be known as Latin Mission, was read and adopted.

Report No. 1 of the Committee on Conference Claimants, Finance, and Boundaries, recommending the merging of the Denver Conference with the New Mexico Conference; Report No. 2, recommending the transfer of the Panhandle District of the West Oklahoma Conference to the Northwest Texas Conference, and Report No. 3, recommending that the two Conferences in Oklahoma be united into one Conference, to be known as the Oklahoma Conference, were each read and adopted.

Report 3, Committee on Itinerancy, adopted, recommending that paragraph 124 of the Discipline be amended to read as follows: "After consultation with his cabinet to see that the districts be formed according to his judgment." In connection with the above recommendation, the committee offered the following resolution: "That it is the sense of the General Conference that while no minimum or maximum number of pastoral charges in a presiding elder's district be fixed by law, we thus make known to our bishops and the members of their cabinets our decided conviction that such districts should be as large as efficiency of administration will permit, and request them to make adjustments in this direction as rapidly as may be consistent with the best interests of the Church." Report

No. 4 of the Committee on Itinerancy recommended that the time limit be removed from the office of presiding elder. A minority report, among the signers of which were H. T. Carley (Louisiana Conference) and T. M. Bradley (North Mississippi Conference), recommended that the present law with reference to the term of a presiding elder be retained. There was quite a debate on the question. The vote resulted in favor of the minority report, and the present law remains.

Several reports of the Committee on Epworth Leagues were taken up, but as the action on the report of the commission on the reorganization of the Board of Education, the Epworth League Board, and the Sunday School Board has not been taken, we shall not discuss these now.

Report No. 3 of the Committee on Revisals was read. It calls for a new paragraph of the Discipline to read as follows: "When a minister is tried on a charge of immorality, and it is found that the charge is not sustained by the evidence, but that the accused has been proven guilty of gross imprudence and high unministerial conduct, this fact may be so declared and by this finding the offender may be reprovved, suspended, or deprived of his ministerial office and credentials." After a long discussion, V. C. Curtis of the North Mississippi Conference moved the previous question: the motion prevailed, the vote was taken and the report was adopted.

Report No. 4 of the Committee on Revisals was read; the committee recommending concurrence in the following memorial from the New Orleans District Conference:

"That there be printed in the Quarterly Conference Record Book duplicates of such form reports as may be adopted for the quarterly reports, of the Sunday School Superintendent, President of the Woman's Missionary Society, President of the Epworth League, and any other adopted report forms, in order that the reports of the various bodies may be made in a uniform manner, and contain such items of information as may be desired by the General Conference Boards of the various bodies."

The committee accepted the amendment that the report be referred to the Committee on Statistical Blanks, with instructions to act accordingly, and the report was adopted. Report No. 5 of the Committee on Revisals, recommending that the presiding elder of a district and the secretary of the Licensing Committee be required to furnish a certified record of the proceedings to the secretary of the District Conference for record in the journal of the District Conference, was read and adopted. Report No. 6 of the Committee on Revisals, recommending that the words, "serve" and "obey," be stricken from the ritual of matrimony, was read and adopted. Report No. 7 of the Committee on Revisals, recommending that provision be made in Annual Conference report blanks that every church in a circuit may be reported separately, was read and, after some discussion, was adopted. The action, while undoubtedly of value will add greatly to the bulkiness and the cost of the Annual Conference minutes.

Report No. 2 of the Committee on Publishing Interests, recommending that paragraph 607 be stricken from the Discipline, because the bonds referred to were paid years ago, was adopted. Report No. 3 of the same committee, recommending that the Book Committee be required to place the Publishing Agents under bond for the faithful performance of their duties, was read and adopted. Report No. 4 was withdrawn. Report No. 5, recommending that the Publishing Agents be required to report to the Book Committee every quarter instead of every month, was read and adopted.

J. W. Barton asked to make a statement before the reading of the next report. He said that reports 6, 7, 8, 9, and 10 of the Committee on Publishing Interests have to do with the creation of a commission for a joint hymnal. He moved that these reports all be recommitted to the Committee on Publishing Interests for a combined

report and recommendation. The motion prevailed.

Report No. 4 of the Committee on Education was read. It called for the substitution of "Pastors' School" for "Preachers' Institute" in lines 5 and 25, page 416, of the 1926 Discipline. Motion to suspend the Rules to consider the matter prevailed.

Upon motion of G. E. Booker, the order of the day for Saturday at 11:30 was made the consideration of the report on the spiritual state of the Church.

FRIDAY, MAY 16

Bishop Ainsworth called the Conference to order and conducted the devotional service. After the report of the committee on the journal, Bishop Cannon took the chair. After making a statement relative to the Board of Temperance and Social Service, the Bishop said: "Now may I make a personal statement? In view of certain conditions which are known to the Conference, I have asked my colleague, Bishop Beauchamp, to preside over the Conference this morning. I hope to preside at a later session. I take great pleasure in introducing, to preside, my friend and my Virginia pastor of years gone by, Bishop W. B. Beauchamp." Bishop Beauchamp took the chair.

Bishop Du Bose, on privilege, referring to the inference that might be drawn from the press that supporters of the several bishops charged with excessive political activities had compromised with the anti-Cannon forces in order that the discussion of the same might not get to the Conference floor, denied that such was the case. "I resent the statement on my own account," he said, "and I think on behalf of my colleagues who are involved." Bishop Mouzon said: "I rise simply to say that I am in full accord with the statements made by my colleague and dear friend, Bishop Du Bose."

W. G. Cram moved a reconsideration of that portion of the report of the Committee on Nationalism concerning the central conference in order to straighten out a misunderstanding. The motion prevailed. W. G. Cram then moved that the following be added to that part of the report providing for central councils: "When a Central Council has been organized in a foreign field in the place of a mission, the said Central Council shall have two clerical delegates, one missionary and one national, to the General Conference, whose rights and privileges shall be the same as those of delegates representing missions of the Church." The report as amended was adopted.

M. A. Childers moved a reconsideration of the action of the day preceding by which reports 6, 7, 8, 9, and 10 from the Committee on Publishing Interests be re-committed. The motion prevailed and report No. 14 was substituted for reports 6 and 7.

Bishop Moore stated that he concurred in the statements recently made by Bishops Du Bose and Mouzon. Bishop Cannon also stated that he was in agreement with his colleagues on the matter and he joined in their statement that it might be "clearly understood that there is no division among the Four Horsemen of the Apocalypse."

Unanimous consent was given to clarify the action taken at the preceding session forming the Latin District of the Florida Conference into a separate mission by adding the statement, "which shall be made up of all the Latin work in Florida." Similar action was taken in reference to the action adding the Panhandle of Texas to the Northwest Texas Conference, in order that the boundaries of the section might be more clearly defined.

The Secretary read the following telegram, addressed to F. S. Onderdonk: "The Methodist Episcopal Church, through its Board of Foreign Missions, acknowledges your telegram indicating Mexican Methodist Union plan unanimously carried. This action means new day for Mexican Methodism. Am informing our mission." The telegram was signed by R. E. Diffendorfer.

A. J. Lamar reported the organization of the

Board of Trustees of the Methodist Episcopal Church, South.

Gilbert T. Rowe presented his report as fraternal messenger to the Methodist Protestant Church.

A telegram of greeting from the Board of Bishops of the Methodist Episcopal Church, in session in Boston, was read, and the Committee on Fraternal Correspondence was instructed to send a suitable reply.

The committee appointed to make nominations for the Committee on the Place of Holding the Next General Conference reported as follows: F. N. Tate, High Point, N. C., Western North Carolina Conference; O. P. Clark, Sweetwater, Texas, Northwest Texas Conference; P. D. Madden, Nashville, Tenn., Tennessee Conference; E. C. Watson, Clarksburg, W. V., West Virginia Conference; R. H. Harper, New Orleans, La., Louisiana Conference. The report was adopted and the foregoing were named as the committee.

Rev. J. C. Brookfield, D.D., president of the Methodist Protestant Church, and fraternal delegate from that Church, was introduced by Bishop Moore.

Upon motion of F. N. Parker (Louisiana Con-

ference), chairman of the committee. The report provides that the General Conference shall instruct the Hospital Board to make a careful study of the situation and to take such steps as may be necessary looking toward the establishment of a connectional sanatorium at Hot Springs, Ark. After some discussion, Dr. Decell proposed the following amendment: "and provided, further, that no indebtedness shall be incurred by the General Board. The amendment was adopted, and the report as amended was adopted."

Report No. 8 of the Committee on Revisals, asking that associate lay leaders be added to the membership of the District Conference was read and adopted.

A communication from the C. M. E. Church concerning interracial and interchurch co-operation was read. Upon motion of J. W. Perry, it was ordered that a committee of ten be appointed from our Church to confer with a like committee of the C. M. E. Church.

(To be continued next week)

TO THE MEMBERS OF THE BATON ROUGE DISTRICT CONFERENCE

Dear Co-workers: The District Conference of the Baton Rouge District will meet in Franklinton, May 29, 30. We are doing our best to provide for your comfort while here. We anticipate a time of pleasure and profit in having you meet with us.

The Conference will begin Thursday May 29, but by special arrangement we will have a preaching service Wednesday evening at 7:45, and will provide for the entertainment of all those who prefer to come on Wednesday afternoon. We would appreciate it if all who expect to come on Wednesday would notify us by card beforehand.

A. D. GEORGE, Pastor.

SUBSCRIPTIONS RECEIVED

May 13 to 19, inclusive
(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	511
Baton Rouge District	
Rev. F. N. Sweeney, Franklinton	1
Lake Charles District	
Rev. R. S. Walton, Sulphur	6
Monroe District	
Mrs. R. P. Benson (Rev. H. N. Brown), West Monroe	7
New Orleans District	
Rev. P. M. Caraway, Parker Memorial	2
Total Louisiana	527

MISSISSIPPI CONFERENCE

Previously reported	291½
Brookhaven District	
Rev. W. J. Dawson, Monticello	1
Meridian District	
Rev. C. H. Herring, Matherville	1
Newton District	
Rev. Geo. H. Jones, Montrose	1
Seashore District	
Rev. Clyde H. Gunn, Vancleave	3
Vicksburg District	
Rev. J. B. Cain, Fayette	3
Total Mississippi Conference	300½

NORTH MISSISSIPPI CONFERENCE

Previously reported	303½
Corinth District	
Rev. Guy Ray, Mooreville	1
Greenwood District	
Rev. Sam E. Ashmore, Webb	6
Total North Mississippi	309½
Total three Conferences	1137

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

ference), the hour of meeting in the evening to hear the fraternal messenger was changed from 8 o'clock to 7:45.

Report No. 5 of the Committee on Education, providing that the examining committees of a Conference shall meet at the beginning of a quadrennium and form themselves into a Joint Committee on Ministerial Training, etc., was taken up. T. J. O'Neil (Mississippi Conference) asked a question concerning the report. After representation of the report by a member of the committee, the report was adopted. Report No. 6 of the Committee on Education, designed to prevent a man's indefinitely postponing his examinations in the course of study, was read and adopted.

Report No. 9 of the Committee on Missions, proposing an amendment changing the boundaries of the Mexico Conference, was read and adopted.

J. N. Hillman moved that Report No. 1 of the Special Committee on Financial System be made the order of the day on Saturday, immediately after the receiving of reports, etc. The motion carried.

After some discussion of the time to be set for the consideration of the report of the Committee of Eighteen, a substitute offered by Paul Kern that the report be considered on Monday immediately following the call of committees prevailed.

Report No. 2 of the Committee on Hospitals was read. The matter was represented by J. L. Decell

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On February 23, 1930, we buried that saint of God, MRS. SUE J. COLLINS, whose age was 88 years, 10 months and 22 days, and whose gift to the world was six sons, two daughters and a life of service. Sister Collins was one of those heroines around whom some of our fondest hopes shall linger, ever, the country doctor's wife. In early life she became a member of the Methodist Church and endeavored to raise her family in accord with its teachings. It was at the Gartley-Ramsey hospital in Memphis that the final messenger found her. She died as she lived, with Christ. We placed her beside her devoted husband, Dr. Joe, who passed on several years ago. Thus ended the earthly career of one we hope to recognize upon the eternal shore. Dear friends, I cannot ask you not to weep, for the world is a lonely place without mother. But think what it would have been like if Jesus had not come and left the wonderful assurance, "Because I live, you shall live also." Read St. John, 14:3.

Her pastor,
K. E. CLARK.

Ethel, Miss.

MRS. W. W. MOORE was born Jan. 15, 1854; was married to W. W. Moore Dec. 24, 1871; she died Dec. 22, 1929. She leaves her husband and six children—W. M. and Lod Moore, Mrs. R. W. Cralg, Mrs. W. A. Guyse, Mrs. W. C. Pryor and Mrs. R. R. Windham, all of Homewood, Miss. Two daughters preceded her in death, one in infancy and her youngest daughter, Mrs. L. M. Windham, daughter-in-law of the writer. She also leaves forty grandchildren, several great-grandchildren, one brother, R. K. Tadlock, with many other relatives and friends. She has left us and we miss her. Indeed, in a larger sense, she has not gone, but remains with us in the sweet memory of her years of tender and beautiful devotion to her children, husband, and many relatives. Mrs. Moore united with the Methodist Church in early life and lived a most devoted member until death. The community has lost a valued friend. She was filled with hospitality and had a meek and quiet spirit. To know her was to love her. She and I were drawn more closely together in the ties of friendship on account of the marriage of our son to her youngest daughter, Clara, who was greatly loved by our family. The Lord saw fit to take her in the bloom of life, leaving her husband and two boys, the youngest an infant. It fell to our lot to rear those dear children, and we always had Mrs. Moore's help

**Why tolerate Pimples
Blackheads and Dandruff?
Cuticura Soap
and Cuticura Ointment**
will quickly and economically purify and
preserve your skin and hair

and kind sympathy. Besides her own children, she reared two grand-daughters and an orphan boy from the orphanage, who proved a comfort and blessing in their declining age. Her sickness was of short duration. It was beautiful to see the love and devotion showered upon her to the last. We mourn not as those who have no hope, for we believe she has gone to that beautiful mansion above. Dear Jesus is making up his jewels. May he see fit to grant a happy reunion of her family. Because the earth was covered with a mantle of snow the funeral was delayed until Dec. 24. Her grandsons, pallbearers, gently bore her remains to the church nearby, where fitting remarks were made by her pastor, Rev. W. C. M. Baggett, and her body was buried in the Homewood cemetery. Kind hands placed beautiful flowers upon the grave and she was left amid the snow-covered mounds. May the Lord comfort all who mourn.

MRS. ANNA WINDHAM.

The remains of little ALBERT WEEMS, JR., son and only child of Mr. and Mrs. A. H. Weems, and grandson of Mr. and Mrs. Geo. S. Weems, Sr., who died at Bartlesville, Okla., on May 4th, 1930, were brought to Shubuta for interment, arriving Wednesday morning. The funeral was conducted from the residence of Mr. and Mrs. Geo. S. Weems, Sr., at 10:30 a.m., with W. J. Patton, local funeral director, in charge. Rev. C. W. Wesley, local Methodist preacher, conducted the services, assisted by Rev. N. A. Edmonds, local Baptist minister; interment following in the local cemetery. Pallbearers were J. H. Griffin, T. B. George, James Graham, and H. B. Gillespie. Beautiful flowers attested the love and esteem in which the little fellow and his parents are held by relatives and friends. Surviving "Little Ab" are his parents, Mr. and Mrs. A. H. Weems, of Bartlesville, Okla.; his paternal grandparents, Mr. and Mrs. G. S. Weems, Sr.; his maternal grandparents, Mr. and Mrs. R. L. Beck, of Hattiesburg, Miss., and a host of uncles, aunts, and other relatives. Out-of-town friends and relatives attending the funeral services were Mr. and Mrs. A. W. Weems, Mr. and Mrs. J. H. Weems, Meridian, Miss.; Mr. and Mrs. W. C. Weems, Quitman, Miss.; Mr. and Mrs. W. C. Futvoye, Shuqualak, Miss.; Mesdames Helen Smith Floyd, D. F. Matheson, H. O. Huffman, B. D. Moore, Jr., W. V. Walters, J. W. Howell, all of Hattiesburg, Miss. W. H. PATTON.

On the 9th day of January, 1930, the death angel took from us our dear and loving mother, MATTIE E. GENTRY. She had been sick so long. Doctors, loved ones, and friends had done all that could be done. Neighbors were so kind and attentive to her, always lending a helping hand. She said all the time, even after an operation, that she was going to get well. But one day she called her children to her bedside and said, "Children, I hate to leave you, but I must go; God says it is enough, so meet me on the other shore." Her remains were laid to rest in Bayou Scie Cemetery, Zwolle, La. Oh, what a consolation to know that

she is happy beyond this world of sin and woe! God grant that we may rest as calmly when our life's work is done. Dear mother, thy gentle voice is hushed, thy warm, true heart is still and on thy innocent brow is resting death's cold chill. Thy loving hands are clasped upon thy breast. Farewell, dear mother, but not forever. There will be a glorious dawn when we shall meet to part no, never, on the resurrection morn.

Her daughter,

WINNIE.

RESOLUTIONS

Whereas, Our Heavenly Father has seen fit to remove from our midst our brother, John B. Parker,

Be it resolved, That we, the New Orleans Board of City Missions, do hereby express to the loved ones left behind our heartfelt love and sympathy, commending them to the love and comfort of our dear Saviour, who can wipe away all tears and sustain in all sorrow.

Be it further resolved, That copies of these resolutions be sent to the bereaved wife and son, each brother, and a copy be furnished the New Orleans Christian Advocate; also a copy be spread on the minutes of the Board of City Missions.

Respectfully submitted,

MRS. R. S. CRICHLAW,

MRS. A. L. SWAN,

J. A. ALFORD,

Committee.

On Tuesday evening, Feb. 18, J. L. BELL, popular merchant, died in the Newton Infirmary. Mr. Bell had been in failing health for a couple of years. John L. Bell was born in Choctaw county, Alabama, December 2, 1858, and in early boyhood moved with his parents to Clarke County, Miss. In early manhood, he engaged in the mercantile business in DeSoto, and continued there until early in 1890 when he went to Meridian, where he learned the jewelry and repair business. On January 5, 1891, he came to Newton and opened up a business of his own. When the G. M. & N. Railroad was built through Newton, Mr. Bell purchased a lot on North Main Street about 1904, on which he erected a brick building, which Bell's Jewelry store has continuously occupied since. In addition to being a jeweler, Mr. Bell was a graduate optometrist. For thirty years Mr. Bell had been one of the outstanding figures of the community, having held several official

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

positions connected with the municipality and always standing for the progress and development of his community. He joined the Methodist Church in young manhood and lived a consistent life until his death. He was for many years a member of the official board of his church and was secretary of the board of stewards for a number of years, giving it up only a few years ago on account of failing health. Mr. Bell was for years a reader of the Christian Advocate, and was also the local solicitor for the paper many years. He is survived by his widow, Mrs. Laura Owen Bell, and one son, J. L. Bell, Jr., of Newton; two sisters, Mrs. R. M. Allen, Shubuta; Mrs. M. E. Boykin, DeSoto; one brother, J. E. Bell, of Union, and a number of other relatives. The funeral service was conducted by his pastor, Rev. H. A. Wood, assisted by Rev. J. E. Wills, pastor of the Baptist church, Rev. J. J. McInnis, pastor of the Presbyterian church, and Rev. H. A. Gatlin, presiding elder.—The Newton Record.

QUARTERLY CONFERENCES NORTH MISSISSIPPI CONFERENCE

Greenville District—Third Round

Glen Allen, at Avon, Apr. 27, p. m.; Q. C., June 6.
Hollandale, May 4, a. m.; Q. C., June 4.
Cleveland, May 4, p. m.; Q. C., June 22.
Greenville, May 11, a. m.; Q. C., July 8.
Clarksdale, May 11, p. m.; Q. C., July 9.
Merigold and Sherard, at S. Chapel, May 18, a. m.; Q. C., July 7.
Shelby, May 18, p. m.; Q. C., July 10.
Duncan and Alligator, at D., May 25, p. m.
Coahoma and Jonestown, at C., May 25, a. m.
Dubbs and Evansville, at D., June 8, a. m.
Tunica, June 8, p. m.
Rosedale and Benoit, at Long Shot, June 15, a. m.
Gunnison, at Deeson, June 22, a. m.
Lula and Dundee, at Lula, June 22, p. m.
Lake Cormorant, at Walls, June 29, a. m.
Frlars Point and Lyon, at Lyon, June 29, p. m.
Boyle and Pace, at Salem, July 6, a. m.
Shaw, July 6, p. m.
Leland, July 13, a. m.
L. M. LIPSCOMB, P. E.

Happy Woman Tells How She Lost 19 Pounds of Fat in 27 Days

During October a woman in Montana wrote—"My first bottle of Kruschen Salts lasted almost 4 weeks and during that time I lost 19 pounds of fat—Kruschen is all you claim for it—I feel better than I have for years."

Here's a recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses:

Every morning take one-half teaspoonful of Kruschen Salts in a glass of hot water before breakfast.

Be sure and do this every morning, for it's the little daily dose that takes off the

fat.—Don't miss a morning. The Kruschen habit means that every particle of poisonous waste matter and harmful acids and gases are expelled from the system.

At the same time the stomach, liver, kidneys and bowels are toned up and the pure, fresh blood containing Nature's six life-giving salts is carried to every organ, gland, nerve and fibre of the body and this is followed by "that Kruschen feeling" of energetic health and activity that is reflected in bright eyes, clear skin, cheerful vivacity and charming figure.

If you want to lose fat with speed get an 85c bottle of Kruschen Salts from any live druggist anywhere in America with the distinct understanding that you must be satisfied with results or money back.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

PENTECOSTAL HYMN

Mrs. Frank B. Skarbrough, Superintendent of Publicity for Rolling Fork Auxiliary, sends us the following note:
Mrs. L. M. Elliott, a most active member of the Rolling Fork Missionary Society of the Methodist Church, Vicksburg Division, who has unusual talent in composing, has written a very impressive Pentecostal Hymn, which has been adopted by our Society. Our organization is proud of the fact that it has among its members Mrs. Elliott, who is not only outstanding in this line, but in all others. Below is the hymn:

Pentecostal Hymn

(Can be sung to "Materna")

1

How Holy is the love that came
In tongues of radiant flame;
Onrushing, mighty, wondrous love,
Sent down from God, above:
It loosed glad tongues to shout their
way,

2

We would commemorate the birth
Of our Lord's church on earth:
Across the years we yet can see
Our Christ of Calvary:
He, to men, a commission gave
The whole dark world to save:
Would we, for Him, dispel the gloom?
Meet, in that upper room!

3

Bewild'ring change, time brings today,
But the same Heav'nward way:
Though moves the world with modern
stress,
It thirsts for righteousness.
Lord, we would use the means that be,
To broadcast news of Thee:
If pow'r we lack, O, take us back,
To that bright upper room!

4

If weary, faint, our hearts, today,
We need to steal away:
To climb again the steps of pray'r,
And meet our Saviour there:
With grateful hearts to praise His
name,
To feel His love again.
Are we in doubt? Are we in gloom?
Mount to that upper room!

A CHRISTIAN WEDDING IN JAPAN

Miss Lois W. Cooper, missionary to Japan, gives, in one of her letters, the following interesting account of a Japanese wedding ceremony:

"I've been to two weddings recently. I played for the first. These weddings, though Christian, are quite different from ours. There are printed programs in the first place. For instance, when I played there was a voluntary, then a hymn, then a prayer, then the wedding march; then the service, with a long talk from the preacher; then the bride and the groom with the two attendants moved over to the side of the church and occupied four chairs set for them; then we sang another

hymn; then a person from the audience came up and after exchanging profound bows, made a speech to the new couple; then another man got up and read all the telegrams of congratulations that had arrived; then members of the bride and groom's families got up and made profound bows to the guests; then we had the doxology, after which the wedding march again. There are very few guests, for it is the custom to hand out packages of cake to the guests. Last night, at the wedding, one of the hymns was 'We are Marching on Zion.' After the service, the preacher invited the guests to come up and greet the couple. We went up one aisle of the church and returned down another—after making our very lowest bows to the couple. It was much like a joining-the-church welcome."

LETTER FROM MRS. ALFORD

McComb, Miss., May 9, 1930.

My Dear Missionary Women:

Numerous letters go out to some parts of our Conference each day concerning our missionary program for the year 1930, but I realize some members are not reached in this way, so I shall pursue my plan of former years and write each of you a "personal" letter through the pages of our most wonderful church organ, "The Christian Advocate."

May I say, by way of parenthesis here, that I trust you women will see to it that the Advocate is a weekly visitor to your home? Dr. Harper most generously gives our editor all the space she needs for the publicity of our missionary activities. We can assure him of our appreciation by becoming subscribers to our church paper.

May the year 1930 be a year of Providence and power. We want to achieve greater things as a Conference than we have ever done.

The first quarter's report shows that we have wrought well during the first three months of this year. According to Mrs. Sharp, our Conference treasurer, we sent to the Council treasurer \$6,354.98. This financial report is an expression of your love and loyalty to our great "Kingdom Task." Our total pledge for 1930 is \$31,028. The increase this year is to provide transportation and salary for our Conference daughter, Robbie Lee Leggett, who sails for China in August. How truly grateful we are that God has called this choice, consecrated young woman to definite service and how thrilled we are to place her upon the field to represent the women of the Mississippi Conference in that particular part of "Methodism's World Parish."

You, dear co-workers, get your pencil and paper down, determine what one-half of our obligation to Council is and sacrificially give and live accordingly. May the goal for every auxiliary be "one-half of pledge and other financial obligations paid by the close of the second quarter." Now, women, I believe from the depth of my soul

that you are going to attain this goal. My faith in you holds! It is strong.

The second quarter has been designated as membership and enlistment campaign. The Campaign is an intensive effort to reach, with an appeal for membership in the Woman's Missionary Society, a minimum of 35,000 women during this quarter. What proportion of this number are we as a Conference going to win? Every organization affected, every member added to the enrollment, is an advance step in work of the kingdom. Our Home Base has expanded until it is serving thirty-eight Conferences in the United States and eleven foreign countries: Central Brazil, South Brazil, China, Congo Belge, Cuba, Czechoslovakia, Japan, Korea, Mexico, Poland and Siberia-Korean Mission. Is it not a real cause of thanksgiving that we have had a part in bringing the womanhood of the world together in the greater task of winning the world for Christ?

Already reports are coming in that show results of the membership campaign. Mrs. Ivy, the Meridian district secretary, in a letter written the 7th, states, "I know you will rejoice with me over the organization of a new auxiliary at De Soto." We give this society a most hearty welcome to our ranks and wish for Mrs. M. R. Jones, the president, and her co-workers much success and joy in this new service.

Our Y. P. Superintendent, Mrs. C. W. Cochran, is exultant over the organization of four new Y. P. Societies this quarter. Who will be the next to write me of real expansion in our work? Such reports of development and organization will make the year 1930 a year of real achievement.

Our history, written by Mrs. B. F. Lewis, is at present being sent to our district secretaries. Let each member place her order and be the proud possessor of a copy.

Plans for the district meetings are in the making. Let us have a large representation in these meetings that the program of work may be effectively carried out in every society.

May we each live and give in a Christ-like way and thus make our contribution to the kingdom of God.

MRS. L. W. ALFORD.

NEWTON DISTRICT, ATTENTION!

Our District Meeting will be held in the lovely little city of Union, beginning at 10 a. m., on May 29. I am working on a really vital program, and am expecting Miss Hattie Bule, of Korea; Mrs. L. W. Alford, Conference president; Mrs. T. B. Cottrell, superintendent of publicity, and Miss Ella Wayne Ormond, Conference corresponding secretary, to be with us. By all means let's have each auxiliary represented, not letting even commencement activities interfere.

BESSIE COOPER HOPKINS,

Secretary of Newton District.

AN INVITATION

The Woodville Auxiliary of the Woman's Missionary Society, requests your presence at its District Conference Tuesday, May 27, 1930, 9:30 a. m. to 3:30 p. m., Methodist Church.

MRS. G. P. McKEOWN, Hostess;

MRS. W. T. HEGMAN, Sec.

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

DISTRICT MEETING

The New Orleans District meeting of the Methodist Women's Missionary Society was held Friday, May 2, 1930, at Rayne Memorial Church, with a splendid attendance. Nearly all the churches of the district had a good representation present to hear a very instructive and interesting program. Mrs. Annie Swan, district secretary, presided.

The Council Echoes, as given by Miss Nettie Stroup, were almost like a radio reproducing everything worth while.

Dr. Harper gave a talk on the General Missionary Council, which he attended and which will meet in New Orleans next year.

Mrs. H. F. Smith and Mrs. L. Wright, accompanied by Mrs. Kiern, rendered beautiful solos. Dr. Doss, presiding elder, gave a talk on World Peace, and Mrs. John Pharr, president of the MacDonell School of Houma, told of the work there. She and Miss Ella Hooper had some very striking pictures of the Mission Field to show.

Mrs. H. P. Shallowcross, of Parker Memorial, and Mrs. D. M. Hayes, Jr., of First Church, had interesting papers on the Children and Young People.

Mrs. L. E. Anderson, of Carrollton, gave all of the salient points of the Lake Charles Conference in such an inspiring way that all felt as if they had been there.

(Continued on Page 15)

Mother!

Clean Child's Bowels with
"California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

Sunday School

LOUISIANA CONFERENCE

The law of the Church set aside the third Sunday in April as Sunday School Day. This year the third Sunday in April was Easter Sunday, or Orphanage Day, so we are free to choose any day as Sunday School Day. One district says the third Sunday in May is Sunday School Day. We hope each school will decide real soon to observe this important day. We give below an up-to-date report on Sunday School Day observance by districts:

ALEXANDRIA DISTRICT:

Montgomery\$4.33

LAKE CHARLES DISTRICT:

Lake Charles\$41.00

Lafayette 14.12

Rayne 6.65

Hornbeck 6.41

Hebron 2.20

New Iberla 10.16

Crowley 10.55

.....\$91.90

MINDEN DISTRICT:

Winnfield\$15.00

NEW ORLEANS DISTRICT:

Rayne Memorial, N. O.\$70.86

St. Mark's, N. O. 15.00

Covington 5.00

.....\$90.86

SHREVEPORT DISTRICT:

Naborton\$4.00

Total offering\$204.98

Rev. W. C. Childress, Homer, La., Educational Director of the Homer-Haynesville Training School booked for June 1-6, writes: "I have ordered today sufficient books and material for a school of 115, and hope that we may reach that enrollment or more. I really am amazed at the faculty you have secured for us. I doubt if any school has a better. We certainly should use every means to get the benefit of such fine talent, thank you for your good work. Brother Brown, our presiding elder, will spend the week with us and I will arrange for him to give a part of the devotions."

THE LAXATIVE WITH HIGHEST ENDORSEMENT

When you get out of bed feeling headachy, sluggish, weak, half-sick, here's a simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoonfuls is the usual adult dose. Taken in lemonade, Phillips Milk of Magnesia acts like citrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an anti-acid to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

Full directions for all its uses come with every bottle. All drug stores have the generous 25c and 50c sizes. "Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

The Minden Standard Training School will offer the following courses in their school booked for May 25-31: Stewardship, Rev. J. Frank Simmons.

Junior Worship, Mrs. H. E. Tomlinson.

Primary Department Administration, Mrs. W. W. Holmes.

Dr. R. H. Wynn, educational director of this school, is hard at work and hopes to secure the co-operation of several churches in this Training School.

Dr. A. S. Lutz and Rev. A. K. McLellan are out in the field this week visiting communities in the Alexandria District where we have planned to hold Training Classes during "Training Week." The local pastors and workers are responding well to the District-Wide Training Week.

Sunday, May 11, we visited the Pineville Sunday school and spoke in interest of Training Week. This school hopes to put on a Standard Class, using the course on Program of Christian Religion. This will be a joint class with the Sunday school workers of First Church, Alexandria.

Miss Lucy Foreman, assistant in the Training Section at Nashville, will have charge of Sunday School Institutes during District Training Week. We appreciate her coming, and extend her a cordial welcome into our Conference. She succeeded Mrs. R. E. Smith in the work of General Supervisor of the Cokesbury Training Work of the General Board. The General Board has invited Mrs. Smith to take part as their representative in Training Week in our Conference, and we hope she will find it possible to be with us also.

Sunday afternoon, May 11, we visited in company with the presiding elder a country community known as Holloway Prairie. The superintendent of the Sunday school there is Mr. C. W. Barron, and the pastor is Rev. A. H. Baggett. They are planning to have a Sunday School Institute during District Training Week, June 4, and hope to make it a great occasion, calling it "Institute and Home-Coming Day." They are inviting Dr. R. H. Wynn to be their honor guest on this occasion, as his father rendered such a wonderful service in their early church life, and their quarterly conference licensed the Doctor to preach.

MISSISSIPPI CONFERENCE

A letter has been sent to the superintendents and pastors of circuits suggesting dates for Cokesbury schools. We trust that you will attend to this matter at your earliest convenience. Our whole summer's work depends upon your answer to these letters. We will not be able to have as many Cokesbury schools as we have been having and, because of this, we are anxious to hear so that we may give to those who desire aid the help that they need.

Sunday School Day offerings are coming in slowly. If we could get a generous response from the Conference for Sunday School Day, we would be able to immediately enlarge our operations this summer. We still feel that there are churches that should make

a generous contribution at this time. That they should forget 10 per cent per member and give largely to this worthy cause.

If you have not received the programs, please notify us that we may send them to you. If you wish to use the envelope for the collection, if you will notify us, we will be glad to supply you with these envelopes. We trust that you will strive to have the program as it is outlined in order that this message may be given to the membership of the church.

As you read this, the next Sunday will be missionary Sunday. We are very anxious for every Sunday school in the Conference to put on a missionary program at least once a month. If you will write to us, we will be glad to send you copies of programs if you are not already getting "The Workers' Council," "The Elementary Teacher" and "Here and There." The latter gives us some fine information for this program. You will also find items in the News Letter that can be used in this program. The missionary offering is important to the ongoing of the work, but the programs put on as they should be are essential to sustaining the work. Your Board is anxious to serve you.

If any Sunday school supporting the fourth Sunday offering desires to receive the News Letter for all of its teachers and workers, please send us the list and we will be glad to see that they get the News Letter regularly.

Many Sunday schools should be planning to have some vacation work this summer. If you will write to us, we will be glad to send you copies of a booklet, "Vacation Schools on a Circuit," which will give you specific instruction as to how to proceed to have vacation work in your own church.

Pray for the work and workers.

Yours in Him,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. H. E. Tomlinson, of Malden, Mo., taught a class of young women at Amory, the course, Junior Materials

It'll Pay You to Shop In
HOLMES 88th Birthday Sale
Beginning Monday, March 31, at 9 a.m.
A Store-Wide Sales Event that Brings You
Timely Merchandise at Greatly Reduced
Prices
HOLMES
Canal Street NEW ORLEANS Main 1000

and Methods. The following paper was written by Miss Mavis Bozer, a member of the class, stating some of the truths she got from her studies.

"I have found out that the aim of religious education is to help the child to know God and to learn the Christian way of living by actual experience instead of simply knowing about God and about how to be a Christian. Any books, and plans, and methods that we use with the child are valuable only when they help the child in his Christian living.

"The aim of the closely graded lessons is two-fold: first, they give the children the chance to discover for themselves the way of Christian living; second, they help the children at every stage of their growth and development to be the best kind of Christian that is possible for them to be at that age.

"The lesson is no longer a thirty-minute period when the child merely learns facts; instead, it is any experience under the teacher's guidance that helps the child to practice Christian living. With this new idea of the lesson we discover a new relationship between the children and the teacher. The teacher is the guide and in a friendly way she lives and plays with the children. She knows and understands the things that make up their world—their play, their school, and their work. There is a changed relationship among the pupils themselves, they work and plan together their activities under the teacher's guidance. It is necessary for the teacher to have some kind of helps in working with the children, so we have provided Bible references, stories, pictures, maps, songs, and poems. These represent the experiences of other people who have been meeting the same problems in



Christian living that Junior boys and girls meet.

"Some of the materials offer solutions to problems that children may have in their lives. One reason that so much Bible material is used with the Junior children is, that it offers the most perfect example of Christian living in the life of Jesus and his followers. We also use pictures and stories of modern heroes and of boys and girls, these show that people are still solving their problems according to the Jesus way of living."

Brother, did you place that poster advertising the Conference Training School in a place where it can be seen by all who can read, or did you chuck it in the waste-basket? "Cursed be he that doeth the work of the Lord negligently." The God who notes the fall of a sparrow, who numbers the hairs of our heads, notes how we care for his kingdom. Who suffers when we fail to learn how to help boys and girls solve their problems? We suffer and so do the boys and girls.

Get What You Buy

Monument buyers are in almost all cases interested in securing the very best material. Material costs only about 20 per cent of the price of the job. Hence the percentage of increase for the best material over the cheapest material is insignificant. Besides which, Winnsboro Granite, when specified, returns to the dealer considerable saving in working as it works easier and more safely, owing to the toughness, than most other granites.

The buyer should be sure that the monument purchased is not of boulder stone; is not from some quarry of inferior crushing strength, of larger content of lime, iron and water—all of them injurious. To be perfectly sure, specify Winnsboro Granite in your purchase contract; require the dealer to furnish you a quarry certificate signed by the manager of Winnsboro Granite Corporation; and test the monument by throwing water over it. If there are any flaws, white or black streaks or splashes of size; or if there is wave (variation in the mixture of light and dark crystals) in the grain, some mistake has been made.

Insist upon flawless, even grain, straight grain granite. Only such granite, quarried and graded by Winnsboro Granite Corporation, is dependable as the best; and it is certificated on request.

You can get seconds, known as "Smith stock," but you sacrifice beauty and quality. You can get cheap boulder granite, but you sacrifice beauty and permanency. You can get granite from many other quarries which looks very attractive, but it will not last as well because containing more injurious ingredients—lime, iron, water. To be safe and sure, specify Winnsboro Granite. Have it certificated; examine it while wet.

The honest dealer, eager to please his customer, will be glad to make this test for you on all faces of the monument, and to furnish you a certificate from the quarry, which costs you nothing.

The pleased customer, sure that he gets what he buys, is a living advertisement to any monument dealer.

Write for free booklet of designs of Winnsboro Granite Monuments supplied by Winnsboro Granite Corporation, Rion, S. C.—Adv.

NATURE'S

WAY TO HEALTH

HIGH BLOOD PRESSURE, Indigestion and Rheumatism inexpensively overcome without drugs. Send name and address for full particulars. Corum Chemical Co., Dept. 87, Laurel Miss.

The critic of men or things men do should know more than the one criticized, and should be more godly. The most important and the most powerful thing in teaching boys and girls is the life of the teacher; for we teach what we live, no more, no less. It is a big task to correct the defects of others and a big task to overcome our own shortcomings. Getting self right is the most important task the Lord has assigned me. Religious education aims to make me complete in Him by His Spirit working in me to will and to do of His good pleasure. If you love me; pray for me.

ADULT BIBLE CLASS CONTEST IN NEW ORLEANS

Week Beginning Sunday, May 11

	Points
Algiers Men's Class.....	18
St. Mark's Class No. 13-C.....	18
Epworth Women's Class.....	17
Epworth Men's Class.....	12
Parker Memorial Men's Class.....	10
Algiers Earnest Workers.....	9
Rayne Memorial Women's Class—	
Ne report.	

Grand Total for Eight Weeks

St. Mark's Class No. 13-C.....	189
Epworth Men's Class.....	187
Algiers Men's Class.....	170
Epworth Women's Class.....	159
Algiers Earnest Workers.....	157
Parker Memorial Men's Class.....	140
Rayne Memorial Women's Class.....	130

The Contest closes with report of Sunday May 18, which will be printed in the issue of the Advocate following this one.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Third Round

New Iberia, June 15, a.m.	
Lafayette, June 15, p.m.	
Leesville, June 22, a.m.	
DeRidder, June 22, p.m.	
Many and Zwolle, at Bayou Seie, June 29, a.m., p.m.	
Acadia, at Estherwood, July 6, a.m.	
Lake Arthur, July 6, p.m.	
Crowley, July 13, a.m.	
Rayne, July 13, p.m.	
Gueydan, at Gueydan, July 20, a.m., p.m.	
Merryville, July 27, a.m., p.m.	
Sulphur and Vinton, at Vinton, Aug. 3, a.m., p.m.	
Abbeville, Aug. 10, a.m., p.m.	
Indian Bayou, Aug. 17, a.m.	
Lake Charles, Aug. 17, p.m.	
Hornbeck, Aug. 24, a.m., p.m.	
Cameron and Pine Grove, at Pine Grove, Aug. 31, a.m.	

J. W. LEE, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round

Ackerman, preaching, June 1, a.m.; Q. C., May 30, p.m.	
West Point, preaching, June 15, p.m.; Q. C., June 4, p.m.	
Kosciusko Sta., preaching and Q. C., June 8, a.m.	
Conference Standard Training School, at Grenada, June 9 to 14.	
Crawford and M., at Curtis' Chapel, preaching and Q. C., June 14, a.m.	
Macon Ct., at Soule's Chapel, preaching and Q. C., June 15, a.m.	
Columbus, First Church, preaching, May 25, p.m.; Q. C., June 18, p.m.	
Caledonia Ct., at New Hope, preaching and Q. C., June 21, a.m.	
Shuqualak Ct., at Cooksville, preaching and Q. C., June 22, a.m.	
Starkville, preaching, June 1, p.m.; Q. C., June 27, p.m.	

Kosciusko Ct., at Pierce's Chapel, preaching and Q. C., June 29, a.m.
 Sturgis Ct., at Ebenezer, preaching and Q. C., July 5, a.m.
 Longview and S., at Adaton, preaching and Q. C., July 6, a.m.
 Artesia and S., at Artesia, preaching, June 8, p.m.; Q. C., July 7, a.m.
 Columbus, Central Church, preaching, May 25, a.m.; Q. C., July 9, p.m.
 Weir and McCool, at Bowle, preaching and Q. C., July 13, a.m.
 Macon Station, preaching, June 22, p.m.; Q. C., July 16, p.m.
 Chester Ct., at Salem, preaching and Q. C., July 19, a.m.
 Noxapater Ct., at Rocky Hill, preaching and Q. C., July 20, a.m.
 Louisville, preaching and Q. C., July 20, p.m.

Brooksville, preaching, July 6, p.m.; Q. C., July 23, p.m.
 Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.
 Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.
 High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.
 Mashulaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.

W. A. DUNCAN, P. E.

Corinth Dist.—Third Round

Corinth, First Church, preaching, May 25.
 Sherman, at Bethel, May 31-June 1.
 New Albany, preaching, June 1, 8 p.m.
 Blue Mountain, at Blue Mountain, June 8, 11 a.m., 2 p.m.
 Rienzi, at Bethel, June 8, p.m., preaching; June 9, 11 a.m. and 1:30 p.m.
 Booneville Circuit, at Oak Grove, June 14-15.
 Booneville, June 15, p.m.
 Mooreville, at Oak Hill, June 21-22.
 South Side, Corinth, June 22, p.m., preaching.
 Corinth Circuit, at Box's Chapel, June 28-29.
 Kossuth, at Pleasant Hill, June 29-30.
 Baldwin and Wheeler, at Hodges Chapel, July 5-6.
 Potts Camp, at Macedonia, July 12-13.
 Myrtle, at Pleasant Hill, July 13-14.
 New Albany Circuit, at Union Hill, July 15.

Hickory Flat, at Ebenezer, July 19.
 Guntown, at Pleasant Valley, July 20.
 Iuka Station, July 20, p. m.
 Iuka Circuit, at Harmony, July 21.
 Chalybeate, at Mt. Pleasant, July 22.
 Belmont, at Patterson's Chapel, July 23.
 Tishomingo, at Paradise, July 24.
 Dumas, at Weir's Chapel, July 26-27.
 Ripley, July 27-28.
 Silver Springs, at Mt. Carmel, Aug. 2-3.
 Marletta, at Nebo, Aug. 4.
 Mantachie, at Oak Grove, Aug. 5.
 Burnsville, at Chapel Hill, Aug. 9-10.

Certain changes have been made in trying to accommodate pastors who will be absent from their charges for a few weeks. All charges having only week-day conferences will be favored in the final round.

JAMES H. FELTS, P. E.

Keep Little Ones Well and Comfortable and they'll stay happy and healthy



from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP

Write for interesting, free book on Baby's diet
 ANGLO-AMERICAN DRUG COMPANY
 Dept. N., 217 Fulton Street, New York

Greenwood District—Third Round

Greenwood, 1st Church, 11 a.m., June 1; Q. C., June 6.
 Dublin, and Mattson, at Dublin, night, June 3.
 Marks, at Darling, June 4.
 Drew Sta., 11 a.m. and 2:30 p.m., June 8.
 Lambert, at Lambert, night, June 8.
 Ruleville, at Doddsville, 11 a.m. and 2:30 p.m., June 15.
 Webb and Sumner, at Tippto, night, June 15.
 Black Hawk, at Enon, 11 a.m., June 18.
 Carrollton, at Carrollton, 11 a.m., June 19.
 Acona, at Emory, 11 a.m., June 20.
 Drew Ct., at Wade, 11 a.m., June 21.
 Price Memorial, night, June 18.
 Swiftown, at Isola, 11 a.m. and 2:30 p.m., June 22.
 Tchula, night, June 22.
 Cruger and Sldon, at Cruger, 11 a.m. and 2:30 p.m., July 6.
 Schlater, at Philipp, night, July 6.
 Indlanola, 11 a.m. and 2:30 p.m., July 13.
 Moorhead, night, July 13.
 Sunflower, at Fairview, 11 a.m. and 2:30 p.m., July 27.
 Inverness, night, July 27.
 Belzoni, 11 a.m. and 2:30 p.m., Aug. 3.
 Itta Bena, night, Aug. 3.
 L. P. WASSON, P. E.

HEADACHES

Needless pains like headaches are immediately relieved by a tablet of Bayer Aspirin as millions know. And no matter how suddenly a headache may come, one can at all times be prepared. Carry the pocket tin of Bayer Aspirin with you. Keep the larger size at home. Read the proven directions for headaches, neuralgia, lumbago, rheumatism, pain, etc.



HIS OWN PEOPLE

BY LEON W. ROGERS

The family story of a pioneer Methodist minister in the west Texas of the '80's.

A story of heroic faith... incidents that are human and real... language that is simple... closing with the deeper appreciation of the gospel of God's love.

"Mr. Rogers has exalted the stern spirit of the pioneer and caught the magnificent earnestness of the servants of God who went into a wilderness to bring its people into the fold to be saved."—Alexander Huggins.

\$2.00

LAIDLAW BROTHERS

2001 Calumet Avenue
 Chicago

36 West 24th Street
 New York

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

EPWORTH LEAGUE INSTITUTE, VICKSBURG DISTRICT

The Epworth League Institute of the Vicksburg District convened in the Jefferson Street Methodist Church, Natchez, Miss., at 2:30, May 9. The District Secretary, Miss Chesley Hogan, presided over the institute.

Rev. L. P. Anders led the devotional and spoke briefly on "Spiritual Power." D. L. Blackwell was elected secretary.

The Conference Epworth League president, Mr. S. Truman Lewis, gave some interesting facts with reference to "The Chapter Leader."

Rev. J. B. Cain, of Fayette, discussed "The Missionary Leader," in regard to work, plan and probability of doing this work.

At this time "Problem Hour" was opened and many questions of interest to Leaguers and pastors were discussed. Probably the topic of most vital interest was, "What is the reason for Leaguers failing to attend evening service?" Appointment of committees followed this discussion hour.

"The Importance and Place of the Hi-League" was very interestingly explained by Miss Louise Ellis, of Fayette.

The Institute was favored by a vocal selection rendered by Miss Marjorie Allen, of Port Gibson. This was followed by the announcement of League Assembly to be at Brookhaven in June.

Mr. S. T. Lewis commented on "The Devotional Leader" in the League, as to qualifications and requirements. After counting the delegates it was found that Fayette had the largest number present. The Institute adjourned with the benediction being pronounced by Brother Alford.

During the recess a sight-seeing trip was given by the Leaguers of Natchez. An hour was spent in viewing the historic scenes which are so numerous in and around Natchez. This delightful pleasure ride was enjoyed by all taking part, because it was educational and inspirational as well as interesting.

After the drive the delegates assembled in the lunch room of the church and were served a delightful meal. This, too, was very interesting and was participated in by all. The League orchestra of Natchez played quite a few beautiful selections during the lunch hour. Rev. J. B. Cain very ably led one of the songs which will be used at the Assembly.

The evening session of the Institute opened at 8 o'clock with the singing of

a hymn. A short business session followed and the main speaker of the evening, Rev. J. L. Neill, was introduced. Brother Neill brought us a wonderful message on "The Victorious Life." He handled the subject in a very unique and masterful way, showing us that all spiritual power comes from God.

After a service around the altar of reconsecration the Institute was dismissed with prayer by Brother Neill.

This was acclaimed by all to be one of the best League institutes ever held in this district. The program was well planned, the attendance was far above the average and the entertainment was perfect. Brother Hawkins and his Leaguers are certainly due much credit for the enviable way in which they cared for all who were present. I am sure all will second me in the desire to meet again with the Natchez Epworth Leaguers and their fine pastor.

DERWOOD L. BLACKWELL, Sec.

J. O. Y. UNION PICNIC

On May 2, 1930, the J. O. Y. Union, composed of Epworth Leaguers in the northern part of the Minden District, had a picnic on Bodcaw Lake, near Belleview. The first part of the evening was enjoyed by playing many wholesome games; then came the roasting of the "weiners," and the rest of the picnic lunch.

Leaguers from Plain Dealing, Haughton and Minden totaled about 50, enjoying the evening very much. Plans are already in operation for the next Union quarterly social.

The J. O. Y. Union will hold its next third Sunday meeting at Bethel Church, Sunday, May 18.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: I'm sure that the first thing you want is a report on the Ruston Institute because I told you last week that it was destined to be a great success. Well, it was. Remember that Ruston is not a city and that the towns surrounding are mostly small communities, but we found out last week that they have about the liveliest, most progressive bunch of Leaguers in the State. We had Leaguers come in from seventeen different towns and delivered credits to fifteen different towns. Of course, the credit is not the best way of measuring success because a large number were greatly benefited that did not get to work regularly for a certificate of credit, but praise must go to those Leaguers that were so faithful as to come every night. Out of an attendance that averaged 130 every night, we issued 70 credits as follows: Clay, 9; Douglas, 6; Downsview, 8; Quitman, 8; Antioch, 7; Athens, 6; Bernice, 6; Ruston, 4; Arcadia, 3; Hilly, 3; Marion, 2; Gibsland, 2; Rochelle, 1; Simsboro, 1, and Haynesville, 1. Now,

isn't that a fine list? Needless to say that the crowd enjoyed having Mr. Pim, of Nashville, return. He was his usual self in bringing inspiration and life to the crowd. Too many thanks cannot be extended the splendid faculty for their contribution to the success of the institute. And last but not least, we must again mention Beth Murpby, of Arcadia, and Floyd James, of Ruston, two of the best district secretaries in the Conference. Did they work? I'll say they did, and Ruston District should feel justly proud of the efforts of these two workers. We just hope that we can continue to keep them at the head of work in that district. This institute concludes our work until camp time this summer, and then institutes again in the fall.

How did you like the looks of the assembly programs you have just received? What, you haven't seen them? Don't tell me that you have the kind of president or counsellor that would receive such interesting news and not pass it on. Especially after I enclosed a statement which said, "this is not for you all by yourself, but for your chapter members." Ask about it, look it over, and see if you don't think the program the best ever and certainly worth going to. We want you to be pleased because after all it is your assembly and you are the one that makes it a success or a failure.

Are your new officers elected for next year? Have you selected your delegates to the assemblies? Have you paid your pledges up to date so that your delegates can report paid in full? Have you decided on what amount pledges you can make for next year? Tell your delegates to be ready to report this when called on. Please, if at all possible, increase these pledges, as your Conference has fallen short in both the Missionary Special and Conference Promotion this year. In selecting your delegates look over the text books to be taught at the Senior Assembly and if you have any of these texts on hand loan them to the Leaguers so that they will not have to buy new ones again this year. Do not load your Leaguers up with the text books that will not be used this summer. See that someone from your Union takes the course for Union Officers to be taught by Rev. B. Frank Pim, of Nash-

FAMILY DOCTOR LEARNED THIS ABOUT CONSTIPATION



Dr. Caldwell loved people. His years of practice convinced him many were running their health by careless selection of laxatives. He determined to write a harmless prescription which would get at the cause of constipation, and correct it.

Today, the prescription he wrote in 1855 is the world's most popular laxative! He prescribed a mixture of herbs and other pure ingredients now known as Dr. Caldwell's Syrup Pepsin, in thousands of cases where bad breath, coated tongue, gas, headaches, biliousness and lack of appetite or energy showed the bowels of men, women and children were sluggish. It proved successful in even the most obstinate cases; old folks liked it for it never gripes; children liked its pleasant taste. All drugstores today have Dr. Caldwell's Syrup Pepsin in bottles.

It is not too soon to send your \$2.00 registration for each delegate to your district secretary. First come, first served, and we haven't any rooms in the attic. If your district secretary is not active then send the registration directly to me. In case you are not sure who goes, then send the number and say whether boy or girl and the names can be supplied later.

Central office notifies me that Miss Mary Searles has just completed enough credits to be awarded her Efficient Epworth Degree. Isn't that great for Mary? Just a year ago this month Mary was hurt in an auto accident and although she has been greatly handicapped through the past year

Continued on Page 15.)

Ouch!

Here's the sure, quick, easy way to kill all mosquitoes indoors and keep 'em away outdoors!



Spray
clean smelling

FLIT

The World's
Largest Selling Insect Killer



Flit is sold only in this yellow can with the black bands

because its stainless vapor KILLS QUICKER

W.F. GRAY'S
GENUINE
OLINTMENT
PRICE 25c
NASHVILLE, TENN.

Boils and carbuncles yield readily to
Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

There were talks by the Zone Leaders and Mrs. Carre gave an outline of the book, "Woman's Place of Service in the Church." Mrs. R. Irvine, superintendent of Social Service, answered in a very convincing way the many questions propounded. There was a Devotional by one of the members, the thought being, "Listen—Answer."

The lunch, prepared by Mrs. Harper and a goodly number of assistants, furnished a delightful social hour. The tables were prettily decorated with place cards and flowers, and the food was delicious. Mrs. Kiern acted as toastmistress, and Mr. Sykes Williams sang and played during the hour.

There were eight or ten preachers present and they gave the following toast to the women.

Who in the Church keeps things a swimmin',

Fixes the food and adds the trimmin'?

The Wimmin'!

Who hustles about and work goes skimm'n'

With joy and love so full and brimmin'?

The Wimmin'!

MRS. GEORGE S. BROWN, Sec.

ZONE 1 AT WAYNESBORO, MISS.

The first quarterly meeting of Zone No. 1, of the Woman's Missionary Society, met with the Waynesboro Auxiliary at the Methodist Church on March 26.

In the absence of Mrs. L. N. Knobles, Zone Chairman, Mrs. O. W. Chapman, of the local auxiliary, presided.

The meeting opened with song, "We Are Marching to Zion, and "Rev. O. B.

PAINS QUIT COMING

Kentucky Lady Took Cardui and Tells How She Was Greatly Benefited.

Hopkinsville, Ky.—"I used to have headache and dizziness, and at times would have severe cramping spells," says Mrs. Mackey Scott, of 102 South Kentucky Ave., this city.

This unfitted me for my work or any pleasures that I wanted to enter into. I am naturally a very active woman and I did not feel like I wanted to give two or three days at a time to aches and pains. So I looked around for a remedy. I had heard a great deal about Cardui and seeing it advertised I decided to take it. I took four bottles and it did me a world of good. It seemed to regulate and strengthen me. I quit having headaches and felt fine.

"I have never ceased praising Cardui to my friends and neighbors for what it did for me."

For more than fifty years, women who had suffered, or who had gotten into a run-down, weak condition, have been enthusiastic in praising Cardui for the benefits obtained from its use.

Cardui is extracted from herbs having high medicinal value, and contains nothing harmful or injurious. Get a bottle of Cardui from your druggist, today, and try it in your case.

NC-230

Take
CARDUI
50 YEARS
OF USE BY WOMEN

Matheny, of the Waynesboro Circuit, led the devotional.

A splendid paper on "Responsibility of Parents for the Spiritual Life of the Child," was read by Mrs. Troy Norsworthy. Miss Caro Burke rendered a piano solo. Rev. H. W. F. Vaughan, of the Buckatunna Charge, discussed in an interesting manner, "Responsibility of Teachers for the Spiritual Life of the Child," and Rev. C. M. Crossley, of the Waynesboro Methodist Church, "What Missionary Training Are We Giving Our Children?" Mrs. Robert Slaughter gave a vocal solo.

Mrs. R. J. Briggs, Jr., of State Line, led the Devotional in the afternoon, and gave an impressive discussion on the "Resurrection, Command and Ascension of Our Lord," and Rev. Mr. Crossley offered prayer.

A vocal solo, "Not Half Has Ever Been Told," was rendered by Mr. Joe McInnis, and Mrs. W. F. Taylor gave an interesting reading, "Tommie's Prayer." A cornet solo by Rev. H. F. W. Vaughan, accompanied at the piano by Mrs. A. F. Holcomb, was enjoyed.

Mrs. E. H. Bond read a paper on "How To Be a Good Member of the Missionary Society," and Miss Ada Gray gave "Being Content With Our Gifts."

The auxiliaries represented were State Line, Buckatunna, Clara, Pleasant Grove, and Waynesboro.

A delightful luncheon was served during the noon hour by the local society.

KATIE ODOM,
Supt. of Publicity.

EPWORTH LEAGUE

(Continued From Page 14.)

she has shown a great determination to get well and because of this determination she is bound to win, and we are all cheering for her. It is a pleasure to know that Mary has completed her home work and earned this degree.

Alice Lahey writes from Oil City that she is desirous of doing some home work that she might get her Christian Culture Diploma at the assembly. This reminds me to tell you to bring all of your Christian Culture certificates to the Assembly. If you have as many as four, and with the two you earn this time you may receive your Christian Culture Diploma.

Leaguers, don't start walking to Mansfield in your sleep one of these nights. The time is short now and you will be there and home again just one month after the reading of this letter, so keep your pep up and you H-Leaguers be on hand on the 11th, and we'll try and save half the fun for the seniors on the 17th.

Enthusiastically,

ELIZABETH LANGFORD.

FROM THE KOSCIUSKO CIRCUIT

Our work is moving along very nicely on the Kosciusko Circuit. Sunday School Day is being observed in most of our churches on the circuit, and there is a splendid interest among the membership of the different churches.

Our missionary societies at Bethel and Williamsville are doing excellent

work, and have an improvement program, relative to the parsonage as well as the church at Williamsville.

We are preaching to the largest crowds in the history of our ministry, and there is splendid co-operation.

And if there is a disgruntled individual or note of discord on the entire work we have not observed it.

We have just finished painting Bethel Church, and have the paint already purchased with which to paint Salem Church.

We have just finished our first revival meeting of the season at Zama, Miss., closing Sunday evening, May 4.

This meeting was truly a demonstration of the power of the Holy Spirit, and one of the best revivals we have ever had the pleasure of serving in.

Rev. A. P. Stephens, Conference Evangelist of North Mississippi Conference, of Kosciusko, Miss., did the preaching, and the Lord wonderfully blessed his efforts, giving us 17 conversions, 125 reconsecrations, while the entire community was spiritually strengthened.

This meeting was such a great success that we have been asked to come back at some later date and hold another series of services. We can recommend Brother Stephens to any pastor desiring a real revival of the life-giving gospel through the preaching of his saving grace to a lost and dying world.

Brother Stephens believes if we will read God's Word, and ask him for the blessing, and trust in him, that he will hear and answer. During this meeting of eight days, the people read 3,506 chapters in the New Testament.

A prayer league was organized, and silent prayer was observed at nine o'clock each morning.

Brother Stephens did a most wonderful work with the young people.

using his great gift of painting to visualize God's truths, in a way that even the smallest child could understand.

God truly poured out his blessings in this meeting, for which we praise his holy name.

WADE HEATH, Pastor.

Stomach Trouble

Kidney & Liver

Disorders



Here is the medicine that actually does the work as thousands of people have testified in signed statements which have been published in newspapers throughout the country.

HERB EXTRACT

(formerly called Herb Juice)

through its action on the eliminating organs, does away with the primary cause of stomach trouble, kidney and liver disorders as well as most upsets in health.

USE THIS MEDICINE and know what it means to enjoy good health—NO PILLS NECESSARY WITH IT.

Get it at your druggist's.

A SAFE PLACE FOR YOUR BOY

During July and August

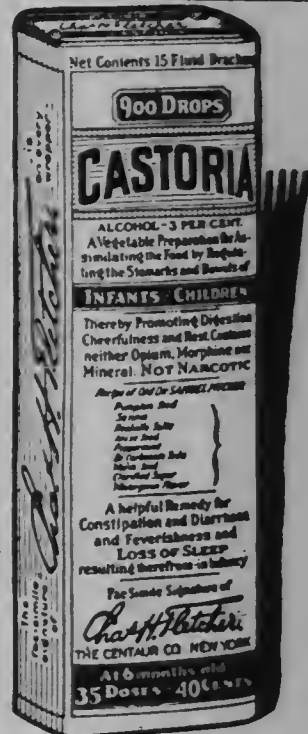
Camp Sapphire, Brevard, N. C., located near entrance Pisgah Nat'l Forest, Pioneer Camp of the Carolinas. Christian but non-sectarian. Has operated 17 years under same management. Illustrated booklet free on request. Address W. McK. Fetzer, Camp Sapphire, Brevard, N. C.

Restless Children

Children will fret, often for no apparent reason. But there's always one sure way to comfort a restless, fretful child. Castoria! Harmless as the recipe on the wrapper; mild and bland as its tastes. But its gentle action soothes a youngster more surely than some powerful medicine that is meant for the stronger systems of adults.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is any need. In cases of colic, diarrhea, or similar disturbance, it is invaluable. But it has everyday uses all mothers should

understand. A coated tongue calls for a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed to set everything to rights. Genuine Castoria has Chas. H. Fletcher's signature on the wrapper. Doctors prescribe it.



QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Wesson, June 1, 7:45 p.m.
 Crystal Springs, June 8, 11 a.m.; July 17, 8 p.m.
 Hazlehurst, June 8, 7:45 p.m.; July 9, 8 p.m.
 Bogue Chitto, at Johnston, June 15, 11 a.m. and 3 p.m.
 Pearl River Avenue, June 15; 8 p.m.; July 22, 8 p.m.
 Brookhaven, June 22, 11 a.m.; July 7, 8 p.m.
 Magnolia, June 22, 8 p.m.; July 23, 8 p.m.
 Adams, at McCall, July 6, 11 a.m. and 1:30 p.m.
 Meadville, at Bude, July 6, 4:30 p.m. and 8 p.m.
 Scotland, at Galatia, July 8, 11 a.m. and 1:30 p.m.
 Beauregard, at Thompson Chapel, July 9, 11 a.m. and 1:30 p.m.
 Gallman, at Tabernacle, July 10, 11 a.m. and 1:30 p.m.
 Barlow, at Lebanon, July 11, 11 a.m. and 1:30 p.m.
 Monticello, at Tilton, July 13, 11 a.m. and 2 p.m.
 La Branch Street, July 13, 7:45 p.m.
 Tylertown, at Knoxo, July 16, 11 a.m. and 2 p.m.
 Summit, at Summit, July 16, 7:30 p.m.
 Georgetown, at Hopewell, July 17, 11 a.m. and 2 p.m.
 Bayou Plerre, at Pleasant Ridge, July 18, 11 a.m. and 1:30 p.m.
 Foxworth, at Sartinsville, July 20, 11 a.m. and 1:30 p.m.
 Centenary, July 20, 8 p.m., and Aug. 6, 8 p.m.
 Osyka, at Muddy Springs, July 23, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Third Round

Lauderdale, at Lauderdale, June 1, 11 a.m.
 Meridian, East End, June 1, 7:30 p.m.; Aug. 19, 7:30 p.m.
 Vlmville, at Toomsaba, June 8, 11 a.m.
 Meridian, Seventh Ave., at Marion, June 8, 7:30 p.m.
 Pachuta, at Adams, June 15, 11 a.m.
 Waynesboro, June 22, 11 a.m.
 Porterville, at Porterville, June 29, 11 a.m.
 Enterprise, at Concord, July 5 and 6, 11 a.m.
 Meridian, Central, July 6, 7:30 p.m.
 DeKalb, at Marvin, July 12, 11 a.m.
 Scooha, at Long Branch, July 13, 3:30 p.m.
 Bucatunna, at Chlcora, July 20, 3 p.m.
 Qultman, July 20, 7:30 p.m.
 Meridian, Fifth Street, July 23, 7:30 p.m.
 Meridian, Hawkins Memorial, July 25, 7:30 p.m.
 Waynesboro Circuit, at Hebron, July 27, 3 p.m.
 Daleville, at Linwood, Aug. 3, 11 a.m.
 DeSoto, at Hopewell, Aug. 10, 11 a.m.
 Matherville, at Salem, Aug. 17, 11 a.m.
 Shubuta, at Andrew Chapel, Aug. 17, 3:30 p.m.
 Meridian, Poplar Springs, Aug. 20, 7:30 p.m.
 Cleveland, at Big Oak, Aug. 23, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Rose Hill, at Pleasant Grove, June 1, 11 a.m., 1:30 p.m.
 Walnut Grove, at Sebastopol, June 8, 11 a.m., 1:30 p.m.
 Lake, at Lake, June 8, 7:30 p.m.; July 25, 4 p.m.
 Newton, June 9, 8 p.m.
 Carthage Circuit, at Camps, June 15, 11 a.m., 2 p.m.
 Carthage Station, June 15, 7:30 p.m.
 Philadelphia Circuit, at Coy, June 28, 11 a.m., 1:30 p.m.
 Burnside, at Stallo, June 29, 11 a.m., 2 p.m.
 Philadelphia Station, June 29, 7:30 p.m.; June 30, 8 a.m.
 Union, at Mt. Zion, July 6, 11 a.m., 1:30 p.m.
 Decatur and Hickory, at Decatur, July 6, 4 p.m., 7:30 p.m.

Chunky, at Collinsville, July 9, 11 a.m., 1:30 p.m.
 Harpersville and Lena, at Lena, July 13, 11 a.m., 2 p.m.
 Shiloh, at Johns, July 20, 11 a.m., 1:15 p.m.
 Trenton, at Polkville, July 20, 3 p.m.
 Raleigh, at Trinity, July 21, 11 a.m., 1:30 p.m.
 Montrose, at Garlansville, July 24, 2:30 p.m.
 Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.
 Laurel, Kingston, at Antioch, Aug. 3, 11 a.m., 1:30 p.m.
 Laurel, West End, Aug. 3, 7:30 p.m.
 Laurel, First Church, Aug. 4, 8 p.m.
 Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Third Round

Bay St. Louis, May 25, 11 a.m.
 Logtown, May 25, 7:30 p.m.
 Escatawpa, at Big Point, June 1; 11 a.m.
 Pascagoula, June 1, 1:30 p.m.
 Americus, at Rosedale, June 8, 11 a.m. and 2:30 p.m.
 Kreole, at Orange Grove, June 8, 7:30 p.m.
 Vancleave, at Mt. Pleasant, Sat. and Sun., June 15, 11 a.m.
 Moss Point, June 15, 7:30 p.m.
 Divinity School, June 22.
 Picayune, June 29, 11 a.m.
 Long Beach, preaching, June 29, 7:30 p.m.

Gulfport, preaching, July 6, 11 a.m.
 Seashore Camp Meeting, July 2-13.
 Lumberton, July 20, 11 a.m.; Q. C., at Baxterville, 2:30 p.m.
 Columbia, July 20, 7:30 p.m.
 Mentor, at Antioch, July 26, 27, 11 a.m.
 Wiggins, July 27, 7:30 p.m.
 Biloxi, Aug. 2, 7:30 p.m.
 Epworth, Aug. 3, 11 a.m.
 Poplarville, Aug. 10, 11 a.m.
 Sancier, at Lyman, Aug. 10, 7:30 p.m.
 Carriere, at Carriere, Aug. 17, 11 a.m.
 Handsboro, at Nugent, Aug. 17, 7:30 p.m.
 Coalville, at Palmer Camp Meeting, Aug. 22, 3 p.m.
 Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a.m.
 Second Church, Gulfport, Aug. 24, 7:30 p.m.
 Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p.m.

Rev. J. O. Hanes will be the preacher at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Commencement Whitworth College, May 25.
 Commencement Millsaps College, June 1.
 Woodville, at Percy Creek, June 8, 11 a.m., and 1:30 p.m.
 Natchez, June 15, 11 a.m. and 2 p.m.
 Washington, at Kingston, June 15, 4 p.m.

Rolling Fork and Cary, at Rolling Fork, June 22, 11 a.m. and 2 p.m.
 Anguilla, at Delta City, June 22, 4 p.m., and 7:30 p.m.
 Roxie, at Greendale, June 29, 11 a.m. and 2 p.m.
 Fayette, June 29, 4 p.m.
 Silver City, at Strai Bayou, July 6, 11 a.m. and 2 p.m.
 Louise and Holly Bluff, at H. B., July 6, 7:30 p.m.
 Meyersville, at Grace, July 13, 11 a.m.
 Oak Ridge, at Bovina, July 13, 5 p.m.
 Port Gibson, July 20; 11 a.m.
 Lorman, at Mispah, July 20, 3 p.m.
 Centerville, at Macedonla, July 27, 11 a.m., and 2 p.m.
 Nebo, at Blue Hill, Aug. 3, 11 a.m. and 2 p.m.
 Hermanville, at Rocky Springs, Aug. 10, 11 a.m.
 Utica, at Carpenter, Aug. 10, 4 p.m.
 Gloster, at Liberty, Aug. 17, 4 p.m. and 7:30 p.m.
 Rosetta, at Mt. Vernon, Aug. 17, 11 a.m. and 2 p.m.

L. E. ALFORD, P. E.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address
HUNTINGTON SEATING CORP.
 Huntington, W. Va.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3922.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 29, 1930.

CHAS. O. CHALMERS, Manager

The General Conference

FRIDAY, MAY 16

(Continued from last week)

Report No. 5 of the Committee on Conference Claimants, Finances and Boundaries, commending the work of Luther E. Todd in the Special Effort for Superannuated Endowment, was read and adopted.

Report No. 1 of the Committee on Sunday Schools was read paragraph by paragraph and then the report as a whole was adopted. The report provides for certain changes in the work of the Sunday school. Space will not permit our going into the details here.

Report No. 1 of the Committee on Episcopacy was read and, after much discussion and the offering of amendments and substitutes, the following substitute by W. P. King prevailed: A bishop may be superannuated on account of age or infirmity at his own request or on recommendation of the Committee on Episcopacy; provided, first, that no bishop shall remain on the effective list longer than the General Conference nearest his seventy-second birthday; provided that the provision in regard to age retirement shall not become effective until the close of the General Conference of 1934. Thus a much-discussed question has been settled by fixing the age of retirement for bishops at the General Conference nearest their 72nd birthday, but it may be noted that this action will not affect any of the present bishops until the Conference four years hence.

A telegram was read from the Southern Baptist Convention in session in New Orleans, and the Conference adjourned.

FRIDAY EVENING, MAY 16

Bishop Mouzon in the chair, the Conference convened on Friday evening to hear Rev. John Calvin Broomfield, D.D., fraternal messenger from the Methodist Protestant Church, and Rev. Merle N. Smith, D.D., fraternal messenger from the Methodist Episcopal Church.

SATURDAY, MAY 17

Bishop Beauchamp called the Conference to order and conducted the devotional service. After the report of the committee on the journal, Bishop Beauchamp stated that Bishop Hay, who had been expected to preside at the session, had been called to Houston on account of the death of a friend, and Bishop Dobbs was called to the chair.

Bishop Moore presented Dr. Claudius V. Spencer, of Kansas City, editor of the Central Christian Advocate of the M. E. Church.

Dr. S. H. Blan reported the nominations of the Board of Missions for the commissions charged with the work of setting up autonomous churches in Mexico, Brazil and Korea, and the persons named were elected. R. E. Goodrich (Louisiana Conference) is an alternate on the commission for Korea. Bishop Candler is chairman of the commission for Mexico.

J. W. Johnson made his report as fraternal messenger from our Church to the General Conference of the African M. E. Zion Church.

The Committee on Episcopacy presented a re-

port recommending the election of three bishops. A. J. Lamar presented a minority report, signed by himself and thirteen others, recommending that no additional bishops be elected. A. J. Lamar and O. E. Goddard spoke to the minority report, urging the Conference, on the ground of economy, not to elect any additional bishops. F. S. Onderdonk spoke to the majority report. D. C. Roper and James Thomas joined in the discussion. The minority report failed by a vote of 147 in the affirmative and of 251 in the negative, and the majority report of the Committee on Episcopacy, recommending the election of three bishops, was adopted.

R. J. Yoak moved a resolution of sympathy for Bishop Darlington in the death of his brother in Lexington, Ky. The resolution was adopted by a rising vote, following which the chair called upon Bishop Candler to lead in prayer.

The order of the day—the report of the Special Commission on Finances—was taken up. After some discussion, in which E. Nash Broyles (North Mississippi Conference) joined, it was voted to postpone further discussion of the matter until Tuesday.

Bishop Moore announced that Dr. Merle N. Smith, fraternal messenger from the M. E. Church, was about to leave and would like to say a word of farewell. Dr. Smith addressed the Conference.

The order of the day then being the report of the Committee on the Spiritual State of the Church, S. P. Cresap stated that a devotional service had been arranged in connection with the report of the committee, and asked that it be understood that the time might be extended should the hour of adjournment approach. Without objection, this was granted. A devotional service was conducted and then Paul B. Kern read the report of the committee. The report began: "Methodism was born of God for the spiritual conquest of the world," and, after stressing that we are called "to a ministry of vigorous spiritual emphasis," in the midst of the "crass materialism of our times, the seductions and allurements of sin in modern forms, the rapid growth of strange and fantastic religions," etc., and urging that "this be a quadrennium in which there shall be one dominant note, a passion for souls," recommended (1) that the last thirty minutes of the General Conference be given to prayer, praise and re-consecration, with the bishops to arrange for the service; (2) that a Spiritual Life Conference be held for all our people during the coming summer at Lake Junaluska and at Mount Sequoyah; (3) that the bishops appoint a special committee on spiritual life, to serve during the quadrennium and to be composed of three bishops, five traveling elders, one general evangelist and three laymen; (4) that the bishops emphasize the spiritual life in the Annual Conferences, the presiding elders in the District Conferences, and that where practicable conferences on evangelism and spiritual life be held in the territory of every Annual and District Conference; (5) that emphasis be laid upon religion in the home; (6) that the Church press, the connectional boards, and the schools and colleges be called upon to make the spiritual

emphasis uppermost during the next four years, and (7) that through prayer a new baptism of grace be sought.

Paul B. Kern moved the adoption of the report. Speaking to the report, Bishop Mouzon addressed the Conference. J. E. Booker, chairman of the committee, stated that the Conference should hear something from the laymen's point of view, and H. W. Cox, president of Emory University, was asked to speak. He addressed the Conference. The report of the Committee on the Spiritual State of the Church was unanimously adopted.

The session having continued fifteen minutes beyond the regular time of closing, was adjourned with the benediction by Bishop McMurry.

SATURDAY EVENING, MAY 17

Under direction of Professor Jackson, director of music in the public schools for colored children in the city of Dallas, the Booker T. Washington High School chorus, comprising about a hundred young colored children, sang several selections to the great delight of the congregation. Bishop McMurry, presiding, conducted the devotional service. J. W. Johnson, our fraternal messenger to the last session of the General Conference of the A. M. E. Zion Church, led the prayer.

Dr. Groseclose asked that the congregation make a freewill offering to meet the expense of the local committee on entertainment in installing loud speakers, and the collection was taken. A choir, made up from choirs of the various Negro churches of the city, sang while the collection was being taken.

The secretary read the credentials of Rev. W. J. J. Byers, of Oakland, Calif., as the fraternal messenger from the A. M. E. Zion Church to our Church. The secretary also read a communication from Rev. W. J. J. Byers, expressing regret that he could not be present. His address had been forwarded and was read by the secretary.

Bishop Moore was asked to explain the absence of Bishop N. C. Cleaves, of St. Louis, fraternal messenger from the C. M. E. Church to our General Conference. Bishop Moore stated that Bishop Cleaves was in attendance upon the General Conference of the C. M. E. Church in Louisville and had found, at the last moment, that business of the Conference would not allow him to go to Dallas.

After singing by the choir, Bishop McMurry presented Bishop W. Sampson Brooks, of San Antonio, fraternal messenger from the A. M. E. Church, and Bishop Brooks delivered his address.

The choir sang two selections, and, after Bishop McMurry had expressed appreciation of the music rendered during the evening, the Conference adjourned.

MONDAY, MAY 19

Bishop Dobbs called the Conference to order and conducted the devotional service. After the report of the committee on the journal, Bishop Hay took the chair.

Bishop Moore presented Dr. E. D. Kohlstedt, secretary of Home Missions and Church Extension of the M. E. Church.

(Continued on Page 4.)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

TWO PICTURES

In yon cathedral window high,
Thru which the falling sunbeams pass,
Behold a well remembered picture,
Richly wrought in colored glass—

Of stormy ocean's wild expanse;
The ebon clouds roll darkly by,
And lurid lightnings flash athwart
The gloomy span of lowering sky.

But see the mighty cross of rock
Standing firm while the ocean rages—
And both her straining arms upheld,
A woman clings to the Rock of Ages.

On cottage wall I saw a picture—
The same black clouds are rolling by,
The lurid lightnings zigzag o'er
The lowering arch of gloomy sky.

With single hand a woman clings
To the cross, and foils the ocean gray,
The other hand extends to save
Another soul from drifting away.

Robert H. Harper.

New Orleans, La.

METHODISM'S APPEAL IN POLAND

A Study of Methodist Teachings and the Polish Temperament, written by Charles T. Hardt for use in his missionary work in Poland.

In considering, as we do at all times, the relationship between Methodism and the Slavic temperament, it is well to remember that the one stream of influence that had the most to do with John Wesley's conversion and later with the nature of the Wesleyan revival in England had its source in a group of Slavic religionists. It was the Moravians who taught Wesley the beauty of fearless trust in God, a trust arising from the individual's loving, personal relationship with him. When love warmed John Wesley's heart and he felt God's power sweep into his soul, it was an answer to the prayer of his Moravian friends.

Methodism inherited from its founder two indispensable qualities which have ever constituted the secret of its genius—one, a warm heart; two, a cool head. The warm heart is the power, the very essence of religion; the cool head—logical, reasonable, insistent—discovers this power, and gives direction to it into the most fruitful channels.

Each is extremely dangerous without the other. Emotion in religion is powerful but blind as a bat. It easily leads both guide and stranger into the pit. It is like a powerful motor driving a ship with a broken rudder. Intelligence in religion, on the other hand, is excellent when it is in possession of good-will to direct. But when it becomes intellectualism, relying on pure reason alone, it is pitifully bankrupt, utterly impotent. People come begging for bread and it hands them a stone. And what becomes of the people? Intelligence

has more to do with method; good-will is the content.

Undoubtedly in Poland we should pay much attention in getting people to think straight about religion. We should try to capture their minds; to show them the falsehoods, the fraud, the sheer bigotry of many Romanists' positions, and their utter incompatibility with the clear spirit of Jesus as portrayed in the untampered Scriptures. We should call attention to the democracy inherent in genuine Christianity, to brotherhood without reservations, to the individual's responsibility for Christian living and salvation, to the need of cultivating a public conscience, to the need of absolute honesty in all things. But as great religious geniuses have recognized, the main appeal in converting people to Jesus' way of living has always been not the argument of logic, but the example of a life—whether simple or profound makes little difference—the example of a life dedicated to Christ.

That was what St. Augustine was thinking about when he said that "one loving heart sets another on fire." That was what Harnack meant when he said that a living faith needs no special methods. That is why Burkitt said the early disciples preached the Lord Jesus, not his sayings; that they preached to make saints, not historians. That is why Wendt says that Jesus did not use theological terms to describe God, but merely used the term Father. That is why Robinson says: "The most dangerous phenomenon in history is the attempt to apply the Christian ethic without the Christian experience." That is why another modern disciple says: "There are depths of assurance and conviction in our hearts that reason has not yet fathomed and may never fathom. Without robbing the intellect of any of its dignity, we must keep clear in all our thinking the fact that Reality is more than our philosophy of it, that life overflows all our tiny thought-vessels, and therefore that the power of Christ may heal and save and comfort our souls even when we are unable to give a rational explanation of its working."

That was probably what converted Paul after he witnessed St. Stephen's death. That is what is meant by the saying that "what is to reach the heart must come from the heart." That is why missionaries of Christ in all lands have found that their way of life is far more important than their system of thought. That is why our work in Poland should not be thought so much of as a movement away from Rome, but as a movement to the Christian way of life. We are not here to establish a mere counter religion, against the paganism of Rome, but our highest aim is to preach Christ. If we do this in our living as well as in our sermons, we need not fear results. The power of God will do the rest. It has never failed. Nothing can withstand the power of a holy life. Christ, if He is lifted up, will draw all men unto Him.

That religion is so largely a matter of emotion and heroic living makes us very hopeful of the future of Christianity in Poland. For these very qualities appeal to the Poles. They are seeking for truth and will find it. But their response will be even quicker to genuine Christian love. Cold logic will impress them, but warm sympathy exemplified in genuine Christian lives will win them first. Its power is irresistible.

Poznan, Poland, April 5, 1930.

A BEAUTIFUL TRIBUTE

(The following address was delivered by Dr. Cleanth Brooks at the funeral of Mr. F. D. Richardson in the First Methodist Church, Alexandria, La., recently. Mr. Richardson was killed in an automobile accident while he was on a business trip in Shreveport. He had been until recently the assistant superintendent of the State Colony at Alexandria; was a steward of the First Methodist Church, a very successful Sunday school teacher and a sincere Christian. His mother lives near Corinth, Miss., and there are several broth-

ers and sisters in Louisiana and Mississippi. Dr. Brooks, formerly at Alexandria, is now pastor of Noel Memorial Church, Shreveport.—Ed.)

It is not improper perhaps to say frankly that I have come here to praise my friend. As I look upon this large congregation—this crowded house, representing the social, religious and business life of a great community—I am sure that you have already commissioned me to speak the word of great praise, knowing that when that word is most swelling it will be most just and truthful. Especially am I moved to think that it is no merely personal or private, or partisan encomium I am about to pronounce, when I see so many boys and young men commanded by their hearts to reverence and to sorrow at his untimely going away. The congregation—its members, its character, its tense oneness—is in itself a far more eloquent tribute than any words of mine can be.

He was my friend greatly loving and greatly beloved. I would not trust myself to try to say all the personal and intimate things that are in my heart; nor would I degrade the occasion by making it the channel for the expression of private grief. Rather I feel that I am your spokesman—spokesman for a great and stricken community—and, as such, give voice to your sense of loss and to your appraisal of the value of a good and true man.

First I speak of our friend as a citizen. He was in an eminent sense a citizen, and in a true sense an eminent citizen. He had been a servant of the State nearly all his mature life. Fitted by nature and acquired skill for almost any executive position in the gift of the people, all his time was spent in the humbler positions, where there was little of worldly honor and much toil. His service too, brought him in intimate contact with the helpless and hopeless wards of the State. His conception of the State was as noble as that of Socrates. To him the State was just the name of the wealth and interest of all citizens, the need and privilege of all citizens; it was the secular side of the love and friendship and mercy of all citizens. Such was his prudence that there was no waste of the precious funds provided for the maintenance of those the State had placed in his care; rather there was a constantly careful conservation of the interest of all; and such was his sense of honor and rectitude that no dime ever became dirty in passing through his hands.

Second, I speak of him as a religious teacher. I am sure his unusual modesty would try to check me in the use of that phrase; but no other is adequate. True he had no technical training; but he had by birth, by grace and by acquisition many rare gifts and acquirements for teaching. His mind was clear, simple, and direct. He had an openness of mind and of heart that turned away all cynicism and pessimism; his actual experiences of life supported for him the moral and religious teachings in which he had been reared so that his religious life was never dogmatic but actual and real; and in teaching he ran beside the stream of actual experience; he had a love of humankind and a love of God; he had a sincere appreciation of the specialist and took a pride in learning; and he had a modesty so marked that he was always willing to learn. He became perhaps the most influential and best beloved teacher of boys and young men in his church school, and perhaps in the community. What greater thing could be said of him than that he was the great Christian companion and teacher for the boys of the church and community? He loved and trusted them. They loved and trusted him. Physically, they felt akin to him. He had presence and address. He moved with the easy swing of the woodsman. Behind the faithful dog in the hunt, or along the streams with his fishing tackle, his laugh, high and hearty, proclaimed him the man who loved the great outdoor world. He kept ever young and the young people knew it. He taught the great words of the approved spiritual captains of our faith and the young people knew that the teaching had authority.

Third, I speak of our friend as a friend. I think

he treasured a real and tried friendship as highly as any man I have ever known. Some of you who hear me today remember how I counselled with you about many holy interests. He was among my wisest and most helpful counsellors. In these intimacies of friendship, many matters were discussed and many personal judgments were assessed. He was a fine judge of human nature. He could laugh at the foibles of men and be indignant at their inconsistencies; but he was as good a Christian as he was a judge of human nature. There was never any bitterness, no poison of malice, no trace of envy, no hint of egotism, and no harshness of humiliation and defeat. When there came to him the changes of the past few months with consequent losses and the seeming defeat of a life work which had been as consecrated as the calling of a preacher or the profession of a teacher; he counted it his sufficient reward that he retained, unblemished and unashamed, the friendships of a company of men whose ideals were the same as those he loved, and who honored themselves even as they honored him by their loyalty and friendship.

When she, the companion of all his mature years, best beloved of all his treasures, crushed under the awful tragedy, sobbed out the question, "Why was it?" I answered: "I do not know." For me, too, it seemed strange that he should be stricken. But, I have been thinking in the last few hours that perhaps I had no right to give so hopeless an answer. Perhaps there is an interpretation that lifts the tragedy out of the class of strange and senseless and unbeautiful things. I have been thinking, first, that through it he is forever young. He died young. No bitterness of disease, no humiliation of age, no loss of the resilience of mind, none of these had laid icy hands upon him. Without pain and almost in a moment he was translated, and for all of us and for her is the memory of one who is forever young, for, in that land "they never grow old."

Second, I have been thinking also that no other event could have so crowned him with success and glory. Is there any one of us—wealthy, powerful, learned—is there any one of us who could command a finer tribute from a great community than is given him today? Is there any one of us who could command these boys who come as honorary pallbearers or who stand around the wall of the church—their eyes like stars—is there any one of us who could so command the sorrow and reverence of their hearts?

I shall not try to interpret the counsels of the Most High. But may it not be that the great and gracious God is also the great Dramatist who sets the stage sometimes where humility and honor and love, in their seeming defeat, reveal the real triumph of His Kingdom? You are paying your tribute today to those ideals which our friend cherished. And they are not defeated, rather they glorify him and are prophetic of his immortal triumph.

Third, I have been thinking that he who so loved and lived for his children, thus fulfills them a rare opportunity for success and achievement. What greater appeal could there possibly be to such children, whether we have in view the successes of this world, or the success that overcomes the world? His had been the truly successful life, a life that had been a beautiful adventure. All his ideals and teachings are left to them. They now become the vindicators of his faith, and he becomes the mighty magnet lifting them to the higher levels of life.

There is one who grieves as no other can. He was her guardian, friend and constant lover. She was to him inspiration and heart and hope. He was a happy man, his life had been singularly happy, his home was happy. Sons and daughters had come into the home and soon outstripped in size the little mother. Even the little ones were beginning to measure themselves with her; but she held them all in her hand and especially the big man whom she adored. How sharp was the

cry that escaped her lips: "How can I face the world without the help of his smile?" What shall I say to her or for her—too weak and broken to come into the church today? What shall I say? This:

In the last few months, when he had to begin again and at the bottom, the old, old struggle for existence, it was given to him and to her to be perhaps more nearly like sweethearts than they had ever been. Their love, always beautiful, had a new sanctity. Hopes and fears and sacrifices and brave purposes drew them all the nearer together. With apron tied about him he helped to wash and dry the dishes while he told her of his new plans and successes and defeats.

This knowledge she has that the love so pure and generous and eager, grew ever more. The years and the changes of fortune revealed him as more and more the eager lover, the constant guardian, the brave and hopeful friend. She has the knowledge of the bravery and beauty of those last few months to crown the lifetime of love and joy in a companionship that was of more than earthly beauty. And she has his faith in God.

For myself and as my tribute to my friend this word from Browning: He was

"One who never turned his back, but marched breast forward,

Never doubted clouds would break,

Never dreamed, though right were worsted, wrong would triumph,

Held we fall to rise, are baffled to fight better, Sleep to wake."

GENEROUS GIFT TO WHITWORTH

By James W. Sells

The outstanding announcement just made by Dr. G. F. Winfield, president of Whitworth College, at the seventieth commencement, May 25-27, was made concerning a bequest by Mr. and Mrs. Maxie C. Magee of Lakewood, Ohio.

Mr. and Mrs. Magee have entered into a trust



MR. MAXIE C. MAGEE
Lakewood, Ohio

agreement with Whitworth whereby this institution will receive a bequest of \$107,000 for the endowment of the Gertrude Magee Foundation for the Advancement of Music.

Mr. Magee is a native Mississippian and a former resident of this State, but moved north and has become a prominent financier. His sister, Miss Gertrude Magee, was a student of Whitworth during the late nineties and it is because of her interest in the institution that Mr. Magee entered into this agreement.

The first speaker for the commencement season was Rev. Lawrence Ludlow Cowen, pastor of the Galloway Memorial Methodist Church of Jackson, Miss. Dr. Cowen is a former member of the

Memphis, Oklahoma and Texas Conferences. He preached the commencement sermon May 25. Rev. Nat G. Long, one of the secretaries of the General Board of Education, delivered the ad-



MRS. MAXIE C. MAGEE

dress before the Y. W. C. A. Sunday afternoon.

The literary address was delivered Tuesday, May 27, in the Lampton Auditorium in Brookhaven by Rev. Richard L. Ownbey, pastor of Trinity Methodist Church in Memphis. Dr. Ownbey has long served as pastor of college churches and is thoroughly in touch with student thought. He is also putting the finishing touches on a book to be published this summer and be used as a textbook under the Sunday School Board.

Brookhaven, Miss.

REVIVAL SERVICES AT GLOSTER

We the publicity committee of the W. M. S. of Gloster, Miss., take great pleasure in reporting our earnest and prayerful co-operation in the series of services just held in our church, May 4-11. The flower committee kept the church a bower of beauty and fragrance; the courtesy committee was graciously active, wafting friendship as sweet perfume, and in the noon-day prayer-period was found comfort and courage.

Our own pastor, Rev. Percy Vaughan, conducted the revival. In an ardent, forceful, winning way he preached the gospel with great appeal and power. He possessed freedom both of speech and spirit and the Word of the Lord was given in beauty, strength and conviction.

Truly Brother Vaughan holds a gift in evangelistic preaching and fortunate are the people who can secure his help throughout a series of services. Gently and sweetly, without ostentation or display but with compelling directness and pervading tenderness, his fine messages poured into the hearts of attentive listeners.

Conductive of thoughtful consideration, most unusual, and attractive was the line-up of his nightly themes, beginning with God, then Man Created to Glorify God, Sin That Separates, Repentance That Re-unites, Faith That Brings Salvation, Fruits of Repentance and Faith and culminating in Works That Testify.

The working body of the church expressed renewed determination to live more worthily and quite a number were brought into the fold. One eloquent testimonial to the meeting is the payment of \$100, Gloster's quota in full on the Mission Special.

M. R. BARNEY,
M. L. BROWN,
S. C. McLAIN.

THE GENERAL CONFERENCE

(Continued From Page 1.)

F. P. Culver, chairman of the Committee on Episcopacy, offered a resolution that the Conference begin on Tuesday to ballot for bishops (and laying down the manner of balloting) and that the balloting be continued at every session until all elections should be completed for the bishops, and also for the connectional officers. The resolution was adopted.

J. W. Moore moved that the College of Bishops determine what persons should sit in the Conference as the delegates from the Virginia Conference. Bishop Hay ruled that that was not a matter for the bishops but for the Conference to determine. A substitute motion prevailed and then, upon motion of V. C. Curtis (North Miss. Conference), it was voted that "it is the sense of this General Conference that this matter be settled by ballot by the Virginia delegation, including both clerical and lay members."

John W. Barton announced that the Book Committee had unanimously re-elected for the ensuing quadrennium A. J. Lamar and B. D. Whitmore as Publishing Agents, and W. H. Nelson as editor and manager of the Pacific Methodist Advocate.

Upon privilege, the Conference was informed that Rev. Vaclav Vancura, of the Czechoslovakia Mission, in the United States on furlough, had just lost his car by fire, and an offering was taken toward the purchase of a new car for Brother Vancura. Many of our readers in Mississippi know Brother Vancura well, as he spent much time in their territory during the last period of special effort for missionary maintenance.

W. F. Bryan read a message of greeting that he moved to be sent to President Hoover; the motion prevailed and the secretary was instructed to send the message to the President. The message referred with approval to that part of the President's inaugural address that concerned the enforcement of the Eighteenth Amendment, commended Mr. Hoover for his efforts in behalf of world peace and pledged our support toward the reduction in armaments and in efforts "to establish wholesome respect for law in our nation and in discarding war as a means of settling international disputes."

Upon motion, the secretary was instructed to send greetings to our Publishing Agent Emeritus, Mr. D. M. Smith, who has for a number of years been confined to his home.

A. C. Millar stated that the report of the Committee on Temperance and Social Service had for some reason been delayed in reaching the Conference, and moved that the secretary of the committee be requested to secure the matter, prepare the report and bring it in at that session that it might find a place on the calendar. The motion prevailed. C. C. Jarrell asked that Report No. 4 of the Standing Committee on Hospitals go to the secretary, and without objection it was so ordered.

Bishop Hay called for the special order then due—the report of the Committee of Eighteen. The committee was ready with a majority report. There was also a minority report. The remainder of the session was given to the matter. After much discussion, and motions and counter motions, the Conference voted to consider the majority report, item by item, and several items were read and adopted. After Section IV had been considered and R. G. Mood had moved that the section as a whole be adopted, A. F. Smith moved that the minority report be taken from the table (where it had been put earlier in the discussion and read before any further action should be taken on Section IV. The motion prevailed; the minority report was taken from the table and read, and A. F. Smith moved that the minority report be substituted for the majority report. After much discussion, and after an effort to postpone further consideration of the whole question had failed, the motion to substitute the minority report for

the majority report failed to carry. Consideration of Section IV of the majority report was resumed, and, after a motion to extend the time had been ruled out of order by Bishop Hay because the time had already expired, the Conference adjourned with Section IV pending.

TUESDAY, MAY 20

Bishop Hay called the Conference to order and conducted the devotional service. After the report on the minutes, Bishop Boaz took the chair.

J. W. Barton moved that the rules be suspended that Report No. 18 of the Committee on Conference Claimants, Finances and Boundaries might be heard. The rules were suspended, the report was read and adopted. The report dealt with certain bequests, etc., administered by the Board of Trustees.

Upon privilege, A. C. Millar moved that the report of the Board of Temperance and Social Service be recognized as No. 93 on the calendar, and it was so ordered.

Upon privilege, J. M. Williams read a paper "On the Retirement of Dr. Chappell," and the Conference adopted the paper by a rising vote. Upon the request that Dr. Chappell be heard, Dr. Chappell addressed the Conference, spoke of the work in which he had been engaged for many years and expressed his great appreciation of the action taken by the Conference.

Bishop Moore presented Dr. H. L. Bowlby, secretary of the Lord's Day Alliance of the United States.

F. P. Culver, chairman, presented Report No. 3 of the Committee on Episcopacy, passing the character of all the bishops and continuing them as effective. In connection with the report, a paper was presented dealing with the case of Bishop Cannon, and his dealing with Kable and Company of New York. The paper stated that, after Bishop Cannon had stated to the committee that at the time the transactions were made he did not feel that there was any wrong in the transactions, but that he now realized that he had made a mistake which he deeply deplored and which would not occur again, the committee had decided to drop all charges against Bishop Cannon and to pass his character. Bishop Cannon made a statement to the Conference, saying that he had asked that full investigation be made of his case, that he highly appreciated the action of the Committee on Episcopacy, and closing with the statement: "I did make a mistake in the transaction in question. I sincerely regret that mistake, especially since I have learned that my actions have wounded many godly ministers and laymen of my beloved Church, to which I have given my life." G. T. Fitzhugh, of Memphis, gave notice that he and others would later file a formal protest against the action of the Committee on Episcopacy.

It being brought to the attention of the Conference that the report of the Committee of Eighteen, pending at the close of the preceding session, would prevent the balloting on bishops, as ordered at the preceding session, the rules were suspended by a two-thirds vote and the Conference prepared to cast the first ballot for bishops. The Bishop reminded the members that they were about to engage in a very solemn work and that they should enter into it in the spirit of prayer. A hymn was sung and then Bishop Mouzou led in prayer.

Rev. W. N. Duncan (North Miss. Conference) was one of the tellers appointed for the balloting. The ballot was taken and the tellers retired to count the votes.

The matter pending at the close of the preceding session was taken up. Section IV as amended was adopted. Section I was then taken up and discussion of the report of the Educational Commission consumed the greater part of the time of the session, and the session finally closed with the consideration of the report pending. V. C. Curtis (North Miss. Conference) was one of those who took part in the discussions.

The only other action taken during this session

was the ordering of an afternoon session during the remainder of the Conference meeting, the session to begin at 3 o'clock p. m. and to close at will, with committee meetings at 2 p. m., and the casting and the reporting on ballots for bishops.

The report of the first ballot for bishops showed E. Nash Broyles (North Miss. Conference), H. T. Carley and W. W. Holmes (Louisiana Conference), and J. T. Leggett (Miss. Conference) had each received one vote. N. B. Harmou, Jr., formerly of Mississippi, and F. N. Parker (Louisiana Conference) each received four votes. R. E. Goodrich (Louisiana Conference) received eight votes, and J. L. Decell (Mississippi Conference) received 22 votes. A. J. Moore received 163 votes; Paul B. Kern, 129; T. D. Ellis, 126; C. C. Selecman, 93; Forney Hutchinson, 96; W. A. Shelton, 90, and A. Frank Smith, 80, but there was no election. A second ballot was taken and the tellers retired to count the votes.

TUESDAY AFTERNOON—MAY 20

Bishop Boaz called the Conference to order and conducted the devotional service. Upon the call for the report of the committee on minutes, the secretary said: "I would like to say that, owing to the absence of Dr. Parker this morning due to a severe attack of neuritis, the work of your secretaries has been somewhat discommoded. We are not ready to make a report at this time, but will do so, both for this morning's and this afternoon's sessions, tomorrow morning."

Bishop Boaz called Bishop Cannon to the chair to preside in the afternoon session.

The report of the tellers on the second ballot for bishops was read. The report showed that 446 ballots had been cast; defective, 5; necessary to a choice, 221. E. Nash Broyles and V. C. Curtis (North Miss. Conference) each received one vote, and F. N. Parker (La. Conference) received one vote. J. L. Decell (Miss. Conference) received 15 votes. Arthur J. Moore received 209 votes; Paul B. Kern, 191; T. D. Ellis, 175; Forney Hutchinson, 134; A. Frank Smith, 117; W. A. Shelton, 107; C. C. Selecman, 91, and there was no election. The Conference then cast the third ballot for bishops.

The report of the third ballot showed that 441 ballots had been cast, with 8 defective, and 217 necessary to elect. Arthur J. Moore, with 233 votes, and Paul B. Kern, with 227 votes, were declared elected, and they were escorted to the platform. On this ballot J. L. Decell (Miss. Conference) received 18 votes. The fourth ballot for bishop was taken.

The report on the fourth ballot showed the three highest as follows: T. D. Ellis, 154; Forney Hutchinson, 120; A. Frank Smith, 84. W. A. Shelton had dropped to 44 and C. C. Selecman to 8. There was no election, and the fifth ballot was taken.

The report on the fifth ballot showed the three highest to be T. D. Ellis, with 173 votes; Forney Hutchinson, with 152, and A. Frank Smith, with 58. There was no election.

The Conference then proceeded to take the sixth ballot. On motion of J. W. Barton, it was voted that the ballots be sealed, deposited with the secretary for the night, and counted by the tellers in the morning in time for the first hour of business.

During the afternoon, discussion went on, between the casting and reporting of ballots, on the report of the Educational Commission and consideration of the report was pending when the Conference adjourned at 5:45 p. m.

WEDNESDAY MORNING, MAY 21

Bishop Cannon called the Conference to order and conducted the devotional service. After the report of the committee on minutes, Bishop Candler took the chair.

Report No. 21 of the Committee on Publishing Interests, naming the members of the Book Committee, was read and adopted. Noel B. Harmon, Jr., former Mississippian, editor of the Baltimore

(Continued on Page 8)

PERSONAL AND OTHER NOTES

The American Social Hygiene Association has been in session in New Orleans this week—May 26, 27.

Rev. N. S. Jackson, superintendent of the Mississippi Anti-Saloon League, called at our office recently.

Whitworth College will open the fourth summer session on June 9. A summer camp will be a feature of this special session.

Rev. C. K. Smith, our pastor at Crowley, La., preached the baccalaureate sermon for the high school at Vinton, La., on May 18.

Rev. A. Y. Brown, our pastor at Marks, Miss., preached the baccalaureate sermon for the high school at Darling, Miss., on May 18.

Rev. J. M. Alford, pastor of Cedar Grove Church, Shreveport, La., preached the commencement sermon for the high school at Benton, La., on May 11.

Rev. P. M. Caraway, pastor of Parker Memorial Church, New Orleans, recently assisted Rev. David Tarver in a meeting in the Galier Street neighborhood.

Dr. Clovis Chappell has been appointed pastor of First Methodist Church, Houston, Tex., succeeding Dr. A. Frank Smith, who was elected bishop at the General Conference.

Dr. Frank N. Parker was in New Orleans Sunday, en route from the General Conference, and preached at First Methodist Church to a large and appreciative congregation.

In the Methodist church news in the Coffeeville Courier, on May 9, the pastor, Rev. W. L. Robinson, made a fine appeal for the New Orleans Christian Advocate. We greatly appreciate this.

Dr. T. W. Lewis, of Jackson, Tenn., who more than thirty years ago was pastor of the Methodist Church at Grenada, Miss., preached the commencement sermon for the Grenada high school on May 18.

We appreciated receiving, through the courtesy of Miss Bertha L. Alford, a member of the graduating class, an invitation to the commencement of the Byrd High School, Shreveport, La., on last Tuesday evening.

Rev. O. L. Tucker, our pastor at Wisner, La., held a meeting the latter part of April, being assisted by Rev. C. M. Morris, of Gilbert, La. Brother Tucker had previously assisted Brother Morris in a meeting at Gilbert.

Miss Gertrude Mutton, director of the Whitworth College conservatory of music, received the signal honor of being appointed one of the three out-of-State judges in the finals of the Greater New Orleans piano contest held on May 22.

In sending a subscription, Rev. W. D. Milton, our pastor on the Patterson (La.) Charge, writes: "Our work is progressing. We were delighted to have Brother Doss preach for us in Patterson last evening before holding our second quarterly conference."

We take the following from the St. Helena Echo of May 16: "Rev. A. J. Martin is spending several days at Plaquemine, La., where he is leading the singing for a revival meeting." Brother Martin is our pastor at Greensburg, La. Rev. A. R. Hoffpauir is pastor at Plaquemine.

Dr. Rattenbury, fraternal delegate to the General Conference from the Wesleyan Church, and Mrs. Rattenbury, spent a day or two in New Orleans while en route from Dallas. While in New Orleans they were extended courtesies by Rev. W. L. Doss, Jr., presiding elder of the New Orleans District.

Mrs. G. A. Morgan, wife of our pastor at Springhill, La., underwent a most serious operation at the Tri-State Hospital in Shreveport, La., on the 23rd of last month. We are glad to report that she is now at home, convalescing, and that

the physicians advise that she will soon be perfectly well.

Rev. John C. Patty, one of our general evangelists, has devised a plan for financing his revivals that relieves the churches that use him of all financial strain. He requests all interested pastors to write him concerning his plan and open time. His address is 606 St. George Apartments, Atlanta, Ga.

Rev. John W. Robertson sends greetings to his brethren of the North Mississippi Conference and to brethren of all our patronizing territory. At the time of writing, May 11, he was engaged in a great meeting in the River-Lake Gospel Tabernacle at Minneapolis. He is an evangelist of the North Mississippi Conference.

Rev. Robert A. Cross, Jr., our pastor at Sicily Island, La., was a caller at the Advocate office one day last week. We regret to state that he had been called to the city on account of the illness of his father, who lives at 2607 Milan. He has been sick for some time and has had to retire from work in the post office.

We deeply regret to receive the following note from Dr. R. H. Wynn, our pastor at Minden, La.: "Mrs. Ellen Edwards passed away in Alexandria on Monday, May 19, in her eightieth year. She was my father's youngest sister and also an aunt of Judge H. H. White. For many years she was a devoted member of the First Methodist Church of Alexandria."

In sending the subscription of Mr. E. E. Williamson, Rev. J. Cude Rousseaux, pastor at Lake Providence, La., writes: "Brother Williamson is a brother of Senator (State) Norris Williamson. He is a steward, and at one time he had every family of this church taking the Advocate. . . . He organized the first League here when Dr. F. S. Parker was pastor."

In the absence of the pastor, Dr. V. C. Curtis, attending the General Conference as the leader of the North Mississippi delegation, Dr. W. W. Mitchell, superannuate, living in Clarksdale, has conducted several of the services. The evening of May 18 was given to a sacred concert, and the morning of last Sunday was given to the observance of Sunday School Day.

Through a greatly appreciated invitation from Rev. and Mrs. William N. Duncan of Columbus, Miss., we learn that their daughter, Miss Hester Frances, will be married on the afternoon of Tuesday, June 10, in the Methodist Church at Tchula, Miss., to Mr. Joseph Lamar Maxwell. Rev. W. N. Duncan is the presiding elder of the Columbus District, North Mississippi Conference.

A recent bulletin of our church at Clarksdale, Miss., carried the following concerning the preacher at the preceding Sunday evening hour: "Rev. L. M. Lipscomb was with us Sunday night, delivering a strong and impressive sermon to an appreciative audience. We are always glad to have him come. Big-hearted, generous nature, cheerful in spirit, he brings good cheer and radiates sunshine."

Rev. R. A. Cross, Jr., pastor on the Sicily Island (La.) Charge, recently held a meeting at Vidalia, La., in which he was assisted by Rev. A. M. Shaw, our pastor at Ferriday, La. Rainy weather greatly interfered with the services. This is the second time that Brother Shaw has assisted in a meeting at Vidalia. He is scheduled to help Brother Cross in a meeting at Sicily Island later during the summer.

The Lincoln County Times, Brookhaven, Miss., of May 15, said: "Dr. J. Loyd Decell has been in Dallas, Texas, this week attending the session of the General Conference of the Methodist Episcopal Church, South. Dr. Decell has been one of the outstanding figures of the Conference according to press reports and made a most forceful and telling speech against the motion to limit the bishops' tenure of office to a period of years."

According to announcements in the local paper, the commencement of Grenada College, Grenada, Miss., was scheduled to begin on last Saturday with an exhibit by the art department. Dr. A. F. Smith, editor of The Christian Advocate, Nashville, was announced to preach the commencement sermon on last Sunday morning, and Dr. D. M. Key, president of Millsaps College, was announced to deliver the baccalaureate address on last Tuesday evening.

The editor, with Mrs. Harper and his mother, Mrs. J. D. Harper, and his sister, Miss Ruth, worshipped with the church at Logtown, Miss., on the morning of May 18. The Bible class of our church at Bay St. Louis were guests of the Sunday school at Logtown on that day, and remained for the preaching service. Afterward all enjoyed a delicious lunch served in the town hall not far from the church. The pastor, Rev. J. W. Moore, is in fine favor with his people.

Rev. G. A. Morgan, pastor at Springhill, La., preached the commencement sermon for the high school at Springhill, on May 11. He preached the sermon for this school last year. Brother Morgan began a revival meeting in his church on last Wednesday evening. At the request of the church, the pastor is doing the preaching, and the regular choir has charge of the music. This was the same plan followed last year with fine results. The meeting will probably continue through the second Sunday in June.

The editor recently had the pleasure of visiting Rev. and Mrs. Otto Porter in their home in Biloxi, Miss. Brother Porter, who is in charge of publicity for the Seashore Divinity School, is endeavoring to give wide publicity to the school, which will be in session June 11-25, and he believes that the school will have a large attendance. Interest is added to the school by the fact that one of the platform speakers, Dr. Arthur J. Moore, was recently elected a bishop at the General Conference in Dallas.

One of our readers writes us as follows: "I wish to thank you for the publication of the piece which you published in the Advocate of May 15 (God's Open Country). May God bless the writer, and may our country churches receive more consideration. I have heard it said, 'Oh, such and such a charge don't pay enough.' We sometimes feel as if we pay dear for what we get. Could we get better service in the way of leadership, a pastor who would seem interested and encourage the completion of our country churches, we would gladly pay more."

We regret to receive the following from Rev. Paul D. Hardin, our pastor at Magnolia, Miss.: "Mrs. J. W. Sandell (Aunt Teenie), the widow of the late Rev. John Wesley Sandell, formerly a member of the Mississippi Conference, died at her home here yesterday, May 19. She was buried from our church this morning at 10 o'clock. Rev. J. H. Jolly and Rev. I. H. Sells of McComb assisted the pastor in the funeral rites. Sister Sandell was in her seventy-fifth year; a true, noble woman, a life member of the Woman's Missionary Society, and ready for every good work."

Rev. Frank B. Hill, our pastor at Bossier City, La., writes: "A very successful revival service has just been held in our church, and there were thirty additions to the church. The preaching the first week was by Dr. R. E. Goodrich, pastor of First Church, Shreveport, and the second week by Dr. C. Brooks, pastor of Noel Memorial Church, Shreveport. These brethren gave their services gratuitously, and needless to say the preaching was of a very high order, very helpful and sincerely appreciated. Then the choir of First Church, under the direction of Mrs. A. S. Fowler, visited us and also the choir of Noel Memorial Church. It is impossible to convey in words how much this little church valued the hearty co-operation and support of our neighboring pastors and churches. Each night the church was well filled with an attentive congregation."

POETICAL THOUGHTS

By Mrs. George S. Brown

They brought forth the sick into the streets and laid them on beds and couches that at the least the shadow of Peter passing by might overshadow some of them.—Acts, 5:15.

WHAT OF MY SHADOW?

Strolling Along the Moonlit Way

Close by my side I see,
Clearly defined by the silvery ray,
Light's dim shadow of me.
Strolling beneath the noonday light,
Clearer my shadow grows;
Sunshine or moonshine, noonday or night,
Ever my shadow self shows.

What of the shadow I cast today
As life's pathway I stroll?
How does it show to others, say,
The silhouette true of my soul?
What is it meaning to them on earth
Hiking the trail of faith?
Is it an image of faith-born worth?
Is it a doubt-born wraith?

What of the shadow I cast today?
Is it a somber shade
Shrouding hearts from minstrelsy,
Hearts for melodies made?
Or is it like some outline fair,
Pointing to pathway true,
Cheering some soul in sin's despair?
What is my shadow to you?

What of the likeness my soul shall cast
There in the beam of the right?
What of its likeness there at last,
In the pure gleam of the light?
Oh, that its spirit, by grace from above,
Saved by the blood of His Son,
Hear at the judgment bar of His love,
Enter, thou servant, well done!

—Henri Fortesquire.

We think of shadows usually as something grotesque, making our limbs long and ungainly if the sun is in one direction, or queer and dumpy if another. The shadows we mean today, though, are real things, reflecting our innermost souls. We can't get away from them. They are visible to the naked eye and they speak for us, showing the lives we lead. People all around are watching our shadows whether we are aware of it or not. Even at night, along the moonlit way, we cast shadows just as decidedly as in the glare of the sunlight.

It behooves us to look at our own shadow to see what it is like, for truly, it is the silhouette of our souls. Are we casting a shadow of gloom and doubt and distrust? Is our shadow dark and foreboding? Is it dwarfed and mean and ugly? Would it frighten little children? Would it repel the passer-by? Do people want to draw their skirts aside as they pass it, for fear of contact? Is it so dark and glowering that our neighbor shuns us?

Perhaps it is so thin and flimsy it can be seen through, or maybe it is deceptive. Possibly it flits along, careless and indifferent, not caring.

There are shadows that are repugnant, shadows we want to run from, shadows that count for nothing, but oh, there are other kinds, and let us make ours different. We can make our own shadows by the lives we live. If we wish, we can have them beautifully full of cheer and shadows that tune other hearts to melody. The only requisite is that we be truly sincere, honest, upright in our living and we will inspire faith, confidence, love. Our shadows can be like milestones along the pathway of life, showing the wayfarer home to heaven. A shadow can be an inspiration, a joy. If we walk and talk with our King as we journey along, keeping close to Him, feeling the touch of

His hand in ours, we need feel no fear of the shadow we reflect. It will be sought after as was Peter's. It will be like Christ, because in following Him, we will go about doing good, ministering to others, forgetful of self, and, at last, when our shadow merges into His, we will hear the coveted, "Well Done!"

THE PURPOSE OF THE CHURCH SCHOOL

By Rev. James M. Lewis

If anyone desires to get a clear knowledge of the history, development, and marvelous growth of the Sunday school from its infancy to the present time, he has the privilege of doing so by taking the training course offered by our Church. It isn't an easy course, and no lazy student is going to follow it up to the end. But to one who is thirsting for Sunday school knowledge, the course is enticing and appetizing. There is nothing dull or unnecessary in the course. The twelve units offered in the Standard Training Course is equal to a college education within itself. It will open the eyes of any who are open-minded and have not become "ossified." No one is capable of pronouncing judgment or criticizing destructively our modern Sunday school literature until he has thoroughly mastered that training course and his mind has been opened to the real objective set forth by the Sunday school of the 20th century.

Now, just what is the object of the Bible school in the Southern Methodist Church? I dare say that those vitriolic critics who have been parading our noble Church and her marvelous Sunday school literature to the world as "modernistic" and DANGEROUS for the youth to study, can't tell to save their lives in a few short words what the objective is that our great Southern Church has in the Sunday School Class Course of today. I defy any of them to give a clear-cut meaning of the present Sunday school system.

The General Sunday School Board knows that the literature that is sent out to the public is not perfect. They know that there will creep in unawares articles that they as a whole do not endorse, and that is not altogether Methodistic. It doesn't take anyone with much brains to see that to prepare literature for two millions of students, with 175,000 teachers and officers and 15,000 Sunday schools throughout the bounds of Southern Methodism, our great Church is not going to put that herculean task into the hands of little pigmies, but they must be the best educated and greatest men of our Church. And anyone who has ever observed anything at all knows that there is no curriculum of any type of school anywhere that is perfect, but that something will creep in ever and anon that is not what the school stands for.

I am not satisfied with everything that comes out in our literature, for there are some things that creep into it that are not in accord with the great doctrines of our Church. I think a healthy criticism such as some are giving will help to weed out that which is objectionable and bad. I am sure that our great Sunday school leaders will welcome KIND and helpful criticism. But because there are some things in the literature that I do not agree with, I am not going to discard the whole thing. I know what the purpose is that our great Sunday school force have set forth. And I know what a task they are having to carry out that purpose.

When I was a boy, the purpose of the Sunday school was to cram into the heads of all the youth and children of the land all the Bible they could. The Holy Bible was the center of the school system. Everything revolved around it. The main objective of the school was to teach the Bible, and prizes were offered to the pupils who could commit to memory the most chapters and remember the most Bible stories. Nothing was thought about the child—his comforts, his needs,

his desires. No thought was given to whether the child could comprehend the Bible lesson being taught, or whether the child was getting any lasting good out of it for his own soul. The main idea was, "You Must Know the Bible." The literature all centered around the Bible—because the Bible was the objective of the Church school. That was mighty good in that age and generation, but it was a long way from being perfect.

In recent years the center has changed. The objective of the present-day Church school is the Child. The Bible still remains as the main textbook, the foundation, the solid rock upon which all the structure of the present-day literature is built, but the child is the objective to be reached, and all the literature is centering around the child. Consequently the literature is graded, just as the public school literature, and lessons are prepared to suit each age group from the three-year-olds up through the adult student, and these lessons are taken from different portions of the Main Textbook to suit that age group.

It is a given fact that cannot be successfully denied that the present Graded Course offered by our Church covers more Bible and teaches more Bible in a given cycle than does the old system of my boyhood days. And it is the regret of my life that I have had to bring up my children in places where, because of inefficiency on the part of Sunday school officers and teachers, and the hard-headed, ossified stubbornness of certain superintendents, the great Graded Course of my Church was not being put on, and my children were missing the best that is being offered by my Church.

The thing that worries me and is a source of much concern to me is not the occasional modernistic trend of some of our literature, which I most sincerely regret, but it is the fact that we have to call on worldly-minded men and women to teach in our Sunday schools; people who know nothing about God from an experimental standpoint; people; some of whom are not worthy to teach, because they do not know Jesus Christ as their personal Saviour and King. How can they lead a child to the knowledge of the Lord Jesus Christ as his personal Saviour and King, and teach him to live a Christian life and serve his Church to the best advantage? They cannot do it, and there is where our problem lies and where the great hue and cry should be raised. God give us Christian teachers to teach this marvelous literature of our Church!

JOINT MEETING OF THE ABERDEEN AND GRENADA DISTRICT MINISTERIAL ASSOCIATION

Derma, Miss., June 5, 1930

PROGRAM

- 10:30 a. m. Business.
11:00 a. m. Preaching, by Rev. W. P. Burnham, pastor at Tupelo.
Noon, lunch.
1:30 p. m. Topical discussions:
1. The revival.
a. What is a revival? Rev. M. Johnson.
b. Best method for holding a revival. J. E. Stephens.
2:00 p. m. 2. If I were beginning my ministry over again, the changes I would make. Dr. John R. Countiss. A. C. McCorkle.
2:20 p. m. 3. How to get our young people into the Epworth League and hold them. Rev. W. C. Newman.
2:40 p. m. 4. How to get people to prayer meeting and hold them. Rev. S. L. Pope.
3:00 p. m. Adjournment.

T. E. GREGORY,
J. D. WROTEN.

The Home Circle

THE BOY THAT LAUGHS

I know a funny little boy—
The funniest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks;
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
The lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.

—Wide Awake.

A KNIGHT'S QUEST

Jack wanted a book, Sir Thomas Mallory's tales of the days of chivalry and knighthood. Uncle Roswell promised to give it to him on condition that he would do a deed of chivalry every day for a week.

Jack objected that it was impossible. "There aren't any dragons to slay nor princesses in distress to rescue now-a-days."

"There are plenty of people in distress, and some of them are princesses in disguise," replied Uncle Roswell. "You will have to discover your princesses before you rescue them."

The end of the week came and Uncle Roswell was wondering if Jack had failed, when he heard voices in the hall—

"Lean on me, grandpa," Jack was saying. "Lean hard when you step on your bad foot."

"You're a sight better than a cane, youngster. How did you come to think of it?"

"Oh, I'm discovering princesses, and you're my seventh," said Jack with a laugh, and grandfather went into his room wondering what nonsense the boy was up to now.

A little later Uncle Roswell said, "I overheard one grateful princess' thanks."

"Well," said Jack eagerly, "grandpa doesn't look like a princess, but you noticed he had the right manners."

"It is much to a knight's credit," answered his uncle, "to recognize a princess in the disguise of an old man. How about the other six quests?"

"There was Miss Bell the first day," began Jack: "I knew at once she was a princess, for she has golden hair and white hands and is fair and stately. And she was in distress, for crossing the field, a cow followed her, expecting to get something to eat. Then Miss Bell ran—and the cow ran, too!"

"And what did you do?" asked Uncle Roswell. "Oh! I ran toward them and hollered, and the cow stopped to look at me, and Miss Bell got out into the road. She thanked me in words just like the real princess used."

"The next day there was the fruit woman. She had just piled a lot of fruit on her stand when down came the awning, and all you could see was kicking feet and rolling oranges," and Jack laughed as he recalled the scene.

"Then you pranced upon your cream-white steed," suggested Uncle Roswell.

"I pranced up," said Jack, frowning at some jeering knaves, "and pulled off the awning and helped the princess to get up and to gather the scattered fruit. Then she said, 'you be a gentle-

man! May all the saints bless you. Your manners is those of a prince of my country.' So I knew that she was a princess herself."

"I am not so sure about some of the rest, but they all had the right manners."

"Were they in distress, and did they give you hearty thanks?"

"One was a yellow cat with a tin can tied to her tail," answered Jack.

"Golden hair again," said Uncle Roswell under his breath.

"She purred her thanks for my unfastening the tin,"—Jack went on. "There was a clerk in the store who wanted a drink of water, but couldn't leave her counter, so I brought her one. Blind Tom was feeling for a penny he had dropped, so I found it, and, to make it a real deed, gave him another. Then the Miller baby was crying for a dropped ball, and I picked it up for him and he smiled his thanks. Do they all count?"

"Of course they count," said Uncle Roswell; "I dub thee knight, Sir Jack, and here is the hook. Continue your quests. In whatever disguise they may be, you will know they are real princesses if they return you hearty thanks by look or word or act."—Expositor.

NEW BROOMS THAT SWEEP CLEAN

Ruth, Henry, and Jason had new brooms, not big brooms, but the nice little ones for children. The way it came about was this: They were lost off a big truck that thundered past the farm one summer day, and the driver never noticed that they were missing. Of course the children had great fun for a day or two, but after that they grew tired of sweeping the porch and walks.

"Where are those new brooms that used to sweep so clean?" asked friends of the children, and then they always laughed.

So the children came to know that grown people usually joked and laughed about little folks wanting something very badly, and enjoying it for a short time and then getting tired of it.

"Another railroad fire," said old Mr. Doran, squinting at the hazy summer air. "I hope it doesn't come this way with all the men folks away threshing." Mr. Doran was too old to go away to help, so he potted around and did the chores for Mr. Lang while he made the rounds, following the dusty, nolsy threshing machine.

The wind blew the smoke away, so Mr. Doran walked slowly to the big black pasture to look after the sheep and the children were left alone, for their mother had been called to a house down the road where there was a sick baby. Presently the three saw little bright tongues of flame licking up the dead grass of the meadow, and they knew that the fire was coming their way. A thundering engine had sent a shower of sparks into the air and the dry grass had taken fire.

"Let's sweep the dry leaves away in a large path and maybe Mr. Doran will be home by that time," said Ruth.

"If we could reach the hell rope we could call help," said Henry.

"Let's telephone to mother," said little Jason.

The children had been told not to leave the farm, so they could not run for aid, and the nearest farmhouse was a mile away at least, so they tried the telephone, but it would not work. Several minutes were lost at that, and the fire was coming nearer. The season had been very dry and dead leaves and litter filled the barnyard which was in the path of the coming flames.

"I can't work any longer," said little Jason, who was crying from the hard task.

"Just a little longer! I'm sure help will come," said Henry. "See how much we have done."

At that moment a man drove past in his automobile and came to help them. "You children have done very well," he said, lighting a match to the long heap of leaves. "I think you have saved your barn and house."

"Don't set fire to them," cried Henry. "You will burn everything up."

But the stranger only laughed and told them to watch from the porch what would happen. "I used to live in the West and this is the way we did," he said pleasantly. "You children have done the hard work, and I have done the easy part."

The flames soon licked up the row of trash and leaves, and only a black patch was left. But when the little tongues of flames creeping across the meadow reached the black patch they soon died out and everything was safe. "Your little brooms were ruined," the stranger said to the children and their mother came hurrying home.

"Well, this time the new brooms swept so clean they saved our home," said Mrs. Lang. "We'll always save the little stubs to remember the children's brave deed." Hilda Richmond, in Presbyterian Advance.

THE POSTMAN TRIES TO DELIVER A PACKAGE

One morning the parcel post carrier had a package for Mrs. Feinblatt, who lived in the Brownsville section of Brooklyn. He blew his whistle several times and yelled the name of Feinblatt ditto before a voice from the top floor answered, "Yaas?"

"A package for Mrs. Feinblatt," he said. "Will you please come down and sign for it?"

"Wot kinda peckage?" the voice asked.

"A large one," the postman replied.

"From who comes it?" she wanted to know.

"From whur?" persisted the lady.

"From California," he told her in resigned accents. "Will you please come down and sign for it?"

"Wot's hin de peckage?" she asked.

"I can't tell you that, Madame," the postman hollered. "I don't know."

"You ken't tell me wot's hin de peckage?" she repeated in surprise.

"No, Madame," he answered, losing all that was left of his self-control, "I can't."

There was a pause.

"Vell," she finally said, "you'll hev to come back to-morrow. Mrs. Feinblatt ain't home."—Brooklyn Central.

RIDDLE-IN-RHYME

My first's in deed, but not in act.
My second's in pinned, but not in tacked.
My third's in mine, but not in yours.
My fourth's in sand, but not in shores.
My fifth's in each and every, too.
My sixth's in fresh, but not in now.
My whole's a meal you have each day,
And one of three not hard to say.
Answer: Dinner.

—Exchange.

RIDDLES

What does a kettle suffer from most? Bolls.
Which is the largest room in the world? The room for improvement.
How can you make a cat talk? By adding an H to it. That makes it chat.
When is the book of nature most interesting? When autumn turns the leaves.
What is the most useful thing a person can possess in the long run? Breath.
What two birds can neither walk nor fly? The scarecrow and the weathercock.—Exchange.

He: "Did you ever hear the story about the little red wheelbarrow?"

Joe: "No, how does it go?"

He: "It doesn't go, you have to push it."—The Reflector.

Surgeon (addressing students at a hospital): "The muscle of the patient's left leg has contracted till it is much shorter than the right leg. Therefore he limps. Now, what would you do in such circumstances?"

Student: "Limp, too."—Humor.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

CHAS. O. CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE GENERAL CONFERENCE

(Continued From Page 4.)

Southern Methodist, is a member of the committee.

Forney Hutchinson, after reading a statement of his reasons for his unwillingness to undertake the work of the episcopacy, asked that there be no further balloting on his name.

F. P. Culver submitted Report No. 10 of the Committee on Episcopacy, giving the episcopal districts of the Church. He also read Report No. 9 of the Committee on Episcopacy—fixing the salary of a bishop at \$6,000 a year, with a maximum allowance of \$1500 for house rent and \$500 a year traveling expense. The allowance for the widow of a bishop is fixed at \$1200 a year, with \$300 a year for each dependent child under eighteen years of age. The salary of a retired bishop is fixed at \$3000 a year. The report went to record.

On the sixth ballot for bishop, 210 were necessary to a choice, and the vote was as follows: J. S. French, 1; C. C. Selecman, 3; G. T. Rowe, 9; W. A. Shelton, 9; A. Frank Smith, 20; T. D. Ellis, 177; Forney Hutchinson, 199. There was no election.

On motion of Clem Baker, special order for the Report No. 4 of the Committee on Financial System was set aside and the Conference voted to continue with the report of the General Conference Educational Commission. The report was finally finished before the hour of adjournment and, with many amendments, was adopted. The report provides for the unification of the work of the Board of Education, the Sunday School Board and the Epworth League Board. The amendments do not alter the main points of the report.

Consideration of this report was from time to time suspended for the reporting and casting of ballots for bishop. The seventh ballot showed that 221 were necessary to a choice, and the four receiving the largest number of votes were as follows: G. T. Rowe, 47; W. A. Shelton, 48; A. Frank Smith, 112; T. D. Ellis, 190. There was no election. The report of the eighth ballot showed that 222 were necessary to elect, and the four receiving the largest number of votes as follows: W. A. Shelton, 36; G. T. Rowe, 41; A. Frank Smith, 161; T. D. Ellis, 172. There was no election. On the ninth ballot, with 221 necessary to elect, W. A. Shelton received 19 votes; G. T. Rowe, 37; T. D. Ellis, 129, and A. Frank Smith, 240. A Frank Smith had been elected, and Bishop Darlington and Bishop Hay escorted the bishop-elect to the platform, the Conference rising.

After some discussion and inquiry concerning

the action of other General Conferences in the past, it was decided to follow the procedure of the General Conference at Hot Springs and in cases where an alternate takes the place of a delegate, expenses will be allowed for one man, going and returning from the General Conference, and the sum allowed may be divided by the delegate and alternate.

The Conference having reached a special order for the day, a fitting service was held in memory of Bishop Hendrix, Bishop Dickey, and Dr. A. F. Watkins, for many times Secretary of the General Conference. Bishop McMurtry read the memoir of Bishop Hendrix, Bishop Ainsworth read the memoir (prepared by Bishop Candler) of Bishop Dickey, and L. H. Estes read the memoir (prepared by Bishop Du Bose) of Dr. A. F. Watkins. These memoirs constituted the report of the Committee on Memoirs, and the report was unanimously adopted by a rising vote.

The morning session was closed with the benediction by Bishop Hay.

WEDNESDAY AFTERNOON—MAY 21

Bishop Candler called the Conference to order, and, after prayer by J. W. Perry and the announcement of the Secretary that the report of the minutes would be presented at the morrow's session, Bishop Denny took the chair.

A sifting committee was appointed to bring forward the most important matters on the calendar for prior consideration by the Conference. The chairmen of the several committees of the Conference were made the committee.

F. P. Culver moved to suspend the rules in order to take up No. 103 (Report No. 10 of the Committee on Episcopacy) from its place on the calendar and put it upon immediate passage. The motion prevailed. The report was in the form of a resolution condemning speculation in stocks, and it brought on much discussion. Bishop Candler, for the bishops, stated that he and other bishops did not deal in stocks and that they did not like the implication of the resolution that the bishops were dealing in stocks. Dr. Culver stated that it was not the intention of the resolution to be personal but only to apply the resolution to all groups in the Church. While F. J. Prettyman was speaking, Dr. Culver rose to a point of order, saying that Dr. Prettyman was not discussing the subject before the house. The Bishop ruled that the speaker was in order. Dr. Culver appealed from the chair and, after vote which resulted had left the chair in doubt, a rising vote was taken and the chair was sustained. Dr. Prettyman went on with his speech, and, following him, a number of others until C. C. Jarrell moved the previous question, and the motion prevailed. The paper was read, and, after the closing speech by the chairman, Dr. Culver, was adopted. The paper, referring to gambling as a vice, so recognized by our Church and so declared by the constitutions of a number of the States, warned "all Methodists, bishops, preachers and laymen, alike against stock gambling, which has proven so destructive to the economic, social and religious life of those participating therein," etc.

The ballot was taken for Book Editor and Editor of the Review and Dr. W. P. King was elected by a very large majority. Noel B. Harmon, Jr., received 18 votes on this ballot.

A motion was made to consecrate the bishops-elect on the following Sunday, at 11 o'clock, but in view of the fact that it was thought likely the Conference could adjourn by Friday night, the motion failed to carry, and a substitute prevailed that Thursday evening, at 8 o'clock, be fixed as the time for the consecration service.

Upon motion of R. G. Mood, it was ordered that the Conference, on Thursday afternoon, should adjourn to meet at 8 p.m., making the consecration service a part of the Conference.

J. N. Hillman and J. E. Crawford each spoke on Report No. 1 of the Committee on Financial System, but the matter was left pending when the result of the ballot for editor of the Christian Advocate was announced. The report of the ballot was as follows: Necessary to elect, 208;

four highest—M. E. Lazenby, 9; J. M. Rowland, 18; A. W. Plyler, 22; A. F. Smith, 333, and A. F. Smith was declared elected. On this ballot, Cleanth Brooks, of the Louisiana Conference, received 4 votes; Noel B. Harmon, Jr., 5, and W. H. Nelson, native of New Orleans, received 7 votes. Ballots were prepared for the General Secretary of the Board of Education.

G. T. Fitzhugh, as a matter of privilege, presented a formal protest against the action of the Committee on Episcopacy in reference to charges against Bishop Cannon. Nathan Newby opposed the protest and when the Bishop ruled the objection out of order, Nathan Newby appealed from the Chair. The Chair was sustained by a rising vote of 166 in the affirmative and 158 in the negative.

The report of the first ballot for General Secretary of the Board of Education showed that there had been no election. It was moved to take another ballot, and that the vote be sealed and counted the following morning and delivered to the Secretary just before the Conference session. The motion prevailed.

The Bishop asked that the protest of G. T. Fitzhugh be read. The paper was read. Nathan Newby moved to return the paper to Mr. Fitzhugh and that it be denied the records of the Conference. The Bishop ruled the motion out of order, whereupon Nathan Newby appealed from the Chair. A vote of the Conference was taken; the Chair was in doubt, and a rising vote resulted in favor of Mr. Newby's motion by a vote of 197 in the affirmative and 104 in the negative. The Conference adjourned with the benediction by Bishop-elect Arthur J. Moore.

THURSDAY MORNING—MAY 22

During the session of Thursday morning, the effort to change the time of consecration of bishops from Thursday evening to the following Sunday morning failed.

W. F. Quillian was elected General Secretary of the Board of Education: C. A. Bowen (Miss. Conference), Secretary of the Educational Department of Board of Christian Education and Sunday School Editor; W. G. Cram, General Secretary of the Board of Missions.

The members of the General Sunday School Board were elected. They include W. W. Holmes (La. Conference) and W. N. Duncan (N. Miss. Conference). The members of the Epworth League Board were elected. V. G. Clifford (Miss. Conference) is a member. Among the members of the sub-committee of the Committee on Education are H. H. White (La. Conference) and J. R. Countiss (N. Miss. Conference).

An effort to substitute the name of Bishop A. Frank Smith for that of Bishop James Cannon as the chairman of the Board of Temperance and Social Service, after long debate, failed.

The report of the Committee on the Financial System was discussed and left pending at adjournment.

THURSDAY AFTERNOON, MAY 22

During the session of Thursday afternoon, with Bishop John M. Moore presiding, T. D. Ellis was elected Secretary of the Board of Church Extension; F. S. Parker, Secretary of the Epworth League Board and Editor of the Epworth Era; H. H. Sherman, Secretary of the Board of Education; L. E. Todd, Secretary of the Board of Finance.

The members of the Board of Missions were elected. J. G. Snelling (La. Conference) and J. W. Kyle, (N. Miss. Conference) are members. The officers and members of the Board of Church Extension were elected. E. Nash Broyles (N. Miss. Conference), is a member. The members of the Board of Finance were elected. T. L. James (La. Conference) is one of the lay members.

The financial plan was discussed further. A substitute by C. H. Booth was finally adopted that the report be re-committed to the Special Committee on Finance, with certain instructions.

The report of the Special Committee on Lake Junaluska, etc., was read and adopted, and the Conference adjourned with the benediction by A. J. Lamar.

THURSDAY EVENING—MAY 22

The Conference met on Thursday evening for the consecration of bishops, Bishop Candler in charge of the service. After the singing of the hymn that Bishop Ainsworth announced, Bishop Dobbs led in prayer. At the request of the college of bishops, Bishop Denny preached the ordination sermon, taking as his text, Acts, 26:19.

The ritual service in the consecration of Arthur J. Moore, Paul B. Kern, and A. Frank Smith as bishops was participated in by Bishop McMurry, Rev. B. F. Lipscomb, Rev. F. N. Parker, Bishop Du Bose, Bishop Hay, Bishop Mouzon, Bishop Moore, and Bishop Boaz.

FRIDAY MORNING—MAY 23

During this session, with Bishop McMurry presiding, the hour of final adjournment of the General Conference was fixed at Saturday noon.

C. C. Jarrell was elected General Secretary of the Hospital Board; G. L. Morelock, General Secretary of Lay Activities, and E. L. Crawford, Secretary of the General Board of Temperance and Social Service.

Report No. 20 of the Committee on Publishing Interests was adopted. The report recommended the discontinuance of the Methodist Quarterly Review.

The Board of Christian Education was elected. T. W. Holloman (La. Conference) is a lay member.

The report of the Committee on Itinerancy recommended that clergy rights be given to women. There was a long discussion. A minority report failed of adoption and the report of the committee was adopted by a vote of 174 to 159, but the matter was ruled to be a constitutional one and thus the granting of clergy rights to women failed to carry.

The Conference voted to hand down to the Annual Conference a constitutional amendment providing for a Judicial Council.

The Conference adjourned with the benediction by Bishop Kern.

Note: We shall have to carry the two remaining sessions of the Conference in the next issue of the Advocate. It will interest our readers to know that in the Plan of Episcopal Assignments, Louisiana is placed with the North Arkansas and the Little Rock Conference, in District 12, under Bishop Hoyt M. Dobbs. The Louisiana Conference will meet at Alexandria, La., November 26. The Mississippi and North Mississippi Conferences form District 2, under Bishop Collins Denny. The Mississippi Conference will meet at Vicksburg, Miss., on November 12, and the North Mississippi Conference will meet at Starkville, Miss., on November 5.

SEASHORE DIVINITY SCHOOL

The twenty-second session of the Seashore Divinity School will open at 8 p.m., Wednesday, June 11, 1930, at the Seashore Camp Ground, Biloxi, Miss. Dr. R. H. Harper, Dean of the School, has secured a splendid faculty for the Undergraduate work. The four years of Conference Courses of Study will be offered this session, and a special class will be conducted for candidates for Admission on Trial.

Rev. J. T. Leggett, President of the School, has secured two of the outstanding men in our Church as platform speakers during the School. Dr. C. T. Tally, pastor of Centenary Methodist Episcopal Church, South, Chattanooga, Tenn., will lecture at 11 a.m. and 8 p.m. each day during the first week. The subject of his morning lectures will be: "The Preachers of the Exile—A Study of Their Times, Messages and Methods." In his evening lectures Dr. Tally will speak on: "The Work of the Holy Spirit—A Study in the Life Processes and Character Building Forces of the Religion of the Spirit." Bishop Arthur J. Moore, Birmingham, Ala., will be the platform speaker for the second week. Some of the subjects Bishop Moore will use during this week of ministry at 11 a.m. and 8 p.m. are: "The Cost of Pentecost,"

"The Glorious Gospel," "The Redeeming Love of God," "The Mind of the Master," "The Secret of Victorious Life," "Yesterday's Gift—Tomorrow's Debt," "A Changed Relation—A Consequent Responsibility," "Is the Church to Save or Salvage Civilization?"

Pastors and laymen could make no better use of their time than to attend the Divinity School and receive the inspiration from these daily lectures. Undergraduates can receive the benefit of these great messages, and at the same time pass off their year's Course of Study under competent instructors.

Remember the date of the School: June 11-25, 1930.

Biloxi, Miss.

OTTO PORTER,
Publicity Agent.

MEETING OF MISSISSIPPI CONFERENCE BOARD OF EDUCATION

There will be a call meeting of the Mississippi Conference Board of Education at Millsaps College Library, Monday afternoon, June 2, at 2 o'clock. O. S. LEWIS, Secretary.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION
AGAINST OLD AGEALEXANDRIA DISTRICT TO HAVE
TRAINING WEEK

Institutes and Training Courses to be Held
June 1-6, 1930

Under the direction of the presiding elder, Dr. A. S. Lutz, and the pastor, the week, June 1-6, has been set apart as Alexandria District Training Week. In as many charges as possible there will be conducted simultaneously training courses for church and Sunday school leaders.

Miss Lucy Foreman, assistant in training work with our General Sunday School Board at Nashville, Tenn., will be with us for the entire week. She will teach and assist in the Sunday school institutes to be held each day of this week.

Our General Sunday School Board is assisting further in the District-wide Training Week by furnishing two other instructors. We are hoping Mrs. R. E. Smith, of Shreveport, will be one of these workers.

Sunday school institutes will be held each morning of the week at the following places:

Sunday, June 1, 2:30 p.m., Zion Church (Melder charge).

Monday, June 2, 10 a.m., Hopewell (Oberlin charge).

Tuesday, June 3, 10 a.m., Beulah (Pleasant Hill charge).

Wednesday, June 4, 10 a.m., Holloway Chapel.

Thursday, June 5, 10 a.m., New Roads (Lottie charge).

Friday, June 6, 10 a.m., Bay Hills (Marksville charge).

Suggested Institute Program

1. Devotional Dr. A. S. Lutz
2. Reports from schools, etc.
3. Elementary work in the small Sunday schools Mrs. W. W. Holmes
4. Programs of Work Rev. C. D. Atkinson
5. Inspirational address Miss Lucy Foreman
6. Missions in the Sunday school, ... Rev. A. K. McLellan
7. Adolescent Work Mrs. R. E. Smith
8. General discussion
9. Dinner

Each night of this week a training course will be conducted with the following courses and leaders in charge, at the places designated:

- Boyce, "Life of Christ," Dr. A. S. Lutz.
Basile, "The Small Sunday School Organization," Rev. D. F. Anders.
Colfax, "The Small Sunday School Organization," Rev. C. D. Atkinson.
Elizabeth, "The Pupil," Rev. H. B. Hines.
Glenmora, "Methodist Beliefs," Rev. S. S. Bogan.
Honeston, "Missions," Rev. A. K. McLellan.
Hopewell, "Life of Christ," Rev. C. B. White.
Marthaville, "Small Sunday School Worker," Mrs. R. E. Smith.
Melville, "Methodist Beliefs," Rev. R. L. Clayton.
Oakdale, "The Sunday School," Rev. J. D. Nesom.
Pineville, "The Christian Religion," To be selected.

SUBSCRIPTIONS RECEIVED

May 20 to 26, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	527
Alexandria District	
Rev. W. W. Holmes, Alexandria	1
Lake Charles District	
Miss Sara Gaunt (Rev. L. I. McCain), Lake Charles	2
Rev. D. I. McCain, Lake Charles	8
Monroe District	
Rev. J. C. Rousseaux, Lake Providence	1
Minden District	
Rev. R. H. Wynn, Minden	7½
New Orleans District	
Rev. W. D. Milton, Patterson	1
Rev. H. L. Johns, New Orleans	1
Total Louisiana	548½

MISSISSIPPI CONFERENCE

Previously reported	300½
Brookhaven District	
Rev. Joseph A. Smith, Brookhaven	1
Jackson District	
Rev. E. J. Coker, Fannin	2
Meridian District	
Rev. J. F. Campbell, Meridian	4
Rev. M. G. Matheney, Route 4, Meridian	4
Total Mississippi	311½

NORTH MISSISSIPPI CONFERENCE

Previously reported	309½
Corinth District	
Rev. T. J. Hopper, Dumas	6
Greenwood District	
Rev. Sam E. Ashmore, Webb	1
Total North Mississippi	316½
Total three Conferences	1176½

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS FROM SLAUGHTER AUXILIARY

Whereas, God in His infinite wisdom and mercy has removed from our midst our dear friend and co-worker, Mrs. W. C. FISER, who passed to her reward Friday, May 2, 1930,

Therefore, be it resolved:

First—That our church, our Sunday school and our Missionary Society has lost a most faithful member, and the community a valued citizen.

Second—That she was recognized as one of the outstanding leaders in all Christian work.

Third—That while we will miss her and are grieved over her departure, we realize "He doeth all things well," and we praise God for her life of influence and Christian association.

Fourth—That a copy of these resolutions be kept on our minutes, one sent to the bereaved husband, and one to the New Orleans Christian Advocate for publication.

MRS. JAMES MOORE,

Pres. W. M. S.;

MRS. M. B. DUNN,

MRS. IONE YOUNG,

MRS. I. D. WILDBLOOD.

RESOLUTIONS

Whereas, in the good providence of our Heavenly Father, we are permitted the privilege of assembling here together in the observance of our Mothers' Day; and, whereas there are mothers who are unavoidably detained from this worship; also several sons and daughters away in school, at work, etc.,

Therefore be it resolved,

First—That this congregation is grateful for a day set apart as a time to especially remember our mothers.

Second—That we assembled here do miss very much mothers who could not be present. Also we miss the presence of our fine young folk who are away, and we sincerely wish for them the happiest Mother's Day wherever they may be.

Third—That we eagerly look for-

ward to the time when they again may meet us in regular worship as mothers and children.

Be it further resolved, That a copy of these resolutions be sent by our secretary to mothers detained from this church who are out of this community, that a copy be spread upon the minutes of this church conference, and copies be sent to the Union Appeal and New Orleans Christian Advocate.

Respectfully submitted,

R. I. EVANS, S. S. Supt.,

L. Q. C. WILLIAMS,

W. V. HORTON,

G. F. HAYS,

E. H. COLLIER.

Union, Miss.

RESOLUTIONS

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night."

This was the life of our beloved friend and counselor, R. F. BROWN, whose passing has caused a shadow of gloom over our entire community.

Therefore be it resolved: First, That in the passing of our superintendent, this Sunday school has lost one of its most loyal and useful members, notable for his faithfulness, his deep personal interest, wise counsel and Christian modesty.

Second, That our personal appreciation of him and our memories of our association with him in Christian fellowship constitute a treasure which enriches all our lives and inspires us to emulate in our own lives the virtues we so prized in him.

Third, That we extend to his wife, his children, and to all to whom he was endeared by the ties of blood and of mutual devotion, the assurance of our deep and heartfelt sympathy in their great loss.

Fourth, That a copy of these resolutions be sent to his bereaved family, that one copy be kept in the possession of this Sunday school, and that one copy be published in the New Orleans Christian Advocate.

MRS. J. S. MUNSTERMAN,

MISS VERA LAGRONE,

MISS MARY DAVIS,

Committee.

REPORT OF RESEARCH ON POISONING FROM JAMAICA GINGER

After several weeks of investigation of "Jake" paralysis resulting from the drinking of Jamaica ginger from different sources in the North and East, the laboratory of the Louisiana State Board of Health, under the direction of Cassius L. Clay, chemist, releases the following findings which have been checked and rechecked:

"The laboratory of the Louisiana State Board of Health has examined numerous samples of fluid extract of ginger, so-called Jamaica ginger or 'Jake,' from several manufacturers located in the North and East, since it was suspected that cases of paralysis developing in sections where this product was being sold extensively had developed from the drinking of this ginger extract.

"Since the United States Prohibition Department advised us that concerns manufacturing these suspected ginger extracts do not have permits to purchase and use pure alcohol in the manufacture of their products it was suspected that they were using some type of a denatured alcohol in their products. This necessitated a checking for all of the numerous denaturants which are used in alcohol for industrial purposes. Among these denaturants are certain substances which might be suspected of producing the paralysis, namely, iso-propyl alcohol, acetone, wood alcohol, metallic poisons, formaldehyde, fusel oil, diethylphthalate, various alkaloidal poisons and some other organic substances. We were unable to detect the presence of any of these substances in the ginger.

"Finally, a substance was separated from the ginger which had the odor of carbolic acid and after careful investigation this product has been found to be cresylic acid, a product derived from the fractional distillation of coal tar. Cresylic acid, or cresol, has long been known as a disinfectant, similar to carbolic acid. This product is prob-

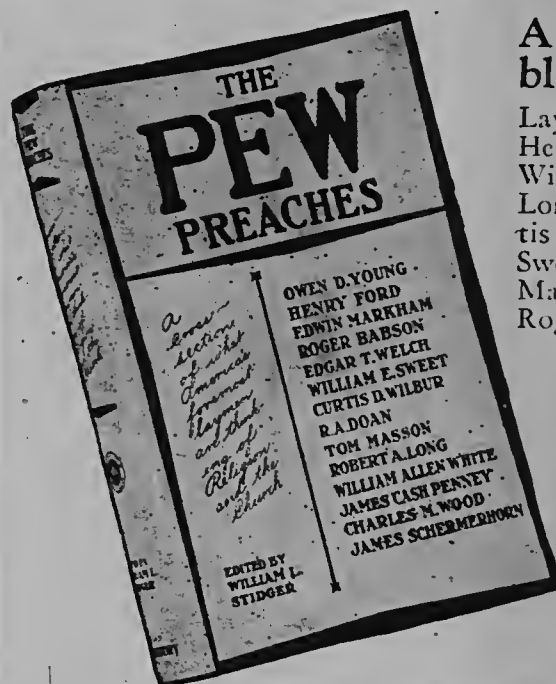
ably added to the ginger extract in the form of tricresol phosphate, since that product gives no odor or taste to the extract and when diluted for drinking purposes with coca-cola or ginger ale, as is usually done with the ginger extract, the mixture clouds up and becomes milky just as it would with pure ginger extract and does not have the severe burning properties that the pure ginger extract would have. Cresylic acid does not have corrosive effect as does carbolic acid on the mucous membranes. Cases of poisoning from cresylic acid are rare, but one case located in the medical literature shows that the victim suffered a severe toxic effect to the nervous system from the effects of drinking a solution of cresol.

"J. A. O'HARA, M.D.,

"President, Louisiana State Board of Health.

... Read What America's Foremost Laymen are Thinking of Religion.

The PEW Preaches



A Truly Remarkable Book

Lay Sermons by Messrs. Henry Ford, J. C. Penney, William Allen White, R. A. Long, Edgar T. Welch, Curtis D. Wilbur, William E. Sweet, R. A. Doan, Edwin Markham, Tom Masson, Roger T. Babson, James Schermerhorn.

What these men say of Christ, the Church, and of Christian ideals and motives should be of real significance to preachers and laymen alike, as well as inspiring to all Christian youth.

These Outstanding Business Men Tell Us Frankly What They Think of Religion and the Church.

These men whose lives have inspired us, whose accomplishments have amazed us, and whose innermost human thoughts, aspirations, impulses, and desires have been a topic for constant speculation, voice convictions that the Church should hear and heed.

The Pew Preaches

will enable the minister to better understand the religious viewpoint of the layman.

The Pew Preaches

will create a stronger and more vital laity. And laymen, of course, will buy it.

METHODIST PUBLISHING HOUSE

LAMAR & WHITMORE, AGENTS
NASHVILLE, TENN. RICHMOND, VA. DALLAS, TEX.
SAN FRANCISCO, CALIF.
"The South's Largest Bookstore"

Price, \$2.50

The Comfort The Counsel The Challenge

Of the Sacred Scriptures, together with all the marvelous messages from the Book of Books, are being constantly broadcast through efforts of the American Bible Society.

Last year over eleven million issues of Bibles, Testaments, and Portions were published and distributed throughout the world in one hundred and sixty-six different languages. You will want to know more about this missionary agency. Write for booklet "The What, Where, and Why of the American Bible Society."

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, N.Y.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

NOTICE

Mrs. T. B. Cottrell, superintendent of publicity, sends the following item: Since the meeting of Conference at McComb, Mrs. Mark Davis, of Lucedale, has been made district secretary for Seashore District, in place of Mrs. Scarbrough, resigned.

Books edited by Miss Bertha Conde: "The Business of Being a Friend" (book for girls and boys), "A Way to Peace, Health and Power," "The Human Element in the Making of Christians" (Studies in Personal Evangelism). Printed by Cokesbury Press: "What's Life All About?" (From Scribner).

Sayings of Miss Conde:

Only life can push off dead things, let the life of Christ push off dead things in spiritual life.

Make spiritual adventure with Jesus Christ.

You are more than your money.

There are possibilities for each of us beyond anything we've ever known.

Service is love made visible.

Which would I rather, be estranged from my Lord or from my friends?

Break with the lower life in order to climb higher.

Who is a leader? A person at her very best.

Make friends according to the principles of Jesus Christ.

Everyone is a possible temple of Jesus Christ.

Inside every personality there is a Christ to be released.

Expect one to rise to your ideal and she will do it.

I haven't any time—is a lie. I have all the time Christ had.

I have as much time, but am a fool.

FOR COLDS—ALKALINIZE YOUR SYSTEM

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently.

Begin when you feel a cold coming. Take a tablespoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkali in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

For fifty years, this pleasant alkali has been famous as an anti-acid. Doctors prescribe Phillips Milk of Magnesia; hospitals use it; millions know how it relieves sour stomach, gas, indigestion and other symptoms of over-acidity. All drug stores recommend it. 25c and 50c bottles, with full directions for its many uses.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

in the way I use it. Budget your time.

Don't ever do more in one day than you can touch in spirit.

Day by day in every way live for God.

Be as a little bird who sits on a twig and sings and sings, unafraid because he has wings.

Go home flying with wings of the spirit.

MRS. T. B. COTTRELL,
Supt. Publicity.

FROM DE RIDDER

The district meeting of the Woman's Missionary Society of the Lake Charles District was held in De Ridder, Wednesday, May 7.

Deaconess Ora Hooper called the meeting to order.

Mrs. Charles Gott, of Merryville, was elected secretary for the day. The meeting was opened with the song, "Jesus Calls Us."

Mrs. McDonald, of Leesville, led the devotional, reading from Matthew 13. She gave a beautiful interpretation of the Parable of the Sower.

The roll call showed the following: De Ridder, 16; Leesville, 9; Merryville, 6; Lake Charles, adult, 2; Lake Charles, gleaners, 3; Sulphur, 5; Rayne, 1; Prospect, 2.

Mrs. Walton, the district secretary, took charge at this time.

The address of welcome was given by Mrs. Joe Sailor.

She gave us an acrostic on welcome, showing that the word meant, "We Earnestly Love Christians, Our Master's Example."

The response was given by Mrs. Brown Ward.

Echoes from the Council were given by Deaconess Ora Hooper. She stated that there was a larger attendance than at any previous time. She gave a synopsis of Mrs. Stevens' address. Sixty-six and two-thirds per cent of the missionary funds will be sent to foreign fields, while thirty-three and one-third will be kept at home. This is a challenge for us to give more. The emblem of the deaconess is now a pin, the uniform having been done away with. She stated that the Church must change its mode of operation to meet the demands of the time. The key-words of the Council were Love and Service.

Mrs. H. H. Huffman discussed a paper on our work among the Negroes. Mrs. L. L. Harris gave us an interpretation of Stanley Jones' Book, "The Christ of Every Road."

She brought to our minds that this is the anniversary of Pentecost. She said we are farther away from a clear knowledge of the Holy Spirit than we were twenty years ago, but we are demanding more Truth and Light at the present time. She recommended that we all read this book.

After announcements, we were dismissed by Rev. Mr. Pfost.

A most appetizing dinner was served by the ladies of De Ridder.

The afternoon session was opened with the song, "Publish Glad Tidings." For the devotional, Mrs. Harris gave

additional thoughts from "The Christ of Every Road," and led in prayer.

A report from the zone leader, Mrs. McDonald, was given. The following auxiliaries reported: De Ridder, Leesville, Sulphur, Lake Charles, Merryville, Rayne and Prospect.

Mrs. Gott told the plan for the vacation Bible school to be held in Merryville.

Several delegates to the Conference at Lake Charles told some things about it.

Reports for the young people were given by Leesville, Lake Charles and De Ridder.

Reports for the children's work department were given by Sulphur, Merryville and De Ridder.

Mrs. Walton called all the leaders to the altar for prayer, after which Rev. Mr. Pfost dismissed the meeting.

MRS. CHARLES GOTT, Sec.

ZONE MEETING AT MAGEE

The meeting of northern zone, Hattiesburg District, held at Magee, proved most inspirational and informative.

The church was artistically decorated with a profusion of beautiful spring flowers. On entering, Mesdames Grimes, Horn and Walters greeted the guests and dispensed cooling drinks to sixty-eight.

Mrs. Hart of Collins, as president of the zone meeting, and Mrs. Corley of Collins, as secretary, announced the following program:

Song by all—"Onward Christian Soldiers."

Deeply deploring the continued illness of the much beloved former district secretary, Mrs. Katie Walters, Mrs. Hart asked that Rev. Mr. Harkey of Mt. Olive voice a prayer in her behalf.

Welcome address was given by Mrs. P. R. Arrington, in which each was made to feel the spirit of sisterhood.

Mrs. Reynolds of Taylorsville conducted the devotional, using as her subject, "Faith and Works," and reading portions of the 11th chapter Hebrews and 2nd chapter James, after which Rev. J. B. Holyfield voiced an earnest prayer.

The zone was indeed happy on this occasion to have present the newly elected district secretary, Mrs. J. R. Jenkins of Ellisville, who was introduced and who gave an inspirational message in which she stressed "putting first things first—let the local work be placed in the background, and magnify the spiritual." The only way to "go forward" is to be missionary in spirit and act; to carefully study missions, and above all the Word of God. She urged all officers to report on time.

Mrs. E. E. Lowry of Sanatorium delighted the audience with an instrumental solo, "Venetian Love Song."

The inspiring message of the afternoon was brought by Mrs. A. W. Evans of Mt. Olive, who gave high points in the recent conference held at McComb City. This conference has 222 auxiliaries, with 27 new ones, 20 young people's societies with 3 new ones. A membership of 6000 and 2057 subscribers to the Voice. Supports 7 missionaries and 4 Bible women.

Magee auxiliary presented a clever playlet, "Renovating the Missionary

DAISY FLY KILLER

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Insist upon DAISY FLY KILLER from your dealer.



HAROLD SOMERS, BROOKLYN, N. Y.

Society." In which nine of the most talented members appeared, and at the finale made each feel again the desire to reconsecrate herself to the Master's service.

"Ten Ways in Which to Create a Deeper Interest in My W. M. S.," was given by Mrs. Mayfield of Collins, and if each auxiliary would adopt the ways she so beautifully and earnestly gave, it would mean growth.

Reports from Mt. Olive, Collins, Taylorville and Magee were indeed interesting and helpful. A new society, Mize, was well represented and welcomed to the zone. Rev. Mr. Strait of Mendenhall was a pleasing visitor.

The hostess society served a plate lunch, consisting of fruit salad, crackers, cake, and tea.

The next zone meeting will be held at Collins, the date to be decided by local auxiliary.

MRS. J. B. LOGAN, Supt. Pub.

FROM RUSTON DISTRICT

The Woman's Missionary Society of the Ruston District met at 10 a. m., April 30, 1930, in the Methodist Church of Homer, La.

The meeting was called to order by Mrs. C. G. Byrd of Gbbsland; opening with Hymn, "All Hail the Power of Jesus' Name," after which Mrs. Byrd led in prayer. She then gave an impressive devotional taking her theme from a few verses of the first and second chapters of the book of Acts.

(Continued on Page 15)

COATED TONGUE

Often Sign of Biliousness That Indicates the Need of Black-Draught.

Austin, Texas.—"In the sixteen years of my own housekeeping, Thedford's Black-Draught has been my best stand-by in the way of medicine," says Mrs. J. M. Rich, of 1700 Holly Street, this city.

"I have found Black-Draught to be the best medicine I have ever used for the relief of colds. I have been using it in my home for years.

"My father used it also in his home and gave it to us children. Whenever we had the usual children's complaints, mother would make up a tea of Black-Draught and give us. We always felt better after taking it.

"I also give it to my children when they have colds or upset stomach. Sometimes they get feverish from biliousness. If they begin to get yellow, or their tongues are coated, I make a tea (of Black-Draught) and give to them in small doses. They don't mind taking it at all."

In thousands of families, Thedford's Black-Draught has a corner all its own on the medicine shelf. In use nearly 100 years.

Thedford's Black-Draught is a purely vegetable medicine, free from harmful mineral drugs. Costs only 1 cent a dose.

NC-231

Thedford's BLACK-DRAUGHT
for Constipation,
Indigestion, Biliousness

Sunday School

LOUISIANA CONFERENCE

Rev. L. W. Cain, presiding elder of the Baton Rouge District, will hold his District Conference at Franklinton next Thursday and Friday, May 29th and 30th. We appreciate these words from him: "I am depending on you to be with us."

The Lake Charles District continues to lead in the number of Sunday schools sending in Sunday-School Day offering. The last offering reported comes from Gueydan. W. L. Doss, Sr., is the superintendent. Only two schools reported a decrease in offering this year.

Mr. H. N. Pharr, Superintendent at New Iberia, and his Sunday school are very much interested in the New Program of Work. He writes: "After reading carefully the Program of Work 'D' I decided to call a meeting of our workers' council and submit to them a consideration of whether the New Iberia Methodist Sunday school would adopt the policy of trying to conform as near as possible to the requirements set forth in this program of work. Upon my recommendation, seconded by Rev. A. M. Serex, the council decided unanimously to make the attempt."

We trust they will find the Program of Work a wonderful guide and help in working out the problem of religious education in the Sunday school.

Rev. W. C. Childress, Educational Director of the Homer-Haynesville Training School, writes: "We will have the program of our Standard Training School before the co-operating schools tomorrow, May 18th."

Louisiana Methodism will do well

Don't take Chances. be
SURE
When You buy Aspirin
look for the name
BAYER

There is a way to be SURE about the Aspirin you buy. Look for the name BAYER on package and the word GENUINE printed in red. It's your guarantee of purity, safety and reliability.

Genuine Bayer Aspirin is what the doctors prescribe. It relieves pain promptly, harmlessly. It does not depress the heart. Relieves colds, headaches, sore throat, pain from various causes.



to keep this school in mind, as the leaders hope to make it one of the largest and best schools of 1930. Rev. R. M. Brown, presiding elder of this district, is planning to be present and take the course on Stewardship in this school.

Mr. A. M. Mayo, of Lake Charles, is planning to attend the Mt. Sequoyah Leadership Training School, and take with him a group of his local Sunday school workers. Let other district leaders keep in mind the date of this school is July 17-31, and to send or take a group with them. There is more interest in the Mt. Sequoyah Leadership School this year than ever before.

The Young People's Co-operative Conference at Mt. Sequoyah this year is July 1-12, and we hope many of our young people will become interested.

Tuesday night, May 13, I left for Dallas to visit the General Conference, which made my fourth consecutive General Conference as a visitor. On arrival I found most of the Louisiana delegation registered at the Mayfair Hotel, which I found a little crowded. Brother J. G. Snelling of our Conference stated he was leaving and I could have his room. Among the other Louisiana preachers I saw at the Conference, or heard were present, were: Drs. F. N. Parker, F. S. Parker, R. E. Goodrich, W. W. Holmes, H. T. Carley, W. Winans Drake, Cleanth Brooks, Briscoe Carter, J. F. Foster, J. B. Peters, O. W. Bradley, A. S. Lutz, M. S. Monk, and Revs. J. G. Snelling, S. A. Seegers, C. C. Miller, F. J. McCoy, A. T. Law, W. D. Kleinschmidt, F. P. Moss, J. F. Dring, W. H. Giles, J. B. Grambling, J. T. Harris, W. R. Harvell, Martin Hebert, J. S. Henley, R. M. Brown, H. N. Brown, D. B. Boddie, P. M. Caraway, R. L. Clayton, R. W. Vaughan, and D. F. Anders.

The Louisiana preachers were proud of the former member of their Conference; Rev. George Parker of Brazil, when he made his speech on the Conference floor in favor of giving special rights to autonomous churches.

We enjoyed every minute of our stay in Dallas. The spiritual tone of the Conference was the best ever. Dr. Merle Smith's fraternal message was prophetic. The fellowship period at the Vanderbilt banquet, at which Dean Tillett was the honor guest, will long be remembered. The Dean has been a teacher 48 years; only one other great teacher in our national life exceeded this long period, the late Dean Elliott of Haryard. No doubt the Dean's youthful outlook is due to his living in the midst of youth.

We worshiped the Sunday we were in Dallas at 11 a. m. at the First Baptist Church, Dr. Truitt's great Church, and heard Bishop Candler, who was at his best. At night we worshiped at the First Methodist Church, where Dean Tillett preached a great sermon. Both of these great preachers have passed their age of three-score and ten years.

C. D. ATKINSON.

MISSISSIPPI CONFERENCE

From the seventeenth to the twenty-second we had the pleasure of being with Rev. T. B. Winstead at DeKalb for a Cokesbury class in Worship. The rains descended and floods came and

beat upon us and we had a hard time. A few came through all the adversities and several visited during the sunny spells, and we had good congregations at the preaching services that we could hold.

It was a week of real pleasure to me. DeKalb has much to be proud of and our church is certainly doing a good piece of work in that community and county. The DeKalb Circuit is a large circuit. It is hoped that, as the good roads improve, several of the nearby churches may find a way to consolidate and make a strong station at DeKalb and then have the other churches as a DeKalb Circuit.

The present beautiful parsonage was built during the pastorate of Rev. Ed. Raley. It is a nice home in which to live and a most comfortable one. The church owns a wonderful property here at DeKalb and we trust that they will hold on to it. DeKalb is growing. A great farming section surrounds the town and the town is going to continue to grow. Brother Raley is to be complimented on leaving such a fine parsonage behind him and it is a nice thing for him that he found a new parsonage.

I am hoping that all of the Mississippi Conference are as happy as the Sunday school workers and the Conference Sunday School Board in the election of Dr. C. A. Bowen as Sunday School Editor. This is quite a compliment to our Conference. Dr. Bowen has made a wonderful contribution to Mississippi and now he will make one to the entire Church. It is hoped that our Conference will support him with prayers and faith that his leadership will be aggressive and profitable to the spiritual life and faith of the Church.

Response for Cokesbury Schools has been very encouraging. We still have some fifteen or twenty schools that can be granted; please let us hear from you right away so we can make the necessary provision.

We are very anxious to do that thing as it ought to be done. We want to serve your need. Help us by giving us a chance.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address:

HUNTINGTON SEATING CO.
Huntington, W. Va.

Sunday School Day offerings are coming in slowly. We stand in dire need of a big response right away. We want to reach every available point for service; to do this takes money. Every dollar sent in right away will enlarge our services during the summer months, when we can do more and reach more people than any other time. If the money comes in afterward it will still help but it will be help for a later time. We are exceedingly anxious to go out this summer and cover our Conference in a big way.

Fourth Sunday will be Missionary Sunday. If you have not been in the habit of observing this day, do it this time. Your Sunday school will get a great blessing from this and it will mean more for the ongoing of the cause of Christ than any other one thing.

Why call ye me Lord, Lord, and do not the things I ask? He has told us to reach the last person for Him and his Father. God help us to hear him and respond. This offering for missions at this time will aid in reaching the neglected persons in our own Conference. If the program is given it will also give you information as to what this money is doing in foreign countries.

We need the prayers of the faithful people in our work. Nothing can take the place of prayer. I am making this definite appeal for your prayers and faith for the work and the workers.

Miss Alford is back at work again. We are most happy to have her and feel that she will give herself to the task with renewed energies and devotion. We are hearing good things from her work.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The large church as well as the small one suffers from a lack of men and women who are willing to do what we call the work of the Church. A lack of love for God is one thing that makes the laborers few; another is that many good people realize they are not competent to do the work they are called upon to do. Those who have a willing mind to work should have the opportunity for training. The work of the Church grows more complicated; therefore men and women feel the need of some kind of preparation that they may do this work acceptably to themselves and to others. The training schools have done much toward making our people more effective, but what has been done is only a drop in the bucket. Where tens have been helped we need hundreds. Most people will acknowledge that we need trained men for pastors, but the pastors need men and women who can work with them. The wise pastor will see that his choice young men and women are trained for the work of the kingdom.

"Just anybody can teach a Sunday school class," was never true and such an idea is further from being true today than it ever was. Our boys and girls are under trained teachers all the week and when they come to Sunday school they very quickly discern the lack of skill and knowledge when this is the case. Just as quickly they respond to the guidance of those who know what they are called to do. The Church must more than match the day school in leadership if we expect to hold and guide the young people. We must have men and women filled with the Spirit and with knowledge. If we succeed in teaching the gospel.

The Church has always had to face and fight the world, the flesh, and the devil; this old trinity of evil is well equipped for the fray and is ready to meet us on every inch of the ground; we are called to fight with keen weapons or else suffer defeat. The Conference Board of Lay Activities and Conference Board of Missions are back of the course, Christian Stewardship. Would it not be wonderful to see every pastor bring with him a layman to study this course together? Suppose we could get fifty people to study Principles, Materials, and Methods of Missionary Education, return to the home church and teach all the people something of the things that help bring in the kingdom of God? The adult classes of the Conference have done many things to help others along, but these classes have more to do than they have yet undertaken. The course, "The Religious Education of Adults," offers an opportunity to the

adult classes to send their teacher or president to Grenada, June 9-14, to get a fresh vision of the field that is white unto harvest. Adult classes of the Conference, do a big thing by sending a representative of your class to this school.

Folders announcing our Conference Training School have been mailed to pastors and others. If an additional supply is needed, write me or wire me. When the batteries run down you know what to do, you know you have got to do something. If there is a lack of interest in your school, there is just one thing to do and that is to have the batteries recharged. If a good Providence keeps you from coming, work hard to send two others in your place. Pray the Lord to help you get some young person to attend who has not had the joy of being in a training school.

SOME PROGRESS AND A GOOD REVIVAL ON PHILADELPHIA CIRCUIT

Dear Readers: After a spell of moving we are about to get settled down to real work again. We were sent here last November from Buzatunga, where we had served four years, and learned to love those good people dearly. We had some experience with bad roads and cold weather for some time, but as the weather cleared up and we began to meet the good people of this circuit, we also began to feel very much at home here.

We found the people here very much in need of a new parsonage, which they had been talking of for a year or so. We got the building committee together as early as the weather would permit, and began definite plans for the building. We met on the 17th of February and let the contracts for materials and labor. We moved the next day to a house that was rented for the time of construction of the new one, and the next day the people from the various churches met and tore the old house down and cleared the lot for the new building.

Six weeks from the day we moved out of the old parsonage we moved into a nice new one, which I think is as nice, roomy and convenient as you will find on any circuit in the Conference. It has three nice, large bedrooms, living room, dining room, kitchen, bathroom, pantry, pastor's study, hall, front and side porches, and a small screened porch on back, with nice closets in each bedroom.

Two of our good Methodists of Philadelphia gave us seventy-five dollars, which was used in painting the outside of the building, and all are grateful to them for their kindness. The ladies had hen parties and gathered a great "flock of hens," which were sold and the proceeds used to get furnishings for the parsonage. They got a lovely guest-room suite and rugs for guest room, living room and dining room, also new shades for the entire house.

We are indeed grateful for the many things the people have done to make us comfortable, and we truly hope we can be able to carry on the work in a way that will be acceptable to God and a credit to his church.

We have just closed a great revival at Deemer (one of our churches),

which resulted in twenty additions to our Church and four for the Baptist; and I think everyone who attended received a great blessing. I am sure our church is greatly strengthened spiritually as well as numerically. People of all denominations say it is the best revival that has ever been held there. Rev. Luther A. Horn, evangelist of the Alabama Conference, did the preaching, and as any who has heard him knows, he is a real preacher of the true gospel that puts men and women under conviction. He did a wonderful work among the young people and children, too, a work he dearly loves.

We have our other meetings planned and are hoping to have real revivals all over the work. We have seven preaching places; preach three times every Sunday and one Saturday night each month. So you see we have plenty to do. We have a splendid work and are serving a good people, for which we are grateful.

We covet the prayers of all good people for our work here, that it may be pleasing in the sight of God.

T. E. NICHOLSON, Pastor.

FINAL RESULTS ADULT BIBLE CLASS CONTEST IN NEW ORLEANS

	Points
1. Epworth Men's Class.....	214
2. St. Marks' Class No. 13-C.....	209
3. Epworth Women's Class.....	182
4. Algiers Earnest Workers.....	174
5. Algiers Men's Class.....	170
6. Parker Mem. Men's Class.....	140
7. Rayne Mem. Women's Class.....	130

These figures include nine weekly reports.

BATON ROUGE BUSINESS COLLEGE NOTES

Mr. H. D. Simpson had charge of the salesmanship hour Friday, calling on Mr. Myhand, Mr. Parenton, Miss Knighton and Miss Ewing for talks. The talks were unusually fine and the students entered into the discussion with great earnestness.

The Public Service Department Thursday completed the parish rural directory for the National Directory Company of Louisiana. It was a big mimeograph job and the company was delighted with the work.

Working in the legislature are Misses Jessie Felder, Doris Lindsey, Charlotte Brown, Valery Lebaube, Mrs. Feunodus and Mrs. Russell.

Mr. Paul Loup has accepted a position with the Texas Oil Company, Miss Hilda Chutz with the Black Dyers Company, Miss Mamie Randall with the Istrouma Company, Mrs. Myrtle Cason with Mr. Elton, industrial commissioner.

Working temporarily this week are Misses Annette Bourg, Warrenne Hyner, Marie Louise Marchall, Mildred Guitreaux, and Olive Blanchard.

OLD DOCTOR'S IDEA IS BIG HELP TO ELDERLY PEOPLE



In 1885, old Dr. Caldwell made a discovery for which elderly people the world over praise him today!

Years of practice convinced him that many people were endangering their health by a careless choice of laxatives. So he began a search for a harmless prescription which would be thoroughly effective, yet would neither gripe nor form any habit. At last he found it.

Over and over he wrote it, when he found people bilious, headachy, out of sorts, weak or feverish; with coated tongue, bad breath, no appetite or energy. It relieved the most obstinate cases, and yet was gentle with women, children and elderly people.

Today the same famous, effective prescription, known as Dr. Caldwell's Syrup Pepsin, is the world's most popular laxative. It may be obtained from any drugstore.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

HIS OWN PEOPLE

BY LEON W. ROGERS

The family story of a pioneer Methodist minister in the west Texas of the '80's.

A story of heroic faith... incidents that are human and real... language that is simple... closing with the deeper appreciation of the gospel of God's love.

"Mr. Rogers has exalted the stern spirit of the pioneer and caught the magnificent earnestness of the servants of God who went into a wilderness to bring its people into the fold to be saved."—Alexander Hudgins.

\$2.00

LAILAW BROTHERS

2001 Calumet Avenue
Chicago

36 West 24th Street
New York

WEAK EYES strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c. **DICKEY DRUG CO., BRISTOL, VA.**

It'll Pay You to Shop In
HOLMES 88th Birthday Sale
Beginning Monday, March 31, at 9 a.m.
A Store-Wide Sales Event that Brings You
Timely Merchandise at Greatly Reduced
Prices
HOLMES
Canal Street NEW ORLEANS MAIN 1000

WHY FIVE MEN GO TO CHURCH

Waco, Texas, May 5.—Speaking at the morning service in his church here Sunday on the topic "Value of Public Congregational Worship," the Rev. M. B. Quill, pastor of the First Lutheran Church, read excerpts from letters received from five prominent Christian men of Texas. They were in answer to his query: "Why do you go to church?" In the list of those who answered the questions were Gov. Dan Moody, United States Senator Tom Connally, former Governor Pat M. Neff, Dr. C. C. Sealeman, president of Southern Methodist University, Dallas, and Dr. S. P. Brooks, president of Baylor University, Waco.

Governor Moody said: "I attend church because I believe in the work and purpose of the church, and I want to have a part in the doing of this work and the accomplishment of these purposes. Believing in God, in the authenticity of the Holy Scriptures, in the divinity of Christ and in His teachings, I seek a place to worship."

Former Governor Neff: "I go to church that I may sit in the spiritual atmosphere naturally engendered by a gathering assembled with minds and hearts concentrated on the worship of God."

Senator Connally: "I go to church to do reverence to the Deity and to the gentle Christ, and to receive spiritual and intellectual inspiration from sermons by preachers of moral character and mental attainments. I attend church to lend my aid to the commendable campaign which the church is making for the uplift and improvement of mankind."

Dr. Brooks: "I go to church because as a member of the church it is my duty; as a Christian, it is my pleasure. I go to worship and to receive the inspiring impulses that come from my

fellow Christians, and, modestly, to contribute my small part for the help of others."

Dr. Sealeman: "My answer as to why I go to church is threefold: 'To worship, to hear the truth, for Christian fellowship.'—Dallas Morning News.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round
Ackerman, preaching, June 1, a.m.; Q. C., May 30, p.m.
West Point, preaching, June 15, p.m.; Q. C., June 4, p.m.
Kosciusko Sta., preaching and Q. C., June 8, a.m.
Conference Standard Training School, at Grenada, June 9 to 14.
Crawford and M., at Curtis' Chapel, preaching and Q. C., June 14, a.m.
Macon Ct., at Soule's Chapel, preaching and Q. C., June 15, a.m.
Columbus, First Church, preaching, May 25, p.m.; Q. C., June 18, p.m.
Caledonia Ct., at New Hope, preaching and Q. C., June 21, a.m.
Shuqualak Ct., at Cooksville, preaching and Q. C., June 22, a.m.
Starkville, preaching, June 1, p.m.; Q. C., June 27, p.m.
Kosciusko Ct., at Pierce's Chapel, preaching and Q. C., June 29, a.m.
Sturgis Ct., at Ebenezer, preaching and Q. C., July 5, a.m.
Longview and S., at Adaton, preaching and Q. C., July 6, a.m.
Artesia and S., at Artesia, preaching, June 8, p.m.; Q. C., July 7, a.m.
Columbus, Central Church, preaching, May 25, a.m.; Q. C., July 9, p.m.
Weir and McCool, at Bowie, preaching and Q. C., July 13, a.m.
Macon Station, preaching, June 22, p.m.; Q. C., July 16, p.m.
Chester Ct., at Salem, preaching and Q. C., July 19, a.m.
Noxapater Ct., at Rocky Hill, preaching and Q. C., July 20, a.m.
Louisville, preaching and Q. C., July 20, p.m.
Brooksville, preaching, July 6, p.m.; Q. C., July 23, p.m.
Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.
High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.
Mashulaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.
W. N. DUNCAN, P. E.

Corinth Dist.—Third Round

Sherman, at Bethel, May 31-June 1.
New Albany, preaching, June 1, 8 p.m.
Blue Mountain, at Blue Mountain, June 8, 11 a.m., 2 p.m.
Rienzi, at Bethel, June 8, p.m., preaching; June 9, 11 a.m. and 1:30 p.m.
Booneville Circuit, at Oak Grove, June 14-15.
Booneville, June 15, p.m.
Mooreville, at Oak Hill, June 21-22.
South Side, Corinth, June 22, p.m., preaching.
Corinth Circuit, at Box's Chapel, June 28-29.
Kossuth, at Pleasant Hill, June 29-30.
Baldwyn and Wheeler, at Hodges Chapel, July 5-6.
Potts Camp, at Macedonia, July 12-13.
Myrtle, at Pleasant Hill, July 13-14.
New Albany Circuit, at Union Hill, July 15.
Hickory Flat, at Ebenezer, July 19.
Guntown, at Pleasant Valley, July 20.
Iuka Station, July 20, p.m.
Iuka Circuit, at Harmony, July 21.
Chalybeate, at Mt. Pleasant, July 22.
Belmont, at Patterson's Chapel, July 23.
Tishomingo, at Paradise, July 24.
Dumas, at Weir's Chapel, July 26-27.
Ripley, July 27-28.
Silver Springs, at Mt. Carmel, Aug. 2-3.
Marietta, at Nebo, Aug. 4.
Mantachie, at Oak Grove, Aug. 5.
Burnsville, at Chapel Hill, Aug. 9-10.
Certain changes have been made in

trying to accommodate pastors who will be absent from their charges for a few weeks. All charges having only week-day conferences will be favored in the final round.

JAMES H. FELTS, P. E.

Greenwood District—Third Round

Greenwood, 1st Church, 11 a.m., June 1; Q. C., June 6.
Dublin, and Mattson, at Dublin, night, June 3.
Marks, at Darling, June 4.
Drew Sta., 11 a.m. and 2:30 p.m., June 8.
Lambert, at Lambert, night, June 8.
Ruleville, at Doddsville, 11 a.m. and 2:30 p.m., June 15.
Webb and Sumner, at Tippecanoe, night, June 15.
Black Hawk, at Enon, 11 a.m., June 18.
Carrollton, at Carrollton, 11 a.m., June 19.
Acona, at Emory, 11 a.m., June 20.
Drew Ct., at Wade, 11 a.m., June 21.
Price Memorial, night, June 18.
Swiftown, at Isola, 11 a.m. and 2:30 p.m., June 22.
Tchula, night, June 22.
Cruger and Sidon, at Cruger, 11 a.m. and 2:30 p.m., July 6.
Schlater, at Philipp, night, July 6.
Indianola, 11 a.m. and 2:30 p.m., July 13.
Moorhead, night, July 13.
Sunflower, at Fairview, 11 a.m. and 2:30 p.m., July 27.
Inverness, night, July 27.
Belzoni, 11 a.m. and 2:30 p.m., Aug. 3.
Itta Bena, night, Aug. 3.
L. P. WASSON, P. E.

Greenville District—Third Round

Merigold and Sherard, at S. Chapel, May 18, a.m.; Q. C., July 7.
Shelby, May 18, p.m.; Q. C., July 10.
Duncan and Alligator, at D., May 25, p.m.
Coahoma and Jonestown, at C., May 25, a.m.
Dubbs and Evansville, at D., June 8, a.m.
Tunica, June 8, p.m.
Rosedale and Benoit, at Long Shot, June 15, a.m.
Gunnison, at Deeson, June 22, a.m.
Lula and Dundee, at Lula, June 22,

The Baylor School

A BOY'S OPPORTUNITY

Sound Scholarship and a Happy School Life on the most beautiful campus in the South. An accredited preparatory school for many boys. Christian Influence. High Scholastic Standards. Unusual Equipment. Golf, Tennis, Swimming, Boating, Gymnasium, 3 Athletic Fields, etc. For Catalogue, Address H. B. BARKS, Headmaster. THE BAYLOR SCHOOL, No. 20 Cherokee Trail CHATTANOOGA, TENN.



Alumni Chapel, One of Seven Fine Brick Buildings on 120 Acres Campus

p. m.
Lake Cormorant, at Walls, June 29, a. m.
Frlars Point and Lyon, at Lyon, June 29, p. m.
Boyle and Pace, at Salem, July 1, a. m.
Shaw, July 6; p. m.
Leland, July 13, a. m.
L. M. LIPSCOMB, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Sick People Look



Here Is The Medicine That Will Do The Work

Its free action on the bowels quickly relieves constipation which is the usual cause of stomach disorders, kidney and liver trouble, biliousness, dizziness, gas pains, bloating, neuritis, coughs and colds.

HERB EXTRACT

(formerly called Herb Juice) helps you to enjoy good health. You don't need pills with this medicine. Refuse imitations, nothing like the genuine as shown above.

Get it at your druggist's.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to J. H. Shumaker, General Secretary 808 Broadway, Nashville, Tennessee

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safeguarded against fire, lightning and tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1895—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address HENRY P. MAGILL, Sec'y and Mgr. 1509 Insurance Exchange, Chicago, Ill. REV. J. H. SHUMAKER, General Agent Southern Church Department METHODIST EPISCOPAL CHURCH SOUTH 808 Broadway, Nashville, Tenn.

Kill Moths

or They Will Cost You Money
Get Your Flit and The Special
Flit Sprayer Today!



Spray clean smelling

FLIT

The World's Largest Selling Insect Killer



because its stinging vapor KILLS QUICKER

© 1930 Flit Inc.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

and chapters of Acts, dwelling on the power of God and urging Christian women to give more time to God. After one verse of "Sweet Hour of Prayer," Rev. Mr. Childress of Homer closed with prayer.

Mrs. Dawson, district secretary, then took the chair, giving cheerful words of welcome and inspiration for the work.

The roll was called with 139 members from 17 auxiliaries responding. Twelve visitors from the district made a total attendance of 151. All organizations made splendid reports, showing advancement along many lines.

Reports from the following zone leaders were made:

Zone 1—Mrs. W. A. McKenzie and Mrs. Pittman.

Zone 2—Mrs. Brown was absent, but Mrs. Dawson gave a favorable report in behalf of Mrs. Brown.

Zone 3—Mrs. Staples reported that her auxiliaries were striving to reach the Zone Standard of Excellence.

Zone 4—Mrs. Gray.

Zone 5—Mrs. W. S. Row.

Zone 6—Mrs. Lewis was absent. Mrs. Dawson reported favorably for her.

Mrs. F. J. McCoy of Haynesville spoke on the McDonnell French Mission School of Houma. Mrs. McCoy



"Better in Every Way"

"I have taken two bottles of Lydia E. Pinkham's Vegetable Compound and can honestly say I feel much better in every way. I used to feel so lifeless and had no interest in anything and had to lie down often because of female weakness. Now I have a new hold on life again. My husband can see a great difference in my appearance. I heard of the Vegetable Compound through friends and I am so glad I did."—Mrs. Wm. Mueting, 1267 Morgan St., Santa Rosa, California.

Lydia E. Pinkham's Vegetable Compound

Lynchburg Med. Co., Lynn, Mass.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

has lived in Houma for several years and made this talk most interesting. She showed quite a few pictures of the school, dwelling at length on the guiding influence of Miss Ella Hooper. An offering was taken amounting to \$15.41, to be used for the Manual Training Department of this school.

Announcements being in order, Rev. Mr. Childress announced in behalf of the hostess auxiliary that lunch would be served at 12, and urged that all visitors partake of this courtesy.

Mrs. Spinks announced that Mrs. Collins, State vice-president, had lost her father, and it was duly moved and seconded that we send words of sympathy to Mrs. Collins in this hour of bereavement.

The remaining part of the program for the morning session was turned over to Mrs. R. H. Staples of Marion. She opened the Quiet Hour with the hymn, "Jesus Calls Us." Using as basis for devotional verses from the 13th chapter of St. Matthew, she gave the beautiful story called the "Pearl of Greatest Price," after which she closed with a very impressive poem entitled "The Secret."

This session was closed with prayer by Rev. Mr. Hysell.

Luncheon hour was presided over by Mrs. A. B. Coleman, president of the Homer Auxiliary. Rev. Mr. Hysell returned thanks, after which Mrs. Sidney Moreland gave an address of welcome, followed by words of response from Mrs. W. A. Gray of Summerfield.

Since the work this year is dedicated to the children, they were given a part on the program, the Homer Junior's singing a song, and Collier Kinnebrew giving a reading entitled "The Lord Had a Job For Me."

Since this was Louisiana Day, Mrs. P. C. Wideman gave a few interesting words on Louisiana. Mrs. Spinks told of another Louisiana luncheon which was held in Amarillo, Tex., at session of our Missionary Council for delegates and visitors who were, or had been, Louisiana women. One feature of this luncheon in Amarillo, she said, was an acrostic of the word Louisiana, which should be a suggestive motto for all Louisiana women. It was up to a former Louisiana woman, now a resident of Texas, to prove herself to be the quickest witted and here is her acrostic:

L—et
O—ur
I—nited
I—nterests
S—tand
I—n
A—ll
N—ational
A—ffairs.

The Luncheon Hour was made more enjoyable by the beautiful instrumental music on Louisiana furnished by Mr. and Mrs. Robert Kent.

From 1 to 1:15 the following committees held meetings:

All auxiliary presidents with District Secretary.

All zone leaders with Mrs. Spinks.

All superintendents of children's work with Mrs. Walker.

The afternoon session opened with an organ solo, "The Lost Chord," by Mrs. Robert Brown. After this, Mrs. W. A. McKenzie of Homer announced the hymn, "Lead Kindly Light," and Mrs. V. H. Spinks led in prayer. Mrs.

McKenzie took her devotional from the 11th chapter of John.

This service was most sacredly dedicated to our beloved members who have gone to their heavenly home since our last district meeting. Mrs. Staples of Ruston for Mrs. T. D. Meadows, and Mrs. Pittman of Athens for Mrs. W. H. Pace, impressively laid flowers on the altar, in memory of these loved ones, and after this meeting these flowers will be placed on the grave of our loved one, Mrs. Ona McCasland Smith of Homer, who gave a great part of her life in working for the Master.

Miss Nellie Gill gave a beautiful solo.

Recognition Service was next in order and the following auxiliaries were put on the Honor Roll: Farmerville, Homer, Gibsland, Jonesboro, Haynesville, Hodge, Ruston, Arcadia, Arcadia Children, Haynesville Young People.

Council Certificates for Mission Study was given to the following auxiliaries: Jonesboro, Homer, Summerfield, Arcadia, Haynesville.

At this time Mrs. Spinks, Conference president, stated that these auxiliaries deserved recognition for their progress, but that Mrs. Dawson was "the power behind the throne," and she gladly adorned Mrs. Dawson with the badge of merit for Ruston District reaching the highest points on the District Standard of Excellence.

Mrs. E. L. Walker of Ruston, Conference Superintendent of Children's Work, gave a helpful talk on children's work.

The next number on the program, entitled "Publicity Pays," was put on by Mrs. W. E. Fine of Homer. She stated that Ruston District led on the Publicity Wheel for reports for three quarters.

An impressive pageant, "Publicity Pays," was given by the Arcadia Auxiliary. In this pageant the fact was brought out that more publicity is given our clubs and other organizations than to the Missionary Society, and it was demonstrated that each auxiliary should give the office of Publicity Superintendent to a conscientious, ardent member in order that the missionary society be given due recognition in our local papers. An effective poster was displayed by Mrs. Madden showing a wide awake baby on the job.

The Open Forum was conducted by Mrs. Spinks of Ruston.

Costs 85 Cents A Month To Lose Pounds of Ugly Fat

THOUSANDS OF WOMEN KNOW THIS IS TRUE

How would you like to lose 15 pounds of fat in a month and at the same time increase your energy and improve your health?

How would you like to lose unhealthy fat that you don't need and don't want, and at the same time feel better than you have for years?

How would you like to lose your double chin and your too prominent abdomen and at the same time make your skin so clean and clear that it will compel admiration?

How would you like to get your weight down to normal and at the same

time develop that urge for activity that makes work a pleasure and also gain in ambition and keenness of mind?

Get on the scales today and see how much you weigh—then get an 85 cent bottle of Kruschen Salts which will last you for 4 weeks. Take one half teaspoonful every morning in a glass of hot water and when you have finished the first bottle weigh yourself again.

Now you can laugh at the people who pay hundreds of dollars to lose a few pounds of fat—now you will know the pleasant way to lose unsightly fat and you'll also know that the 6 vitalizing salts of Kruschen (Salts that your blood, nerves and glands must have to function properly)—have presented you with glorious health.

After that you'll want to walk around and say to your friends—"One 85 cent bottle of Kruschen Salts is worth one hundred dollars of any fat person's money."

Leading druggists America over sell Kruschen Salts.

W.F. GRAY'S
GENUINE OINTMENT
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

"Woman's Place of Service in the Church" was given by Miss Winnie Camp of Haynesville and Mrs. G. B. Hefley of Homer, assisted by Mrs. Staples of Ruston, Mrs. Charles Camp of Haynesville, Mrs. Lucille Garrett of Wesley, and Mrs. Pittman of Athens. This study was authorized by the Woman's Missionary Council in March, 1927, and a commission was appointed to conduct it. This commission now presents its report in the form of this book. Officers and members of Conference Missionary societies have assisted largely in the collection of data. Men and women in official circles of the Church have responded freely to the requests for information and opinions. Women in sister denominations have contributed printed reports and have expressed interest.

An offering of \$8.34 was taken for Conference expense. Minutes of session were read and approved.

A consecration service was held, the District Secretary, zone leaders and auxiliary presidents, standing at the altar, were led in prayer by Rev. Mr. Henderson and Miss Winnie Camp. After this, all the audience joined hands forming one big circle and sang one verse of "Blest Be the Ties That Bind."

MRS. N. JOE KENDRICK,
Secretary.

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

BIG PROFITS For Your Church Organization

GOTTSCALK'S
METAL SPONGE

"The Modern Dish Cloth"

DEPT. W LEHIGH AND MASCHER STREETS PHILA.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Round
(In Part)

Leakesville, at Clark's Chapel, June 8, 11 a.m., 2 p.m.
 Magee, at Rial's Creek, June 22, 11 a.m., 2 p.m.
 Collins, at Bethel, July 6, 11 a.m., 2 p.m.
 Prentiss, at Prentiss, July 6, 7:30 p.m., July 7, 10 a.m.
 Lucedale, at Shipman, July 13, 11 a.m., 2 p.m.
 Petal, July 16, 7:30 p.m.
 Eucutta, at Boyles Chapel, July 20, 11 a.m., 2 p.m.
 Hattiesburg, Main Street, July 21, 7:30 p.m.

W. A. HAYS, P. E.

Jackson Dist.—Third Round

Benton, at Zeiglerville, June 1, 11 a.m. and p.m.
 Brandon and Pelahatchie, at P., June 4.
 Edwards, at Reeves Chapel, June 8, 11 a.m., 2 p.m.
 Bolton and Raymond, at R., June 8, 4 p.m., 8 p.m.
 Fannin, at Drakes, June 29, 11 a.m., 2 p.m.
 Jackson, at Grace, June 29, 8 p.m., June 30, 8 p.m.
 Eden and Bentonia, at Dover, July 6, 11 a.m., 2 p.m.
 Jackson, at Glendale, July 6, 8 p.m.; July 7, 8 p.m.
 Camden, at Forrest Grove, July 13, 11 a.m., 2 p.m.
 Jackson, at Millsaps Memorial, July 13, 8 p.m.; July 14, p.m.
 Flora, at Adelle, July 16, 11 a.m., 2 p.m.
 Florence, at Richland, July 20, 11 a.m.; July 21, 10 a.m.
 Clinton, at Clinton, July 20, 4 p.m., 8 p.m.
 Harrisville, at Braxton, July 27, 11 a.m., 2 p.m.
 Jackson, at Capitol St., July 27, 8 p.m.; July 26, 8 p.m.
 Madison, at Pearl Chapel, Aug. 1.
 Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.
 Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.
 Yazoo Circuit, at —, Aug. 10, 11 a.m., 2 p.m.

Mother!

Child's Best Laxative is
 "California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.
 Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.

Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.
 Mendenhall, at Bethany, Aug. 24, 11 a.m., p.m.

Satartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.

J. T. LEGGETT, P. E.

LOUISIANA CONFERENCE

Baton Rouge Dist., Third Round

Pearl River, at Pearl River, June 8, 11 a.m., 1:30 p.m.
 Bogalusa, June 8, 7:45 p.m.
 Baton Rouge, Istrouma, June 15, a.m.; June 17, p.m.
 Ponchatoula, June 15, p.m.; June 16, a.m.
 Washington, at Sunny Hill, June 21, 22, a.m.
 Franklinton, June 22, 4 p.m., 7:45 p.m.
 Natalbany, at Pine Ridge, June 29, 11 a.m., 1:30 p.m.
 Baton Rouge, Keener Memorial, June 29, 30, p.m.
 Jackson, at Gurley, July 6, 11 a.m., 1:30 p.m.
 Baton Rouge, First Church, July 6, 7, p.m.
 Hammond, Q. C., July 9, p.m.; preaching, July 20, p.m.
 Kentwood, at Kentwood, July 13, 11 a.m., 4 p.m.
 Amite, July 13, p.m.; July 14, a.m.

Oakland Tabernacle Meeting, July 13, 20.

Greensburg, at Oakland, July 18, 3 p.m.
 Walker, at Holden, July 19, 20, a.m.
 Gonzales, at New River, July 26, 27, a.m.

Baker, at Bethel, Aug. 3, 11 a.m., 1:30 p.m.

District Epworth League Institute, at Camp Ground, Aug. 3, 8.

Bluff Creek Camp Meeting, Aug. 8, 17.

Clinton, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.

Pine Grove, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.

St. Francisville, at Tunica, Aug. 10, 11 a.m., 1:30 p.m.

Denham Springs, at Live Oak, Aug. 16, 17, a.m.

Plaquemine, at P., Aug. 17, 4 p.m., 7:45 p.m.

Springfield, at Albany, Aug. 24, 11 a.m., 1:30 p.m.

Zachary, at Slaughter, Aug. 24, 7:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round

New Iberia, June 15, a.m.
 Lafayette, June 15, p.m.
 Leesville, June 22, a.m.
 DeRidder, June 22, p.m.
 Many and Zwolle, at Bayou Scie, June 29, a.m., p.m.
 Acadia, at Estherwood, July 6, a.m.
 Lake Arthur, July 6, p.m.
 Crowley, July 13, a.m.
 Rayne, July 13, p.m.

Gueydan, at Gueydan, July 20, a.m., p.m.

Merryville, July 27, a.m., p.m.

Sulphur and Vinton, at Vinton, Aug. 3, a.m., p.m.

Abbeville, Aug. 10, a.m., p.m.

Indian Bayou, Aug. 17, a.m.

Lake Charles, Aug. 17, p.m.

Hornbeck, Aug. 24, a.m., p.m.

Cameron and Pine Grove, at Pine Grove, Aug. 31, a.m.

J. W. LEE, P. E.

New Orleans Dist.—Third Round

Epworth, June 7; Aug. 22.

Parker Memorial, June 8, a.m.; July 2, Louisiana Ave., at Pointe-a-la-Hache, June 8, afternoon.

Carrollton Ave., June 15, a.m.; June 11, Second Church, June 15, p.m.; June 4, Algiers, June 22, a.m.; July 10.

Patterson, at Jeanerette, June 22, p.m.

Houma and French Mission, at Lockport, June 29.

Slidell, July 6.

Franklin, July 13, a.m.

Morgan City, July 13, p.m.

Felicity, July 20, a.m.; Aug. 6.

Delta Ct. and City Mission, at Burwood, July 24.

Covington, at Waldheim, June 27.

St. Mark's, Aug. 3, a.m.; July 30.

First Church, Aug. 10, a.m.; July 23.

McDonoghville, July 10, p.m.; Aug. 4.

Rayne Memorial, Aug. 17, a.m.; July 1.

St. Martinville, at Pecan Island, Aug. 24.

W. L. DOSS, Jr., P. E.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE
 FLEXIBLE LEATHER BINDING
 5½ by 8½ INCHES
 SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate
 512 CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3923.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 5, 1930.

C. MILTON CHALMERS, Manager

The General Conference

Friday Afternoon—May 23

Bishop McMurry called the Conference to order, and, after the devotional service, Bishop Darlington took the chair.

Bishop John M. Moore read a communication from the college of bishops to the effect that the bishops had decided that the action of the Conference at a preceding session in licensing women to preach could not stand, as it involved a constitutional matter and would require a two-thirds vote of the Conference to be handed down to the Annual Conferences. Mrs. W. J. Pigott submitted some resolutions that amounted to a motion to reconsider and then take action to hand the question down to the Annual Conferences for ratification. Nathan Newby, Bob Shuler and J. W. Johnson discussed the matter at some length. Upon motion of T. D. Ellis, the previous question was ordered, then the vote upon the question was taken and the motion to hand down the question of license for women was lost by a vote of 164 (less than two-thirds) in the affirmative to a vote of 128 in the negative.

Having reached the order of the day, the Conference heard the report of the Commission on Budget. The report gave the budget for various causes during the quad-

rennium, exceeding by only \$10,000 the budget for the last quadrennium, and providing for a Voluntary Kingdom Extension Offering of \$1,200,000, with the boards of Church Extension, Education, Hospitals, Missions, Sunday Schools, and the Theological Schools participating. The expenses for promoting the offering will be borne by the several boards in proportion to the amount of quota for each. Any church or charge may combine its General and Conference assessments with such an amount as it may determine to raise for the Voluntary Kingdom Extension Offering into one budget, collections for the same to be taken at the close of the cultural period and the proceeds of the collection to be divided between the two items proportionately. A General Commission on Benevolences is provided for—the same to consist of the general secretaries and treasurers of the several general boards: one bishop, the Stewardship Secretary of the Board of Lay Activities, one Publishing Agent, the editor of the Christian Advocate, the Sunday School Editor, and the chairman of the Commission on Budget. A Conference Commission is also provided for—the same to consist of the bishop in charge of the Conference, the presiding elders, the district lay leaders, and the chairmen of the

several Conference boards. "All the needs for General and Conference Work, except those items expressly provided for otherwise, shall be presented in a combined cultural program and a united appeal shall be made to the local churches for the aggregate amount. It shall be the duty of this commission (General Commission on Benevolences) to initiate, supervise and direct educational processes to inform the children, youth and adult members of the Church concerning all our connectional interests, and to seek to enlist their wholehearted support of these interests according to their ability, and to conduct in January and February, or such other time as the Annual Conferences may direct, of each year, a period of cultivation in behalf of the causes included in the combined askings for General and Conference work." After much discussion, the report of the Commission was adopted.

Bishop Darlington stating that he wanted to introduce to the Conference the new presiding officers, in their order, turned the gavel over to his colleague, Bishop Arthur J. Moore.

The motion prevailed that the Conference meet in night session, at 8 o'clock.

(Continued on Page 8)

Meeting of Publishing Committee

Chas. O. Chalmers Resigns--C. M. Chalmers New Manager

At the call of the chairman, Rev. J. G. Snelling of New Orleans, the Publishing Committee of the New Orleans Christian Advocate met on Friday of last week to act upon the resignation of Mr. Chas. O. Chalmers as manager of the Advocate and upon other matters requiring attention. There were present J. G. Snelling, W. W. Drake and S. J. Davies, of the Louisiana Conference, and J. T. Leggett, J. E. Gray and W. H. Saunders of the Mississippi Conference. Unfortunately none of the members from the North Mississippi Conference, on account of illness in the family and other hindrances, could be present.

The first matter before the Committee was the resignation of Mr. Chas. O. Chalmers. He has resigned in his 25th year of service to our people through the Advocate. No man has ever given himself more conscientiously and devotedly to a worthy task than has Brother Chalmers to the task of managing the Advocate. Ofttimes he has had to make bricks without straw, and many a time, when funds were lacking, he has advanced his own funds or borrowed

upon his own signature to keep the Advocate going to our readers. Our readers can hardly realize what a task it has been, without adequate support, to keep the Advocate going into the homes of our people week after week, and year after year. Brother Chalmers has somehow managed to do that for 25 years. The Church is greatly indebted to him and we are sure that he retires as manager of the Advocate with the hearty good wishes of all our readers.

In recognition of the faithful service of Mr. Chas. O. Chalmers to the Church, S. J. Davies and W. H. Saunders were appointed a committee to prepare a suitable resolution expressing the feeling of the Committee, and the following resolution was presented to the Committee and unanimously adopted:

Resolved, That we, the members of the Publishing Committee of the New Orleans Christian Advocate, representing the Mississippi, North Mississippi and Louisiana Annual Conferences of the Methodist Episcopal Church, South, do hereby and herein express our sincere appreciation of the

years of service of Bro. C. O. Chalmers as manager of said paper, and that we regret that, on account of age, and at his own request, we are compelled to lose him as a faithful and efficient factor in this field of Christian literature.

Mr. Charles Milton Chalmers, worthy son of a worthy father, was unanimously elected to succeed his father as manager of the New Orleans Christian Advocate, and we bespeak for him the good wishes and the hearty support of our people in the task upon which he enters. It is a task, however, with which he is thoroughly familiar and for which he is well prepared. He has been connected with the Advocate for ten years and he knows the printing business thoroughly. He is a young man of fine character, judgment and poise. The confidence of his associates in his executive ability is shown by the fact that he has recently served as master of one of the largest Masonic lodges in New Orleans. The Publishing Committee is indeed fortunate in securing so capable a man to take up the work of manager of the New Orleans Christian Advocate.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 20, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writer should keep copies of them. We do not purchase matter of any kind.

CHURCH AND STATE IN ITALY

By Dr. Paul A. Rossi, Royal Consul of Italy

(The following article, dealing with a matter that has naturally awakened much interest in this country, has been written for the Advocate at the request of the editor by a gentleman thoroughly familiar with the situation—the Italian Consul at New Orleans.—Ed.)

Relations between Church and State have played both historically and politically a dominant part in the life of Italy. This is due to the dual role enjoyed by the Eternal City of traditional, age-old seat of the Roman Catholic Church and moral center and political capital of the Italian nation. It is not a mere fortuitous coincidence that Dante, the great master-mind and poet that stands at the threshold of the Italian Renaissance and who is rightly considered as the prophet and forerunner of Italian Unity which was to be achieved so many centuries later, wrote a profound treatise in Latin, entitled "De Monarchia," in which he tried to reconcile and solve the knotty problem which he saw lay across the path of his country—the relations between the Church which, though universal in purpose, had its roots and drew its nourishment from Italian soil, and the Civil State, represented in Dante's time by the temporal monarchy.

It is a far cry from Dante's universal monarchy, which was to bring together the temporal powers of the world and establish peaceful relations not only between themselves but between them and the successors of St. Peter, to the policy of Cavour who, through his skill and far-sightedness as a statesman, finally achieved that Italian unity of which Dante had sung.

The principle laid down by the great master-builder of modern Italy, and which has become the battle-cry of the liberal doctrine that advocates complete separation between Church and State, was expressed in the well-known words, "Liberale chiesa in libero stato" (a free church in a free state). However well that may sound in the abstract, no one doubts but that it is to the interest of true patriotism to accept in substitution of a mere formula, the practical application of which has been to encourage and promote agnosticism and atheism, a working and mutually satisfactory agreement between Church and State in Italy such as has been set in operation recently, thus putting an end to those sharp differences and clashes between the Italian government and the Holy See, which Cavour foresaw but did not actually live to witness and which were the consequence of the occupation of Rome on September 20, 1870, by the Italians.

From that day dates the conflict known as the Roman Question, which went on until February 11, when was signed the Lateran Pact, which took its name from the historic Lateran Palace, where the Papal Secretary of State, Cardinal Gaspari, on behalf of the Pope, and U. E. Benito Mussolini, on behalf of the King of Italy, affixed their signatures to the now world-famous document. This conflict though fought only with moral weapons

was none the less bitter and its consequences as far-reaching as any armed warfare. Church and State ignored each other, thus creating a profound dissension between that faith in which practically all Italians believe and that allegiance to the State which is the duty of every citizen, and a serious rift resulted in the national consciousness of the Italian people. This dissension affected not only the political life of the nation, from which devout Catholics were more or less rigidly banned, but invaded the family and social life as well. Nor were there lacking on both sides extremists who fanned the flames of hatred and prejudice so that it seemed well-nigh hopeless to reconcile in Italy those sentiments that everywhere else seemed to work in harmony one with another—love of country and religious faith.

The Lateran Pact can be divided into three treaties: the pact proper, or political treaty, by which the two high contracting parties, the Church and State, mutually recognize their independent sovereignties and enter into diplomatic relations; the concordat, or treaty regulating the relations between ecclesiastical and civil authorities on Italian soil, and, finally, the financial convention by which are settled, once and for all, those claims for loss of property, which had been advanced by the Holy See immediately after the occupation of the Eternal City, and which had never been denied by the Italian government, that each year allocated in its budget a special indemnity for that purpose, which was never accepted by the Pope.

By reason of the first treaty the kingdom of Italy, with Rome as its capital, is officially recognized and the Vatican City is created, to which Italy grants full independence and recognition and over which the Pope exercises unlimited sovereignty—a State small in size but "the greatest in the world on account of the priceless art treasures, the lustrous traditions and the universal aspirations that it encloses," as Pope Pius XI termed it. Of course, with this sovereignty go all the outward attributes of temporal power, such as the right to coin money, to issue postage stamps, of civil and criminal jurisdiction, etc.

Among the most tangible results of the second part of the pact or the concordat is the elimination of the dual marriage service, the civil and religious, which was a result of the lack of relationship between the two authorities and which worked a certain degree of hardship on the people. The State declares valid legally any marriage celebrated according to canonical law. The concordat also provides for religious instruction in the schools, from which non-Catholics are, however, exempted.

The signing of the Lateran Pact gave rise naturally to much comment and speculation on the part of persons not acquainted with the actual terms. Much of this comment was inspired by the fear that the establishing of close official relations between Church and State in Italy would reflect unfavorably on what is justly considered one of the fundamental human rights, the freedom of religious worship. To offset any such fear, a special law was drafted by the Government and passed by the Italian Parliament granting full recognition to other cults that are no longer simply tolerated, as was the case under the Albertine Constitution, and according in the matter of marriages and other religious matters the same legal recognition to Protestant ministers and Jewish rabbis as to Catholic priests. Thus the different religious faiths are placed substantially on the same footing with the exception that the State recognizes as the official religion of the country only the Catholic, which is not surprising when one realizes how numerically negligible in Italy are the adherents of the other cults.

In conclusion it is not too much to say that the Lateran Treaty which has been accepted by Catholic and Protestant alike, by adherents to both the doctrines of Church supremacy and State supremacy, represents a wise solution of one of the knottiest problems that any country has had to face in the process of its moral unification; and

that this general acceptance of the Lateran Treaty, whose sole scope is that of harmonizing as far as is humanly possible the two authorities, the Church and the State, to whom man the world over owes allegiance, if society is to be an organized body and not a mere aggregation of individuals—a harmony which in Italy, due to local historical and political circumstances, had not yet been achieved—reflects credit on the wisdom and mutual understanding of the statesmen who framed its provisions, and especially of H. E. Benito Mussolini and of His Holiness Pope Pius XI who, notwithstanding the universality of his mission as Head of the Catholic Church, holds especially dear to himself the moral and spiritual welfare of the country of his birth, Italy.

IN THEIR FOOTSTEPS

A little more than forty years ago a young man named Demaree left his home and his native State of Kentucky and set sail for a foreign land, impelled by a desire to preach the gospel to the multitudes in Japan who had never heard it. Today thousands in Japan know the gospel story because that young man, Demaree, now the Rev. T. W. B. Demaree, D.D., heard the call forty years ago and came to Japan.

Last October, almost forty years to the day since that first Demaree set sail for Japan, another young Demaree left home and friends in Kentucky and sailed for the Orient—a son following in his father's footsteps. This was Dr. Eugene Walter Demaree, who, moved by the suffering in Korea among the sick who undergo tortures at the hands of the native doctors who pierce them with red-hot needles to drive out the demons of disease, gave up a splendid practice and gathering his little family together set out for Korea as a medical missionary to bring healing to those sorely afflicted people.

Twenty-eight years ago, in the year 1902, Kentucky sent out another young missionary, a young preacher of the Kentucky Conference, who gave up flattering prospects in his home State to become a pioneer worker in the new mission field of Korea. This was the Rev. W. G. Cram, destined later to become an outstanding leader in the Centenary movement and general secretary of the Board of Missions. He gave twenty years of faithful service as a great evangelistic leader among the Korean people and played a vital part in the work of establishing the Mission for the Koreans in Siberia.

And it was twenty-six years later—in 1928—that his oldest son, Mr. Willard Winston Cram, born in Korea, followed in his father's footsteps and at the annual meeting of the Board of Missions that year was consecrated for foreign service in the great Roman Catholic country of Poland, sailing shortly thereafter to this field with his bride of a few weeks.

Twenty-one years ago Arkansas sent out a young missionary to Korea—the Rev. C. N. Weems, today one of the great evangelistic and educational workers in that land of the morning calm. Today another young Weems—David Askew Weems—goes out to work shoulder to shoulder with his father, preaching among those people where a great revival movement is growing and spreading—a revival equalled only by those of pioneer days of Methodism in our own home land.

And also today there is another missionary child—this time a girl—who is following in her father's footsteps. This is Miss Annie Turner, daughter of the Rev. V. R. Turner of Virginia, who has spent eighteen years in his Master's service in Korea. Born in Virginia, Miss Turner has lived most of her life in Korea and returned to her native land only to complete her education. And when June comes and her work at Randolph-Macon College is over, Miss Turner sets sail for the land of her adoption and again the roster of missionaries in Korea will find inscribed thereon the name of a young Turner.

Young Dr. Demaree is already at work in the Wonsan Christian hospital, the only mission hos-

pital in that section of Korea, ministering to a great mixed multitude of the sick and afflicted. Mr. Cram has already given two years of splendid service as Director of the English Language College in Warsaw, Poland, the only self-supporting missionary institution of our Church, enrolling 1400 students and making an untold number of friends for Methodism in Poland. Mr. Weems and Miss Turner, who were consecrated at the annual meeting of the Board of Missions on April 24, will sail soon for Korea, one to preach the gospel to those who are eagerly asking to know more about Jesus, and the other to take charge of the school for training missionary children.

All are bright, brave young people, following in the way their parents have trod.

MY GUARDIAN TRYST

By Rev. S. J. Davies

Against the wrath and wrack of life's wild sea,
Wherein men like storm-tossed billows wave,
Stands here alone my conscious living soul,
And so to keep it safe, I must be brave.

Yes, I must hold mine own against it all,
Or else my shrine will crumble into dust,
For ever 'bove the clamor a voice doth call,
That bids me act and often say, I must.

Call me not selfish, narrow, small nor mean;
I have a sacred trust I fain would keep,
And certain naught can come and steal between
Me and my fair gift—unless my soul's asleep.

Within the goodly mansion bright and fair,
God's beaming light and truth come glancing in,
And fill its many rooms and altar stair
With beauty rare and grace 'gainst ruinous sin.

For passions dark like webbing spiders fell,
Would fain its crystal windows darkly bright,
So shadow heaven's beauteous rays or dispel
E'en quench the day's light for the gloomy night.

Thou faithful surely must I be, to watch
Lest shadows dreary and spectres gaunt
So shadow heaven's beauteous rays or dispel,
Me unaware, and leave my soul in want.

OUR SUNDAY SCHOOL LITERATURE

By Rev. John W. Ramsey

In the New Orleans Christian Advocate of May 15, Rev. J. H. Holder enters an objection to criticisms of our Sunday school literature which have appeared in the Advocate at different times. He admits in the outset his lack of familiarity with our literature, and to make up for his lack in this respect he states that he called the attention of Dr. E. B. Chappell, general editor of Sunday school literature, to these criticisms, submitting Dr. Chappell's reply. Brother Holder should have known, of course, that Dr. Chappell would not admit anything wrong with the literature of which he is the editor. If Brother Holder had previously written me I could have told him beforehand about the nature of Dr. Chappell's reply, having had a similar experience with him. He seems to have a gift at writing pacific replies when under fire and then proceeds to pursue his own course, despite all criticisms.

Having reread the back numbers of the Advocate containing the criticisms to which Brother Holder objects, I find the following facts: Mrs. R. L. McLaurin, of Vicksburg, was asked by her pastor and Sunday school superintendent to resign as teacher in her Sunday school, a position which she had held for years, because she had the moral courage to refuse to teach the false doctrines contained in our literature. So far as I now recall, the Sunday school of our great church in Los Angeles, of which Dr. Bob Shuler

is pastor, was the first to complain about the modernistic teachings of our literature. Recently the Advocate carried a protest from the Aberdeen Sunday school signed by about thirteen officers and teachers, the Junior League Superintendent, and the president of the Woman's Missionary Society. Another protest appeared in the Advocate of April 10, 1930, from Mary Colclough and her protest was endorsed by fourteen officers and teachers of the Starkville Sunday school. To all this I add my own testimony concerning the doctrinal nature of the literature being handed out to our people from Dr. Chappell's office. If the evidence presented herewith is not sufficient to convince Brother Holder, it would require a tremendous amount of evidence to convince him. I submit, however, that the evidence offered is sufficient to compel a verdict in any civil court, although Dr. Chappell himself were an adverse witness.

Notwithstanding the fact that particular instances of the heretical teachings of our literature have been cited several times in the Advocate, Brother Holder insists on specifications; so, to meet his demand, I shall repeat some of the specifications which have already been published.

Mrs. R. L. McLaurin, in the Advocate of May 8, 1930, quotes from the Intermediate-Senior Quarterly for January, February, March, 1930, page 7: "In the temptation experience in the wilderness Jesus had determined what kind of a Messiah he was to be," and then she asks the questions, "Was it in the wilderness that Jesus determined what kind of a Messiah he was going to be? Was he not the Lamb slain from the foundation of the world?" Mary Colclough cites Course IX of the graded lessons.

The China Fundamentalist quotes the following from official instructions given for use in teaching the lesson for November 17, 1929: "Are we consistent in our attitude toward inter-racial marriages? A white man marries an Indian woman and he is not looked upon as an outcast. Our Vice-President is part Indian and proud of it. But if a white man attempts to marry a Negro woman a furor is raised and their children are outcasts so far as white people are concerned. Why the difference between the Negro and the Indian?" As a Southern white man, born and reared, what does Brother Holder think of that?

In his comment in the Adult Student on the lesson for May 11, 1930, Paul W. Horn makes this statement: "The crucifixion of Jesus was merely an incident in his career." Mr. Webster defines incident thus: "That which happens aside from the main design; an accidental or subordinate action or event." I have always believed and still believe that the crucifixion as represented by the cross is the central thought of the redemptive scheme, the tragic culmination of our Lord's career—not "merely an incident." St. Paul exalts the cross. So we have the case of Paul W. Horn versus Paul, the Apostle to the Gentiles. For myself, I repudiate the teachings of Paul W. Horn and accept Paul, the Apostle.

In the "High Road," a Sunday school paper for youth, there was this statement: "All believers in mental and physical welfare have cause to rejoice in the abatement of the old-time preaching of fear of everlasting punishment and hell-fire. Can these superstitions of pagan Europe save any one? Christ did not emphasize these things in his preaching." When I wrote Dr. Chappell about it he offered an alibi. I replied that if he would employ none in his office but orthodox writers he could take a vacation or cross the sea and feel sure that modernistic teachings would not creep into our literature.

One more specification. In the Adult Student, in his comment on the lesson for May 25, 1930, Paul W. Horn compares the lives of Rev. R. F. Dunn and Judge E. B. Parker, each of whom lived his life under different circumstances and both died. After affirming that the difference of cir-

cumstances counted for nothing and that each lived a successful life, he adds: "Brother Dunn was usually counted a fundamentalist. Judge Parker would no doubt have been considered a modernist. What difference does it make? What difference especially does it make now?" As Brother Holder well knows, modernism denies the essential doctrines of Christianity. Fundamentalism stands for the fundamental teachings of the "faith once delivered unto the saints," a belief in which is necessary to salvation. So when Paul W. Horn asks, "What difference does it make?" he is engaged in a futile effort to soften the sharp line between fundamentalism and modernism.

If the above specifications are not sufficiently satisfactory to Brother Holder, they may be multiplied indefinitely. If no other specifications are demanded or given, I submit that the above are more than enough to justify all the criticisms of which Brother Holder complains, and in view of the fact that every pastor should know what is being taught his people I suggest that Brother Holder, leaving Dr. Chappell and his excuses out of the matter, investigate our Sunday school literature for himself.

REV. DAN BARR PREACHES COMMENCEMENT SERMON

Rev. Dan C. Barr, superannuate of the Louisiana Conference, preached the commencement sermon for the high school at Atlanta, La., on May 4. "Rev. Mr. Barr," according to the Winnfield News-American, "who is widely and well known throughout North Louisiana, prefaced his sermon by giving a little history significant to the occasion. It was at Atlanta, 65 years ago, that he completed his public school course, which was as high as was prescribed by the public school course of that day. Thirteen years after that he was licensed to preach at the Winnfield Methodist Church and has devoted his entire life to the ministry. Admonishing the boys and girls of the graduating class, Brother Barr said: "There are two great epochs in the life of every person, the coming into the world, and the going out, and it is during the intervening time that account must be made of service rendered to the world. . . . The present is ours to prepare for the future and whatever we may choose to do we can do better by placing our hand into that of the Master."

REVIVAL AT WEST MONROE, LA.

The West Monroe Church has been through a season of evangelism that has brought some gratifying results. First, there was a season of prayer and preparation that awakened in the membership of the church a sense of need for the revival of spiritual work. Then a canvas of the situation discovered a large number of children and young people who were outside of the church membership, and a still larger number of unaffiliated Methodists. The pastor began the meeting on March 16, and on the 17th Rev. Ben. L. Sutherland, of Meridian, Miss., and Rev. O. W. Spinks, of Delhi, La., came to assist in the work. The singing of Brother Spinks is of a high order and his leadership in the choir is excellent; having the evangelistic fire and the ability to stir the people to sing, he is a great song leader. The preaching of Brother Sutherland is sound, engaging, and deeply spiritual and evangelistic.

One result of the meeting has been the reception of forty-eight members, with several more in prospect; most of these are on profession, and twenty-eight are from the Sunday school.

Our people are wholly committed to the revival spirit, and it will be easier after this to hold such a meeting as will be most constructively helpful to the interests of the church, and free from many of the abuses which frequently go with such effort.

We are profoundly grateful to God for this shower of blessings that came to us with this evangelistic season.

H. N. BROWN, Pastor.

PERSONAL AND OTHER NOTES

Dr. T. D. Ellis, Secretary of the Board of Church Extension, Louisville, Ky., preached on last Sunday morning at First Church, Shreveport, La.

Dr. Robert E. Goodrich, pastor of First Church, Shreveport, La., was quite ill for a time during the past week, but fortunately soon recovered.

We regret to learn that the baby boy of Rev. and Mrs. Otto Porter, of Biloxi, Miss., has recently been seriously sick.

The editor is grateful to Dr. R. H. Bennett, the president, for an invitation to attend the 58th commencement of Lander College, Greenwood, S. C., May 30-June 2.

The baccalaureate sermon for the Mississippi Industrial College at Holly Springs, Miss., was preached on May 25 by Dr. Charles M. Chapman, pastor of the Methodist Church at Holly Springs.

Mrs. W. H. Saunders, wife of our pastor at Picayune, Miss., is seriously ill. Writing a few days since, Brother Saunders said: "Expect to have my wife in New Orleans as soon as she is able to make the trip."

Rev. B. W. Waltman, pastor on the Baker (La.) Charge, preached the commencement sermon again this year for the Deerford high school. One of his members writes: "This is the second year in succession and he acquitted himself well."

Mrs. A. R. Campbell, dean of women at Centenary College, Shreveport, La., is organizing a Centenary College tour of Europe. The sailing date (New York) will be July 3, and, if any of our readers desire to make the trip with this party, it is not too late to register with Mrs. Campbell.

The commencement sermon of the Vicksburg high school was preached on May 25, in Crawford Street Church, by the pastor, Rev. J. L. Neill. The sermon subject was "Realizing Life's Greatest Rewards."

Dr. Theodore Copeland, evangelist of Dallas, Tex., writes: "I am very glad indeed that old Mississippi gets my good friend, Bishop Collins Denny. He is a prince and Mississippi will be charmed with him."

Mr. and Mrs. Claude Lampton of Magnolia, Miss., called at the Advocate office recently to see the editor. The editor was out of the office at the time and greatly regrets not seeing them. He and Mr. Lampton were schoolmates at Centenary College at Jackson, La.

The gospel tent in charge of the Committee of Evangelism of the Louisiana Conference has been engaged from May 1 to September 1, with the exception of the period, August 1-15. The committee will be glad to make engagements for the use of the tent for the first part of August and also for the month of September. Anyone desiring the use of the tent should write Rev. J. G. Snelling, 515 Washington Avenue, New Orleans, La.

Rev. J. T. Barrett, New Orleans boy who is in Millsaps College to prepare himself for the work of our ministry, would like to secure engagements with brethren to assist this summer in revival meetings. He is prepared to lead the singing and to work with young people. He will be able to take up this kind of work as soon as Millsaps closes the present session. After June 1 his address will be 509 South Murat Street, New Orleans, La.

We take the following from The Mississippian of recent date: "Lee M. Lipscomb, Jr., was elected president of University Medical School for next year. Lipscomb defeated Jack Frost in one of the strongest political battles of the year. . . . Lipscomb is a senior in the medical school and has been an outstanding student both in scholastic and campus activities. He is a member of the Kappa Sigma social fraternity and has taken an active part in campus life since he has been a student at 'Ole Miss.'" Mr. Lipscomb is a son of

Rev. L. M. Lipscomb, presiding elder of the Greenville District, North Mississippi Conference.

In the absence of Dr. Cowen, the pastor, who was visiting Dallas during the session of the General Conference, Prof. H. Conrad Blackwell, of Millsaps College, preached at Galloway Memorial Church, Jackson, Miss., morning and evening on Sunday, May 18. On last Sunday, while the pastor was away preaching the baccalaureate sermon for Whitworth College, Brookhaven, Miss., Rev. B. M. Hunt, pastor of Grace Church, Jackson, preached at Galloway Memorial in the morning and Rev. John L. Sutton, superintendent of the Mississippi Children's Home Society, preached in the evening.

Mrs. Carolyn Dawson, district secretary of the W. M. S. of the Ruston District, Louisiana Conference, writes: "In last issue of the Advocate I noticed that Mrs. Woolfolk says her missionary society (Baton Rouge) was the first to contribute to the clinic of the McDonnell School in Houma, following the session of the W. M. S. of the Louisiana Conference at Lake Charles. That was splendid, but I wish to advise you that Ruston District meeting of the W. M. S. was the very first to make an offering to the Manual Training Department which is just being completed and to be dedicated May 23."

Several hundred Brookhaven people enjoyed the elaborate "May Day Revel on Nottingham Green," presented by the physical education department of Whitworth College on the evening of May 9. At the close of the May Day Revel, Dr. G. F. Winfield, president of Whitworth, presented to the audience several notable visitors: Mrs. E. D. Byrd, aged 87, and her sister, Miss Fannie Rea, aged 91, graduates of Whitworth in the class of 1861; Mrs. J. T. Leggett, a Whitworth graduate; Mrs. Leggett's daughter, also a Whitworth graduate; Mrs. Irene Leggett Hendricks, and Mrs. Hendricks' infant daughter, Joan.

We take the following from the Lincoln County Times, Brookhaven, Miss., of May 22: "Dr. and Mrs. B. F. Jones, whom Brookhaven feels honored to claim as citizens, after Dr. Jones' retirement from active work of an itinerant minister in the Methodist Church, celebrated very quietly the forty-eighth anniversary of their marriage Saturday last. Though at the close of his fiftieth year in the active ministry Dr. Jones asked for the superannuate relation, he has not given up his activity. In addition to his duties as secretary of Whitworth College, he responds to requests to fill vacancies in pulpits in Brookhaven, and those of his own church throughout the district and elsewhere and is still the welcomed spiritual advisor of many who learned his worth in other days. He and Mrs. Jones are important factors in the life of the Church and community. May they enjoy many more years with us continuing to shed the blessing of their earnest lives upon others."

A few days ago we received the following from Rev. Leon W. Sloan, superintendent of the Louisiana Anti-Saloon League: "Schwing resolution to memorialize Congress to call convention to repeal eighteenth amendment was defeated by vote of nineteen to sixteen in Senate today. The liquorites are determined to pass Wingrave House Bill No. 66, which would repeal Hood Act. Tell sleeping drows they had better wake up and communicate with their representatives to use all influence they have to defeat this Wingrave Bill No. 66. Open hearings on this bill set for Wednesday, June 11, at 2 p. m. Tell Christians call people to prayer on that day and until danger is passed and victory won. Regardless of what others may say, our Hood Act is gravely threatened."

The itinerant health service of the Near East Foundation is a good example of its welfare and educational work in Bible lands, which already has been divided into some twenty-one projects. Health wagons serve poverty-stricken, doctorless and nurseless villages in Armenia and Syria. A wagon visits 30 to 40 villages a month, giving 5,000 to 8,000 treatments a year. Four of these

wagons are now in operation. Ten more are needed. The itinerant health wagon service costs \$225 a month; \$665 equips a wagon; \$490 pays a nurse's salary for a year. Near East Foundation, Cleveland E. Dodge, president, has been incorporated at the request of the Board of Trustees of Near East Relief to carry on this and twenty other types of service to rural and refugee people in Bible lands.

NEWS FROM MORGAN CITY, LA.

Dear Doctor Harper: I feel that it will be of interest to the readers of the New Orleans Christian Advocate to have an account of our work at Morgan City.

According to the last census Morgan City has a population of 5,985. However, there is an interminable number of people living in boats on the rivers, bayous and lakes of this region, which is vast in extent of territory. Not only have we a church at Morgan City, with a membership of three hundred, but we also have a mission chapel at Bayou Shaeffer, nine miles South of Morgan City, and three other preaching points. The membership at the Bayou Shaeffer Church is ninety-eight. I have preached to an average congregation of seventy souls at this point. On one occasion a funeral service was held on Deer Island at the very mouth of the Atchafalaya River. The people came in boats of every description from sections far and near. I preached to about one hundred and fifty souls on this occasion. It was a very remarkable experience. Many heard the Gospel for the first time. A large number of these, however, included in the one hundred and fifty were nominal Catholics. We are bringing the message of Jesus in simple language, to hundreds of souls in this surrounding section, who are hungering for God. I go to these people in a boat; in no other way could we reach them. At present snakes, mosquitoes, flies and red bugs are quite formidable enemies.

Down on Bayou Chene, at the extremity of Avoca Island, we hold services in the home of Brother Taber; from thirty to forty people hear me preach, teach, pray, sing and play the violin. These folks all understand simple English, many of them are of German descent; only a few are French. They are quite interested.

We cannot do very much at Persimmon Pass and Bayou Boute, but we are reaching out into a fertile mission field just on the border of Morgan City, known as the Klingville section, along the Atchafalaya River. We have held cottage prayer meetings and have visited many of these folks, praying with the sick, reading the Bible, singing hymns, etc., with them.

Revival Meeting

In this Klingville section, we have just held a very effective revival meeting, under the gospel tent, with Brother B. H. Andrews, of Houma, preaching the Gospel with power and fine effect. Large congregations of interested souls attended. Many of them were unchurched. Twenty-six came into our Church on profession of faith, eighteen of these from the Catholic Church, and some from the Church of God. This is a very important and most needy mission field. We feel keenly the call of God in this section. To date we have received into the membership of the Church forty new members, thirty-two of these on profession of faith.

The church at Morgan City has maintained a good average attendance and interest in all organizations. We have some of the finest people in the world here. In spite of the financial condition of this entire section being discouraging, because of sugar failures and the flood of 1927, the church finances have been kept up in good condition. The Missionary Maintenance Asking has been paid in full, and ministerial support is in good condition. The prospects for a good, full and happy year are encouraging.

Brethren, pray for us as we pray for you.

DON E. DULANY, Pastor.

METHODIST PREACHERS HAVE INTERESTING GROUP MEETING

The northern group of preachers of the Meridian District held their third group meeting at Porterville, Miss., May 27, 1930.

Rev. T. B. Winstead, Dekalb, chairman of the group, presided. The morning devotional was conducted by Rev. C. P. Jones, pastor East End Methodist Church, Meridian. His comments were shot through and through with the thought that the great need to-day is to make Jesus a reality in the lives of men.

The first speaker of the morning was Rev. H. J. Moore, pastor Poplar Springs Methodist Church, Meridian. He spoke on "Revivals; After Revivals, What?" The speaker made it very clear that the pastor and his people often fail to keep the fires burning that are kindled during the revival season. "A church," said Brother Moore, "should be at least on as high a plane at the beginning of the revival this year as it was at the close of the revival last year."

The sermon of the day was delivered by Rev. J. F. McClellan, Daleville. He brought a most helpful message, using as his subject, "As a man thinketh in his heart so is he."

The afternoon session opened with the devotional, conducted by Rev. R. E. Rutledge, pastor Seventh Avenue Methodist Church, Meridian. The central thought in his remarks was the ineffectiveness of much of the preaching to-day is due in a large measure to the failure of the preacher to honor the holy spirit.

At the close of Brother Rutledge's talk, Rev. R. F. Witt's cup of joy was running over. He took charge, therefore, for about twenty minutes, while a love feast was indulged in.

Rev. A. J. Leggett, Vimville, made a strong speech on "What Can the Preacher do to Promote Sabbath Observance?" He said: "Preach about it, then practice what you preach."

The last speech of the day was made by Rev. T. J. O'Neill, presiding elder of the Meridian District. His subject was "High Lights of General Conference." He was a delegate to the General Conference, therefore he spoke from first-hand information.

At noon the guests were invited by Rev. L. T. Nelson, pastor-host, in behalf of the ladies of Porterville, to drive over to the new consolidated school building, where the ladies had prepared a delicious lunch.

The meeting closed with all feeling that it was good to have been here.

L. T. NELSON, Secretary.

A PLAIN DUTY

Methodist preachers have many duties to perform. We are called upon to do many things, some useful and some useless. But there is one duty that we preachers here in the North Mississippi Conference, apparently are neglecting. I have in mind the duty of looking after the Methodist girls who are being graduated from high school and getting them interested in Grenada College.

Dr. Countiss has to get out during the summer months and spend his time and money trying to get students for Grenada College. His time and money could be spent more profitably in some other work. There is plenty of other work that he could be doing. Then, it is too late to get out during the summer months and work for students. Most of the best students by that time have already made their plans to go to college.

North Mississippi is pretty well covered by Methodist preachers. They are in touch with most of the high schools of this part of the State. We could without much effort on our part get in touch with the Methodist girls who are graduated each year and at least send their names to Dr. Countiss. This would cost us nothing and it would save Dr. Countiss a lot of expense. It would also mean more girls for Grenada College. Girls is our great need now.

Grenada College stands high scholastically and morally. There is not a better school for girls in the State of Mississippi. This school is owned by the North Mississippi Conference. We preachers are in the majority in this Conference. It seems to me that it is our plain duty to give to Grenada College our most loyal support.

WM. L. ROBINSON.

Coffeeville, Miss.

STATEMENT CONCERNING THE NEW BOARD OF CHRISTIAN EDUCATION

The General Board of Christian Education has been organized by the election of Bishop E. D. Monzon as Chairman and Bishop Paul B. Kern as Vice-Chairman. Dr. L. H. Estes of Memphis was elected temporary Secretary. The Board is being called to meet on Tuesday afternoon, July 8th, at Junaluska, North Carolina. At this time a permanent organization will be effected.

Until such time as the merger plan can be put into effect, it is understood that the Board of Education, the Sunday School Board, and the Epworth League Board, will continue their work as in the years past. Thus the work of these great Boards will not be interrupted.

It is expected that the order of the General Conference will be carried out as directed in the following paragraph taken from the suggested procedure as set forth in the report of the Educational Commission. It is understood "that the transition from the existing boards and secretaries to the new Board of Christian Education will take place during the fall when the Annual Conferences are in session, and at such a date as the Board of Christian Education shall deem wise; that the General Conference shall authorize, empower, and direct all of the assets of the General Sunday School Board, the General Epworth League Board, and the General Board of Education to the new General Board of Christian Education in such manner as the best legal advice may determine."

As early as possible, a full statement setting forth the disciplinary changes and the proposed program in connection with the organization of the new Board of Christian Education will be ready for distribution. I covet the prayers and the sympathetic cooperation of the entire Church in the working out of this important program.

WM. F. QUILLIAN,
General Secretary.

Nashville, Tenn.

TO THE PASTORS—MISSISSIPPI CONFERENCE

I will thank you very much if you will get all the Mission Special money to Rev. A. M. Broadfoot by June 10, when he will make his next report to me, and this report is to be made to the meeting of the General Board of Missions in Nashville, June 18; please send to Bro. Broadfoot all money that you have on hand June 10, so that it may be included in his report of that date. Should you be unable to remit the entire amount of your quota, send all you can, and remit the balance at a later time.

Yours very sincerely,

W. D. HAWKINS.

SAFETY SIGNALS

By Rev. S. J. Davies

Through the kindly liberality of a friend, I was enabled to spend some days in Dallas as a visitor to the General Conference. I will not worry my readers with a rehash of the news feature of this great Conference, as these have been exploited and featured by the press, not infrequently to the wonder, if not despair, of its readers.

I was impressed by the fine appearance and distinctive evidence of clear, wholesome living on the

part of our leading men. In the conduct of the proceedings of the body there was a courtesy and savoir-faire ever present. No truculence was shown, but a manly, open, and above-board method prevailed. The general personnel of this representative gathering of our Church evidenced that her doctrines, welfare and polity are in the hands and hearts of safe and trustworthy men. Rest assured, doubting one, these sons of Christ and John Wesley are not about to scuttle the old ship of Zion, nor run it on the rocks.

As a class, from a viewpoint of doctrine and administration, these men know nothing but Methodism; desire nothing but Methodism; love nothing but Methodism, and are thoroughly committed, in thought, word and deed, to the welfare and prosperity of the kingdom of God, as understood and interpreted by this Church. I should say they are neither Modernists nor Fundamentalists, but Methodists, and so I hope and pray may ever remain—facing the sun of truth, faithful to the best traditions of the past, and ever mindful of those eternal principles of righteousness that change not, even with the boastful progress of this blatant twentieth century. The attendance upon the proceedings was large, the auditorium and balconies of the church were filled, and intense interest was manifest on all sides.

There was made a change in the marriage ritual I did not like. To omit the "obey" was all right in the light of woman's relations to man in these times of sex equality. But omitting the "serve" is another question. Service is the greatest duty one can perform for another in any relation of life. When the archbishop of Canterbury administers the coronation oath to England's king, the king solemnly promises to serve his people. And we call our church attendance and worship "service." It seems to me in any marriage worthy the name, man must serve in his office as husband and father, and woman as wife and mother. But the committee on revisions had it their way, and the Conference voted a laughing eye. I presume we should survive, and still marry and be given in marriage until the end comes as the Master has said, and "knowledge comes while wisdom lingers."

Another interesting feature of the Conference was the interested and observant number of women present who are leaders in the departments of the church work under their supervision. Although the shaping of legislation was for the most part in the hands of the men, a courteous and kindly consideration was awarded the good women of the Church, and their suggestions and memorials no doubt given due weight and attention. Nor ever again let anyone say that the youth of our land are not interested in the Church and its affairs. They were present by scores and hundreds, showing a keen and buoyant spirit of readiness for any service for which they might be called upon. The spirit of good-fellowship prevailed. It had to, for there were so many good fellows present, and they represented a great Church, great in vital force and progressive spirit, great in its vision of the world's need of Christ, great in its patience toward harsh report and misunderstood criticism, broad in its sympathy and kindly catholic in its administration and service, glorious in its faith and optimism. Oh, Church of the living God, child of his heart and hand, may you ever be faithful, strong and true; let none other take thy crown, but ever wear it, a diadem of righteousness and beauty for thy King! And let all our people say, Amen!

Out of approximately 125 children in our Methodist orphanage-high school at Klarysew, Poland, more than 100 are from Roman Catholic homes. This school has received government recognition, and Polish parents, even though they are Roman Catholics, are anxious for their children to have the training which this Methodist school offers. Klarysew was recently pronounced by the Government Director of Education at Warsaw, the "best school of its kind in Poland."

REVIVAL AT LOUISE, MISSISSIPPI

We have just closed a very successful revival campaign here at Louise. We had our brother, Rev. H. P. Lewis, pastor of the Methodist Church at Moorhead, North Mississippi Conference, with us to do the preaching. I have never heard him do better preaching than at this meeting. The people were all well pleased with his warm spiritual messages; and the children and young people were delighted with his fine talks to them.

There were sixteen who joined on profession of faith and three by certificate, with others to come later. The spiritual atmosphere was at high tide during the entire meeting, and there was an eagerness for the gospel manifested by those attending that I have seldom seen in these later years. I am convinced that the people are hungry for the old-time gospel and they are ready for the pentecostal blessing that we are longing for this year. I observed a thing in this revival that I have not seen in years. Practically every one who came up and surrendered to the Lord was broken all up, and his emotions were greatly stirred, yet there was no excitement going on whatsoever. It was the quiet, stirring, moving of the Holy Spirit.

May the Lord give us such revivals all over Southern Methodism.

JAMES M. LEWIS, Pastor.

CONCERNING SEASHORE DIVINITY SCHOOL

Dear Dr. Harper: You notice that the General Conference has ordered that not more than three courses per year can be taken by undergraduates in pastors' schools, but that law does not apply to this year. All who wish may take the full course at Seashore Divinity School. Please announce this so the brethren will understand.

T. J. O'NEAL

Meridian, Miss.

SEASHORE CAMP MEETING

Dear Dr. Harper: An item of interest to many of your readers is that the Seashore Camp Meeting on the Camp Grounds in Biloxi will begin July 2 and close on July 13. Rev. J. O. Hanes, general evangelist, Birmingham, Ala., will be the preacher. Brother Hanes is one of the best known evangelists in Southern Methodism and many of his friends in this section will want to hear him during this meeting. Those desiring to rent cottages or rooms on the Camp Grounds during this meeting, write to Mrs. J. A. Bishop, Seashore Camp Ground, Biloxi, Miss.

It was my privilege to hold a ten-day revival meeting at Perkinston, the site of the Harrison-Stone-Jackson County Junior College, May 1-11. We have not had any church services there for some years. Our Baptist brethren have had for a long time. The Baptist folk graciously offered the use of their church and were most kind in every way in supporting the meeting. Our pastors at Wiggins and Sancier, Brothers Ainsworth and Young, were in attendance the most of the time and helped very greatly. Bro. G. A. Broadus, our pastor at Escatawpa, led the singing for one week of the meeting. The weather was good, the people came from far and near, and the Holy Spirit visited us in power. Seldom has this preacher been in a meeting of more sustained interest and that seemed more helpful to many people. As a result a new organization was formed of 30 members, 13 coming by profession of faith, the others by letter and transfer. So that now we have a Methodist Church in Perkinston and will have regular preaching services twice a month from now on. This is one of a number of revival meetings already held in the Seashore District. We are hoping and praying that we may have many more and that this may be a Pentecostal year all through our Methodism.

JAMES L. SELLS, P. E.

WHITWORTH'S SEVENTY-FIRST COMMENCEMENT

By James W. Sells

The seventy-first commencement was brought to a close Tuesday morning, May 27, when Dr. Richard L. Ownbey, pastor of Trinity Church in Memphis, delivered the literary address and Dr. G. F. Winfield conferred titles on a class of thirty-six young women.

The board of trustees met the Monday afternoon preceding and formally accepted the property from the old Port Gibson Female College and added it to the endowment fund. They also announced an anonymous scholarship fund of \$5,000 and the bequest of \$107,000 for the Gertrude Magee Foundation for the advancement of music.

The commencement proper began Thursday night, May 22, with a recital by the Chaminade Club under the direction of Miss Irma Welborne.

Saturday night the expression and voice department recital was given under the direction of Miss Ruth Winfield and Miss Catherine Jane Jordan. Miss Ollie Tucker, daughter of Rev. and Mrs. O. L. Tucker of Wisner, La., and Miss Elizabeth Leggett, daughter of Rev. and Mrs. J. T. Leggett of Jackson, Miss., were the recital pupils of Miss Winfield, and Mrs. Fred Burnaman of Brookhaven the recital pupil of Miss Jordan.

Sunday morning the faculty and students assembled in academic dress and marched to the First Methodist Church, where Dr. Lawrence Ludlow Cowen, pastor of Galloway Memorial Church of Jackson, preached the haccalaureate sermon, using for his subject: "The Vision of an Ideal." This was a masterful sermon and many were the expressions of regard concerning the high ideals he held up for the young women to be guided by.

One of the most colorful of commencement events was the Glee Club Songfest Sunday afternoon at five o'clock on the east campus. The glee club of thirty-two young women, under the direction of Miss Jordan, on an attractively decorated stage under the tall trees, beautifully sang the song cycle, "Hawthorn and Lavendar."

The Sunday night sermon for the Y. W. C. A. was held under the leadership of Miss Mercedes Houston, of Philadelphia, Miss., and Rev. Nat. G. Long, secretary of the General Board of Education, preached, using as a subject: "Four Standards of Character."

The Grande Recital of the Fine Arts Department was given in the Mary Jane Lampton Auditorium Monday night under the direction of Miss Gertrude Mutton. This was followed by one of the most impressive ceremonies of the commencement season. The Sophomores, in cap and gown, were in front of the Y-Hut and with lighted candles in their hands sang of their Alma Mater. The Freshmen, dressed in white, were in front of Enoch's Hall and replied to the Sophomores in song. The two classes then marched to the square, the Sophomores passed the lighted candles to the Freshmen and all together sang "Goodbye;" in this significant manner the traditions were passed from one class to another.

At nine-thirty Tuesday morning the graduation procession marched from Cooper Hall to the Lampton Auditorium and heard Rev. Richard L. Ownbey deliver a telling address under the subject of "Learning the Fine Art of Living Well." This address was considered by the students as one of the high lights of the year.

Dr. G. F. Winfield conferred the title of Associate in Arts upon twenty-eight and the Associate in Science upon eight young women. There are twelve that will get their titles at the end of summer school.

Twenty state teachers' certificates, four expression certificates, one voice certificate, three certificates in public school music, two certificates in bookkeeping, shorthand and typewriting, two certificates in shorthand and typewriting, and one certificate in bookkeeping were awarded.

The Religious Education Department, under the

efficient direction of Mrs. G. B. Jones, gave thirty-eight Blue Seal Sunday school diplomas to as many students.

Several awards were also announced. To Miss Theresia Abshagen of Brookhaven went first honors for the Freshman year's work, and Miss Wilma Crittendon, Martin, Tenn., was second-honor student. Miss Virginia Youngblood, daughter of Mr. and Mrs. Virgil Youngblood of Brookhaven, won highest honors for the two years and was awarded a scholarship to Millsaps College. Miss Nina Drew of Duffee, Miss., was a close second.

Miss Margaret Clark of Brookhaven was awarded a scholarship to Millsaps because of her election by vote of the faculty as a leader not only in scholarship but in personality.

Miss Theresia Abshagen, of Brookhaven, was awarded the Bertha Whitney Decell Medal given by Dr. J. Lloyd Decell in honor of his wife, to the member of the Religious Education Department leading her department in scholarship and Christian leadership.

The Harriet Preston Winfield expression award, given by Dr. G. F. Winfield in honor of his wife, was presented to Miss Ollie Tucker of Wisner, La., for making the most progress in the Dramatic Art Department.

The Whitworth-Johnson founders medal provided by the lamented W. M. Buie, and kept in force by his wife, Mrs. W. M. Buie, was awarded that sophomore judged by the faculty as leading her class in scholarship, leadership and Christian attitude, the fortunate young woman being Miss Sarah Bennett, daughter of Hon. R. A. Bennett of Meadville, Miss.

And with the making of a few announcements the session of the year 1929-30 was over and students quickly departed to their homes.

Dr. G. F. Winfield immediately left for Cottey College, Nevada, Missouri, to deliver the address to that junior college, and the faculty and staff began to make preparations for the Epworth League Assembly and the summer school soon to follow.

SUSANNAH JOHNSTON WESTBROOK

Another Susannah has made a contribution to Methodism and to the world.

To have given strong, healthy bodies to ten stalwart sons and three lovely daughters and mothering twelve to maturity; to have exerted that influence and given that training which led a son, the Rev. Hilary S. Westbrook, a well beloved member of the Mississippi Conference, and a daughter, Mrs. W. D. Barrett, to devote themselves to the itinerancy and that resulted in a high type of citizenship in all; to have been a devoted wife for forty-eight years; to have shared in community and church responsibilities as domestic duties permitted, is glory enough for one mortal; such in part is the brilliant record of Mrs. Susannah Westbrook, who was called to her crowning on April 2, at the age of 66 years, lacking three days. She herself was well born, April 5, 1864, coming of the well known Methodist family for whom Johnston Station was named. Her marriage to David Smith Westbrook in November, 1881, by the Rev. William Wood, united two splendid pioneer lives.

Her well-nigh life-long membership in the Methodist church at Auburn, Miss., and her attendance upon the means of grace as opportunity afforded attested her faith and was a source of that strength and wisdom making possible the happy consummation of her life.

The fragrant memory of her material service and devotion will be cherished throughout the coming years by the eleven children, sixteen grandchildren and one great-grandchild who survive, and her beautiful life, fidelity and counsel may safely be their guiding star that will lead to a joyous reunion.

May it be so.

Her pastor,
F. J. JONES.

The Home Circle

CHRIST LIFE

Day by day and deed by deed
Christ-life is built up from a seed
Of love God plants in every heart,
But we must daily do our part.

Our life will then be sweet and true,
If we will strive in all we do
Always to keep Christ growing there
In loving thought and frequent prayer.

For He abides in those who love,
In those who seek help from above,
In every one who does His will,
And longs for His abiding still.

In us, as when a Child below,
In wisdom, stature, will He grow,
In favor, love, with God and men,
In our heart's world, as He grew then.

—The Southern Churchman.

WHO TOOK TEDDY?

A True Story by Grace B. Allen

Mary was so excited over what she found in the largest hen's nest that she could hardly wait to tell Marvin, who was studying his arithmetic in the kitchen. As soon as she saw him she cried:

"Marvin, there's \$10 in the barn for you."

Marvin was saving money for a wheel. Of course he jumped. "Where? What?" He dropped his book. "You're not fooling?"

"Come, see," begged Mary. She led him to the barn and the biggest nest where Fanny, Marvin's collie, lay with five funny, fuzzy puppies.

"They are beautiful; worth \$10 all right," laughed Marvin, and patted Fanny's head, when she barked so proudly. "I can sell every one for \$2 per." The little yellow and white things with their wobbly legs were so dear. Marvin took the finest puppy and placed it on an auto cushion. "That is for Mr. Jones. This for the teacher;" he thus disposed of four. But when he saw the fifth he dropped it back into the nest. Oh, he was cross!

"It's a runt; good for nothing. I see \$2 gone."

Mary took the trembling puppy to her face, where she held it lovingly. "Did Marvin hurt its feelings?" she begged. She angrily asked her brother: "Do you 'spose mother treated you so when you were weak and sickly? No; she worked until she made you well. I'm 'shamed of you, Marvin Parsons."

Marvin was too badly disappointed to laugh. On Friday he took away the four puppies and returned with a stack of silver dollars. Mary saw him just as he dropped the runt in the duck pond. She ran as fast as she could. With one leap she caught the puppy. She came out with her new dress soaked and a shivering puppy in her arms.

"Mother taught you to be kind to animals!"

"It is kind to drown a pup that no one wants," sullenly answered Marvin.

"I want him," declared Mary very emphatically as she walked away. She loved the puppy already, loved to watch him totter about, loved to teach him. But when he grew older he was troublesome. He tore her overshoe which she had forgotten to put away, hid her cap and chased the chickens. One night, when he was a year old, Mary took him when she and Marvin went for the cows. The runt, whom they now called Teddy, barked at Buttercup, bit her tail, and drove her so far away that Marvin was furious.

"I wish I'd drowned him," muttered Marvin. "If he's good for anything, what is it?"

Mary wrinkled her white forehead, and when she could not think of anything else, she faltered, "He's good to love." When Marvin had flung himself away, she whispered to Teddy, "You're all right, dear. I knew it, but we've got to show

them. Let's go get a whole nestful of eggs."

They went to the barn. None. They hunted the orchard. Not an egg. They went to the cowshed. Mary opened the door.

"Teddy, here's a little new calf. Oh, the darling!" She stooped to smooth the little wobbly thing, when she heard Buttercup's bellow. It sounded as awful as the roaring of the circus lion. Something big and black, with fiery eyes, struck Mary with its horns and knocked her down. Everything went red. When Mary opened her eyes and tried to rise, her leg doubled right up. She could not walk. Was her leg broken? Another roar made her look. The cow was coming with her head down. Mary saw her awful hoofs, her horns with shining brass tips. Oh—Oh—

"Teddy!" she screamed. And just then Teddy caught Buttercup's tail and bit it just as he had done in the pasture. Buttercup whirled to fight the dog. Out of the door Teddy ran, with Buttercup after. Mary could hear him barking and Buttercup bellowing, until the noise grew fainter and fainter.

She pulled herself up by holding to the manger. Her leg was broken, but she dragged herself to the door and stood with her leg hanging limply until Marvin, who had heard, came running.

"What in the world, Sis?" cried Marvin.

Mary smiled faintly as she fell over against Marvin.

"Teddy was just showing you," she smiled again as she closed her eyes.

Everyone wanted to buy the runt when they heard Mary's story. Marvin shook his head. "I'll keep him myself if I never get a wheel," he stoutly declared. "Maybe dad will furnish the rest rather than to have him go out of the family."

Of course daddy did.—Western Christian Advocate.

QUEE-QUEE, THE LITTLE PLAY-FELLOW

Now that Big Brothers had started in school, little Richard was very, very lonesome. True, he could haul the big wagon around the house all day long without Big Brothers to tell him he had had it long enough; that they wanted it now, and he better go and play with his kiddie kar; but somehow now that he could have the wagon he didn't seem to want it. (That's the way it is with many things, you know. We want them and want them and want them until we get them, and we find that we don't want them after all.)

What Richard wanted was someone to play with. Of course there was Betsy, the dog, but she was too fat and lazy to be much fun. If he tried to haul her in the wagon, she jumped out before he had gone five feet. And there was Blackie, the kitten, but Blackie was a scared, wild little kitten that lived in the barn and only came to the house to be fed; she never would so much as let Richard stroke her. And then there was Billy Clyde the goat, but Billy Clyde had grown so that he was too big and rough to play nicely with a little three-year-old. Once or twice Billy Clyde had butted Richard over on to the hard ground, and Richard began to feel that he didn't like the little billygoat any more.

And then one morning a little playmate arrived for Richard. It was the funniest little playmate you ever saw. I know you could never guess what it was, so I'll have to tell you "right off quick." It was a fat little black-and-yellow baby duck. The old hen that had been sitting on duck eggs left her nest, and only one little duck hatched out. The hen refused to own it, so mother had to take it into the house and keep it warm behind the stove.

"Quee-quee!" called the little duckie. It too was lonesome.

Richard took the little duck up in his warm, fat hands, and the little orphan cuddled down so contentedly that Richard carried it around and around the room. When he put "Quee-quee," as he and mother named the little creature, back in its box, Quee-Quee refused to stay. He hopped

right over the edge on to the floor and went running as fast as he could go toward Richard. Richard put him back and threw a cloth over the box, but a moment later Quee-Quee found a knot hole just big enough for him to squeeze through. He dropped to the floor and made a bee line for Richard's feet.

Thereafter Quee-Quee went wherever Richard did. Richard would walk around the house, and Quee-Quee would tag along behind. Whenever Quee-Quee got tired, Richard would put him in the wagon and haul him around. Quee-Quee never seemed to mind the ride but would stop crying because he was tired, settle down in one corner, and enjoy the sensation of being carried around the house instead of walking or running.

One day Richard went down in the cornfield to hunt for Bill Clyde, who was eating weeds. Mother chanced to look out of the window just as he had found Billy Clyde and started for home. What she saw made her laugh. She began to repeat to herself the old nursery rhyme, "The cat began to catch the rat, the rat began to gnaw the rope, the rope began to hang the butcher," etc., for there heading a procession came Richard. Quee-Quee, almost invisible in the grass, followed close at his heels; next came Blackie, followed by Betsy, who in turn was followed by Billy Clyde.

Richard is no longer a lonesome little boy. Quee-Quee cries for him whenever he is out of sight. Quee-Quee neither bites nor scratches nor butts him over; he is just a harmless little bunch of down that is growing like a weed.

Don't you think that Quee-Quee would make a lovely little playfellow? Richard is sure he couldn't have a nicer one.—Baptist Standard.

VIKING SHIP TO VISIT AMERICAN SEAPORTS

Miami, Fla.—In a sixty-foot open Viking ship, the Røald Amundsen, similar to that in which Leif Ericson first sailed to North America in the year 1000 A. D., four descendants of the hardy Norse seamen crossed the Atlantic from Spain recently and made this city their first American port on a trip around the world. It was an unusual sight to see this ancient type of ship with its high dragon prow, its one square striped sail, and its row of Viking shields hanging on the gunwale, come plowing into the harbor.

Capt. Gerhard Folgero is in command of the Viking ship which is a fulfillment of his life's ambition. Going to sea at an early age, the young Norseman, who claims descent from Leif Ericson, learned much of the history and traditions of the early Vikings.

"For twenty years it has been my ambition to sail a Viking ship to America," he said. "I wanted to show the American people, and especially the boys and girls, how Leif Ericson came over here in the year 1000 A. D., when he landed on the coast of Labrador and founded the first settlement of white men ever made in North America. You have seen copies of the ships in which Columbus came in 1492. Those ships had decks and some comforts. There is no comfort on a ship like this. It will do young folks of today good to see it. They know nothing of hardships."

This ship was built entirely by hand, away up within the arctic circle in Norway and is a copy of the one in which Ericson made his voyages of exploration when he is said to have discovered Iceland, Greenland and Labrador. The same type of ship was used by the Norsemen from the year 700 to 1400 A. D. It draws only three and a half feet of water.

Capt. Folgero expects to follow Magellan's course and circle the globe in returning to Norway.—Exchange.

Mistress: "So your matrimonial life was very unhappy. What was the trouble? December wedded May?"

Chloe Johnson: "Lan' sake, no, Mam! It was Labor Day wedded to de Day of Rest."—Royal Arctum Bulletin.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. S. Stelling, Rev. W. W. Drake, D.D., Rev. E. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felix, Rev. J. W. Doorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper; if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE GENERAL CONFERENCE

(Continued from Page One)

Report No. 7 of the Committee on Education, which limits the work that can be done by undergraduates in a pastors' school to three studies a year, was read and adopted. This action, while not interfering with the work of the Seashore Divinity School this year, will doubtless make it inadvisable to try to carry on the undergraduate work there after this year. He that runs may read in the action on this report the purpose to put everything through the Correspondence School—one of the least satisfactory ways of imparting instruction and inspiring students that we can possibly imagine.

The Secretary read Reports No. 10 and 11, with the minority report of the Committee on Conference Claimants, Finance and Boundaries.

Bishop A. J. Moore surrendered the chair to Bishop Kern.

There was a long discussion of the Reports No. 10 and 11, etc., of the Committee on Conference Claimants, etc. The reports had to do with certain changes in the Western Virginia, Kentucky and Holston Conferences. The whole matter was finally laid on the table.

Bishop Darlington presented Bishop A. Frank Smith.

Bishop Ainsworth requested and was granted a suspension of the rules in order to present Report No. 3 of the Committee on Church Relations and Bible Cause, which was adopted. The report authorizes the bishops to select the appropriate number of delegates to represent our Church in the sixth session of the Ecumenical Conference of Methodism, which is to meet within the bounds of our own Church in the autumn of 1931, and provided that the Treasurer of the General Conference be instructed to set aside from the General Conference fund the amount of \$1000 to meet the necessary expenses of our members of the Executive Committee and the Program Committee in the work of setting up the Conference.

FRIDAY EVENING—MAY 23

Bishop Darlington called the Conference to order and conducted the devotional service. The committee on the journal reported that the journal of the day's session would be reported on the following morning.

H. M. Andrews announced that at the proper time he would move a reconsideration of the vote whereby the report of the Commission on Budget had been adopted.

The report of the Committee on Temperance and Social Service was adopted. Upon motion of G. C. French it was ordered that the paragraph on prohibition be furnished to the press with the request that it be published unmodified.

The Conference adopted a resolution naming the Bishop in charge of the Seventh Episcopal District, the Book Editor, the Assistant to the Book Editor, the editor of the Christian Advocate, and the two Publishing Agents as a committee to edit the new Discipline.

Bishop Moore, for the College of Bishops, presented to the General Conference the following nominations: For President of the Epworth League Board, Bishop H. M. DuBose. For members of the Commission on Interdenominational Relations: Bishop W. F. McMurry, Rev. T. D. Ellis, Rev. F. P. Culver, Rev. John F. Caskey, Rev. C. D. Bulla, Rev. W. A. Stanbury, Rev. L. S. Barton, Rev. A. R. Kasey, Rev. J. L. Decell (Miss. Conference), Rev. H. L. Clay, President J. H. Reynolds, L. P. McCord, Nathan Newby, J. T. Ellison, President D. R. Anderson. For members of the Commission on Budget: H. B. Trimble, C. C. Grimes, J. M. Dannelly, George Wesley Jones, R. C. Holliday, W. E. Arnold, J. M. Williams, H. O. Thornburg, Charlton DuRant, George W. Barcus, Gus W. Thomasson, W. D. Anderson, J. H. Dickey. These nominations, with the change of one name, were accepted.

A paper was adopted that fixed the time of opening of the next General Conference at 9 a.m. on the last Thursday in May, 1934.

Judge M. E. Lawson presented Report No. 2 of the Board of Lay Activities and explained the various items. Judge Lawson then offered an amendment that was adopted by common consent. T. W. Holloman (La. Conference) offered two amendments, one of which on motion of C. C. Jarrell was laid on the table and the other of which was withdrawn. Clem Baker asked and was granted consent to transpose certain words in paragraph 555. The report as amended was adopted. The report is too long to include here.

Report No. 3 of the Committee on Hospitals was presented by the Secretary and the chairman of the committee, J. L. Decell (Miss. Conference), was asked to explain certain minor changes in the same, which he did. Paragraph 13 was amended by common consent. The report as amended was adopted. The report is too long to be carried here.

H. M. Andrews, pursuant to his earlier notice that he would do so, moved to reconsider the adoption of the report of the Budget Commission. The motion prevailed, and the matter was reconsidered. An amendment carried, and the report as amended was adopted.

The Conference adjourned at 10:30 p.m., with singing of the doxology and the benediction pronounced by N. B. Harmon, Jr.

SATURDAY MORNING, MAY 24

Bishop DuBose called the Conference to order and, after the devotional and the report of the committee on the journal, Bishop Ainsworth took the chair.

The Secretary reported that there was nothing before the Conference but the sifted calendar.

J. M. Rogers, as a matter of special privilege, was permitted to read Report No. 6 of the Committee on Church Relations and Bible Cause. The report was read by the Secretary and adopted. The report provides for the participation of our Church in the sequicentennial of the American

Methodist Church in 1934 and makes provision for the expense of our commission up to \$2000.

Upon motion of J. W. Perry, the editors of the Discipline were instructed to eliminate the words, "assess," and "assessments," and substitute for the same, "apportion," and "apportionments."

Report No. 15 on Publishing Interests, dealing with the 75th anniversary of our Publishing House, and urging that our leaders and people give their hearty support to the House in the dissemination of Christian literature, was read and adopted.

J. L. Clark presented a resolution requesting the College of Bishops to appoint a commission of five to make investigation concerning the question of territorial adjustment between the Kentucky, the Western Virginia and the Holston Conferences, and to make report to the next General Conference—the commission to be composed of the two bishops in charge and a representative from each one of the Conferences involved. The resolution was adopted.

Report No. 4 of the Committee on Episcopacy, asking that the resolutions of preceding sessions of the General Conference recommended that a bishop be appointed from year to year to the same Conference through a quadrennium be rescinded. 2. "That it is the judgment of this General Conference that more frequent changes in the president of the Annual Conferences will promote the best interest of the whole Church." The report was adopted.

The Secretary presented Report No. 19 of the Committee on Itinerancy. On motion of C. R. Jenkins, a later report of the same committee was substituted and adopted, but the record does not show what the report was.

The Secretary read Report No. 14 of the Committee on Revisals, which was adopted. The report recommends that the Conference Board of Finance shall distribute the monies received on assessments and otherwise to the superannuated preachers, etc., according to the years of service of each.

Report No. 10 of the Committee on Education, relative to trustees of property owned jointly with some other denomination or organization, was read and adopted.

Bishop John M. Moore read a communication from the College of Bishops, reporting appointments made by the bishops for the Commission on the Revision of the Hymnal, for the Commission on Evangelism, etc. Bishop Candler is chairman of the Commission on Hymnal, and F. S. Parker (La. Conference), and N. B. Harmon, Jr., are members. Bishop Mouzon is chairman of the Commission on Evangelism, and F. N. Parker (La. Conference) is a member. Bishop McMurry is chairman of the Committee on Appeals; Bishop John M. Moore is a member of the Advisory Board of the American Bible Society, and Bishop H. A. Boaz is the fraternal messenger to the General Council of the United Church of Canada.

Report No. 15 of the Committee on Missions, providing for certain changes designed to harmonize the Discipline, etc., was read and with slight amendment adopted.

Report No. 15 of the Committee on Conference Claimants, Finance and Boundaries, recommending that Union Church, in Mecklenburg County, Va., be transferred from the North Carolina to the Virginia Conference, was adopted.

Report No. 3 of the Committee on Temperance and Social Service was read and adopted. W. F. Bryan moved that the Social Creed of the Churches be printed in the Discipline and this was ordered.

Report No. 9 of the Committee on Revisals, authorizing the bishops to appoint a commission to select suitable Old Testament readings running through the entire year for use in our Sunday services and to include these selections in the new Hymnal, was adopted. The report was then referred to the Commission on the Revision of the Hymnal.

Report No. 13 of the Committee on Education was read and, after brief explanation by J. S. French, was adopted. The report recommended the raising of \$1,000,000 in endowment during the quadrennium for each of our theological schools.

Report No. 21 of the Committee on Missions, with slight amendment, was adopted. The report recommended a committee to study the needs of the rural church.

Report No. 12 of the Committee on Conference Claimants, Finance and Boundaries, was read and adopted. The report recommended the transfer of Gattsman and Gipsy Fork churches in Monroe County, from the North Alabama Conference, to the North Mississippi Conference so that the latter Conference will now include all the work within the bounds of the northern part of the State of Mississippi.

Report No. 7 of the Committee on Hospitals was read and adopted.

Report No. 11 of the Committee on Revisals was read and adopted. It recommended a slight change in the wording of Question 25 of the Annual Conference questions.

A report of the Committee on Itinerancy, recommending that the law of the Church that permits unordained men, when in charge of a circuit, station or mission, to administer the Sacraments, be repealed, brought on discussion. N. B. Harmon, Jr., spoke in favor of the report. Any question that would likely provoke much discussion would have little hope of receiving favorable consideration a short while before adjournment. So it was with this important question. Some man moved that the whole matter be laid on the table and it was done.

Report No. 16 of the Committee on Missions, touching Paine College, and authorizing the Board of Missions to co-operate with the president and trustees of the school in raising funds for the school during 1933, and also in promoting a jubilee program for the school in 1933, the 50th year of the college, was adopted.

Report No. 5 of the Committee on Church Relations and Bible Cause was read and adopted.

J. C. Roper read resolutions of thanks, which were unanimously adopted.

A. C. Millar presented Report No. 13 of the Committee on Publishing Interests, which was adopted. The report stressed the need of the Conference organs, and made certain recommendations concerning their support. We shall carry this report in a later issue of the Advocate.

After several incidental matters, and the motion prevailed to adjourn, Bishop Almsworth said: "I have great pleasure in surrendering the chair to the senior bishop of the Church." Bishop Candler took the chair and conducted the closing devotional service of the Conference. A hymn was sung, after which Bishop A. J. Moore led in fervent prayer. Bishop Candler then addressed the Conference. The hymn, "All hail the power of Jesus' name," was sung. Bishop Candler pronounced the benediction, and the General Conference adjourned.

SEASHORE DIVINITY SCHOOL

The twenty-second session of the Seashore Divinity School will open at 8 p.m., Wednesday, June 11 (next week), at the Seashore Camp Ground, Biloxi, Miss. Let the brethren notice that the school will begin this year on Wednesday evening instead of Tuesday, as formerly. Class work will begin Thursday morning.

Rev. J. T. Leggett, president of the School, has secured two outstanding men as platform speakers, and a strong faculty has been brought together for the undergraduate work by the dean, Rev. R. H. Harper.

The Coast is a delightful place to tarry awhile and it is hoped that the Divinity School will draw a large attendance, not only of undergraduates, but of others.

COMMENCEMENT AT CENTENARY AND MILLSAPS

The baccalaureate sermon of Centenary College, Shreveport, La., was preached in First Methodist Church on last Sunday morning by Dr. T. D. Ellis, of Louisville, Ky. Monday was given to several luncheons and a concert by musical organizations in the outdoor theatre on the campus. Tuesday there were class-day exercises and a play by the Seniors. On Wednesday the commencement exercises in the outdoor theatre were marked by the presence of Mr. A. R. Holcombe, managing editor of the Herald Tribune, New York City, who delivered the address. Mr. Holcombe is a graduate of Centenary College. There were 76 in the graduating class. The total enrollment during the session of the College has been approximately 1000.

Commencement began at Millsaps College, Jackson, Miss., on Friday of last week, with the commencement debate in the college auditorium. Saturday was marked by the contest for the Buie medal in declamation, the President's reception and a concert by the glee club. Sunday, at 11

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

a.m., in the municipal auditorium, the commencement sermon was preached by Dr. Umphrey Lee, of Dallas, Texas. In the evening, Dr. L. L. Cowen, pastor of Galloway Memorial, preached the sermon for the Christian associations of the College. On last Monday the trustees met in annual meeting, there was the Senior oratorical contest at 11 a.m., and in the evening the alumni meeting and banquet. On Tuesday, at 11 o'clock a.m., the baccalaureate address was delivered by Hon. G. T. Fitzhugh, of Memphis, Tenn., and honors, prizes, degrees and diplomas were awarded.

DR. BOOTH APPOINTED TO TRAVIS PARK

Succeeding Dr. Paul B. Kern, who was elected a bishop at the General Conference just recently adjourned, Dr. Cullom H. Booth, presiding elder of the Fort Worth District, has been appointed to Travis Park Church, San Antonio. This was announced on Thursday of last week by Bishop Hay, following a conference between him and the presiding elders of the Central Texas Conference. Dr. Booth is succeeded by Dr. F. P. Culver, who has been serving on the Cisco District, and the Rev. T. Edgar Beale, of Temple, Texas,

has been appointed to the Cisco District. A number of other changes were made in pastorates on account of the appointments reported above, and Bishop Hay evidently took advantage of the situation to promote a number of the members of the Conference—a very good policy we should say, and one to be appreciated by those who have borne the burden and heat of the day.

SUBSCRIPTIONS RECEIVED

May 27 to June 2, inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	548½
Alexandria District	
Miss Emma Hickman (Rev. W. W. Holmes)	
Alexandria	14½
Baton Rouge District	
Rev. Watt H. Royal, Jackson	2
Rev. M. W. Beadle, Franklinton	1
Mr. J. R. Abels (Rev. J. H. Bowdon)	
Ponchatoula	2
Rev. A. A. McKnight, Pine Grove	14½
Rev. F. L. Wells, Baton Rouge	1
Rev. L. N. Hoffpauir, Baton Rouge	1
Rev. Wm. Schuhle, Kentwood	2
Lake Charles District	
Rev. R. S. Walton, Sulphur	6
Monroe District	
Mrs. C. M. Purvis (Rev. R. W. Tucker)	
Rayville	3
New Orleans District	
Mrs. Nash (Rev. Martin Hebert), New Orleans	2½
Total Louisiana Conference	598

MISSISSIPPI CONFERENCE

Previously reported	311½
Hattiesburg District	
Rev. J. B. Holyfield, Magee	2
Mrs. A. E. Curry (Rev. W. J. Ferguson), Hattiesburg	5
Newton District	
Rev. G. H. Jones, Montrose	1
Total Mississippi Conference	319½

NORTH MISSISSIPPI CONFERENCE

Previously reported	316½
Aberdeen District	
Rev. G. W. Robertson, Pittsboro	1
Grenada District	
F. A. Howell (Rev. J. J. Baird), Durant	3
Greenville District	
Rev. T. M. Bradley, Greenville	3
Total North Mississippi Conference	323½
Total three Conferences	1241

There are only two churches in La Gloria, Cuba—one a Southern Methodist church and the other a Protestant Episcopal Church. There is no Roman Catholic church in this town, and indeed within a radius of 20 miles around La Gloria there are no churches of any kind except the two mentioned. These two churches hold services in both English and Spanish, for La Gloria was founded as an American colony, although there are as many Cubans there today as Americans. The American women in the town belong to the missionary societies of both churches and take a prominent part in helping local work. A fine spirit of co-operation exists between these two churches in this little Cuban town, says the Rev. G. D. Naylor, the Methodist pastor.

SEASHORE CAMP GROUND

Rooms for Rent

During the Divinity School, in fact all during the summer, rooms can be had at reasonable rates. Five beds in house by the School can be let at \$3 per week; two in a bed at \$1.50 each. Persons renting same should bring linen. For accommodations, write Mrs. J. A. Bishop, Camp Ground, Biloxi, Miss.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTION

Whereas, an all wise Heavenly Father in His goodness to mankind has seen fit to remove from us in our worship at South Side our beloved brother and co-worker WILLIAM W. KEMP;

Be it resolved, That we who worship from time to time at South Side, do hereby express to the loved ones left behind our heartfelt love and sympathy, commending them to the love and comfort of our dear Saviour, who can wipe away all tears and sustain in all sorrow.

Be it further resolved, That copies of these resolutions be sent the bereaved wife and sons, brothers and sisters and a copy be furnished the New Orleans Christian Advocate.

Respectfully submitted,
(Signed) W. L. Swett, W. S. Strickland, Jr., W. L. Madden.

The 9th of May, 1930, marked the passing from earth of the sweet spirit of our beloved sister, MARY E. CARTER, aged 80 years, three months and eighteen days; widow of John Thomas Carter, christian gentleman and gallant Confederate soldier.

Around her bedside were the children, whose spiritual welfare had been her first consideration from their birth. Thos. Carter, Clyde Carter, Mrs. Louella Hastings and Mrs. Florence Owen, of Memphis, Tenn.; Mrs. Cora Woodall, of Little Rock, Ark.; Mrs. J. L. Johnson, of Pittshoro, Miss.; Chelsea Carter, A. G. Carter and wife, of Water Valley, with whom she made her home. For several months the physical frame had rapidly failed; at the last the end came peacefully. On the morning of the 10th her body was borne to Main St. Church, where for years she had been a leader in many phases of Christian service; there sweet songs she loved were sung by voices touched with sincere sorrow. A eulogy delivered by a former pastor, Rev. J. W. Raper, and the remainder of the service by Rev. C. L. Oakes, the dear one was laid in the Water Valley Cemetery with loved ones gone before. How our hearts bled as we realized that never more would we follow that sainted friend to the house of prayer! How our hearts rejoiced in the knowledge that evermore she is dwelling in our Father's home on high, and is awaiting us "just within the eastern gate."

For nearly 70 years she lived in Christian service. Every service of her church claimed her presence. Sunday school, preaching service, prayer meeting, as long as she was able to attend. A mothers' prayer meeting established by her some 17 years ago has proved one of the greatest blessings of our experience. Truly she "went about doing good," carrying Christian literature to shut-ins, praying with and for the sick, visiting the poor and needy, encouraging by word and deed her pastors, admonishing those who were fal-

tering, urging sinners to seek our Saviour; her life more nearly came up to the real Christian standard than most. If "by their fruits we shall know them" is the test, the number of Christians who have been led to the Redeemer by her, and have so expressed themselves since her passing, great indeed will be the Master's commendation of her. My heart is too full to express my own feeling, but Oh! I yearn to do more to follow more closely the blessed Master that when the summons comes I will be ready, as Sister Carter was, to say: "I'm ready, Lord."

To her dear children, you have my tender sympathy. She has gone where you may follow if you will. She is expecting you, she told me so. She will be missed sorely in our little congregation. May each one of us determine to do just a little more than we have done, be a little more earnest in our endeavors to lead others to Christ, to "visit the widow and orphans in their affliction," and keep ourselves unspotted from the world, and so show that her beautiful life was not lived in vain. In our mind "Come ye blessed of my Father, inherit the kingdom pre-

pared for you." was written of such rare spirits as Sister Carter, and we shall find her "not changed, but glorified," when God calls us to come up higher.

NINA PRYOR RAPER,
Water Valley, Miss.

A SAFE PLACE FOR YOUR BOY

During July and August

Camp Sapphire, Brevard, N. C., located near entrance Pisgah Nat'l Forest, Pioneer Camp of the Carolinas. Christian but non-sectarian. Has operated 17 years under same management. Illustrated booklet free on request. Address W. McK. Fetzer, Camp Sapphire, Brevard, N. C.



"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones build a monument to commemorate the passing over Jordan—So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

Specify WINNSBORO GRANITE

"The Silk of the Trade"

Its flawless beauty, stalwart strength, and great durability, combined with its adaptability to design make it the ideal monumental stone with which to perpetuate the memory of life's greatest virtues.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

GOOD REPORTS

Two auxiliaries have sent informal reports of their progress. They are so full of the spirit that we pass on a few items from each:

Mrs. T. J. Lee, of Louisville, Miss., writes that not only every officer, but every member is at work. They have no "dead heads"! They believe that "giving is living" and recently had a most inspiring program on this subject.

Miss Male Cagle, of Vaughn, tells of excellent meetings all through the month of April and rejoices that Vaughn auxiliary was one of the few to report at the McComh Conference that they have 100 per cent Voice subscriptions. The Social Service Committee of this auxiliary has been particularly active and has some interesting "projects" for the coming months.

MONROE DISTRICT CONFERENCE

The District Conference of the Woman's Missionary Society of the Methodist Church, Monroe District, was held in West Monroe on Friday, May 2, 1930.

SUNDAY SCHOOL QUARTERLIES AND PAPERS

Advocating

SALVATION THROUGH JESUS CHRIST ONLY

Samples on application

Address

UNION GOSPEL PRESS

Box 680 : : : Cleveland, Ohio

WEAK, NERVOUS

Mississippi Lady Says She Felt Stronger, Better After Taking Cardui.

Greenwood, Miss.—Mrs. W. D. Taylor, of 1313 Carrollton Avenue, this city, has written of her use of Cardui as follows:

"About five years ago, I was in ill health. I suffered a great deal of pain in my sides and in the lower part of my body. I was weak and nervous, and at the least noise I felt like I must scream.

"At times I would have to go to bed. My head would ache. It would take me three or four days to get over these spells.

"A friend told me to take Cardui, which I did. After my first bottle, I saw some improvement. When I had taken three bottles, I felt stronger and better than I had in some time. I did not have any more of those bad spells.

"I certainly recommend Cardui." Thousands of other women recommend Cardui, after having found it of valuable assistance to them in building up their health.

Cardui is a purely vegetable medicine, and contains nothing harmful. The medicinal value of the herbs from which Cardui is extracted have been well-known in the history of medicine for more than six hundred years.

Try it for your troubles.

NC-220

Take
CARDUI
50 YEARS
OF USE BY WOMEN

der the direction of Mrs. F. B. Hatch, district secretary. The meeting was well attended by representatives from auxiliaries all over the district.

The morning session was opened with the singing of "Jesus Saves," followed by prayer by Rev. H. N. Brown. Mrs. Carl Atkinson, of Monroe, was elected secretary.

The devotional was led by Mrs. R. T. Harrell, who read as her scripture lesson the familiar story of the anointing of Jesus. She drew several very beautiful and inspiring thoughts from this passage, among them that Jesus must have seen through this act a vision of the loving service to be rendered by women, all down through the years. "Mary's love typified the work that is being done by missionary women today. Our service is our alabaster box of ointment, and we are assured that Jesus is saying, 'she hath done a beautiful work,' heartily unselfish. Service rendered for a selfish and unworthy purpose would be merely a Judas kiss. But the love in Mary's heart magnified her gift, as love always does today, and made it very precious in Jesus' sight. And in so graciously receiving her offering, Christ exalted women. Are we worthy to carry the stamp of his approval, and do we appreciate the honor that he confers? We should exalt him before the world, so that all may know that we prize his favor. Mary was reckless in her giving of this gift, which was 'very precious.' So are we reckless in our giving—except in our gifts to God. From Him we too often withhold the things that he has every right to claim of us. And 'the whole house was filled with the odor' of her sacrifice, but it did not stop there. It spread and wafted out through the windows and doors, and is still being wafted down through the ages. So, loving, consecrated service will reach the whole world. Our love, our talents, our time, our all, should be consecrated to the service of Jesus, who promised that through him, 'all things are possible.' Our talents and our personality can be wonderfully used and blessed by Jesus, in drawing others to him."

Mrs. Hatch stated that the great objective of the whole society this year is "Membership." She then presented her mother, Mrs. C. M. Noble, Sr., who has just returned from a trip to Florida. Mrs. Noble gave the following lovely words which are inscribed on the monument to Edward Bok, at Mountain Lake:

"A kiss of the sun for pardon,"

The song of a bird for mirth.

We are nearer God's heart in a garden Than anywhere else on earth."

The thought inspired by these beautiful lines is that the District Meeting should be a bright spot in our hearts, like a garden. More, it should be a flourishing evergreen in the heart of each member.

The month of May being filled with special days—May day, Child Health Day, Mothers' Day, Decoration Day, and Ascension Day—all of which are

linked with the life and training of children, the importance of our Children's Department was brought out. "Those who desire peace must write it in the hearts of their children."

A "Peace Parade" was staged by eight babies from the Monroe Epworth Juniors, each child carrying a banner bearing a peace motto, and each wearing a lettered cap, the letters spelling the word, "Missions." During the parade, little Leon William McIntosh, of Buckner, sang very effectively.

Mrs. V. H. Spinks was present and gave as her message an echo of one of the devotional periods of the recent Council meeting, her theme being that God is always asking and expecting us to do the impossible.

"Christianity is not necessary, except for final salvation, if God only asks us to go the limit of human ability. He commanded his children, long ago, to march across the Red Sea—an impossible thing. He commanded his disciples to go out and make disciples of all men—another impossibility, without his strength to re-enforce them. The limit of man's power is the opportunity for the demonstration of God's power. Consider what effect it would have, if Christians should refuse to go ahead, relying upon God's strength alone? Can the Church advance unless we dare to do the impossible?"

"Out of all the deliberations of the recent Peach Conference at London there has come a sort of unity, which will have its effect. But if that conference could have been more like Pentecost, where men waited, without plans or power, and if the representatives had tarried there, empty of all man-made plans, the world would have seen a greater outpouring of power than at Pentecost. What success was achieved was due to the prayers that ascended from all over the world.

"We need God in every phase of life. We must separate the things that are vital from those that are merely worthy. We must take time to be holy. We need to 'turn aside' as Moses did, to learn God's plan for our lives. If Jesus himself, and his saints, needed communion with God, how much more do we. Let us not be content with mere spiritual crumbs. Let us dare to do the impossible, knowing that God is our partner. Through the women, may we usher in a new Pentecost."

Mrs. E. J. Walker, State Superintendent of Children's work, discussed the value of training for children, and the importance placed upon it by the Council. She read a very impressive paragraph on "What is a girl, anyhow?" and raised the question, "What are you doing in your auxiliary to train the kind of boys and girls that can carry on the work of the world tomorrow?" She then conducted a beautiful candle-lighting ceremony, in which lighted candles were held by representatives of every auxiliary in the district that has a department of children's work, while little Claudia Sholars, of Monroe, gave a reading, a challenge to "hold high the torch." Prayer for the advancement of the children's work was offered by Mrs. Spinks.

Echoes from the State Conference recently held in Lake Charles were given by Miss Betty Chapman, of

CHURCH HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

Little Creek. Hers was a message of inspiration, and a call to search our hearts to know if we have rendered the best service that we could. Her closing thought was that expressed in a poem written by one of our Conference leaders, "I want to be a blessing."

Mrs. H. W. Jordan, president of Gordon Avenue society, sang very beautifully, "I love a little cottage." After the announcement of commitments, Rev. E. C. Gunn dismissed the meeting with prayer.

The devotional period of the afternoon session was conducted by Mrs. H. N. Brown, using as her theme the beautiful "Love" chapter, the 13th of first Corinthians. After prayer by Rev. Mr. McCoy, an open forum was conducted by Mrs. Spinks, assisted by the presidents of all auxiliaries and by Mrs. Walker. A number of questions were helpfully discussed and decided.

Miss Julia Wossman, of Monroe, representing the Business Women's Circle, talked on "What the Business Women's Circle means to me," speaking appreciatively of the opportunity for systematic study and pleasant social relations that it affords the women whose work prevents them from participating in the general activities of the society.

Mrs. D. C. Warner, of Monroe, spoke very interestingly on the duty of missionary women to promote missions in the Sunday school. The women have outstripped the other branches of the Church in missionary education, because of their systematic study and training, and it is a sacred duty to pass on to others our heritage of missionary knowledge. "If you want a thought to live, plant it in the heart of a child." But through missions in the Sunday school we reach not only the children, but men and women who are not privileged to have regular

(Continued on Page 15)

Rheumatism?

Quick relief from rheumatic pains without harm:



To relieve the worst rheumatic pain is a very easy matter. Bayer Aspirin will do it every time! It's something you can always take. Genuine Aspirin tablets are harmless. Look for the Bayer cross on each tablet.

BAYER ASPIRIN

Sunday School

LOUISIANA CONFERENCE

Mr. C. T. Hitchens, superintendent of Park Avenue Sunday School, Shreveport, La., writes that his Sunday school enrollment is 245, and on Easter Sunday the attendance was 200, with an offering of \$200 for the Orphanage. We congratulate all parties concerned.

Mr. J. H. Carter, Conference Board Chairman, and superintendent of Carrollton Avenue Sunday School, New Orleans, sends a Sunday School Day Offering of \$75. This amount leads the Conference so far. The date of the New Standard Training School will be October 12-17, with Dr. T. P. Bell as chairman of the Board of Managers, and Mr. Carter as Educational Director. This will be their 10th Annual Standard Training School.

Alexandria District Training Week begins Sunday, June 1. Out-of-Conference leaders and instructors will be: Prof. H. Conrad Blackwell of Millsaps College, who will teach a joint Standard Training Class for Pineville and Alexandria, giving the course on "The Program of the Christian Religion;" Miss Lucy Foreman of the Training Section of the General Board at Nashville will teach a course on Worship and help in a series of mid-day institutes, and Rev. F. Claude Adams, of Dallas, Tex., will teach the course on "The Sunday School Worker" at Marthaville. Several courses will be taught by Conference leaders. Your writer expects to teach a course at Colfax if the "high water" situation does not prevent.

Miss Mary Skinner, Elementary Superintendent at Nashville, in writing about the Leadership School at Mt. Sequoyah, says this: "One of the finest things about the Leadership School is the fellowship with others engaged in work and situations similar to our own. This exchange of experiences outside of classroom is worth as much as any course."

Our Conference Elementary Superintendent, Mrs. W. W. Holmes, is planning to attend this Leadership School, and we trust many other elementary workers, especially District Superintendents, will attend this Leadership School. Keep in mind the date is July 17-31.

The Minden Standard Training School opened Sunday May 25, for classification and organization. Your writer had the pleasure of preaching to this congregation Sunday night, and enjoyed every minute of his visit to this North Louisiana city, noted for

its interest in education and religion. We enjoyed hospitality at their beautiful parsonage.

En route home we had a long conference with the presiding elder of the Mobile District, Rev. W. R. Hirtwell, who is interested in every feature of the whole program of the Church, including Training and Sunday School Work. He reports a great day Sunday at one of his country churches, near Camppti, at Davis Springs, an old historic center of Methodism.

Sunday, June 8, is Pentecost Sunday in the Church calendar, and we hope the Sunday schools, the Church of tomorrow will observe this day also.

C. D. ATKINSON, Con. Supt.

MISSISSIPPI CONFERENCE

It is with a feeling of gratitude that we write these lines. The General Conference selected Rev. C. A. Bowen, D.D., the chairman of the Mississippi Conference Sunday School Board, to become the Editor of the Sunday School Literature. This is a most responsible place of leadership and it speaks well for Dr. Bowen and for our Conference that he was chosen.

Dr. Bowen has made a most valuable contribution to the progress of religious education in our Conference as professor of Religious Education at Millsaps College and as chairman of the Sunday School Board. His guidance and aid have been most sympathetic and aggressive. We have relied upon him at every turn and he has always come to our rescue and help in our time of need. We are asking those who love the cause to pray for Dr. Bowen in this new position that his leadership will be what the Church needs.

Brother O. C. Hull, our Dual-Extension Secretary, was a delegate to General Conference, and from all reports he made a good member. This was an honor conferred upon him by the Conference that the Board appreciated very much indeed. We feel that he will be a much better worker for having had this experience.

Brother P. L. Blackwell, a member of the Sunday School Board and Superintendent of the Newton Sunday School, was also a delegate to the General Conference. Reports reaching us of his service were most gratifying. We are happy that our Sunday school workers have been able to make contributions to the work of the entire Church.

We are anxious for the Sunday schools to have a real share in the promotion of our Conference work. We are always glad to hear from the Sunday schools about anything they care to tell or ask us. Many of the letters coming in are most helpful. Sunday School Day money is beginning to arrive. We are anxious for every Sunday school in the Conference to send us an offering. This has been our ambition for a long, long time. Last year we slipped back some. We are trusting that we will go forward this year beyond anything we have ever done. If your school would like to have collection envelopes for this fund we would be glad to supply them to you free of charge if you will just write.

Last Sunday was Missionary Day. Many schools have already sent to us the missionary offering. This always

cheers the workers and makes them feel that we are going forward. The thing that makes us happy is that many, many of the smaller Sunday schools are so faithful about sending in the missionary offering. As regularly as the day comes their offering comes in.

The Programs suggested in the Workers' Council for Missionary Sunday are good and "Here and There" also furnishes items that are easy to use and will do much good if used in this program.

We often wonder if the average Sunday school realizes just what their money is doing in the world. It seems such a small item to you, but many of these items make a goodly sum and this enables the wheels of helpfulness and hope to continue to turn for many many people. The hope of China so far as our Church is concerned lies in the Sunday schools. To fail these teeming souls who beseechingly look to us for help would be most tragic.

Our Conference missionary work depends upon your offerings also. We could hold 100 Cokesbury classes this summer if we had the money. We have the teachers and the places to work; we need the finances.

Alcohol and the New Age, by Deets Pickett, is an elective course for adolescents in the Sunday school. To me this is the strongest and most sensible book on the whole question of drink I have read in some time. It is hoped that many Sunday school classes will get this book and take it as an elective course.

This book deals with the drink question on moral grounds. It shows the Christian's place in this fight; it also shows his responsibility. It gives an idea how the organized drink agencies have dominated the politics of the country and how they have influenced the press and the public shows to such an extent as to become a new menace. We are told that the anti-prohibition forces have put the Methodist Church up as a target and that they are doing all they can to belittle the Church and cast aspersions upon it and cause youth to discredit the Church.

The chapter on how to help is very



CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
Huntington, W. Va.

worthy of our careful study. Every Sunday school teacher and preacher ought to read this book. If you can, get it immediately and get your folks to study and use these ideas. We must fight the cause of the drink evil and we might as well gird ourselves to the battle and stay by it.

The representatives of the Methodist Adult Bible classes have voted to organize a Jackson City-wide Bible Class Federation. We feel that this is a fine forward movement for our workers and that they will get much help from the mutual association and that they will be able to render a larger service to the Church because of it.

This federation is fostering the Sunday school at the Orphans' Home. When their plans are fully matured they will have worked out a way by which they will have many persons making valuable contributions to the Christian life of the orphanage.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The most satisfactory way to start and firmly establish a Daily Vacation Church School is to select from one to three of your young women and bring them to the Conference Training school, June 9-14. These young women will be given all the help they need to do this important piece of work. Instead of holding a half-dozen of these schools we should hold not less than fifty during the summer months. It is possible to give more sound instruction and train more carefully in worship during three weeks than can be done during the entire Sunday school year. This method reduces the cost to a small amount. Never forget this: "The permanent redemptive forces are the resident forces."

One of the aims the Church has in



Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple



holding training schools is to give the help to leading people so those who get the training can in turn teach the people in the local church. This is being done in a limited way, but the hope is to make this practice the order of the day. It may require twenty-five years for this idea to be put into practice in all the churches. The Church as an organization can never give all the members the training needed to carry on the various activities of the local organization. Local leaders must teach the local church. This is our hope, our prayer, to have soul-builders, soul-winners in every congregation.

What we read determines our thinking; our thinking determines our conduct; our conduct determines our character; our character determines our destiny. If we constantly read the Book of books, if we read the lives of great men and women, if we read the noblest and best, certainly our thoughts will turn in that direction. If we read half truths, half-baked ideas, criticisms of the Church and her leaders, we are not helped but hindered in the Christian life. In less than two hours a close observer can discern the character of the reading the people are doing when they are made to face the work of the Church. Talk about scattering poison, the most dangerous man is the one who poisons the minds of the people with false ideas. The best man is he who leads the people in the reading of great, good books. Any preacher can make this simple experiment. Order these books and have every teacher read them: Worship of the Little Child, Baker, 75 cents; Worship Training for Primary Children, Blashfield, \$1; Training Juniors in Worship, Jones, \$1; Training Young People in Worship, Shaver and Stock. If you want to cut the list to one book for all the teachers to read, order Worship in the Sunday School, Martin, 75 cents. Make this experiment and note the difference in the way your people attend preaching services, Sunday school, and prayer meeting. The people are starving for ideas. Feed them on a few books that stir the soul and you will get some of your prayers answered.

A number of cheering letters have come in this week, saying, "Hope to see you at Grenada on the 9th." There is no school in the Church where one can get so much at such a small cost. Look over the field and make all inquiries you wish and see if this is not true. You can not remain at home for less money if your home furnishes the things you get at Grenada. This is one place you get far more than is promised. Many say it is the best week of the entire year. All we ask is, come and see.

VACATION SCHOOLS AND TREASURE CHESTS

By Doris Alford, Elementary Superintendent, Mississippi Conference
The number of Vacation Church

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS MAIn 1000

Schools that will be held in the Mississippi Conference this year will be the largest ever held, according to the indications of the present. The Board has been fortunate in securing Miss Tommye Hall to supervise five schools. These schools will run for two weeks each. They are scheduled for the following places: Scooba, Mt. Pleasant, Bayou Pierre Charge, Brandywine, Barlow Charge, Wesley Memorial, and either Pearl Chapel, Fanning Charge, or North Biloxi. The children in these churches have a fine two weeks of work, play, and worship together ahead of them and we are sure that life will be more abundant for them as a result of the vacation school. The Board will supervise a school in the Kinston (Laurel) school and also in the Pearl River Avenue school.

Quite a few of our churches will conduct their own vacation schools. Among these are Central (Meridian), Galloway Memorial, Union, Capital Street, Montrose. If there are other churches that anticipate having this work this summer we would be glad to hear from them and to send the leaflet material that will aid them in securing the best materials and in organizing and running the school to the best advantage.

This year all over our land the children are packing treasure chests for the Philippine children. In the Elementary Teacher magazine for May we find the following: "The treasure chest which is to be sent to the Philippines is the third object of the Committee on World Friendship Among Children. The chest is a very lovely one. It is made of tin, in order that the ants in the islands may not destroy its contents. Then it is painted sea-blue and is decorated according to the designs of old maps, and with photographs of Columbus and Magellan, who, respectively, discovered America and the Philippines, and of Washington and Rizal, the great heroes of the two peoples.

The chest is supposed to contain at least one book, since children's books are very scarce in the Philippines. A special list of books has been prepared in co-operation with a well-known children's librarian. This list can be secured from the committee on World Friendship Among Children.

"In addition to the book, every chest is supposed to contain the same kind of articles which were placed in the Mexican school bags. Further directions regarding the books and the chests may be secured by writing to the Committee on World Friendship Among Children, 289 Fourth Avenue, New York City. The chests may also be purchased from this committee. They cost \$2 each. It is hoped that many thousands of chests may be sent so that no school group will be disappointed when the chests are presented on Rizal Day, December 30, 1930."

The Elementary Teacher Magazine is publishing each month material that a school carrying out this project will find useful. This is a fine way of helping to bring our world closer together.

"What are the children learning Alike in the East and the West? That a Father's hand is o'er sea and land, That of all things, Love is best."

COKEBURY—A NAME TO CONJURE WITH

Cokesbury good books in every State of the Union and in forty-four foreign countries!

If you were a visitor today in Bombay, or Calcutta, or Prague, or even far up in Helsingfors, you could walk into a book shop and have the clerk show you several books with the imprint of your own Church.

One is not astonished to learn, then, that the total sales are four times what they were in 1926—only four years ago.

Each season the list of authors grows more imposing, the subject matters are more worthy of serious consideration, the number of satisfied patrons increases, and the natural resistance that is always encountered when a new name comes before the public is less noticeable. Cokesbury is indeed a name to conjure with when one is discussing religious books in this year 1930.

A good way to find out something about a religious book publisher is to go to the men who are writing his books. Such men as Stidger, Ellwood, Bishop Hughes, Moffatt, Newton, Leach, and Belden, are in a position to know; Cokesbury is not the first house they have had dealings with. William L. Stidger wrote recently, "You can do more with books than any publishing house with which I am acquainted." Bruce Wright made this tribute: "Cokesbury has done a perfectly splendid piece of work on this book—everything is superb, in keeping with the theme and the idea." And William H. Leach, editor of the well-known periodical Church Management, made Cokesbury books the subject of a leading article in his magazine.

This well-earned praise comes from every quarter. In fact the recognition that has come to Cokesbury books in recent years has been one of the most talked-of events in book circles. One prominent critic even looks into the future a bit with this prophecy: "I predict that Cokesbury Press will in a few years be the best known publishers of religious books in the entire country."

It is a source of great satisfaction to the Book Committee and the Publishing Agents that they can point to this record in the Seventy-Fifth Anniversary of the Publishing House—a celebration that is lasting throughout the entire current year.

MT. SEQUOYAH

Western Methodist Assembly Program for 1930

July 1-12, Mission School with Sunday School Board and Young People's Conference co-operating.

July 13-16, Young People's Missionary Conference with Dr. Marion Waltrip, of Columbia, Missouri, preaching each day, both morning and night.

July 17-31, Leadership Training School and Seminar.

August 1-6, Bishop's Week. We hope to have all the bishops west of the Mississippi with us at this time, to take part in the program. We confidently expect many of the presiding elders and pastors to be present during Bishop's Week, Aug. 1-6.

August 6-10, Temperance and Social Service Conference. During this conference we shall have some of our ablest speakers present.

August 13-22, This will be our great

Epworth League Conference. The Mountain will be covered with our splendid young people. The Assembly grounds will be open on through the month of September for those wishing to remain during the hot weather.

Those making reservation for the long conference will send check to cover first week's room rent.

For further information, write S. M. Yancey, Supt., Fayetteville, Arkansas.

Please make your plans to spend your vacation in the heart of the Ozarks, on Mt. Sequoyah.

S. M. YANCEY.

ASSEMBLY MEETINGS

Lake Junaluska

Young People's Conference, July 8-19; First Term Leadership School, July 21-August 5; Second Term Leadership School, August 6-20; Third (Short) Term Leadership School, August 21-28.

Mount Sequoyah

Young People's Conference, July 1-12; First Term Leadership School, (with School of Missions), July 1-12; Second Term Leadership School, July 17-31.

For catalogue of the schools, write the Department of Training Work, 810 Broadway, Nashville, Tenn.

FAMILY DOCTOR MADE MILLIONS OF FRIENDS



Fifteen years after his graduation, Dr. Caldwell became famous for a single prescription, which now, after forty years, is still making friends.

Today Dr. Caldwell's Syrup Pepsin is the world's most popular laxative. Millions of people never think of using anything else when they're constipated, headachy, bilious, feverish or weak; when breath is bad, tongue coated, or they're suffering from nausea, gas, or lack of appetite or energy.

Dr. Caldwell's Syrup Pepsin is made today according to the original formula, from herbs and other pure ingredients. It is pleasant-tasting; thorough in the most obstinate cases; gently effective, for women and children. Above all, it represents a doctor's choice of what is safe for the bowels.

DREW COUNTY Farmers are making \$100 to \$500 per acre raising Beans and Tomatoes. Financially sound canneries takes all surplus. Fine healthy climate. Splendid opening for practical Nurseryman. Address Chamber of Commerce, Monticello, Ark.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: This is the third letter I have started to you today. There is so much to talk about, so little time left, and such important events before us that I hardly know how to begin. The thought uppermost in my mind today is that just two weeks from today we will be busy with the first day of our Hi-League Assembly. By the time you read this letter we will have less than a week left. Can you realize that our time is so short? You will have to hurry if you expect to complete your chapter plans and arrive on time. It would be interesting to you to read some of the mail I have been receiving. Quite a few have written, asking for jobs to pay expenses, and all the jobs are gone. Some are writing to report on their chapter's work for the year. I have an interesting letter from Miss Estelle Shaffer of the Oak Grove Church, on the Gibsland Charge. This is practically a new League, but they are to be represented at the Assembly. Stafford Vallery of Ferriday writes for programs. And many others are showing signs of real enthusiasm.

Miss Pierce of Shreveport, who has charge of the recreation at the Hi-

ECZEMA

Psoriasis Itch

RU-BON will remove every spot. Poison Ivy, Dermatitis, Baby Rash, Cutaneous Troubles, Excessive Dandruff or sore itching feet.

No. 3 RU-BON stops the itching and heals the skin.

Ask your druggist.

Users tell your friends about Ru-Bon.



Cuts and scratches should be promptly treated. Soothe, heal and protect them with **Gray's Ointment**

At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

Cuticura

The Sanative, Antiseptic, Healing Service

Unexcelled for fifty years

Soap • Ointment • Talcum • Shaving Stick
25c. each at all Druggists

REVIVAL GEMS No. 3—10c

A superior new song book for meetings, Sunday Schools, and general use. Best of the old and new hymns. Priced low. \$10 per 100, not prepaid; single copy, 15c. postpaid. Send us 25c and we will mail you two books. Revival Gems Nos. 2 and 3. (Round or shape notes.)

SAMUEL W. BEAZLEY & SON
3807 Armitage Ave., CHICAGO, ILL.

DEAGAN TOWER CHIMES

The price of Deagan Tower Chimes—the Memorial Sublime—is \$4.75 and up. Other tones may be added, as may also the Electric Player. Ask for literature.

J. C. DEAGAN, Inc.
149 Deagan Building, Chicago

Pat. 2,114,450 from piano recorded reproducing roll

Assembly, certainly has some interesting schemes on the way. Among her plans are: A Lantern Hike, A Fairyland Party, and on the first night a Coronation Service when Miss Rosamond Milam of Lake Charles is to be crowned Queen of the Assembly.

The programs that were sent you some time ago will give you a complete outline of the splendid faculties, classes, recreational programs, etc., for both assemblies. Remember to bring your sheets, towels, pillows (if you can't sleep without one), kodaks, tennis rackets, bathing suits and other paraphernalia needed in your recreational programs.

Don't forget your secretary's record book if you wish to have it graded. Remember that there are four seals awarded according to the standard of your book. If you are expecting to earn a Christian Culture Diploma, be sure to bring your four credits already earned as they must be turned in with the two you receive at this assembly in order to issue your diploma.

On Saturday of each Assembly pledges will be taken for Conference Promotion and Missions. Leaguers, your pledges should be considered most seriously. We cannot promote our Conference work unless you do your part. I'm sorry to report that we fell so short on our Mission Special. Of a \$1500. quota, Louisiana Leaguers only paid \$907.16. Not even two-thirds of the full amount. That is according to the Central Office year from May to May. You still have an opportunity to make our League year for the Conference look much better by paying this year's pledge at the Assembly, and then making a better pledge for next year. Our aim is to get every Leaguer in every League to paying on the great pledge that we have the privilege to promote. Won't you do your part?

Send your registration for each assembly in to your District Secretary as soon as possible. The registration fee is \$2. No fees are refunded, so be sure of the number attending when your fee is sent in.

Here's hoping that you close your League year out, this month, with a great record and a greater determination to do even better next year. When you install your new officers try to have the service at the church hour with the pastor conducting the installation service. This service is printed in the Ritual of the Epworth League and can be had at the Publishing House in Nashville for only ten cents. The new officers take their places with the month of June.

Let us be praying and working for two great assemblies and a great new year in League work in this Conference.

Leaguely,

Your Field Secretary,
ELIZABETH LANGFORD.

CAMP LASSA

Forblng, La., May 7.—(Special).—Beautiful Camp Lassa, situated at Forblng, La., three miles south of Shreveport, on the Kansas City Southern Railway, and known as the boy and girl Character Building Camps of the Louisiana Council of Religious Education, will open its tenth annual session, Monday, July 14, with the Camp of the Guiding Spirit for girls ten to fourteen years of age. This will be followed on July 28 by the Camp of the Four Life Lights for girls fifteen to twenty-four years of age. On August 18 the two Boys' Camps, the Camp of Shining Path for boys ten to fourteen years of age, and the Camp of the Upward Trail for boys fifteen to twenty-four years of age will begin. While the two boy camps are held simultaneously, the program, schedule and activities of each are different.

The Lassa Lads and Lassies, as the campers of beautiful Camp Lassa are known, are not required to use textbooks, but through instructors and leaders topics of vital interest to growing boys and girls are presented for thought and discussion, and much real work is done—in craft, nature study, swimming, and personal enrichment—that results in a trained leadership among the boys and girls.

Among the leaders and instructors in the girls' camps this year will be Mrs. H. N. Street, Lonoke, Ark.; Miss Louise Mitchell, Girl Reserve Secretary of the Shreveport Y. W. C. A.; Miss Pauline Ebel, Brenham, Texas; Miss Frances Willard, Lake Charles; Miss Shiela Nuttall, Shreveport; Miss Bessie Mosher, Jennings; Mrs. Lillian Mitchell, Monroe; Miss Hildegard Drott, Hammond; Mrs. C. C. Huffman, Shreveport; Miss Maida Dawson, Jackson; Mrs. Peggy Garnett, Monroe, and Mrs. Fred Russ, Shreveport. Miss Susie M. Juden, Director of Children's Work, and Miss Fannie E. Norman, Office Director, of the Louisiana Council of Religious Education, will be present as Associate Camp Director and Hostess.

The leaders and instructors in the two boys' camps will be Prof. W. H. Stopher, Director of Music Department, Louisiana State University; Rev. C. L. Dean, Hammond; C. C. Huffman,

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Shreveport; Chas. Marlon Ross, Fort Worth, Texas; Dr. Philip Deschner, Welsh; Prof. Marion B. Smith, De Ridder; Rev. Alonzo Early, Belcher; Bruce Banks, Shreveport; Woodrow Hodges, Monroe, and Clarence Wheeler, Shreveport.

The Camp Director will be Van Carter, General Secretary of the Louisiana Council of Religious Education, the officially recognized agency for building the co-operative program of Religious Education for the Protestant Churches in Louisiana.

RED EYES Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—first remove the cause!

KRUSCHEN SALTS contains the 6 mineral salts your body organs, glands and nerves must have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Try one half teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS from any leading druggist anywhere in America, (lasts 4 weeks). If this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly refunded.

Flies carry sickness

Spray clean smelling

FLIT

The World's Largest Selling Insect Killer

Flit is sold only in this yellow can with the black band.

FLIT

Kills Flies Mosquitoes Moths Bed Bugs Roaches Ants

because its stainless vapor KILLS QUICKER

© 1930 Stano Inc.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11)

mission study elsewhere. The missionary superintendent in each Sunday school should be a woman who has had training in the missionary society. Our slogan should be, "Pray, give or go," and if we do not go ourselves, we should be training others, for our recruits come from the Sunday school. If missionary education is given proper



"The bride was charming..."

As the years slip by, bringing to her new duties as a housekeeper, a wife and a mother will she be able to keep the charm of radiant health? Other women have found that Lydia E. Pinkham's Vegetable Compound helps them to regain their strength after childbirth and to care for their families and attend to their housework.

This famous medicine is also sold in chocolate coated tablets—just as effective as the liquid.

Pleasant to take—Convenient to carry

Sold at drug stores

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

"BIBLE EXPOSITOR AND ILLUMINATOR"

Following Int. Uniform S. S. Lesson Topics

Sound in Doctrine

Undoubtedly the most complete

Quarterly published—160 Pages

Sample lesson on application

Address

UNION GOSPEL PRESS

Box 680 : : : Cleveland, Ohio

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

emphasis, the financial contributions will naturally follow.

Mrs. Clyde Sanders, of Monroe, gave a piano solo, which was very much enjoyed.

Mrs. Chas. Camp, State Superintendent of Young People's Work, being unable to attend, sent her greetings and message of inspiration which were conveyed by a delegate from Mer Rouge.

Mrs. S. M. Collins, of Monroe, having been called away by the death of her father, in Nebraska, a telegram of sympathy was sent to her by the conference.

Mrs. Hatch called attention to the "friendship chests" that are to be sent by the children of America to the children of Hawaii this year. It is her desire that all children's departments participate in this gesture of world friendship.

A number of ministers and their wives were present at the meeting, and these were called forward for introduction, and each minister's wife was graciously presented with a beautiful spray of Easter lilies.

The invitation of the Monroe society for the next meeting was accepted with appreciation. After receiving the offering and singing a closing hymn, the conference was adjourned with prayer.

Much appreciation is due the ladies of the West Monroe society for the manner in which the entertainment was carried out. The splendid lunch served at noonday was particularly enjoyed by the visitors.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Wesson, June 1, 7:45 p.m.
Crystal Springs, June 8, 11 a.m.; July 17, 8 p.m.
Hazelhurst, June 8, 7:45 p.m.; July 9, 8 p.m.
Bogue Chitto, at Johnston, June 15, 11 a.m. and 3 p.m.
Pearl River Avenue, June 15, 8 p.m.; July 22, 8 p.m.
Brookhaven, June 22, 11 a.m.; July 7, 8 p.m.
Magnolia, June 22, 8 p.m.; July 23, 8 p.m.

Adams, at McCall, July 6, 11 a.m. and 1:30 p.m.
Meadville, at Bude, July 6, 4:30 p.m. and 8 p.m.
Scotland, at Galatia, July 8, 11 a.m. and 1:30 p.m.
Beauregard, at Thompson Chapel, July 9, 11 a.m. and 1:30 p.m.
Gallman, at Tabernacle, July 10, 11 a.m. and 1:30 p.m.
Barlow, at Lebanon, July 11, 11 a.m. and 1:30 p.m.
Monticello, at Tilton, July 13, 11 a.m. and 2 p.m.
La Branch Street, July 13, 7:45 p.m.
Tylertown, at Knox, July 16, 11 a.m. and 2 p.m.

Summit, at Summit, July 16, 7:30 p.m.
Georgetown, at Hopewell, July 17, 11 a.m. and 2 p.m.
Bayou Plerre, at Pleasant Ridge, July 18, 11 a.m. and 1:30 p.m.
Foxworth, at Sartinsville, July 20, 11 a.m. and 1:30 p.m.
Centenary, July 20, 8 p.m., and Aug. 6, 8 p.m.
Osyka, at Muddy Springs, July 23, 11 a.m., and 2 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Third Round

Lauderdale, at Lauderdale, June 1, 11 a.m.
Meridian, East End, June 1, 7:30 p.m.; Aug. 19, 7:30 p.m.
Vlmville, at Toomsaba, June 8, 11 a.m.

Meridian, Seventh Ave., at Marion, June 8, 7:30 p.m.

Pachuta, at Adams, June 15, 11 a.m.
Waynesboro, June 22, 11 a.m.
Porterville, at Porterville, June 29, 11 a.m.

Enterprise, at Concord, July 5 and 6, 11 a.m.

Meridian, Central, July 6, 7:30 p.m.
DeKalb, at Marvin, July 12, 11 a.m.

Scogoba, at Long Branch, July 13, 3:30 p.m.

Bucatanua, at Chicora, July 20, 3 p.m.

Quitman, July 20, 7:30 p.m.

Meridian, Fifth Street, July 23, 7:30 p.m.

Meridian, Hawkins Memorial, July 25, 7:30 p.m.

Waynesboro Circuit, at Hebron, July 27, 3 p.m.

Daleville, at Linwood, Aug. 3, 11 a.m.

DeSoto, at Hopewell, Aug. 10, 11 a.m.

Matherville, at Salem, Aug. 17, 11 a.m.

Shubuta, at Andrew Chapel, Aug. 17, 3:30 p.m.

Meridian, Poplar Springs, Aug. 20, 7:30 p.m.

Cleveland, at Big Oak, Aug. 23, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Rose Hill, at Pleasant Grove, June 1, 11 a.m., 1:30 p.m.

Walnut Grove, at Sebastopol, June 8, 11 a.m., 1:30 p.m.

Lake, at Lake, June 8, 7:30 p.m.; July 25, 4 p.m.

Newton, June 9, 8 p.m.

Carthage Circuit, at Camps, June 15, 11 a.m., 2 p.m.

Carthage Station, June 15, 7:30 p.m.

Philadelphia Circuit, at Coy, June 28, 11 a.m., 1:30 p.m.

Burnside, at Stallo, June 29, 11 a.m., 2 p.m.

Philadelphia Station, June 29, 7:30 p.m.; June 30, 8 a.m.

Union, at Mt. Zion, July 6, 11 a.m., 1:30 p.m.

Decatur and Hickory, at Decatur, July 6, 4 p.m., 7:30 p.m.

Chunky, at Collinsville, July 9, 11 a.m., 1:30 p.m.

Harperville and Lena, at Lena, July 13, 11 a.m., 2 p.m.

Shiloh, at Johns, July 20, 11 a.m., 1:15 p.m.

Trenton, at Polkville, July 20, 3 p.m.

Raleigh, at Trinity, July 21, 11 a.m., 1:30 p.m.

Montrose, at Garlansville, July 24, 2:30 p.m.

Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.

Laurel, Kingston, at Antioch, Aug. 3, 11 a.m., 1:30 p.m.

Laurel, West End, Aug. 3, 7:30 p.m.

Laurel, First Church, Aug. 4, 8 p.m.

Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Third Round

Escatawpa, at Big Point, June 1, 11 a.m.

Pascagoula, June 1, 1:30 p.m.

Americus, at Rosedale, June 8, 11 a.m. and 2:30 p.m.

Kreole, at Orange Grove, June 8, 7:30 p.m.

Vancleave, at Mt. Pleasant, Sat. and Sun., June 15, 11 a.m.

Moss Point, June 15, 7:30 p.m.

Divinity School, June 22.

Picayune, June 29, 11 a.m.

Long Beach, preaching, June 29, 7:30 p.m.

Gulfport, preaching, July 6, 11 a.m.

Seashore Camp Meeting, July 2-13.

Lumberton, July 20, 11 a.m.; Q. C. C. at Baxterville, 2:30 p.m.

Columbia, July 20, 7:30 p.m.

Mentorum, at Antioch, July 26, 27, 11 a.m.

Wiggins, July 27, 7:30 p.m.

Biloxi, Aug. 3, 7:30 p.m.

Epworth, Aug. 3, 11 a.m.

Poplarville, Aug. 10, 11 a.m.

Saucier, at Lyman, Aug. 10, 7:30 p.m.

Carriere, at Carriere, Aug. 17, 11 a.m.

Handsboro, at Nugent, Aug. 17, 7:30 p.m.

Coalville, at Palmer Camp Meeting, Aug. 22, 3 p.m.

Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a.m.

Second Church, Gulfport, Aug. 24, 7:30 p.m.

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable General Invigorating Tonic.

Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p.m.

Rev. J. O. Hanes will be the preacher at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Commencement Millsaps College, June 1.

Woodville, at Percy Creek, June 8, 11 a.m., and 1:30 p.m.

Natchez, June 15, 11 a.m. and 2 p.m.

Washington, at Kingston, June 15, 4 p.m.

Rolling Fork and Cary, at Rolling Fork, June 22, 11 a.m. and 2 p.m.

Anguilla, at Delta City, June 22, 4 p.m., and 7:30 p.m.

Roxie, at Greendale, June 29, 11 a.m. and 2 p.m.

Fayette, June 29, 4 p.m.

Silver City, at Stral Bayou, July 6, 11 a.m. and 2 p.m.

Louise and Holly Bluff, at H. B., July 6, 7:30 p.m.

Meyersville, at Grace, July 13, 11 a.m.

Oak Ridge, at Bovina, July 13, 5 p.m.

Port Gibson, July 20, 11 a.m.

Lorman, at Mispah, July 20, 3 p.m.

Centerville, at Macedoula, July 27, 11 a.m., and 2 p.m.

Nebo, at Blue Hill, Aug. 3, 11 a.m. and 2 p.m.

Hermanville, at Rocky Springs, Aug. 10, 11 a.m.

Utica, at Carpenter, Aug. 10, 4 p.m.

Gloster, at Liberty, Aug. 17, 4 p.m. and 7:30 p.m.

Rosetta, at Mt. Vernon, Aug. 17, 11 a.m. and 2 p.m.

L. E. ALFORD, P. E.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

SUMMER IN RUSTON DISTRICT

Dear Brethren. Please find a calendar of District Events for the summer.

1. Third Round of Quarterly Conferences.

You will notice that these conferences will be held in groups, and mostly on Saturday. Should any pastor prefer an individual quarterly conference, please notify me at once. This will allow the presiding elder time to assist in some revival meetings at weak points on the district. These meetings will be held without charge, but an effort will be made at each point to raise the church assessment on benevolences. Every pastor within the district is also available for one such meeting on the above mentioned terms. Pastors desiring the services of the presiding elder or one of the pastors will please notify me at an early date, giving place of meeting, time, and first, second and third choice of help wanted.

These group quarterly conferences will begin at 10 a.m. and close at 2:30 p.m., or sooner.

The following program will be rendered:

Preaching, 10 a.m.

Following the sermon the address of the College of Bishops will be reviewed, section by section. The pastors in each group and some laymen will be assigned different sections to discuss. This document is considered by all to be a masterpiece and deserves careful study by the Methodist people.

Following this discussion, dinner will be served, after which the quarterly conferences will be held.

II The District Sunday School Assembly.

Place, Indian Village. Time, July 4, 10 a.m. to 3 p.m. Principal speaker, S. M. McReynolds, lay leader of the Monroe District. Brother Atkinson and all district officers will be present. Dinner will be provided by the local congregation.

Ruston Dist.—Third Round

Group Quarterly Conferences

Group 1. Clay, Hodge and Jonesboro, at Quitman, Saturday, June 7, 10 a.m. to 2:30 p.m.

Group 2. Farmerville and Marion, at Summerfield, June 14, 10 a.m. to 2:30 p.m.

Group 3. Haynesville, Homer and Bernice, at Summerfield, June 21, 10 a.m. to 2:30 p.m.

Group 4. Eros and Lapine, at Franton Chapel, Saturday, June 28, 10 a.m. to 2:30 p.m.

Group 5. Bienville, Gibsland and Strange, at Bienville, Saturday, July 5, 10 a.m. to 2:30 p.m.

Group 6. Athens, Dubach, Simsboro and Arcadia, at Salem, Saturday, July 12, 10 a.m. to 2:30 p.m.

Group 7. Calhoun and Choudrant, at Indian Village, July 19, 10 a.m. to 2:30 p.m.

Ruston, Aug. 4, following official board meeting.

ROBERT M. BROWN, P. E.

Monroe Dist.—Third Round

Delhi, at Darnell, June 29, 11 a.m.

Gilbert, at Gilbert, June 29, 4 p.m.

Mangham, at Union, July 13, 11 a.m.

Columbia, at Hebert, July 13, 5 p.m.

Sterlington, at Swartz, July 15, 8 p.m.

Oak Ridge, at Oak Ridge, July 17, 4 p.m.

Fairbanks, at Crew Lake, July 20, 11 a.m.

Winnsboro, July 20, 8 p.m.

Wisner, at Wisner, July 27, 11 a.m.

Bonita, at Jones, July 27, 8 p.m.

Gordan Avenue, July 30, 8 p.m.

West Monroe, Aug. 1, 8 p.m.

Waterproof, at Wesley Chapel, Aug. 3, 11 a.m.

Tallulah, Aug. 3, 8 p.m.

Lake Providence, Aug. 6, 8 p.m.

Bastrop, Aug. 7, 5 p.m.

Rayville, Aug. 8, 8 p.m.

Oak Grove, Aug. 10, 11 a.m.

Epps, at Forest, Aug. 10, 4 p.m.

Mer Rouge, Aug. 12, 8 p.m.

Monroe, First Church, Aug. 13, 8 p.m.

District Sunday school meeting, Friday, July 11.

L.A. us make an effort to complete

our quota of Advocate subscriptions

by the time the third round of conferences is ended.

ELMER C. GUNN, P. E.

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Third Round

Lamar, at Early Grove, May 31.

Coffeerville, at Skuna Valley, June 1.

Grenada, June 1, evening; Q. C., June 4.

Paris, at Pine Flat, June 7.

Lexington, June 8, morning and p.m.

Durant, June 8, evening.

Oxford, June 15, morning and afternoon.

Water Valley, First Church, June 15, evening.

Holly Springs, June 18, evening.

Waterford, at Lebanon, June 20.

Ashland, at Liberty, June 21 and 22.

Duck Hill, at Chapel Hill, June 22.

Winona Circuit, at Bluff Springs, June 25.

Vaiden and West, at Hebron, June 28

and 29; Vaiden evening.

Pickens and Goodman, at Richland, June 29, a.m. and p.m.

Winona station, July 6, a.m. and p.m.

Abbeville, at Union Hill, July 8.

Holcomb, at Tie Plant, July 13.

Kilmichael, at Salem, July 13, a.m.

and p.m.

Salts. at Shrock, July 15.

Ebenezer, at Coxburg, July 17.

Water Valley, Main St., July 20.

Poplar Creek, at —, July 26 and 27.

Conference Standard Training School, Grenada, June 9-14.

In many of the charges listed above

Conference and lay-activity services

are jointly scheduled.

E. H. CUNNINGHAM, P. E.

WALNUT ATTAINED POPULARITY IN WILLIAM AND MARY PERIOD

The advent of walnut in English furniture was in the period of William and Mary, at the end of the Seventeenth century. It was the beginning of the Golden Age of Walnut—an age which has never ended.

Prior to William and Mary, English furniture had been distinguished by its straight lines, by its severity, and by its use of the coarser texture of oak. Under the influence of the Dutch and French craftsmen who migrated to England during the reign of William and Mary, a notable change toward grace developed in the furniture. Austere, which had characterized the

Tudor styles, disappeared. In place of the straight lines, graceful flowing curves appeared. Colors were brighter. And craftsmen turned to the beauty and warmth of walnut, to the interest and diversity of its figure, to the smooth compactness of its texture, as fitting complements for the new harmonies in design which they were developing.

One of the chief characteristics of William and Mary furniture, aside from its virtually exclusive construction of walnut, is the shape of the leg, these were turned—rather than being square, as formerly—with inverted cup or bell shaped feet and trumpet shaped legs. A little later in the period, the cabriole legs appeared. Stretchers between the legs were usually curved or rounded. The backs of cabinets, chairs, and settees curved up in a gracefully arched "hood."

These characteristics are still outstanding in the better class of present-day reproductions. And, of course, you will find practically all modern furniture of the William and Mary period is constructed of walnut—American Walnut as it is now so widely known.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3924.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 12, 1930.

C. MILTON CHALMERS, Manager

WELCOME BISHOP DENNY AND BISHOP DOBBS

In the plan of episcopal assignments of the recent General Conference changes were made in our patronizing territory, both in the grouping of the Conferences and in the episcopal supervision. The Mississippi and the North Mississippi Conferences were placed together in the second episcopal district, with Bishop Collins Denny in charge. The Louisiana Conference was placed with the North Arkansas and the Little Rock Conferences, with Bishop Hoyt M. Dobbs in charge.

In the Advocate office we naturally regret that our patronizing territory should be divided between two episcopal districts but, after all, the fact that our patronizing Conferences are no longer in the same episcopal district will mean little or no difference in the carrying on of our paper.

The Louisiana, the Mississippi and the North Mississippi Conferences have been blessed during the last four years in being in the first episcopal district, under the supervision of so great a leader in the Church as Bishop Candler. Our prayers follow him to his new field in South Carolina.

We feel that our territory is fortunate in the assignment to it of two of the ablest men of the episcopal college, Bishop Dobbs in Louisiana and Bishop Denny in Mississippi. Bishop Dobbs is



BISHOP COLLINS DENNY

no stranger to Louisiana, as Mrs. Dobbs is a native of the State, and we doubt not the bishop will feel that, in coming to Louisiana, he is coming home. We give a hearty welcome to Bishop Denny and Bishop Dobbs. Our work in Louisiana and Mississippi will continue to prosper under their supervision.

OUR PUBLISHING INTERESTS

Dr. A. C. Miller, editor of the Arkansas Methodist and a member of the General Conference, presented during the closing hours of the General Conference in Dallas Report, No. 13 of the Committee on Publishing Interests, and the report was adopted. The report, however, is in a form that may mean a very great deal to the Conference organs or a very little. But if all its recommendations are carried out, we believe that the plan makes adequate provision for the support of our Conference organs. If these recommendations are followed by the general boards, the Annual Conferences and others named in the report, there will be little doubt that the future of our church papers will be assured. We give the report below, with commendation:

PUBLISHING INTERESTS—REPORT NO. 13

Having considered the Southern Methodist Press Association memorial, which asks for \$80,000 to help pay for the support of Conference organs, and doubting the feasibility of the proposal, instead of recommending concurrence, we submit the following plan and recommend its adoption:

1. As the general boards are largely dependent upon the Conference organs for publicity, and have no other practical mediums for presenting their claims adequately to our people, and as these Conference organs, although struggling with difficult conditions, have been, usually without compensation, carrying the messages of these boards to our people, we request and urge these boards to use the columns of these Conference organs freely for publicity and to pay for the space used at the rates customarily charged for such services.

2. Emphasizing the advice in paragraph 72 of the Discipline, we urge the Annual Conferences to make liberal assessments to compensate their Conference organs for the space devoted to the several departments and boards.

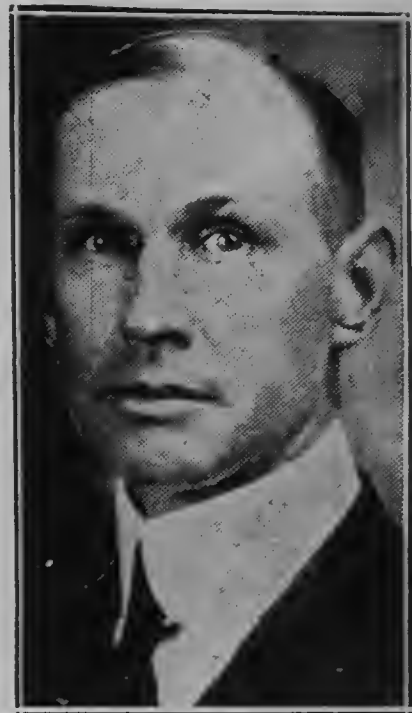
3. We recognize the necessity for maintaining these Conference organs as mediums for informing our people concerning the activities of the Church, and, calling attention of pastors to paragraph 72 of the Discipline, we advise that they consider as one of their most important duties "the circulation of Church periodicals and the distribution of Christian literature."

4. We call attention of Annual Conferences to paragraph 71 of the Discipline and advise that strong men be appointed to their Boards of Christian Literature, and that, as directed in said paragraph, "The Board shall hold an anniversary at some time during the period of the Annual Conference." We offer this advice because this requirement has been overlooked or ignored by many Annual Conferences.

5. We recommend that the month of March each year be designated by each Annual Conference (unless a Conference prefers another month) as Christian Literature Month, and that bishops, presiding elders, and pastors co-operate with the Boards of Christian Literature and editors and managers in a circulation campaign with the purpose of putting our Church periodicals in every Methodist home. That is a consummation to be earnestly desired; it is not impossible; let it be done.

WHY NOT WORK THE PLAN?

Plans prayerfully thought out are as essential to the carrying on of the affairs of the Church of Jesus Christ as light and darkness are to God's plan for the progress of created things. The difference, of course, being that one is of a high order and never fails. Never fails, because God



BISHOP HOYT M. DOBBS

is behind it and works it. I wonder, however, when God's servants sit in Conference and carefully work out a plan, if he does not expect them to work that plan, to the end of all possible success.

Of one thing I am certain—that a plan will not work itself, no matter how good it may be. May I not call your attention again to the fact that a simple, practicable and reasonable plan was made last December by all of the presiding elders of the Mississippi, North Mississippi and Louisiana Conferences, as they met together with the Publishing Committee of the Advocate in Jackson, Miss.? The purpose of the meeting being to suggest means whereby the Advocate might gain a larger circulation, thereby putting it upon a more stable, financial basis. The plan decided upon was agreed to by all of the presiding elders, and commended by many of the pastors and laymen of our Conferences, but for some reason has not brought results.

In a recent meeting of the Advocate Committee, the chairman of the Committee was requested to call your attention to this fact and request the fullest possible co-operation on the part of all of the presiding elders and pastors of the three Conferences in an earnest effort to secure the quotas assigned to each charge by the first of August.

The people of your church need the paper and the Advocate needs the money. May we not now put forth our best effort, asking God to bless us in giving to the followers of Christ, in our great Southern Methodist Church, a new sense of Church loyalty and a more willing generosity to the causes that are vital in the building of His kingdom?

PUBLISHING COMMITTEE,
J. G. Snelling, President.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

VITAL BRANCHES AND SAPLESS BUNDLES

By Bishop W. A. Candler

It is a striking characteristic of the Christian religion that it is a gospel of life. St. John says of Jesus, "In him was life; and the life was the light of men" (John, 1: 4).

The Master, contrasting his life-giving purpose with the death-dealing designs of spurious teachers, said of his followers, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John, X: 10).

He said to some who refused to accept him, "Ye will not come to me that ye might have life" (John, V: 40). Again he said, "The words that I speak unto you, they are spirit, and they are life" (John, VI: 63).

In keeping with this truth uttered by Christ, the angel of the Lord who delivered the apostles, Peter and John, from prison, said to them, "Go, stand and speak in the temple to the people all the words of this life" (Acts, V: 20).

St. Peter, when the Master still walked in the flesh, perceived that there was no other source of life for men outside Christ and his divine words. Multitudes, who stumbled at the lofty teaching of the Saviour, "went back and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John, VI: 66-68). These words of eternal life are indispensable; for they issue from him who declared "I am the bread of life" (John, VI: 35), and said "the bread of God is he which cometh down from heaven and giveth life unto the world" (John VI: 33).

Clearly, the teaching of the New Testament is that spiritual life springs from vital and vitalizing union with Christ, "the Prince of Life," and that it is mediated through his life-giving words. This life is of an unearthly type which "is hid with Christ in God" (Colossians, III: 3). Souls separated from him are utterly dead, and destitute of heavenly life.

Such is the teaching of our Lord in the beautiful and striking parable of the vine and the branches (John, XV: 1-8), in which he said to his disciples, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned" (John, XV: 5 and 6).

The powerlessness of many who profess to be disciples of Christ arises from their lifelessness; they are withered and sapless limbs, and not living and vitalizing branches of the True Vine.

Christendom is cluttered with such dead sticks, fit only for burning. These lifeless souls, who have no vital union with Christ, litter up the Church to its damage and dishonor.

Unfortunately the churches often seek to vitalize these dead limbs by processes that are themselves deadening and disappointing, proceeding as they do from the false notion that heavenly life can be found outside of Christ, or, that it can be revived, when declining, by any other power than the vital force by which it came into being.

One of the most popular and delusive methods in our day for revitalizing these withered branches is to bind them in bundles—the mania for mergers. The methods of big business have obsessed not a few ecclesiastical bodies, and, hence, they seek to substitute vitality with volume, and to restore life to dead souls by huge galvanic batteries constructed by ecclesiastical mechanics.

But life—especially spiritual life—cannot be generated, or revived, by machinery, however skillfully contrived. "Alienation from the life of God" (Ephesians, IV: 18), cannot be cured by any ecclesiastical alliances, let them be never so large and imposing. Indeed, pride of organization may easily interrupt faith in our living Redeemer and sever the line of life between him and human souls. He alone is the source of life, and it is possible that churches may cease to look to him with adoration, and then begin to "sacrifice unto their net and burn incense unto their drag" (Habakkuk, 1: 16). By so doing they become bulky bodies of death and corrupting carcasses. Nothing is more plainly written in history than that overgrown ecclesiasticisms are prone to forget God, to depend upon their numerical strength, to rely upon their material resources, and to lose their spiritual life and power by severance from the Lord of life. "And this is the record, that God hath given us eternal life, and this life is in the Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John, V: 11 and 12). This great truth is equally applicable to individuals and churches.

A big bundle of dead sticks cannot impart life to any smallest stick in the bunch, however large it may be, and however closely the sticks may be bound together. Personal conversions, and not ecclesiastical combinations, are the chief concern of the Saviour and the hope of the world. He demands unity with him as a branch is vitally united with the vine, and not a mechanical union of sapless limbs bound with a mergeristic thong.

It is a perversion of our Lord's high-priestly prayer to interpret as a supplication for ecclesiastical unionism his words, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John XVII: 20-21). In those words he was praying that the apostles and all subsequent generations of Christians should participate in vital union with the Father and himself as living branches adhering to the vine by a tenure of life. The persistence of such unity of faith throughout all generations is a convincing proof of the divine origin and supernatural preservation of Christianity. But a bulky ecclesiastical organization is no proof of its divine nature; for Buddhism is numerically bigger than Christianity, and Romanists are more numerous than Protestants. A bulging body of religionists may be, and generally is, as bad as it is big. By the pernicious attraction of its bigness it draws the worst elements into its system.

Commenting upon the Saviour's prayer for oneness among his followers, the learned Dr. David Smith, "the Matthew Henry of our day," says, "Observe the ideal of the Church's unity which our Lord here presents when he likens it to his own oneness with the Father. There is diversity in the Godhead, since fatherhood and sonship have their divine archetypes in the sacred mystery of the Trinity; yet the Eternal Father and the Eternal Son are one in thought and purpose, so truly one that to see the Eternal Son Incarnate was to see the Eternal Father (John, XIV: 9). And it is thus that our Lord would have his people one, each retaining his proper character, yet all imbued with a common spirit and commending to the

world a common Saviour. It is unity, but not uniformity."

With this same exposition Dean Alford agrees, saying, "This unity has its true and only ground in faith in Christ through the word of God as delivered by the apostles; and is therefore not mere outward uniformity, nor can such uniformity produce it."

To the same purpose speaks that great bishop of the Anglican Church, Bishop Brooke Foss Westcott, when he adverts to the diversity and value of the varied churches of Christendom, and says: "It has been nobly said that 'nations redeem each other.' One supplies that which another lacks in moral character and purpose; and the existence of a deficiency in one place is not infrequently the stimulus and the occasion for the display of the corresponding virtue in another. At least it is evident that we cannot understand how, with our present powers, the full grandeur of humanity could be exhibited, or developed, except by the co-existence of many peoples distinct and even antagonistic. And that which is true of humanity in a political or social aspect is true of it also in a religious aspect. Separate organizations appear to be as necessary for the complete manifestation of the many sides of Christian truth in relation to man as they are confessedly for the manifestation of national life."

There are few worse foes of the oneness for which Jesus prayed than the mania for ecclesiastical mergers and the ambitious schemes of unionism. They sacrifice Christian unity on the unholy altars at which bulkiness of body is adored and spiritual life ignored.

Many of the ardent advocates of unionism destroy fellowship with their nearby brethren and divide their own churches in order to promote union with remote persons and secure mergers with distant bodies. Thus they refuse "to keep the unity of the spirit in the bonds of peace" (Ephesians, IV: 3) in order that they may secure mechanical unionism at the cost of brotherliness.

These are they who would wrench vital branches from the True Vine in order to make bulky bundles of sapless limbs.

IS THERE ANY ROOM LEFT FOR JESUS CHRIST?

Our Evangelistic Work in Many Lands

(Bureau of Specials)

In a certain little town of 20,000 people in Japan, one of the most conservative little cities of the land, there are thirty-three Buddhist temples. Twenty thousand people and thirty-three Buddhist temples tell a thrilling story! In such a city as this is there any room left for Jesus Christ? Our little band of twenty-five Christians in this Buddhist stronghold thinks there is. Therefore in October, 1929, they resolved to hold a great tent meeting. By visiting from house to house and offering for sale New Testaments and the new book "New Life Through God," recently written by T. Kagawa, the great Japanese labor leader, this little handful of Christians interested the people of that Buddhist town in the approaching Christian meeting—so interested them that at the time that the tent was erected in that town great crowds who had never before heard the gospel story poured into the tent to listen to the glad, good news. And many were the people who dedicated their lives to Jesus Christ.

In Japan today it is estimated that there are 17 million Shintolsts and 40 million Buddhists. Is there any room left for Jesus Christ? That the 300,000 Christians in Japan believe there is, is attested by the fact that the whole Christian Church in that land is joining in the "million souls for Christ" campaign, begun early in 1930 under the leadership of T. Kagawa, probably the greatest Japanese living in the world today. Kagawa, who is Japan's most distinguished social worker, has offered his services to the National

Christian Council to lead this campaign, recently refusing a splendid offer of a position with a high salary from the city of Tokyo in order that he might devote his full time to the task of extending the borders of the Kingdom in Japan. The Christian people of Japan, believing that the hour has struck for a deeper work of grace than has even before been known in their country, are lining up behind Kagawa in his great enterprise. And these Japanese Christians are asking aid of the Christians throughout the world—not so much their money as their prayers for the success of this mighty movement to win one million souls for Christ in Japan.

In many a little town and hamlet where no missionary worker has ever been there are Japanese Christians already working for the extension of the Kingdom, telling the gospel story to their friends and neighbors, establishing little Sunday schools in their own homes, and paving the way for the organization of a little church in their community. At Chizuka, in the Matsuyama district, the son of the principal of the prefectural school several months ago established a little Sunday school, and on Christmas eve the Rev. I. L. Shaver, superintendent of the district, baptized the mother, the grandmother, and two friends of this young man. These people especially asked that they might be baptized in their own village so that the people of the place might see what a Christian baptism was like. And today in that little town another little Christian church has started to grow.

In Kwansai Gakuin, our big Methodist school for men in Japan, more than 100 young men were baptized during the past school year. "It is taken as a matter of course," says the Rev. H. P. Jones, of the Kwansai Gakuin faculty, "that Christian teaching with the belief in the power to save men as found in Christ is a fact, and there never has been a time when the young people of Japan were more intelligently open to receive the message of Christ than they are today."

Recently the seventieth anniversary of the coming of Christianity to Japan was celebrated in Tokyo. Of this celebration, "The Trans-Pacific", one of the leading newspapers of Japan, says:

"It is fitting that practically the first meeting in the new city hall in Tokyo should be one to mark the seventieth anniversary of the coming again to Japan of what is admitted by all alike to be one of the greatest forces which have made a definite and valuable contribution to the national life of Japan—the Christian religion."

"It is hard to realize as one looks at the Japanese Church today, directed by Japanese leaders and largely financed by Japanese money, that it was only a matter of seventy years ago—but two generations back—when such Christians as existed had to conceal their beliefs, when notice boards were to be seen on all hands forbidding the 'Evil Sect,' and many of those who dared to confess their faith had to pay for their temerity by imprisonment and other kinds of persecution."

"At the recent celebration of the coming again of Christianity to Japan (Note—Catholicism was introduced in the 16th century, but was later driven out with great persecution) letters of congratulation were read from the Minister of Education, the Governor of Tokyo-fu, and the Mayor of the city, and in addition messages were sent from the representatives of those three countries which have done most to re-introduce Christianity to Japan—England, the United States, and Canada."

"The closing speaker at the celebration was Toyohiko Kagawa. It is certain that there is no man who has a greater spiritual hold upon the masses today than Kagawa. From the first of his address he held the audience in his grip. He pointed out that the vision before them was an eternal one, that the world was not going to be redeemed by makeshifts and temporary measures; he showed that the present despair, so evident on all hands, was due to the triumphing of the material over the spiritual and to look therefore for a material solution was the height of folly. The

one solution lay in the victory of love—the love of Christ.

"A motion was offered from the floor calling upon all present to dedicate themselves to the great campaign to win one million souls for Christ in Japan. This was adopted unanimously by a standing vote. A spontaneous collection brought in yen 350.00 for expense of the campaign while yen 6,000 have been received since."

Dr. John R. Mott says of the "million souls for Christ" campaign in Japan, which is probably the greatest forward movement in Christian missions today: "Kagawa's vision and plan for augmenting the Christian forces in Japan from a quarter of a million to one million souls is a stupendous, staggering undertaking, but the sheer magnitude and greatness of the conception make a tremendous appeal."

In China

In China, so recently torn by anti-Christian agitation, where still mighty armies frequently tramp back and forth as the struggle goes on for the establishment of a national government, is there any room left for Jesus Christ? Missionaries who have been in China thirty or even forty years declare that there is—that never before in their experience has there been such a wonderful opportunity to preach the gospel to the Chinese people as there is today. "China is today an open field," says the Rev. J. H. H. Berckman, noting the fact that one no longer finds the widespread indifference which was so discouraging prior to 1927.

Even in remote rural districts the seeds are being sown. Not long since a country farmer brought his little son to our Changchow hospital for treatment. While visiting the boy, he heard the gospel story told by the hospital chaplain. When the boy returned home, the farmer invited the chaplain to come out and preach the gospel in his own home. Accompanied by Mr. Berckman and some other workers the chaplain set forth, only to be met by the farmer himself, who had walked all the way into the city that his guests might not miss the way. The service was held in the dining room of the rude farm house, a room with a dirt floor and no ceiling but the roof. And into this humble home crowded more than 60 people, neighbors who had come at the farmer's invitation to listen to the gospel story. Not one was a Christian, and but few had ever heard the story before.

Thus in many sections of China, in country districts as well as in cities, the seeds are being scattered, some of which are falling on good ground and bringing forth much fruit.

In Korea

In the midst of the great struggle for economic independence in Korea, is there any room left for Jesus Christ? Hear the answer to this question from the Rev. J. S. Ryang, one of Korea's great native Christian leaders: "It is very encouraging," he says, "to see that the people in general in Korea are looking toward the Christian Church for leadership as they have never done before. In my travels lately I have seen something of the great spiritual movement which began in the Wonsan district and which is spreading throughout that district and elsewhere. The Holy Spirit is surely working through the people of the Church in Korea, and I expect soon to see a revival break out in this peninsula, such as we had in Korea some twenty years ago."

In Manchuria

Is there any room left for Jesus Christ among the Russian refugees in Manchuria? On September 29, 1929, a revival was begun in the Russian Methodist Church in Harbin. In this city there live over 100,000 Russians. From the very first service the church was crowded, proving that these people are hungry for the gospel. The eight days of the revival were all blessed ones. There was not a single night when at least one soul was not saved. Many of the people were convicted of sin and cried out: "Oh Lord, save me!"

The Russian Methodist church at Manchuli is

Southern Methodism's farthest outpost. This is on the very border of Soviet Russia. To this church come crowds of people from across the border of Russia, begging for religion, but only a few of these calls can be answered. The Russian pastors who are carrying on this Russian work in Manchuria without the aid of a single missionary are very poor, and because they have no means with which to travel many invitations to come into other towns and preach the gospel must go unheeded.

In Brazil

In Brazil where thousands are turning away from Romanism only to embrace spiritualism, atheism, or materialism, is there any room for Jesus Christ? Says the Rev. W. H. Moore, president of Granbery College, our largest Methodist school in Brazil:

"Only a lack of men and the means with which to send them forth limits the extension of our Methodist work here in Brazil. The country is developing rapidly to the west, and there are many towns where no religious work of any kind is being done—not even by the Roman Catholics. The distances here are tremendous, but new roads are being opened up everywhere, and the opportunities for preaching the gospel are many."

In Africa

In the midst of the superstitions and ignorance in which the people of Africa have long been sunk, is there any room left for Jesus Christ? "This is a great day of transition in Africa," says the Rev. H. P. Anker, "and the gospel has greater opportunity than ever before. Today one can see a great breaking up of old ideas and customs. Thousands of the young natives of the Congo are flocking to the Missions and the towns, eagerly seeking for something which their fathers and mothers did not have—an education and an understanding of God's Word. In the station schools of our Methodist Mission there are so many boys enrolled that they must live like sardines in the few small dormitories, but they do this without a murmur that they may find that for which they seek. Not only to the Protestant Missions has come this great overflow, but to the Roman Catholic Missions as well. This is a great day of opportunity in Africa—the time to lead those seeking souls to Christ ere they are led away by the flood of materialism, which even now is creeping forward in this vast continent."

Thus in many lands the tide of evangelism is rising and gathering strength as it sweeps along, and the people in these countries by their very interest in the gospel answer themselves the question: "Is there any room left for Jesus Christ?"

THE NEW SUNDAY SCHOOL EDITOR

Dr. C. A. Bowen of Mississippi was elected Editor of Sunday School publications of the Methodist Episcopal Church, South, by the General Conference, succeeding Dr. E. B. Chappell, who declined re-election after a service of twenty-four years. Dr. Bowen was born at Holly Springs, Miss., December 25, 1885, and is the son of James Asbury and Alice (Cawthon) Bowen. He was educated at Millsaps College, Emory College, Vanderbilt University, and Northwestern University. After serving in the pastorate at Stevenson, Birmingham, and Dadeville, Ala., he was given the chair of Religious Education at Woman's College, of Alabama, Montgomery; and from 1921 to 1925 filled the same position at Millsaps College. Since 1925 he has been Associate Sunday School Editor for the Methodist Episcopal Church, South.

The Southern Methodists are the only Protestants at work in Vilvorde, Belgium, an industrial center of 30,000 people not far from Brussels. Vilvorde is the fastest growing town in Belgium, and great opportunities are open to the Protestant Church here as socialism and liberalism have greatly weakened the influence of the Roman Catholic Church.

BATON ROUGE DISTRICT CONFERENCE.

The District Conference of the Baton Rouge District of the Louisiana Annual Conference of the Methodist Episcopal Church, South, convened at Franklinton, La., May 29, 1930, with L. W. Cain, presiding elder, in the chair.

I am perfectly aware that general statements are sometimes put down as mere exaggerations, but, in spite of that fact, I must say that we had the most remarkable District Conference that it has ever been my privilege to attend.

Remarkable in the first place for the smoothness and rapidity by which the presiding elder conducted the business of the conference. Every great interest of the Church was cared for. Rev. R. W. Vaughan represented the Orphanage at Ruston, Rev. J. G. Snelling the Memorial Home of Mercy and the Missionary work of our Conference, Dr. R. H. Harper our Conference organ, Rev.

dred and one present. That is very near a record. Now, if anyone doubts that this was a remarkable conference, after reading the above reasons, then surely their standards must be high.

The following were elected delegates to the Annual Conference: K. I. Bean, J. R. Abels, Walter Green, W. A. Underwood, Mrs. E. W. Chaney, W. S. Holmes, Mrs. L. W. Cain, Wiley Stafford, Judge Prentiss B. Carter, Mrs. B. W. June, G. W. Newsom, and G. W. Dameron. Alternates: H. W. Brown, J. W. Harper, Mrs. C. B. Hughes, B. W. June, and Mrs. G. W. Newsom.

G. W. Dameron was recommended for admission on trial to the Annual Conference.

G. H. Carry was recommended to the Annual Conference for re-admission.

P. W. Sibley was licensed to preach, and J. W. Harper was recommended to the Annual Conference for deacon's orders.

The presiding elder nominated and the Conference elected Rev. L. N. Hoffpauir, Rev. F. L.

preached again at the vesper service of the Y. W. C. A.

Much praise has been given the other features of the college commencement season, the art exhibit on Saturday, the physical education exhibition Monday morning, the presentation of "As You Like It" by the Players' Guild on the campus Monday afternoon, and the annual music concert in the auditorium that evening.—Grenada Sentinel, May 30.

COMMENCEMENT SUNDAY —CENTENARY

Centenary commencement exercises is an event always looked forward to by the people of our church, and especially is the baccalaureate sermon, which is always delivered by some able, eminent minister of our Church, enjoyed by the congregation. Last Sunday's speaker was in no wise



BATON ROUGE DISTRICT CONFERENCE, FRANKLINTON, LA., MAY 29 AND 30. REV. L. W. CAIN PRESIDING ELDER; REV. J. H. BOWDON, SECRETARY

P. M. Caraway the Board of Education, Dr. L. F. Sensabaugh the School of Theology of S. M. U., Rev. C. D. Atkinson the Sunday School Board, and Rev. A. K. McLellan the Dual Extension work in Louisiana.

Remarkable in the second place for the high class of preaching which was done at the Conference. Some pessimistic souls imagine that the day of great preaching is past. Such is not the case. I know nothing of the type of preaching of the past except from the sermons I have read. Judging from that source, I do not hesitate to say that we listened to as great preaching Wednesday evening, Thursday morning and Thursday night, as any other District Conference ever held in Louisiana. Dr. Frank L. Wells, pastor of the First Methodist Church of Baton Rouge; Dr. L. F. Sensabaugh, commissioner of the School of Theology S. M. U., and Dr. R. H. Harper, editor of the New Orleans Christian Advocate, did the preaching.

Remarkable in the third place for the fine number of delegates who stayed throughout the Conference. The Conference opened up with one hundred and twelve delegates present and closed out Friday afternoon at 3 o'clock with one hun-

Wells, Rev. C. E. McLean and Rev. B. W. Waltman the Ad Interim Committee.

Bogalusa was selected as the next meeting place of the Conference.

A good bit of the credit for the success of the conference goes to the good people of Franklinton, who entertained the conference so magnificently.

J. HENRY BOWDON, Secretary.

GRENADA COMMENCEMENT

The concluding exercises of Grenada College were held Tuesday morning in the college auditorium and, after an inspirational and fitting address to the graduates delivered by Dr. D. M. Key, president of Millsaps College at Jackson, diplomas and certificates were awarded to the large class of young women.

Sunday morning Dr. Alfred F. Smith, editor of the Nashville Christian Advocate, preached the commencement sermon in the college auditorium. His message was one to inspire those who heard it and many from the various congregations of the town were present. Sunday evening Dr. Smith

preached again at the vesper service of the Y. W. C. A. inferior to his brilliant predecessors, and his sermon was greatly appreciated and enjoyed by the throngs who crowded into the auditorium to hear him.

To the strains of the processional the collegians marched into the auditorium, filling the entire middle section of pews reserved for them. President Sexton, presiding, announced the college hymn, "Holy, Holy, Holy," and led the Apostles' Creed. Dr. Carley, presiding elder, led the morning prayer and also read the Scripture lesson, Psalm 24. The choir was at its best, and thrilled the audience with the rendition of the anthems, "O Sing Unto the Lord," by Lansing, and "Hark, Hark My Soul," by Shelley.

With words of approbation and commendation, Dr. Sexton introduced the speaker of the hour, Dr. Thomas D. Ellis, secretary of the Board of Church Extension, Louisville, Kentucky. Dr. Ellis' message was a most appropriate one for the occasion; beautifully conceived and delivered in a masterly way. He held the close attention of his audience as he spoke on "The Perfect Life."

As a background for his discourse, Dr. Ellis read St. Matthew, 19:16-22, using a part of the twenty-

first verse—"Jesus said unto him, If thou wilt be perfect, come follow me" as his text.

Using the young man who came to Jesus inquiring the way of life as an example, Dr. Ellis urged the young men and women composing the graduating class, to whom he especially addressed his remarks, to aspire to the best things in life.

"The danger of our life today is that we will be satisfied with a mediocre existence," said the speaker. "That we will be satisfied to let our lives run in just an ordinary channel." In speaking of the perfect life, he continued, "I am talking about the best there is to be attained in life. That which is best and truest and noblest is what your God calls you to. God would lead you to achieve the very best."

To achieve the best, you must be willing to give of your best. Anyone who is not willing to give all, must be willing to be satisfied with less than the best. For you cannot hope to become perfect in anything unless you first of all give of your best.

In his concluding remarks, Dr. Ellis said, "The only dull, drab life in the world is the ordinary, mediocre kind of life. Let me urge you to listen to the high call. The call that appeals to you to climb up to the perfect life."

At the evening hour, Sunday, the congregation was given a complete and pleasant surprise when Dr. Carley, who was scheduled to preach, introduced Rev. Mr. H. C. Henderson, pastor of the First Methodist Church, Marfa, Texas, who had very graciously consented to bring the evening message instead of Dr. Carley.

Rev. Mr. Henderson is the son of Rev. W. F. Henderson, Sr., of Shreveport. He is a young man highly esteemed by his Church and brother ministers throughout the connection. He is in Shreveport at this time paying a visit to his parents and also to receive the Doctor of Divinity degree to be conferred by Centenary College at its commencement exercises on Wednesday of this week.

Speaking on the subject, "Personal Achievement," Mr. Henderson read two texts, St. Matthew, 7:7-8—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," and St. Matthew, 5:6—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." His sermon was most interesting and helpful.

In the course of his sermon, Mr. Henderson said that one of the greatest dangers with which the Church is confronted today is that men and women are living upon the religion of their mothers and fathers. "Our generation is heir to blessings for which our fathers struggled and died, but which we ourselves have received at no cost whatever, and for which we show but very little appreciation," said he.

Speaking of the advantages of personal achievement in any avenue of life, Mr. Henderson said, "The only worth-while things in life are those things that are achieved by personal endeavor. The religion that you receive from your parents is all right for childhood, but religion that is achieved is the only religion that is satisfactory for manhood and womanhood. We have to discover God for ourselves. And the better things of life come not to those who wait, but to those who hunger and thirst and seek. The treasures of God are not gifts that can be handed down; they must be achieved."—Methodist Messenger, First Church, Shreveport, June 6.

AN APPEAL

To Pastors and Sunday School Superintendents Who Have Not Observed Sunday School Day

I urge you to observe this day at once and send the offering to Rev. J. C. Chambers, Conference Secretary.

The Sunday School Board is badly in need of funds, and if all of the schools of the Conference would observe Sunday School Day, as the Discipline directs, the needs of the board would, in large measure, be supplied.

Your school is not living up to its privileges, nor is it doing its full duty until it has obeyed this demand of the Church.

Remember that the needy schools of the Conference get their help largely through this offering.

Put off no longer this important observance, but just as soon as you read this appeal, get together and plan for an early observance of Sunday School Day.

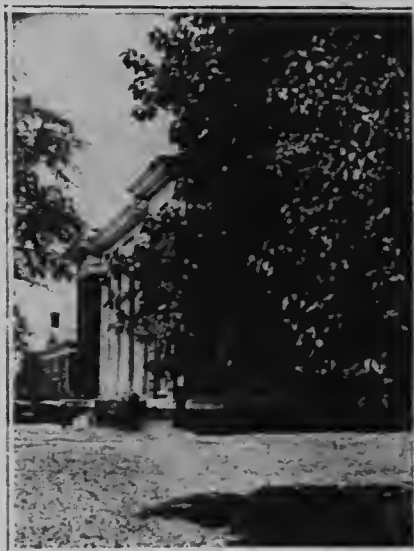
H. H. CRISLER,

Pres. Miss. Conf. Sunday School Board.

MISSISSIPPI LEAGUE ASSEMBLY

The Ninth Mississippi Conference Epworth League Assembly closed Friday night, June 6, with the awarding of credits to Epworth Leaguers, and a consecration service with thirty-five young people offering themselves for full-time Christian service.

The assembly convened the Monday preceding at Whitworth College in Brookhaven, with 225 Leaguers registered and ready for work. The



MARY J LAMPTON AUDITORIUM, WHITWORTH COLLEGE

Where Business Sessions of the Mississippi Conference League Assembly were Held

Meridian District, under the effective leadership of Miss Lilybec Phillips, won the large silver loving cup offered by Dr. G. F. Winfield. One of the pleasant features of the week was the large attendance of pastors, both taking work and visiting the Leaguers. The General Office representative was Rev. E. O. Harbin and, as usual, he made himself popular with his efficient teaching and recreational leadership.

The lecturer of the week was Dr. Forney Hutchinson, of St. Luke's Church in Oklahoma City. Dr. Hutchinson brought the assembly and the large number of Brookhaven visitors three powerful messages under the theme of service. He captivated the congregations by his simplicity of speech and loving personality. In words of plain Anglo-Saxon origin and homely association he forcefully gave his hearers practical helps for holy living.

Officers of the assembly elected at the Thursday morning business session are as follows: President, Prof. S. Truman Lewis, of State Teachers' College in Hattiesburg; Vice President, Dana King, Gulfport; Secretary, J. H. Weems, Hattiesburg; Treasurer, W. M. Lampton, Jr., Columbia; Era Agent, Miss Mathilde Killinsworth, Fayette; Director of Recreation, Rev. James W. Sellé, Brookhaven.

Mr. W. D. Hawkins, of Meridian, was elected as dean of the assembly for 1931 and June 1 set as opening day. Whitworth College will again be the host of the assembly.

GIVING IS LIFE; WITHHOLDING IS DEATH

There is a sea which day by day
Receives the rippling rills,
And streams which flow from the wells of Go'
Or spring from cedared hills.
But what it thus receives it gives
With glad, unsparing hand;
And a stream more wide, with a deeper tide,
Pours out to a lower land.
But does it lose by giving? Nay;
Its shores and beauty see—
The life and health and bounteous wealth
Of Galilee.

There is a sea which day by day
Receives a fuller tide,
But all its store it keeps, nor gives
To shore nor sea beside.
What gains its grasping greed? Behold
Barrenness around its shore!
Its fruits of lust, but apples of dust,
Rotten from rind to core;
Its Jordan waters, turned to brine,
Lie heavy as molten lead,
And its awful name doth ever proclaim
That sea is Dead!

—Selected

BIRMINGHAM'S BISHOPS

Changes wrought by the recent General Conference of the Southern Methodist Church will have considerable repercussions in Birmingham. Naturally, the public is aware that his election to the episcopacy will remove Dr. Arthur J. Moore from Birmingham and that this city will thus lose a citizen who has quickly won a lasting place in its heart. In the excited interest due to the elevation of this strong young citizen of Birmingham to the highest office in the gift of his Church, many have lost sight of the fact that the city will be deprived of another fine spirit in the going of Bishop Dobbs. This forceful, scholarly, eloquent gentleman must depart to another field through assignment by the College of Bishops.

Bishop Dobbs, of course, was not new to Birmingham, or to Alabama, when he was sent to preside over the Alabama Conferences and to make his home here. An Alabamian, known well and favorably throughout the bounds of his Church and beyond, he was elevated eight years ago to the bishopric at an exceedingly youthful age by what was said to have been the largest vote ever accorded any candidate.

During his recent residence here he has renewed old friendships, and made many new ones. Birmingham regrets that duty calls him elsewhere. Clergymen of the type of Bishop Dobbs can ill be spared. Being a bishop never prevented him from being both a man and a gentleman in the truest sense of both words. He will adorn any field to which he is called by the College of Bishops.

In welcoming with a right good will Bishop Ainsworth as the presiding officer of the Alabama Conference, and in greeting the as yet unknown who will be the new pastor of the First Methodist Church, regarded by many as the premier appointment in Southern Methodism, Birmingham cannot refrain from expressing its profound regret and sense of loss in the departure of Bishops Dobbs and Moore.—Birmingham Press.

"The Gamble nest for training children" is the name by which the Methodist orphanage at Owczarki, Poland, is generally known among the Polish people. Capt. and Mrs. T. J. Gamble are in charge of this home. Here the children are not only given secular and religious education, but they are taught a trade so that when they leave the "nest" they will be equipped to earn their own living.

OUR NEW BISHOPS

We are able to furnish our readers with brief biographical sketches of the three pastors who were elected bishops in the Methodist Episcopal Church, South, at the recent General Conference at Dallas, Tex.

BISHOP ARTHUR JAMES MOORE

Arthur James Moore, son of John Spencer and Emma (Cason) Moore, was born in Waycross, Ga., December 26, 1888, hence is in the forty-second year of his age. He was educated in the schools of Waycross and in Emory College. In 1909 he was admitted on trial by the South Georgia Conference, and his first appointment was the Townsend and Jones Circuit. For nine years he was a Conference and General Evangelist, and from 1920 to 1926 was pastor of Travis Park Church, San Antonio, Tex. Since 1926 he has been pastor of the First Methodist Church, Birmingham, Ala. Central College, Fayette, Mo., conferred upon him the degree of Doctor of Divinity.

BISHOP PAUL BENTLEY KERN

Paul Bentley Kern, son of John A. and Margaret Virginia (Eskridge) Kern was born in Alexandria, Va., June 16, 1882. For two years he was a student in Randolph-Macon College, and from Vanderbilt University received the degree of B. A. (1902) and M. A. and B. D. (1905). The degree of Doctor of Divinity was conferred upon him by Randolph-Macon College. In 1907 he was admitted on trial by the Tennessee Conference, and was pastor of Blakemore Church, Nashville, Bell Buckle and Murfreesboro (1907-1915). For several years he was a professor in the Southern Methodist University, Dallas, and from 1920 to 1926 was Dean of the School of Theology of this institution. Since 1926 he has been pastor of Travis Park Methodist Church, San Antonio, Tex.

BISHOP ANGIE FRANK SMITH

Angie Frank Smith, son of W. A. and Mary Elizabeth Smith, was born in Elgin, Tex., November 1, 1889. In 1914 he was admitted on trial by the North Texas Conference, and his first appointment was the Detroit Circuit. Later he served as pastor of Highland Park Church, Dallas, University Church, Austin, in the West Texas Conference, and for nearly nine years has been pastor of First Church, Houston, in the Texas Conference. He received the degree of B.A., from Southwestern University, and completed the Bachelor of Divinity course in the School of Theology of Vanderbilt University. The degree of Doctor of Divinity was conferred upon him by Southwestern University. —Nashville Christian Advocate.

PLAN OF EPISCOPAL VISITATION

Annual Conferences will be held this year on the dates and places indicated:

District No. 1.—Bishop W. A. Candler, South Carolina, Mullins, S. C., November 12; Upper South Carolina, Spartanburg, S. C., November 25; Mexico.

District No. 2.—Bishop Collins Denny, Mississippi, Vicksburg, Miss., November 12; North Mississippi, Starkville, Miss., November 5.

District No. 3.—Bishop Edwin D. Mouzon, Western North Carolina, Greensboro, November 5; North Carolina, Henderson, N. C., November 19; Cuba, Santa Clara, Cuba, February 18; Latin work in Florida.

District No. 4.—Bishop John M. Moore, Florida, West Palm Beach, Fla., June 18; North Georgia, Atlanta, Ga., November 12; South Georgia, Thomasville, Ga., November 19.

District No. 5.—Bishop W. F. McMurtry, Illinois, Cairo, Ill., August 28; Western Virginia, Barboursville, W. Va., September 3; Kentucky, Carlisle, Ky., September 10; Louisville; Bowling Green, Ky., September 24.

District No. 6.—Bishop U. V. W. Darlington, Czecho-Slovakia, Prague, June 25; Polish Mission, Klarysew, July 1; Belgium Mission, Brussels, July 9.

District No. 7.—Bishop H. M. DuBose, Holston,

Bristol, Va., September 24; Tennessee, Gallatin, Tenn., October 15; Memphis, Tenn., November 12.

District No. 8.—Bishop W. N. Ainsworth, North Alabama, Athens, Ala., November 5; Alabama, Mobile, Ala., November 19.

District No. 9.—Bishop James Cannon, Jr., Brazil, South Brazil, Central Brazil; Africa, Tunda, February 25.

District No. 10.—Bishop W. B. Beauchamp, Baltimore (place to be selected) September 24; Virginia (place to be selected) October 15.

District No. 11.—Bishop S. R. Hay, New Mexico, Portales, N. M., October 8; West Texas, Harlingen, October 22; Central Texas, Eastland, November 12; Texas-Mexican.

District No. 12.—Bishop Hoyt M. Dobbs, North Arkansas, Helena, Ark., November 5; Little Rock, Pine Bluff, Ark., November 12; Louisiana, Alexandria, La., November 26.

District No. 13.—Bishop H. A. Boaz, North Texas, Greenville, Oct. 22; Northwest Texas, Sweetwater, November 12; Texas, Houston, November 5.

District No. 14.—Bishop Arthur J. Moore, Northwest, Corvallis, Ore., June 26; Pacific, San Diego, Calif., October 15; Arizona, Tucson, Ariz., October 23; Western Mexico, El Paso, Tex., October 30; California, Oriental Mission, September 18.

District No. 15.—Bishop Paul B. Kern, Korea, Seoul, Korea, September 10; Siberian Mission, Ronglung, Manchuria, September 25; China, Nanking, China, October 15; Japan Mission, Kobe, Japan, November 26.

District No. 16.—Bishop A. Frank Smith, Missouri, Columbia, Mo., September 3; Southwest Missouri, Marshall, Mo., September 17; Indian Mission, New Town Church, Oklahoma, September 26; St. Louis, St. Louis, Mo., October 15; Oklahoma, Tulsa, Okla., October 29.

RELIGION AND PRINTERS' INK

By Edwin B. Chappell, Jr.

The editor of the Baltimore Southern Methodist, in writing of the seventy-fifth anniversary of the Southern Methodist Publishing House, sounds the following significant warning: "The House, in our opinion, must ever be on guard lest its very success and the desire to be a tremendous paying institution, as it is, shall cause it to lose sight of its real mission—to print and circulate as efficiently as possible, good, wholesome reading, and send out Christian literature to all persons. That is the mission of the Publishing House, and it will not fail as long as that is its goal."

So unmistakably true is this statement that one feels reasonably certain the editor must have been referring to the future; a religious publishing house, serving a great denomination like our own, would have failed many years ago had it placed the emphasis on any other point. It does not take people seventy-five years to distinguish between pure commercialism and Christian service.

But the danger is ever present. We are living in a day of fabulous dividends. Few words of criticism are aimed against the firm that can begin the year with a shoe string and finish with an amazing capital. Everywhere men are calling for the executive who can produce two dollars where only one grew last year. There is a premium on profits that no sane man will deny.

You have heard tales of the cold-blooded president who calls his lieutenants into his inner office and delivers himself after this fashion: "I don't know how you are going to do it, but we have got to have bigger profits. The stockholders are kicking. Can we raise prices? Can we increase our output? Can we reduce the force? Can we cut salaries? Talk fast. Something has got to be done."

Perhaps this is an exaggeration (personally, I have always believed that there was a great deal more sentiment in modern business than most men are willing to admit), but surely it represents an attitude of mind rather current in this country to-day.

Is it not possible, reasons the church member, that something of the same sort may take place

at the Publishing House of the Southern Methodist Church where, after all, books and periodicals are for sale?

Yes, it is possible—but not at all probable. Aside from the mission, the goal, which is engraved deep into the hearts of every person in a responsible position at our Publishing House, you have the following organization: A board of directors, called, the Book Committee, that is comprised of the ablest laymen and ministers that can be found in our connection. All interests of the House are in their hands. They have no other desire than to serve the Church at large in the most efficient manner possible. (2) Two agents, a layman and a minister, who are chosen by the Book Committee. They must constantly answer to this Committee, as well as to the entire Church through its agency, the General Conference. (3) The heads of the various boards, many of whom are constantly helping to feed the great presses of the Publishing House, and who are elected by this same General Conference. (4) The managers of the various business departments, chosen by the two agents because of their records of efficiency and their general standing in the Church.

It would be difficult for such an organization as this to grow into a purely money-making concern. In fact, I doubt if it would be possible.

There is something, however, more profound than the type of organization you have up at Nashville. It is this goal, or mission, which is mentioned by the editor of the Baltimore Southern Methodist.

Maybe it can best be explained by giving you a glimpse into a conference between the Sunday School Editor and Publishing Agents—a conference that takes place many times in the course of the average month. They are discussing methods of increasing the circulation of one of the Sunday school periodicals.

"A twenty thousand increase would help a great deal," says one of the Agents.

"What would that mean?" asks the Editor.

"It would mean that we could afford to give our people a much more attractive periodical," is the reply. "We could have better material, more artistic illustrations, and a superior quality of paper."

Increased production for the sake of better literature! This, I believe, could be called an established policy at our Publishing House. And if this seems unreasonable, it might be worth your time to make a comparison of literature and prices as of 1930 with those of twenty years ago.

In other words, although the Book Committee and the Publishing Agents never lose sight of the fact that a substantial sum must be given each year to the superannuated preachers, they feel that their first and biggest obligation is to the more than two million people who are growing up in the Church. It is for them that the Publishing House is conducted. And each additional dollar that comes in widens the range of its usefulness and its total effectiveness.

This year there is unusual activity and bustle around the House. It is a big birthday year. Seventy-five years ago the first beginning was made toward mixing religion with printer's ink. Since that time the progress has been steady and satisfying. The Publishing House has grown along with the Church. Each has served the other.

Every friend and employee of the House would feel disappointed if the records did not show a big increase at the end of 1930. All are pushing and pulling and planning for a banner year. Frankly, they want more business. But the reason they want it is the same reason that has caused the House to prosper throughout three-quarters of a century: That better and more attractive literature may be published at prices within the range of all classes.

For this reason they feel that they have a right to ask you not to look on their publicity matter as callously as you would that of a firm that is working with nothing else in mind but an increased dividend check for its stockholders.

The Home Circle

YOU ARE NOT THE ONLY PEBBLE ON THE BEACH

There's a lesson age has taught me—I have found indeed is truth

That glad to all life's comrades I would teach;
'Tis that though you may be polished, or just rough and round, in sooth

You are not the only pebble on the beach.

You may glimmer in a cavern, you may sparkle in a crown,

As destiny gives part and lot to each;

But whether fate exalts you, or ill-luck beats you down,

You are not the only pebble on the beach.

You may high and dry be stranded on a shingled sandy shore,

With a creek of water out of reach;

But companions in misfortune—you may count them by the score,

For you're not the only pebble on the beach.

You may surge beneath the billow, and be borne by rushing tide,

Till spent you lie where pale the seaweeds bleach;

But though wind and wave have buffeted, and flung you far and wide,

You are not the only pebble on the beach.

Then don't fork it, friend—for 'tis a useful thing to know,

Albeit I tell you in simple speech;

Just remember when life's angry waters toss you to and fro,

You are not the only pebble on the beach.

—Mary Curchod, in Chambers' Journal.

THE HAUNTED TOOTH

Just imagine how upsetting it would be to have a provoking little Chinese demon hop into your mouth and go to housekeeping there, with living-rooms on the downstairs row of teeth, and bedrooms on the upstairs row. Lee Wing knew all about it, for one day such a little sprite suddenly jumped into him and beginning with the teeth on the lower jaw danced rapidly through tooth after tooth, then climbed upstairs and raced furiously around the upper teeth, then did the downstairs set very thoroughly once more.

After an hour of this violent exercise Lee Wing felt the unwelcome little visitor sit down to rest in an upper tooth, and this sitting down was so much worse than the running around had been that he howled and squealed, which must have delighted the demon, for Lee Wing could feel him kick up his heels in high glee, so horrible a sensation that Lee Wing dashed to his grandmother and told the sorry tale of what was going on inside him.

"Unlucky child," she said, "where have you been to get in the way of such a demon?"

"Nowhere," he answered sheepishly, "nowhere at all, just standing at our gate-posts watching those new foreign doctors across the street."

"Ah, ha!" jeered his grandmother, "just watching foreign doctors, eh? Haven't we warned you over and over to keep away from those dangerous people, because every one knows they are only in China to cast demons into well people, and to steal away minds from sick people. And now you have foolishly gotten in the way of a Christian demon, so what can I do?"

Lee Wing held his cheek miserably and cried two big salty tears. It was not long before every one in the house knew about the demon who had sat down in Lee Wing's tooth, and the aunts and uncles and cousins one and all said the only sensible thing to do was to scare it away, of course. So Grandfather Lee brought out his big horn

glasses and propped them solemnly on his nose. Then he took up his writing brush and dipping it in ink he painted a Chinese word on Lee Wing's swollen cheek.

"What does it say?" clamored the aunts and cousins curiously, for being women, none of them could read a single word.

"It says 'Tiger,'" whispered Grandfather Lee, slyly winking his left eye, "even a Christian demon won't dare hang around now when he knows there's a tiger so near. No indeed! He'll be scared enough to dart off as fast as possible."

Then they all went back to the things they were doing before, feeling quite safe, but Lee Wing sat down and held his poor puffed jaw. For it had to be admitted that the demon was still kicking up a regular rumpus inside his tooth, in spite of the scare word "tiger" painted on his cheek. Things got worse and worse, until poor Lee Wing was desperate. Then he had his big idea. His heart beat wildly as he tiptoed softly through the house, across the courtyard, through the gate. He hopped across the muddy street and knocked timidly at the mysterious closed door. Then he grew cold all over. For supposing, just supposing these Christians should tear out his eyes and stew up his bones for medicine? Oh, what a risky thing to do! He would skip back home—but no! alas! he couldn't, for the door was opening and somebody was politely asking him to step inside. Lee Wing stepped, but his feet were as heavy as anchors.

"You poor boy," that somebody now said, laying a gentle finger on his cheek, "is it mumps or tooth-ache?"

"Oh, it's a demon, Honorable Sir," groaned Lee Wing. "It went to housekeeping in my tooth this morning. It raced all around my teeth to find the biggest, then it lay down and kicked up its heels to make more room—you can see how much bigger it has made it already." Lee Wing clutched his swollen cheek tenderly.

The doctor led him to a chair, read the word "tiger" so bravely written on his cheek and smiled an unhappy smile, knowing the superstition which wrote it there.

"Open your mouth," the doctor ordered, and after looking in; he exclaimed: "No wonder! No wonder! Just keep your mouth open two minutes longer, and you'll feel better."

He picked up some little forceps, and with a quick wrench of his wrist he jerked the poor decayed tooth right out of Lee Wing's mouth.

Lee Wing said, "Oh!" and it was all over. There sat the tooth. "But is the demon inside it?" Lee Wing asked anxiously, pointing at it in fear.

The doctor sat on the edge of a table and actually talked for half an hour on the subject of teeth. And demons. And other things. It was amazing the things he said: "No, sir, not a single demon in all China!" Lee Wing trembled. "What," he exclaimed, "Isn't the upper air full of powerful demons? And isn't the lower air full of pesky little spirits?"

"No," thundered the doctor and then proceeded to tell a sort of fairy-tale about pain being often our own fault, because we have been foolish and eaten something wrong or else have neglected to care for ourselves properly. But demons had nothing to do with sickness.

"But the demon in my tooth?" Lee Wing insisted.

"Neglect," said the doctor, "just sheer neglect!" He picked up a cunning white stick with little prickly things sprouting out of one end. "This is a tooth-brush, and if you had scrubbed your teeth after meals, up and down, this way, then you would never have had that pain."

Lee Wing interrupted excitedly. "But I could feel that demon walking through my teeth," he insisted.

"No, Lee Wing," said the doctor, "It was dirt that made your teeth decay until they just had to ache and warn you to clean them. You can prove it by taking this tooth-brush as a present, for if you scrub your teeth as I showed you, three

times a day, it will keep pain away much better than the word 'tiger' painted on your cheek. Now let me put something in the hole where the tooth came from, and we'll all live happy ever after."

Which was the way Lee Wing introduced Christianity in his family.

"See my demon-chaser!" he exclaimed, waving it in the air.

Grandfather Lee put on his big horn glasses and turned the tooth-brush over and over in his hand while Lee Wing told about dirt instead of demons.—Courtesy Judson Press.

WHY SOME THINGS ARE CROOKED

By M. L. Fearnow.

As the writer of the Proverbs would say: "There be two things that are hardly ever straight; yea, three that are strongly inclined to become crooked." One is the river, whose waters obeying the law of gravitation, always seek the lowest channel in which to flow. The second is a highway, or road, which finds it easier to go around an obstruction than to cut its way through it. The third is a human life, which, yielding to various impulses, follows the line of least resistance, which as in the case of the river and the road is rarely if ever a straight line. So you see they all three become crooked for the same reason, because they follow the line of least resistance, which means that they go the easiest way rather than the best way.

There may be both beauty and utility in the crookedness of a river; for its windings not only enable it to enrich more land, but also help to check the violence of the current and prevent damage in times of flood. Nature evidently intended that rivers should be crooked, so we shall not concern ourselves further about them.

There may also be beauty in the crooked road, but no advantage; for it lengthens our journey and means loss of time. But in a crooked life there is neither beauty nor utility; for a crooked life is a sinful life, and sin is the ugliest thing and the most wasteful thing in the world.

Now, we are all interested in straight roads, especially since rapid travel has so greatly increased the danger of curves; but we are more interested in straight lives. Both may be and frequently are straightened; but the process is difficult and expensive. It is much better in both cases to make them straight in the beginning. If this sermon has been intended for men and women whose lives are all twisted and crooked because of sin we should try to explain how they may be straightened. But this is a sermon for children, whose lives are just forming and have not had time to become very crooked. So we are concerned to know how they may be kept straight. It is certain that we cannot do it by following the line of least resistance; that is, by doing the things that are easiest and most pleasant.

When a road is to be built between two points, a survey is first made, plans are drawn and the course which the road is to follow is marked out with stakes. Then the road builders just follow directions, and the road, when finished, is as straight as the plans. And this is the only way to build a straight life, according to a plan. And God has given us His plan, and all necessary directions, in His Word. The Bible not only tells how to straighten crooked lives, but how to build them straight from the beginning. That is its most important message to you Juniors. If you will follow the plan laid down there you will be able to build a beautiful, straight life, leading by the most direct and pleasant route to the City of God.—Baltimore Southern Methodist.

The English tourist was finding fault with the scenery, and passing remarks which were not taken as compliments by the Irish Jarvey.

"I say," went on the sight-seer, "you have a great many hills in this country of yours, Pat."

"Shure, of course, sor," returned Pat; "there was so much land that we had to put it in heaps." —Methodist Protestant Recorder.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Dr. N. B. Harmon, Jr., editor of the Baltimore Southern Methodist, preached the baccalaureate sermon for Randolph-Macon College on last Sunday.

Dr. G. F. Winfield has been chosen as one of the two delegates of the Kiwanis Club of Brookhaven to the annual meeting of Kiwanis International at Atlantic City in July.

The last bulletin of First Methodist Church, Clarksdale, Miss., announced that the pastor, Dr. V. C. Curtis, would begin a meeting on last Sunday morning, the pastor doing the preaching.

Dr. Forney Hutchinson, who was in the town as the platform speaker of the Epworth League Assembly, addressed the Kiwanis Club of Brookhaven at their regular meeting last week.

Dean R. E. Smith of Centenary College, Shreveport, La., will teach again this summer at Emory University. So we learn with a request to send his Advocate to Emory during the summer.

The daily Signal, of Crowley, La., in announcing a meeting at the Ebenezer Methodist Church, near Crowley, stated that Rev. J. T. Parsons, our pastor on the Indian Bayou Charge, would take part in the meeting.

Dr. and Mrs. Charles W. Crisler announce the marriage of their daughter, Elizabeth Gregg, to Mr. Paul Norman Chase on Wednesday, June 25, at noon, in the First Methodist Church, Laurel, Miss.

The editor of the Advocate had the privilege of preaching the baccalaureate sermon of Tulane University, New Orleans, on last Sunday morning. The service was held in the new Dixon Auditorium on the Newcomb campus.

In sending a subscription, Rev. R. T. Pickett, our pastor at Eunice, La., writes: "Our work is making fine progress in this field. We have faithful people in our church here at Eunice; also at Basile and Pitreville."

Dr. A. M. Serex, our pastor at New Iberia, La., was a pleasant caller at the Advocate office one day last week. He had just returned from Grand Cane, La., where he assisted the pastor, Rev. L. R. Nease, in a revival meeting.

The baccalaureate sermon of Louisiana State University, Baton Rouge, La., was preached on last Sunday morning by Dr. John M. Vander Meulen, president of the Louisville Presbyterian Theological Seminary, Louisville, Ky.

The bulletin of First Methodist Church, Clarksdale, Miss., for May 30, carried a summary of the results of the General Conference, written by the pastor, Dr. V. C. Curtis, who was the leader of the North Mississippi delegation to the General Conference.

The annual reunion of the Faulk family of southwestern Louisiana was announced to take place on yesterday at the Ebenezer school near Crowley, La. Rev. J. W. Faulk, our pastor at Mangham, La., is a well known member of this family connection.

Dr. J. A. Smith, pastor at Brookhaven, Miss., preached the commencement sermon for the State Teachers College at Hattiesburg. In his absence from Brookhaven, the pulpit there was occupied by Dr. J. L. Decell, presiding elder of the Brookhaven District.

Mrs. W. E. Pepper, one of Yazoo County's oldest citizens, died some days ago at the age of 78. She was a faithful member of Ellison Methodist Church, and the funeral service was conducted by Rev. Hilary Westbrook, our pastor on the Vaughan (Miss.) Charge.

Mr. J. D. Doyle, lay leader of the Istrouma Methodist Church, Baton Rouge, La., writes us that Rev. Lastie N. Hoffpauir, pastor the Istrouma Church, preached the baccalaureate sermon for the Istrouma high school on May 25. There were 36 graduates in the class.

On June 2 Mr. W. D. Davis, formerly of Brookhaven, now of Jackson, Miss., was elected treasurer of the board of trustees of the Millsaps-Whitworth system, to succeed the late Webster Buie. Mr. Davis is one of the most prominent laymen of the Mississippi Conference.

The prayer meeting at Istrouma Methodist Church, Baton Rouge, La., has recently reached the high mark of 124. The average attendance for 25 evenings has been 68. This is surely a fine record for a church that has not more than 350 members. Rev. L. N. Hoffpauir is the enterprising pastor.

At a recent luncheon of the Kiwanis Club of Brookhaven, Miss., Dr. J. L. Decell was the chief speaker and he entertained the members with incidents of the recent General Conference at Dallas. Dr. Decell was a very active member of the General Conference and he received quite a good vote in the balloting for bishops.

A total of 215 degrees and certificates were conferred at the recent commencement of Southern Methodist University. It is expected that approximately 127 additional degrees will be conferred at the close of the summer session, bringing the grand total of degrees granted for the year 1929-30 to 350, from an enrollment of 3110.

Rev. H. W. May, superannuate of the Louisiana Conference living at Zachary, La., is in fine health and spirit and he would like, to assist his brethren in their revival meetings at any time and at any place during the summer. Brother May is a good preacher, and he wants to be employed in the Master's service; let our pastors put him to work.

In renewing her subscription, Mrs. C. L. Barmore, Archibald, La., writes: "I've enjoyed your paper ever so much this year and pray that it will still come to us each week. Surely the Church cannot do without its paper. I pray, too, that the Lord will bless it to the upbuilding of his kingdom." We greatly appreciate these cheering words.

Mrs. J. C. Ellis of New Augusta, Miss., writes: "If anyone needs ministerial evangelistic help, and no place too large or too small, I am taking the liberty through the columns of the Advocate to say that Mr. Ellis (Rev. J. C. Ellis, superannuate) will be glad to assist any preacher in holding religious campaigns." Let the brethren put Brother Ellis to work.

The St. Helena Echo of recent date said: "Rev. L. E. Crooks, pastor of the Methodist Church at St. Francisville, La., passed through town (Greensburg) Wednesday afternoon on his way to attend the district conference at Franklinton and made the Echo a pleasant social visit. Brother Crooks was pastor here about ten years ago, and left many friends throughout this section."

Dr. J. Stuart French, for seven years pastor of State Street Church, Bristol, Tenn., has been transferred to First Church, Memphis, Tenn., and Rev. I. P. Martin, presiding elder of the Abingdon District, Holston Conference, has been appointed pastor of State Street Church. Dr. French was one of the platform speakers at the last session of the Seashore Divinity School at Biloxi, Miss.

Prof. H. Conrad Blackwell, professor in Millsaps College, who taught the class in "The Program of the Christian Religion," in the standard training school at Pineville, June 1-6, preached in the Pineville Methodist Church on the morning of June 1, and at First Church, Alexandria, La., on the evening of June 1. Rev. D. B. Boddie is the pastor at Pineville, and Dr. W. W. Holmes the pastor of First Church, Alexandria.

The Richton Dispatch of Perry County, Miss., recently carried the following concerning Brother Ellis of New Augusta, Miss.: "Rev. J. C. Ellis, our superannuate, who is loved by all, old and young alike, preached two splendid sermons here last Sunday at the Methodist Church for our pastor, Rev. A. J. Boyles, who is holding a revival meeting at Beaumont. It was a real treat to hear Brother Ellis again and we hope to have the pleasure many more times."

It will interest our readers to learn that a Louisiana boy, Andrew McBurney Jackson, Jr., of Baton Rouge, won the greatest honor at the naval academy at Annapolis, that of leading the graduating class. He was the star man of the class for the entire four years, attaining an average of 900.17 out of a possible 1000. He was a student for three years at the Louisiana State University before entering the academy. His first assignment as an ensign will be aboard the U. S. S. Mississippi.

The Louisiana Hi-League Assembly opened at Mansfield College, Mansfield La., on yesterday, with Miss Anna Pharr Turner as dean, Miss Elizabeth Langford as business manager, Mr. Charles N. White as president and Rev. J. B. Grambling as board president. This assembly will be followed on June 17 by the 12th annual Assembly of the Epworth League, in which Rev. Guy M. Hicks of New Orleans will serve as dean, Rev. B. Frank Pim of Nashville will be in charge of administration and recreation, and Dr. J. B. Peters of New Orleans will be the platform speaker.

Mr. C. Milton Chalmers, who has just assumed his duties as manager of the New Orleans Christian Advocate, succeeding his father, Mr. C. O. Chalmers, resigning after nearly 25 years of service, is very grateful for the many letters he has received, congratulating him on his election as manager and assuring him of hearty support in the work which he has undertaken for the Church. And he requests the editor, through this column, to express for him his deep appreciation of the kindness and thoughtfulness of his friends at this time when he is taking up heavy responsibilities.

Dr. Will W. Alexander, of Atlanta, director of the Commission on Interracial Co-operation, has been elected a trustee of the Rosenwald Fund, \$30,000,000 benevolent and research organization which for a number of years has been distributing millions in the South to promote education and health, with particular interest in Negro welfare. Dr. Alexander becomes one of the two trustees representing the South in the handling of this vast sum. He is an alumnus of Vanderbilt University and a member of the Tennessee Conference of our Church, in which he formerly held pastorates.

We were grateful for an invitation to the commencement of the John B. Stetson University, De Land, Florida, May 28. The invitation was received through the kindness of Mrs. James S. (Leslie Harper) Purcell, Jr. It will interest her friends in Mississippi and Louisiana to know that Mrs. Purcell received the degree of master of arts (in English). She graduated at Whitworth College, Brookhaven, Miss., in 1907. Her son, Wilbur Hallam Purcell, and her daughter, Mae Maxine Purcell, received the degree of bachelor of arts. Rev. J. S. Purcell, Jr., formerly served pastorates in Louisiana and Mississippi.

A press dispatch from Mansfield, La., on May 30, said: "Definite announcement that the doors of Mansfield College would not be opened for the 1930-31 session was made Wednesday, following the 76th annual commencement exercises, when 25 graduates received their diplomas, when a statement from the Board of Education of the Louisiana Conference of the Methodist Church was read to the large commencement audience. In 1854 Mansfield College was established as an academy for the children of the rich planters of this section and it is thought to be the first girls' college established west of the Mississippi River. While it is hoped the closing of the school will only be temporary, no immediate plans are in view for its continuance."

The editor is grateful for an invitation from Mr. Richmond Randle, of Memphis, Tenn., to attend the commencement of the Southwestern Presbyterian University of Memphis, and he regrets that he was unable to attend. Mr. Randle is a son of the late Rev. Robert Randle of the Louisiana Conference and brother to the late Hon. R. O. Randle, prominent layman of the Louisiana Conference. Of his son Mr. Richmond Randle writes: "James is a probationer in the North Arkansas Conference; he has been on trial there four years; they have given him an appointment this makes the fifth year; he has not passed his Conference course because he has been studying for his A. B. He has passed his examinations and will graduate Tuesday."

The Epworth League Assembly of the Mississippi Conference was held last week at Whitworth College, Brookhaven, with a large attendance and a fine interest. S. Truman Lewis, of Hattiesburg, president, was in charge. Rev. J. A. Smith, Rev. B. L. Sutherland, Rev. J. B. Cain, Rev. J. L. Decell, Rev. H. G. Hawkins, Rev. J. L. Neill, Rev. V. G. Clifford, Rev. J. F. Campbell, Rev. O. S. Lewis, Rev. S. F. Harkoy, Rev. B. M. Hunt, Rev. J. W. Sells, Rev. M. L. Cornick and Rev. R. H. Clegg were the teachers in the Bible and mission study periods. The recreation periods were in charge of Miss Katie Mae Campbell. Mrs. A. F. Watkins, Rev. J. L. Neill, Rev. E. O. Harbin (Central Office), Miss Sarah Kee, W. D. Hawkins, Rev. V. G. Clifford, Miss Lilybec Phillips, Mrs. J. L. Neill and Mrs. J. B. Cain were the teachers in the methods periods. Dr. Forney Hutchinson, of Oklahoma City, was the platform speaker.

We take the following from the bulletin of Crawford Street Methodist Church, Vicksburg, of June 1: "The Wesley Brotherhood is always doing fine things, but they took the finest step of all last Tuesday night when they voted to sponsor the equipping of our church for the sending out of our Sunday morning services 'over the air.' Mr. Covington, the chairman, reports that all equipment will be installed during the coming week and that the entire service next Sunday morning will go 'on the air' over station WQBC at the Vicksburg Hotel, which is owned and operated by the Vicksburg Post-Herald. We not only thank the brotherhood, but also the owners and operators of station WQBC. Our earnest prayer is that these services will be used of God to comfort and inspire all the 'shut-ins' in our radio territory, to bring a message of love to those who for various reasons are not able to be at some regular church service, and above all a message of full salvation to all who need a Saviour."

We are very grateful to receive, with compliments of the author, Mrs. B. F. Lewis, the "Historical Sketch of the Woman's Missionary Society" of the Mississippi Conference. The book contains a complete history of the Woman's Missionary Society in the Mississippi Conference; also biographical sketches of the devoted women who have given themselves freely to the woman's work, and valuable tables, historical and otherwise. Dr. Decell, who writes the Foreword, says: "It was an appropriate selection to choose Mrs. B. F. Lewis, of Jackson, to write the 'History of the Woman's Missionary Society of the Mississippi Conference.' Being one of the foremost leaders in the Conference of woman's work and marked by a talent for her task, she has written this admirable history. It is devoutly hoped that the reading of the love and labors of our mothers, sisters and daughters will inspire the men, as well as the women, of our Conference to quicken their pace on the road to carry Christ to the world."

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write—

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

REV. W. L. DOSS JUSTLY HONORED

Centenary College has honored itself in honoring one of its worthy sons. And it is with great pleasure that the editor reports that his life-long friend, Rev. W. L. Doss, Jr., presiding elder of the New Orleans District of the Louisiana Conference, was given the degree of D. D. at the recent commencement of Centenary College, Shreveport, La.

As a graduate of Centenary College, Jackson, La., and of the theological department of Vanderbilt University, as one who has with ability and success filled every place to which he has been assigned, as one who has attained unto a place of leadership in the Louisiana Conference, and as one who enjoys the confidence of his brethren both for his soundness of faith and integrity of character, he is eminently fitted to bear the honor that has been conferred upon him.

BISHOP DOBBS VISITS NEW ORLEANS

First Church, New Orleans, of which Dr. J. B. Peters is the pastor, enjoyed the privilege on last Sunday of the first visit which Bishop Dobbs has made to any part of Louisiana since his assignment to the presidency of the Louisiana Conference. The Bishop also preached at Epworth Church, of which Rev. Guy M. Hicks is the pastor, in the evening. At both churches a large congrega-

tion heard the Bishop with pleasure and appreciation.

On Monday morning the Bishop attended the regular meeting of the Methodist pastors at First Church and addressed those present. At noon, at the De Soto Hotel, the Bishop and pastors enjoyed a luncheon given in honor of the visitor and of Dr. Doss, who has just received his degree of D. D. from Centenary College.

Methodist pastors and people of New Orleans are pleased that Bishop Dobbs should thus early give his attention to the largest city in what is distinctively Southern Methodist territory. The eyes of the Church at large should be turned toward New Orleans as one of the greatest fields of opportunity and duty within the bounds of the Church.

SUBSCRIPTIONS RECEIVED

June 3 to June 9, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	598
Baton Rouge District	
Rev. J. B. Bonnacarrere, Walker	2
Rev. W. M. Beadle, Franklinton	1
Miss Sophie Lavigne (Rev. J. M. Boykin), Ponchatoula	2
Rev. H. W. Brown, Springfield	1
Lake Charles District	
Sara Gaunt (Rev. L. I. McCain), Lake Charles	5
Rev. J. T. McVey, Merryville	2
Minden District	
Rev. R. H. Wynn, Minden	1
Rev. C. B. Powell, Campt	1
Monroe District	
Rev. H. N. Brown, West Monroe	1
New Orleans District	
Rev. O. W. Bradley, New Orleans	1
Ruston District	
Rev. R. H. Staples, Marion	1
Total Louisiana Conference	616

MISSISSIPPI CONFERENCE

Previously reported	319½
Meridian District	
Rev. T. B. Winstead, DeKalb	2
Newton District	
Rev. P. H. Howse, Johns	1
Seashore District	
Rev. C. C. Clark, Bay St. Louis	4
Vicksburg District	
Mrs. N. E. Cunningham (Rev. J. E. Williams), Vicksburg	8
Rev. H. G. Hawkins, Natchez	2
Total Mississippi Conference	336½

NORTH MISSISSIPPI CONFERENCE

Previously reported	323½
Aberdeen District	
Mr. W. L. Underwood (Rev. C. A. Parks), Amory	1
Rev. G. B. Love, Algoma	1
Columbus District	
Rev. Jas. W. Gibson, Weir	1
Corinth District	
Rev. T. J. Hopper, Dumas	1
Greenwood District	
Rev. S. B. Potts, Acona Circuit	2
Sardis District	
Rev. J. D. Simpson, Byhalia	1
Total North Mississippi Conference	330½
Total three Conferences	1283

APARTMENTS AND ROOMS

for rent, furnished; house faces the beach. Delightful place to spend vacation. Write Mrs. E. P. Smith, 100 Seashore Camp Ground, Biloxi, Miss.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Omit the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make the obituaries. Material submitted will be subject to the same rule as obituaries.

On the early morning of February 23, 1930, the final summons came to our BROTHER JAMES F. GREER, a member of the First Methodist Church. He was a local evangelist and organizer. His regular attendance, faithful performance of duty and eagerness to encourage and lead a helpful group to his fellowship was an inspiration to all with whom he came in contact. In his daily life, he was of good, unassuming disposition, never imposing on others any ideas or opinions of his own, but always ready to set himself apart in word and deed from that which was wrong, and holding uncompromisingly to that which was right. In his daily life with his fellowmen he enjoyed the distinction of being a true follower of the Author of his religion. As a member of the official board of the First Methodist Church, he proved himself to be a most worthy steward, and as such he considered it a place of sacred trust, rendering an accounting of his time and his means for the ongoing of the Master's kingdom. In point of service, with one exception, he had been identified with this church in an official capacity longer than any person now living. Therefore, it was resolved by the Quarterly Conference of the First Methodist Church of Water Valley, Miss., on this 5th of May, 1930, to

That this official board, and each member thereof, has sustained a most serious loss in the going away of Brother Greer, that the loss is shared by all departments of the entire church; resolved, further,

That while we are grieved at his going, we realize that his devoted wife and family sustained an irreparable loss; that we, in Quarterly Conference assembled, take this occasion to express to his family our genuine and sincere sympathy in this hour of bereavement; that their sorrow may be made lighter by "Him who doeth all things well"; that their grief may be tempered by the great Burden Bearer; that a copy of these resolutions be conveyed to his family, and that a copy be placed on the records of this

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safeguarded against Fire, Lightning and Tornado. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address HENRY P. MAGILL, Sec'y and Mgr., 1509 Insurance Exchange, Chicago, Ill. REV. J. H. SHUMAKER, General Agent, Southern Church Department, METHODIST EPISCOPAL CHURCH SOUTH, 808 Broadway, Nashville, Tenn.

Quarterly Conference, and a copy furnished to the New Orleans Christian Advocate and the local press.

MAY 11, 1890. B. M. DAVIS of Vinton, La., passed away at the age of 62 years and 14 days. Brother Davis was born in Williamson County, Miss., April 14, 1848. During the Civil War he enlisted in the Hurricane Brigade of riflemen and fought in many of the principal battles of the war as a soldier under Gen. Beauregard. In 1862, July 1, he was wounded at the battle of Gettysburg. He was rich in military experience and liked to relate them. After the Civil War he was married in 1867, to Miss Anna Hampton of Woodville, Miss. In 1887, January 1, they celebrated their golden wedding at Vinton, La., and a few months later she passed to her reward. To this union were born seven children. Brother Davis had the sad and unusual experience of seeing all of his children and grandchildren pass away, except one son, Mr. Hampton Davis, and two grandchildren, Mr. Milton Davis and Miss Bernice Davis. In 1881, he moved from Mississippi to Louisiana, and in 1882 he came to Western Calcasieu parish, residing mostly at Vinton. This new country afforded him an opportunity to fight some hard battles for his Captain, the Lord Jesus Christ, under whose command he fought bravely and persistently for over 62 years. As a member of the Methodist Church he served in every capacity of a layman, and often filled the place of the pastor. He was a charter member of the church at Vinton, serving for 25 years as the superintendent of its Sunday school. Though his hearing was impaired, he attended the Sunday school and public worship to the end of life. He was the preacher's friend. His home in the early years was largely the personage of the church. His labors of love were unlimited. His life was a great sermon on the realities of religion. A good soldier of the Lord Jesus Christ, and a loyal church member has gone. May his mantle fall upon those who loved him.

His Pastor,
R. S. WALTON.

On Wednesday night MRS. TULA PRICE CARAWAY fell into a peaceful sleep from which she never awakened. For in the early hours of the morning of May 15, 1930, her spirit took its flight to the God who gave it. She had been in failing health for some years, but appeared to be improving and had made several visits to neighbors recently; hence her passing away was a shock to the whole community. Mrs. Caraway was born in Shelbyville, Texas, Sept. 30, 1869, and when quite a small child she moved with her parents to Logansport, La., where almost her entire life was spent. In young womanhood she was united in marriage to Mr. N. J. Caraway, who preceded her to the grave about three years ago. To this union five children were born, three of whom survive. They are Miss Maud Caraway and Mrs. W. K. Averett, of Logansport, and Mrs. W. C. Middleton, of Beaumont, Texas. At the age of sixteen she united with the Methodist Church and was a loyal and devoted member to the end of her days. She loved her church and her pastor, whoever he

Don't
Swat!

Here's the sure, quick, easy way to kill all mosquitoes indoors and keep 'em away outdoors!

might chance to be and whatever difficulties he might experience he felt that he had a friend in Miss Tula, as she was affectionately called. On Friday afternoon, May 16, she was laid to rest beside her husband in the Logansport City Cemetery. A great concourse of friends accompanied the body to its last resting place. The grave was hidden beneath lovely floral offerings, attesting the love in which she was held. The service was conducted by this pastor, assisted by a former pastor, Rev. Leland Clegg, now of Grand Avenue Church of Hot Springs, Ark., and Rev. L. S. Evans, pastor of the local Baptist Church. She lived well, and when her summons came to join the innumerable caravan to take her place in the silent halls of death, she went not like a quarry slave, at night, scourged to his dungeon, but with an unflinching trust, like one who wraps the drapery of her couch about her and lies down to peaceful sleep.

GEO. FOX, Pastor.

BROOKLYN AND BOND CHARGE

Dear Dr. Harper: Just a word from Brooklyn and Bond Charge. One-half of the Conference year having gone by, we feel like we should say a word about our work here.

We are serving a very loyal people. We have learned to know and love them. Their hearts and souls are for the Church of the living Christ. Our congregations are good. I can say of a truth that we do not have to preach to empty pews. Our churches are always filled with people, especially Brooklyn and McLaurin, the other churches being of a small membership. It is encouraging to the preacher to see so much interest taken.

BOHNE & WILT, Booksellers and Stationers, 1325 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

The pastor had the honor and privilege of preaching the commencement sermon for both schools here in Brooklyn. First we had the commencement sermon for the grammar school. There were seventeen graduates. On Sunday, May 11, the commencement sermon for the Forest County Agricultural High School was delivered by the pastor.

On Sunday, May 11, at 7:45 p. m., our Mothers' Day service was held. The day was spent in service to God and in memory of mothers. A song, "My Little Mother," was sung by Spurgeon Suttle, a graduate of the high school. Following the song the pastor read from John 2; after which Miss Bernice Gay sang a beautiful solo in memory of mothers. Comment was made on the first verse of the second chapter of John, "And the mother of Jesus was there." At the close of the service, Mrs. G. J. Trotter, of Marie, sang a solo, "Song That My Mother Sung."

We are happy in the work here; the Lord is blessing our efforts.

R. S. SAUCIER, Pastor.

Keep Little Ones Well and Comfortable and they'll stay happy and healthy



from babyhood thru school days. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP

Write for interesting, free book on Baby's Diet. ANGLO-AMERICAN DRUG COMPANY, Dept. N, 217 Fulton Street, New York

The School of Law

Nashville **Vanderbilt University** Tennessee

Member of The Association of American Law Schools.

Approved by The American Bar Association.

Three-year Course — Earl C. Arnold, Dean.

Summer Session begins June 23 — Regular Session begins Sept. 24.

For Catalogue and information address

SECRETARY OF THE SCHOOL OF LAW

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

The following interesting and informative paper on the work of our Wesley Houses was read at a zone meeting which was recently held at Quantin, Miss. The editor thanks those who requested Mrs. Hollinger to send this article to the Advocate. Let us hope that other group meetings will share some of their helpful papers with the readers of this page.

WHAT OUR WESLEY HOUSES ARE DOING FOR FOREIGNERS

Had I the information and the ability to convey it, 't would be impossible. In a brief talk, to tell all that our Wesley Houses are doing for the foreigners.

When these people of other nations come to our United States, they are truly "strangers in a strange land." The Cubans and Mexicans are really not far removed, by distance, from their native homes, yet they are aliens. They are confronted by a strange language and different customs. Those immigrants from European and Asiatic countries have crossed many waters to get here. The purposes for which they come are many and varied. What conditions will they find? How will they be received?

Fortunate indeed are those foreigners whose lots are cast within the radius of the ministry of a Wesley House. To me it seems that the deaconesses are ministering angels. They work with and for all classes and ages of people—adults, young people, boys and girls, and babies. A Wesley House, wherever placed, soon proves to be "The House by the Side of the Road." It is indeed a "friend to man."

Often night schools for foreigners are conducted. Perhaps there will be men and women from several nations, side by side, trying to learn English and to know how Americans should live.

Then the day nursery, at many of our Wesley Houses, is a boon to the mothers who must work to help with the family budget. The mothers' clubs, along with the nurseries, furnish a means of coming into helpful contact with the homes of the foreigners. In one instance, a city mission board gave a "friendship tea" to the members of an Italian Mothers' Club. Each one of the Board women drew a woman from the club for her friendship sister. Each month those friends were to do something nice for each other.

The kindergartens for children of preschool age do a great work in that they teach the children a little English before they enter school. Many of the tiny tots learn English readily and act as interpreters for their parents.

The clinics do excellent work for the children, babies, and even the adults. Often serums are administered to entire families.

In our different Wesley Houses there are clubs of various kinds which include all classes and seek to supply many needs. There are Boy Scouts,

Girl Scouts, Brownie Clubs for children under scout age, Girls' Sewing Clubs, Little Housekeepers' Clubs, Good Times Clubs, Be Square Clubs, Golden Rule Clubs, Little Americans, etc. No one Wesley House has all of these, yet these and others indicate the broad scope of the ministry undertaken in these institutions.

The Bible is taught at the devotional hour of clubs and classes, the happy Sunday afternoon story hour, and at Daily Vacation Bible Schools, and "The entrance of Thy Word giveth light."

Through regularly organized religious activities such as the Sunday school, Epworth League, Woman's Missionary Society, and prayer-meetings, the deaconesses bring the foreigners into contact with the Church and interests the churches in the foreigners.

Two of the most important phases of the work done by the Wesley Houses, through the deaconesses, for the foreigners whom they serve, are the house-to-house visiting and the sale and distribution of usable articles and good clothing—all sorts of wearing apparel.

Thus, through these avenues of different kinds, approaches are made, doors are opened, lives are touched, and hearts respond. We hear the foreigner say: "I am the new American, no longer alien here. To me upon one golden day there came a friend. She was the gate within the wall. She knew my ways and thoughts. She was the key that fit the long-locked door. She was the way. She let me in. And now I speak your tongue, I think your thoughts, I add my gifts to yours and build with you a world anew in our America."

And the Wesley Houses voice this sentiment: "There is a peculiar joy and peace in the realization that each activity, every interest, all effort have the one purpose, to inculcate the teaching and precepts of Jesus Christ."

MRS. J. F. HOLLINGER.

ZONE MEETING AT HAUGHTON, LOUISIANA

The Haughton Auxiliary of the W. M. S. was hostess to the other auxiliaries of the zone in Minden district, April 5, 1930, at the high school auditorium. Mrs. Woodard of Ringgold, zone leader, presided.

Mrs. Dwight Blake was elected secretary pro tem. The morning session was opened with singing "I Love to Tell the Story," followed with prayer by Rev. W. R. Harvell, presiding elder of the district. Mrs. Woodard made an earnest appeal for all members to put forth their greatest efforts in advancing the cause of missions.

Mrs. R. H. Wynn gave the devotional, reading from the second chapter of Isaiah. Her lesson on "Peace, the promise of Christ," "The inexhaustible power of God," and "We should be willing to give our all for Peace," was full of spiritual significance and helpfulness.

Prayer was offered by Mrs. Henry Hortman. Mrs. J. Harrol, of Haughton, delivered the address of welcome. The response was made by Mrs. M. P. Hodges, Minden. Mrs. Rogers, of Ringgold, gave "The Minor Key," from the Missionary Voice, showing that the great need of the negro is more spiritual education. Mrs. Woodard is conducting in her garage a Bible class for negro women living near her. This is proving very beneficial.

A beautiful solo, "Jesus, Lover of My Soul," was given by Mrs. Thomas of Ringgold.

Mrs. Blake read "A Tribute to Mrs. Luke Johnson," a woman of wide missionary vision, who passed recently to her reward.

Rev. Mr. Harvell introduced in a humorous way the missionary quartet, Rev. Mr. Duplantis, of Haughton; Rev. Mr. Rasmussen, of Trout; Rev. Mr. Perry, and himself.

Questions and answers were distributed. The person holding the answer to question No. 1, etc., was escorted into the cafeteria, where a sumptuous repast with coffee and iced tea was served.

The afternoon session was opened with the song, "My Jesus, I Love Thee." Prayer was led by Mrs. Harvell.

Rev. Mr. Rasmussen had "Practical Religion" for the topic for the devotional. He stressed this thought: "If we would only tell the world more about Jesus Christ and less about the faults of the church!"

Solo—Mrs. Lawrence of Haughton, dialogue—"Our Finances," by Council Conference and Auxiliary treasurers, was given by Mesdames Nelson, Heard and G. W. Smith. This furnished much needed information. Mrs. Lucille Perryman gave a report on Social Service. Round table discussion on disposal of local funds followed.

Words composed by Mrs. F. D. McArthur, Alabama Conference, and revised by Mrs. W. T. Cunningham, State Publicity Superintendent, and sung to the tune, "Is That Somebody You?" as interpreted by Mrs. A. C. Council, was very much enjoyed. Report on children's work from the Lake Charles Conference—Mrs. Voyars. Young People's Work—Mrs. Banks. Houma Mission—Mrs. Smith, of Ringgold. The mission usually cares for sixty children per year. Miss Hooper urges the need of more money.

The presidents of the auxiliaries,

Mesdames Gillon, of Ringgold; J. Harrol, of Haughton, and Hodges, of Minden, presented in a very forceful manner, the aims and objectives of their respective auxiliaries. These ladies will form a committee to meet and plan the program for the second quarter zone meeting which convenes in Minden in June.

At roll call, the following auxiliaries reported: Ringgold, eleven members; Minden, seventeen members; Haughton, twenty-three members, and several visitors. All returned to their homes happy in the thought that it had been a day well spent.

MRS. WILL STAUTS,
Pub. Supt. Minden Auxiliaries.

ZONE MEETING AT RAYNE, LA.

At a zone meeting held recently in Rayne the New Iberia unit provided the program. The subject discussed was the Wesley House at Houma to which all this territory contributes and in which Southwest Louisiana has an especial interest. A description of the buildings, grounds, the flowers and facilities for the education and religious teaching of the children was outlined as well as the policies of the administration. Several members contributed to this program. Mrs. Jesse Hoffpauir of Crowley, zone leader, presided.

Lunch, served in the hut at noon, was provided by the Rayne unit. All the auxiliary communities consisting of Rayne, Lafayette, New Iberia, and Crowley, were well represented in the 38 members who answered roll call.

ANNOUNCEMENT

Mrs. Mark Davis, Lucedale, Miss., has been appointed District Secretary of the Woman's Missionary Society of Seashore District.

Mrs. Davis is a most interesting missionary woman, and will make for that district a most efficient leader.

Let each auxiliary send to Mrs. Davis a list of your officers, that she may be able to reach you by correspondence and send you the literature.

Wishing for the Seashore District rapid growth under her direction,
4 am, sincerely,

MRS. L. W. ALFORD.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause! KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves must have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—do not overeat and—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS (lasts 4 weeks). If even this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned. Leading druggists' all over the world sell KRUSCHEN SALTS.

Sunday School

LOUISIANA CONFERENCE

Rev. Albert L. Bates, Conference Superintendent of Sunday School Work, Greenville, South Carolina, writes: "Last Sunday I spent in New Orleans, and went to First Church and Payne Memorial. In the afternoon they had a meeting of the local board of managers planning for the Training School there next fall. The reason I happened to be there was that we were returning from the General Conference, and we preferred to spend Sunday in worship and fellowship with our Methodist people, than to be traveling all day. We had a delightful time, and both pastors and people made us feel so welcome there."

Dr. J. F. Foster, our pastor at Bonkle, writes: "I am to be at Trinity School teaching from June 10-25, and must needs arrange for my pulpit the morning of the 15th and 22nd. If you could fill the pulpit at 11 a. m. on June 15, I would appreciate it very much."

The Baton Rouge District Conference was held May 29-30. We had the privilege of visiting this Conference

GRADING WINNSBORO GRANITE

Vast as are the deposits of granite, only a very meagre percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about 50 per cent of the granite quarried is considered sufficiently perfect to grade as "Winnsboro Granite."

A very simple test is used at the quarries. A block of stone is thoroughly wet with water. This brings out clearly any and all defects, regarded as defects by the trade. Blocks showing defects are graded as seconds, and are known as "Smith stock."

A third grade, with larger defects, is used for paving blocks; while blocks carrying stains are used only for ballast. Winnsboro Granite must be free from stains, white or black streaks, white or black splotches of size, and must be also free from waves (variation in mixture of light and dark crystals) in the grain. The first grade product, known as "Winnsboro Granite," must be even in texture, of straight grain, giving a uniformly beautiful, even-grained surface.

When buying a monument, be sure to impress your dealer that you do not wish Smith stock or seconds, but must have "Winnsboro Granite"—first grade granite of one of the very greatest granite quarries of the world.

Send for latest free booklet of designs to Winnsboro Granite Corporation, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"—a guarantee signed by the management of the Winnsboro Granite Corporation.—Adv.

DAISY FLY KILLER

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't tip or tip over; will not soil or injure anything. Guaranteed. Insist upon DAISY FLY KILLER from your dealer.



HAROLD SOMERS, BROOKLYN, N. Y.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

on the first day reaching there in time to hear many of the reports from the pastors, which were very encouraging. The presiding elder, Rev. L. W. Cain, was most gracious to representatives of the different interests of our Conference-wide Program. Sunday school hour and interests were presented from 3:30 to 4:30 p. m. All members of the Conference and District staffs present were given opportunity to report.

Sunday, June 15, at 3 p. m., was announced as the date for the set up meeting for the Amite-Hammond Standard Training School to be held at Amite this year, August 24-29.

The District Conference elected the following District officers for 1939:

District Secretary—Mr. C. H. McEuen, Baton Rouge, La.

Elementary Supt.—Mrs. R. H. Hauser, Baker, La.

Adolescent Supt.—Mrs. C. D. Tisdle, Bogalusa, La.

Adult Supt.—Prof. R. W. Russell, Amite, La.

Missionary Supt.—Rev. J. H. Bowdon, Ponchatoula, La.

Teacher Training Supt.—Rev. S. A. Seegers, Amite, La.

Evangelism Supt.—Rev. W. C. Scott, Bogalusa, La.

The Homer-Haynesville Annual Standard Training School opened Sunday, June 1, at 7:15 o'clock, the presiding elder, pastors and superintendents of these twin cities in North Louisiana were present at the opening service. The general attendance was the largest in the history of training work in Homer.

We reached Homer Sunday morning in time to hear Prof. G. L. Morelock's message at the 11 o'clock hour on the subject of "The Perfect Steward." The devotional message brought by the presiding elder, Rev. R. M. Brown, at the opening of the school, was of a high order. Each instructor reported a fine class. The Haynesville pastor, Rev. F. J. McCoy, was delighted with their large representation of over forty. Minden and other nearby Sunday schools were represented also. The assembly director, Rev. W. C. Childress, announced two day assembly periods for 10 o'clock on Tuesday and Thursday, at which Mrs. Jno. A. Rice would speak on the subject of "The Home," and Rev. Clem Baker on the subject of "The New Unified Program of Religious Education."

Mr. C. H. McEuen, district secretary of the Baton Rouge District, writes: "I have been thinking about plans to get our work started in this district. I am going to get out a letter real soon to all the superintendents in the district, and get what information I can in regard to their schools. I would be glad to have any suggestions that you will give from time to time and will do my best to create a better spirit in the Sunday school work of the district."

Rev. C. C. Wier, pastor at Winnfield, writes: "We would be glad to have a vacation Bible school and a Standard Training school, the latter in September."

Dr. F. S. Parker's office secretary writes: "I am sorry to have to tell you that Dr. Parker is still confined to his bed suffering from the effects of the rheumatic fever which compelled his leaving General Conference." His

many Louisiana friends hope he will be able to be up and at his work which he has so faithfully done for the past twenty years.

Alexandria District is in the midst of "Training Week." Dr. Lutz, the presiding elder, is much pleased with interest in this new feature of training work.

C. D. ATKINSON.

MISSISSIPPI CONFERENCE

Your Board is anxious to wind up its affairs in great shape and we believe that the Sunday schools are going to aid us in doing so. No matter what changes are made in the Conference boards the work in the local communities will have to be carried on just the same. There will be some guidance furnished the local workers. It would be unthinkable that no provision would be made to care for the local situations. The better we do our work the better it will be done. God will bless us in proportion as we are a blessing to others. One of the fine services the Conference Board has been able to render the local workers is to help them to become better acquainted with the literature that they are to use. Many times sitting down and working out lessons and showing how they may be presented and how the materials are to be used and how to select other materials for the enrichment of the teaching. We are anxious to render this aid to as many of the small schools as possible. This can be done during the week and it is much better to do it during the week than on a Sunday. If you are interested, we would be very happy to aid you. We have given more aid to vacation church schools than we had planned to begin with. This seems to be a most encouraging and helpful piece of work. We are trusting that many will write for the booklet on vacation church schools and begin to get ready now for next year. Nothing will help the teachers like this type of work. Nothing will make the bigness and importance of the church school work appear like an effort along these lines. Nothing will inspire a careless

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
Huntington, W. Va.

teacher like setting in to close grips with a daily vacation church school. Every community that has put on a school under the guidance of the Conference Board have made great progress in all of their Sunday school work.

What are you planning to do in your school this summer? Have you thought to offer special courses during the summer quarter to build up interest and attendance? Some of these elective courses are unusually fine and helpful and it would be a real inspiration to your school to use them.

Can your local church offer to its adolescents a week's camp under proper guidance? Can you make provision for a day's fish fry for the entire Sunday school? What about a picnic? The summer time offers many opportunities for outdoor activities that should be capitalized and used to the full.

What about church night on the church yard rather than indoors? It will soon be time for watermelons; my, how I used to love to go to watermelon cuttings! Can the church aid its youth and serve them?

I notice that my good friend, Mr. C. O. Chalmers, has resigned from the Advocate. I pray God's blessings upon him and I trust that his days may be long and full and happy ones. I had the pleasure of meeting his fine son and I pray God's blessings upon him, and may he carry on the noble work of his father successfully.

Pray for the work and the workers.
JOHN C. CHAMBERS.

It'll Pay You to Shop in
HOLMES 88th Birthday Sale
Beginning Monday, March 31, at 9 a.m.
A Store-Wide Sales Event that Brings You
Timely Merchandise at Greatly Reduced
Prices
HOLMES
Canal Street NEW ORLEANS Main 1000

REPORT FROM VIMVILLE CHARGE

Dear Dr. Harper: If you will give me a little space in our Advocate I will make a brief report. First, I want to say we are moving along fairly well at Vimville, yet there is great room for improvement in all departments of the church. We will soon begin our revival meetings and I am trusting for a great awakening of souls.

We had a great awakening at the parsonage last Friday when God and the good people at Oakgrove Church sent down his power and here three good sisters came with a \$15 shower. About 4 o'clock in the afternoon was the hour when they reached the parsonage with the shower. And believe me, it was meat, sugar, rice, coffee, lard, soap, matches and flour. All of this was turned over to the preacher in the shower. Then, after these good sisters were gone about an hour, a phone message came from the good people of Bonita Church, "Come and get it; we have got you a nice shower." So I told my son to get in my car and run with power and go to Bonita and get that shower. So in the windup we had three slugs of meat, lots of coffee, sugar, rice, soap, lard, matches, and over a bushel of home-ground meal, and two sacks besides and four sacks of flour. So my dear brother-preacher, don't you think all of those good things are enough to make a preacher ask for space in the Advocate to report such a shower? So when the thing is just about up with a preacher and all at once his people present just such shower, I tell you, my brother, it's almost the next thing to the pentecostal hour.

A. J. LEGGETT, Pastor.

INDIGESTION SPELLS

Man Says He Took Black-Draught After Each Meal and Soon Got Relief.

North Charlotte, N. C.—In telling how he was benefited by Thedford's Black-Draught, Mr. John M. Creps, of 902 Charles Avenue, this city, writes:

"I had three spells of indigestion, one after another. I suffered a lot of pain. My back ached and I had pains in my stomach frequently. It felt like my breath was cut off in my chest.

"I was bothered this way for about a year. A friend whom I told about my condition asked me to try Black-Draught.

"I began by taking a pinch of Black-Draught after each meal and found that I soon got relief.

"I have been taking Black-Draught for fourteen years, and I find that it prevents headache and constipation. We keep it in the house all the time. I have told a lot of people about it, and gladly recommend it to others."

Many people have written that they found relief from pains after eating by taking Black-Draught in the manner described above.

Composed of selected medicinal herbs and roots, finely powdered, accurately combined and packaged in a thoroughly modern, scientific way. Price 25¢.

NC-221

Thedford's BLACK-DRAUGHT
for Constipation,
Indigestion, Biliousness

TWO MILLION TRACTS

The Department of Tracts of the Methodist Publishing House has proven a God-send to thousands of preachers and workers in our Church. This bureau, under the able direction of Rev. John Durrett, has sent out in the past four years nearly two million of these little booklets. They have been mailed absolutely free of charge.

At the present time there are about sixty of these tracts, and the number is constantly increasing. They treat of the history, polity, and doctrine of the Church, as well as financing and stewardship. They are of uniform size and many pastors have found it convenient to file them in some handy corner where they may be referred to when the occasion demands.

In this year of the Seventy-fifth Anniversary of our Publishing House, the Agents are particularly anxious that more pastors and interested workers will avail themselves of this unusual service.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round

Crawford and M., at Curtis' Chapel, preaching and Q. C., June 14, a.m.
Macon Ct., at Soule's Chapel, preaching and Q. C., June 15, a.m.
Columbus, First Church, preaching, May 25, p.m.; Q. C., June 13, p.m.
Caledonia Ct., at New Hope, preaching and Q. C., June 21, a.m.
Shuqualak Ct., at Cooksville, preaching and Q. C., June 22, a.m.
Starkville, preaching, June 1, p.m.; Q. C., June 27, p.m.

Koscluskio Ct., at Pierce's Chapel, preaching and Q. C., June 29, a.m.
Sturgis Ct., at Ebenezer, preaching and Q. C., July 5, a.m.
Longview and S., at Adaton, preaching and Q. C., July 6, a.m.

Artesia and S., at Artesia, preaching, June 8, p.m.; Q. C., July 7, a.m.
Columbus, Central Church, preaching, May 25, a.m.; Q. C., July 9, p.m.
Weir and McCool, at Bowie, preaching and Q. C., July 13, a.m.

Macon Station, preaching, June 22, p.m.; Q. C., July 16, p.m.
Chester Ct., at Salem, preaching and Q. C., July 19, a.m.

Noxapater Ct., at Rocky Hill, preaching and Q. C., July 20, a.m.
Louisville, preaching and Q. C., July 20, p.m.

Brooksville, preaching, July 6, p.m.; Q. C., July 23, p.m.
Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.

Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.
High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.
Mashukaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.

W. N. DUNCAN, P. E.

Corinth Dist.—Third Round

Booneville Circuit, at Oak Grove, June 14-15.
Booneville, June 15, p.m.
Mooreville, at Oak Hill, June 21-22.

South Side, Corinth, June 22, p.m., preaching.
Corinth Circuit, at Box's Chapel, June 28-29.
Kossuth, at Pleasant Hill, June 29-30.

Baldwyn and Wheeler, at Hodges Chapel, July 5-6.
Potts Camp, at Macedonia, July 12-13.
Myrtle, at Pleasant Hill, July 13-14.

New Albany Circuit, at Union Hill, July 15.
Hickory Flat, at Ebenezer, July 19.
Guntown, at Pleasant Valley, July 20.
Inka Station, July 20, p.m.

Inka Circuit, at Harmony, July 21.

Chalybeate, at Mt. Pleasant, July 22.

Belmont, at Patterson's Chapel, July 23.

Tishomingo, at Paradise, July 24.

WHITWORTH COLLEGE

A JUNIOR COLLEGE FOR GIRLS

and a part of the

MILLSAPS-WHITWORTH COLLEGIATE SYSTEM

Whitworth offers the girls of today the following diploma courses:

A two-year academic course in liberal arts

A two-year academic course in science

A teacher's State license course

A home science course

A commercial course

A Fine Arts course in Piano, Voice, Public School Music, Violin, Dramatic Art and the applied arts

Whitworth's credits are accepted everywhere

Expenses are moderate - Atmosphere is homelike

"Whitworth women are the leaders in their communities"

For information, view book and catalogue, write

DR. G. F. WINFIELD

BROOKHAVEN

MISSISSIPPI

Dumas, at Weir's Chapel, July 26-27.
Ripley, July 27-28.
Silver Springs, at Mt. Carmel, Aug. 2-3.
Marietta, at Nebo, Aug. 4.
Mantachie, at Oak Grove, Aug. 5.
Burnsville, at Chapel Hill, Aug. 9-10.
Certain changes have been made in trying to accommodate pastors who will be absent from their charges for a few weeks. All charges having only week-day conferences will be favored in the final round.

JAMES H. FELTS, P. E.

Greenwood District—Third Round

Ruleville, at Daddsville, 11 a.m. and 2:30 p.m., June 15.
Wehh and Sumner, at Tipso, night, June 15.

Black Hawk, at Enon, 11 a.m., June 18.
Carrollton, at Carrollton, 11 a.m., June 19.

Acona, at Emory, 11 a.m., June 20.
Drew Ct., at Wade, 11 a.m., June 21.
Price Memorial, night, June 18.

Swiftown, at Isola, 11 a.m. and 2:30 p.m., June 22.
Tchula, night, June 22.

Cruger and Sldon, at Cruger, 11 a.m. and 2:30 p.m., July 6.
Schlater, at Philipp, night, July 6.

Indianola, 11 a.m. and 2:30 p.m., July 13.
Moorhead, night, July 13.

Sunflower, at Fairview, 11 a.m. and 2:30 p.m., July 27.
Inverness, night, July 27.

Belzoni, 11 a.m. and 2:30 p.m., Aug. 3.
Itta Bena, night, Aug. 3.

L. P. WASSON, P. E.

Greenville District—Third Round

Rosedale and Benolt, at Long Shot, June 15, a. m.

Gunnison, at Deeson, June 22, a. m.
Lula and Dundee, at Lula, June 22, p. m.

Lake Cormorant, at Walls, June 29, a. m.
Friars Point and Lyon, at Lyon, June 29, p. m.

Boyle and Pace, at Salem, July 6, a. m.
Shaw, July 6, p. m.
Leland, July 13, a. m.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Third Round

Oxford, June 15, morning and afternoon.

Water Valley, First Church, June 15, evening.
Holly Springs, June 18, evening.

Waterford, at Lebanon, June 20.
Ashland, at Liberty, June 21 and 22.
Duck Hill, at Chapel Hill, June 22.

Winona Circuit, at Bluff Springs, June 25.

Vaiden and West, at Hebron, June 24 and 29; Vaiden evening.
Pickens and Goodman, at Richland, June 29, a.m. and p.m.
Winona station, July 6, a.m. and p.m.
Abbeville, at Union Hill, July 8.
Holcomb, at Tie Plant, July 13.
Kilnichael, at Salem, July 13, a.m. and p.m.
Sallis, at Shrock, July 15.
Ebenezer, at Coxburg, July 17.
Water Valley, Main St., July 20.
Poplar Creek, at —, July 26 and 27.
Conference Standard Training School, Grenada, June 9-14.

In many of the charges listed above Conference and lay-activity services are jointly scheduled.

E. H. CUNNINGHAM, P. E.

A FAMILY DOCTOR'S LAXATIVE IS BEST



Your health is too important! You cannot afford to experiment with your delicate bowels when coated tongue, bad breath, headache, gas, nausea, feverishness, lack of appetite, no energy, etc., warn of constipation. This applies not only to grown people, but more particularly to children. That's why a family doctor's laxative is always the safe choice.

Dr. Caldwell's Syrup Pepsin is prepared today under strict laboratory supervision from fresh laxative herbs and other pure ingredients, and exactly according to Dr. Caldwell's original prescription.

Today, millions of families rely on Dr. Caldwell's judgment in the selection of their laxative. For Dr. Caldwell's Syrup Pepsin, in bottles ready for use, sold in all drugstores, is now the largest selling laxative in the world!

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 3225 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: It would certainly delight me to be able to take our space this week just to tell you of the fine news coming in daily concerning both the assemblies, but I'm going to take most of the space to give you a report of the Anniversary Observance and offerings that have come in to the State Treasurer to date. Possibly you thought your treasurer had sent your offering in some time ago. I am positive that there are many more chapters and churches that observed this important date this year and we are so anxious to get the total amounts in. Last year our offerings totaled something over \$700, and this year we have received \$443.27 from forty-three churches. That means that about that many churches haven't remitted their offering, if they observed the day.

The following offerings have been sent to the Conference Treasurer. Notice that Shreveport, First Church, leads again with \$75, and Monroe comes second with \$42.49. The largest number of remittances have come from Minden District, and it is just too bad that Lake Charles reports the fewest. Possibly they are waiting to report at the Assembly, but the best time is "now."

PROTECT YOURSELF

When You Buy Aspirin
look for the Name
BAYER

It pays to be careful when you buy Aspirin. Genuine Bayer Aspirin is safe as well as sure. These tablets are always reliable—they never depress the heart.

Know what you are taking for that pain, cold, headache or sore throat. To identify genuine Bayer Aspirin look for the name BAYER on every package and the word GENUINE printed in red.



ALEXANDRIA DISTRICT

Bunkie	\$ 6.00
Alexandria, First Church.....	36.50
Pineville	5.00
Elizabeth	2.50

Total

BATON ROUGE DISTRICT

Hammond	\$14.38
Ponchatoula	10.00
Franklinton	1.00

Total

LAKE CHARLES DISTRICT

Merryville	\$3.82
Sulphur	5.00
Rayne	5.00
Zwolle	5.20

Total

MINDEN DISTRICT

Minden	\$25.00
Winnfield	6.55
Springhill	10.00
Selma	7.72
Cotton Valley	6.57
Sibley	2.25
Rochelle	4.00
Standard	1.50

Total

MONROE DISTRICT

Monroe, First Church.....	\$42.19
West Monroe	15.00
Jones	4.10
Bastrop	15.00
Rayville	4.00

Total

NEW ORLEANS DISTRICT

Morgan City	\$ 2.25
Houma	2.55
Epworth, N. O.	17.00
St. Marks, N. O.	10.00
Algiers, N. O.	8.00
Carrollton, N. O.	27.23
La. Ave., N. O.	5.03

Total

RUSTON DISTRICT

Oak Grove	\$3.50
Gibbsland	3.29
Haynesville	7.50
Bienville	1.66
Slmsboro	1.00
Clay	4.98

Total

SHREVEPORT DISTRICT

Keithville	\$ 3.50
Mansfield	17.35
Oil City	5.05
Bossier City	3.00
Claiborne, Shreveport	4.00
First Church, Shreveport.....	75.00

Total

Come on, Leaguers and pastors, won't you help us to finish up on this event? Shall I tell you how slow one chapter was? Just about one week before this year's observance we re-

ceived an offering from the 1929 observance, just nine months after we had closed our last year's books. How is that for speed? Better late than never, but why be late?

Miss Marguerite Brown of San Antonio, Texas, thinks enough of our Senior Assembly to return to it for the third time. She just sent her registration in. Marguerite is Rev. J. B. Grambling's niece and thinks the Louisiana Assemblies the best yet.

On the last of this week we go to Mansfield to do the set-up work for the Assemblies and will be ready to receive the Hi-Leaguers on the 11th. When you receive this letter we will be in full swing and having the time of our lives.

Just one more word to the Senior Leaguers. Please do not plan to arrive at the Senior Assembly before the 17th, as we will not be able to take care of you. The first meal served on the 17th is supper, so if you are to arrive before the noon hour bring a lunch along and enjoy it on the campus or on your way in to Mansfield.

I have been so busy with Assembly thoughts that I have failed to congratulate the many Leaguers over the State who are graduating from our grammar schools, high schools and colleges. We are certainly proud of them and I want to take this means of thanking them for the invitations sent me. I am sorry that it was impossible for me to be present at such an important event. We are proud of Merle Whitman who has been a student at Mansfield College on the Epworth League Scholarship and graduated this term. Merle appreciates what the Leaguers have done for her and we are expecting great things of Merle as we know she will make good as she enters into other fields of service for Christian work. I trust that it will be possible for her to go on to Scarritt and complete her training as a missionary.

As our Old League year closes and a new one begins I want to thank each and every individual in our Conference for your splendid co-operation and support given me during the three years I have worked with you. May we enter into a new League year more determined to serve to the very best of our ability. As we live our motto, "All for Christ," may we find our place of service in his Kingdom and let him use us according to his will.

Your co-worker in his Kingdom,
ELIZABETH LANGFORD,
Field Secretary.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Baton Rouge, Istrouma, June 15, a.m.; June 17, p.m.
Ponchatoula, June 15, p.m.; June 16, a.m.
Washington, at Sunny Hill, June 21, 22, a.m.
Franklinton, June 22, 4 p.m., 7:45 p.m.
Natalbany, at Pine Ridge, June 29, 11 a.m., 1:30 p.m.
Baton Rouge, Keener Memorial, June 29, 30, p.m.
Jackson, at Gurley, July 6, 11 a.m., 1:30 p.m.
Baton Rouge, First Church, July 6, 7, p.m.
Hammond, Q. C., July 9, p.m.; preaching, July 20, p.m.

TIRED EYES Dickey's Old Reliable Eye Water used 60 years for tired, weak, and sore eyes. Soothes, cleanses, cools. Painless. Drug store or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

Kentwood, at Kentwood, July 13, 11 a.m., 4 p.m.
Amite, July 13, p.m.; July 14, a.m.
Oakland Tabernacle Meeting, July 13, 20.
Greensburg, at Oakland, July 18, 3 p.m.
Walker, at Holden, July 19, 20, a.m.
Gonzales, at New River, July 26, 27, a.m.
Baker, at Bethel, Aug. 3, 11 a.m., 1:30 p.m.
District Epworth League Institute, at Camp Ground, Aug. 3, 8.
Bluff Creek Camp Meeting, Aug. 8, 17.
Clinton, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.
Pine Grove, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.
St. Francisville, at Tunica, Aug. 10, 11 a.m., 1:30 p.m.
Denham Springs, at Live Oak, Aug. 15, 17, a.m.
Plaquemine, at P., Aug. 17, 4 p.m., 7:45 p.m.
Springfield, at Albany, Aug. 24, 11 a.m., 1:30 p.m.
Zachary, at Slaughter, Aug. 24, 7:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round

New Iberia, June 15, a.m.
Lafayette, June 15, p.m.
Leesville, June 22, a.m.
DeRidder, June 22, p.m.
Many and Zwolle, at Bayou Scia, June 29, a.m., p.m.
Acadia, at Estherwood, July 6, a.m.
Lake Arthur, July 6, p.m.
Crowley, July 13, a.m.
Rayne, July 13, p.m.
Gueydan, at Gueydan, July 20, a.m., p.m.
Merryville, July 27, a.m., p.m.
Sulphur and Vinton, at Vinton, Aug. 3, a.m., p.m.
Abbeville, Aug. 10, a.m., p.m.
Indian Bayou, Aug. 17, a.m.
Lake Charles, Aug. 17, p.m.
Hornbeck, Aug. 24, a.m., p.m.
Cameron and Pine Grove, at Pine Grove, Aug. 31, a.m.
J. W. LEE, P. E.

New Orleans Dist.—Third Round

Carrollton Ave., June 15, a.m.; June 11.
Second Church, June 15, p.m.; June 4.
Algiers, June 22, a.m.; July 10.
Patterson, at Jeanerette, June 22, p.m.
Houma and French Mission, at Lockport, June 29.
Sldell, July 6.
Franklin, July 13, a.m.
Morgan City, July 13, p.m.
Fellcity, July 20, a.m.; Aug. 6.
Delta Ct. and City Mission, at Burwood, July 24.
Covington, at Waldheim, June 27.
St. Mark's, Aug. 3, a.m.; July 30.
First Church, Aug. 10, a.m.; July 23.
McDonoghville, July 10, p.m.; Aug. 4.
Rayne Memorial, Aug. 17, a.m.; July 1.
St. Martinville, at Pecan Island, Aug. 24.

W. L. DOSS, Jr., P. E.

W. F. GRAY'S
GENUINE OINTMENT
PRICE 25c
NASHVILLE, TENN.
Gray's Ointment
With its soothing, healing, antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

Church and Sunday School Furniture
Send For Special Catalogue
The Southern Desk Company
Hickory, N. C.

THE TRAGEDY IN CHINA

The recent arrival of Mr. Grover Clark from China brings to us an eye-witness with vivid pictures of a stupendous tragedy. Mr. Clark went in November, 1929, on a six-weeks' tour of inspection on behalf of the China International Famine Relief Commission into the famine area. He found conditions which words can only faintly indicate. Already 2,000,000 had died in a single province of 6,000,000, and 2,000,000 were doomed before the next harvest in August and September, 1930, if no help reaches them.

The thrilling narrative of his experiences was told at a recent meeting of the Board of Directors of the China Famine Relief and made real to them the stupendous undertaking in which they are engaged.

The primary interest of the Board, however, was not in the heart-rending pictures painted by Mr. Clark, but in the question of relief. Is it practicable? Can food really be sent to this famine area? Do not bandits, civil war and lawless soldiers make relief impossible? If millions are doomed, anyway, is there any use in doing anything? In the light of the actual experience of the last three or four months is the attitude of the American Red Cross justified?

To these and similar questions Mr. Clark's replies were clear and emphatic. Relief is practicable in Shansi and Shensi and in certain districts even of Kansu. It is actually going on now. Thousands of lives have already been saved and thousands more can still be saved if adequate funds are promptly received. Abundant grain can be had in Manchuria and other regions nearer to the famine, and it can be and is being shipped into the famine districts. A cable from Peking of April 21 reports that a train carrying 500 tons of grain had reached the rail-head nearest Shensi and another train was being loaded at Fengtai. Moreover, in certain areas food for work on irrigation and other projects that will help prevent future famine in those areas is being provided for starving people, saving the workers and their families and keeping them "fit" for the day when normal living conditions return.

Heavy snows have fallen this winter where the drought for three years has been severest. If normal rains fall this spring and summer the drought will be over and partial harvests may be expected in August and September. The immediate need is to tide over those who are still living. A million dollars can be wisely used at once. This will save tens of thousands of lives and help the people to get on to their feet when the famine passes.

I wish, therefore, to present once more to Americans of good will, who share the spirit of the Good Samaritan, this urgent and pitiful appeal. It is an appeal for famine relief. Those who desire to help save the starving now, at the same time to help prevent future famines should send their gifts promptly to China Famine Relief, U. S. A., 105 East 42d Street, New York.

Doubts expressed in some quarters that contributions will ever reach the

starving may be dismissed. They are without foundation. The National Christian Council in Shanghai, which is constituted by the Mission Boards and self-supporting churches, receives all moneys sent by China Famine Relief and is responsible for their distribution. This appeal is sponsored by specific actions of the Federal Council of the Churches of Christ in America as well as of the Foreign Missions Conference of North America.

Let contributions by churches and by individuals be made as promptly and as generously as possible.

SIDNEY L. GULICK,
Secretary, Committee on Mercy and Relief of the Federal Council of the Churches of Christ in America.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Bogue Chitto, at Johnston, June 15, 11 a.m. and 3 p.m.
Pearl River Avenue, June 15, 8 p.m.; July 22, 8 p.m.
Brookhaven, June 22, 11 a.m.; July 7, 8 p.m.
Magnolia, June 22, 8 p.m.; July 23, 8 p.m.
Adams, at McCall, July 6, 11 a.m. and 1:30 p.m.
Meadville, at Bude, July 6, 4:30 p.m. and 8 p.m.
Scotland, at Galatia, July 8, 11 a.m. and 1:30 p.m.
Beauregard, at Thompson Chapel, July 9, 11 a.m. and 1:30 p.m.
Gallman, at Tabernacle, July 10, 11 a.m. and 1:30 p.m.
Barlow, at Lebanon, July 11, 11 a.m. and 1:30 p.m.
Monticello, at Tilton, July 13, 11 a.m. and 2 p.m.
La Branch Street, July 13, 7:45 p.m.
Tylertown, at Knoxo, July 16, 11 a.m. and 2 p.m.
Summit, at Summit, July 16, 7:30 p.m.
Georgetown, at Hopewell, July 17, 11 a.m. and 2 p.m.
Bayou Pierre, at Pleasant Ridge, July 18, 11 a.m. and 1:30 p.m.
Foxworth, at Sardisville, July 20, 11 a.m. and 1:30 p.m.
Centenary, July 20, 8 p.m., and Aug. 6, 8 p.m.
Osyka, at Muddy Springs, July 23, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Third Round
(In Part)

Magee, at Rial's Creek, June 22, 11 a.m., 2 p.m.
Collins, at Bethel, July 6, 11 a.m., 2 p.m.
Prentiss, at Prentiss, July 6, 7:30 p.m., July 7, 10 a.m.
Lucedale, at Shipman, July 13, 11 a.m., 2 p.m.
Petal, July 16, 7:30 p.m.
Eucutta, at Boyles Chapel, July 20, 11 a.m., 2 p.m.
Hattiesburg, Main Street, July 21, 7:30 p.m.

W. A. HAYS, P. E.

Jackson Dist.—Third Round

Fannin, at Drakes, June 29, 11 a.m., 2 p.m.
Jackson, at Grace, June 29, 8 p.m., June 30, 8 p.m.
Eden and Bentonia, at Dover, July 6, 11 a.m., 2 p.m.
Jackson, at Glendale, July 6, 8 p.m.; July 7, 8 p.m.
Camden, at Forrest Grove, July 13, 11 a.m., 2 p.m.
Jackson, at Millisaps Memorial, July 13, 8 p.m.; July 14, p.m.
Flora, at Adelle, July 16, 11 a.m., 2 p.m.
Florence, at Richland, July 20, 11 a.m.; July 21, 10 a.m.

Clinton, at Clinton, July 20, 4 p.m., 8 p.m.
Harrisville, at Braxton, July 27, 11 a.m., 2 p.m.
Jackson, at Capitol St., July 27, 8 p.m.; July 26, 8 p.m.
Madison, at Pearl Chapel, Aug. 1.
Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.
Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.
Yazoo Circuit, at —, Aug. 10, 11 a.m., 2 p.m.
Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.
Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.
Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.
Mendenhall, at Bethany, Aug. 24, 11 a.m., p. m.
Satartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.
J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Pachuta, at Adams, June 15, 11 a.m.
Waynesboro, June 22, 11 a.m.
Porterville, at Porterville, June 29, 11 a.m.
Enterprise, at Concord, July 5 and 6, 11 a.m.
Meridian, Central, July 6, 7:30 p.m.
DeKalb, at Marvin, July 12, 11 a.m.
Scooba, at Long Branch, July 13, 3:30 p.m.
Bucatanua, at Chicora, July 20, 3 p.m.
Quitman, July 20, 7:30 p.m.
Meridian, Fifth Street, July 23, 7:30 p.m.
Meridian, Hawkins Memorial, July 25, 7:30 p.m.
Waynesboro Circuit, at Hebron, July 27, 3 p.m.
Daleville, at Linwood, Aug. 3, 11 a.m.
DeSoto, at Hopewell, Aug. 10, 11 a.m.
Matherville, at Salem, Aug. 17, 11 a.m.
Shubuta, at Andrew Chapel, Aug. 17, 3:30 p.m.
Meridian, Poplar Springs, Aug. 20, 7:30 p.m.
Cleveland, at Big Oak, Aug. 23, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Carthage Circuit, at Camps, June 15, 11 a.m., 2 p.m.
Carthage Station, June 15, 7:30 p.m.
Philadelphia Circuit, at Coy, June 23, 11 a.m., 1:30 p.m.
Burnside, at Stallo, June 29, 11 a.m., 2 p.m.
Philadelphia Station, June 29, 7:30 p.m.; June 30, 8 a.m.
Union, at Mt. Zion, July 6, 11 a.m., 1:30 p.m.
Decatur and Hickory, at Decatur, July 6, 4 p.m., 7:30 p.m.
Chunky, at Collinsville, July 9, 11 a.m., 1:30 p.m.
Harperville and Lena, at Lena, July 13, 11 a.m., 2 p.m.
Shiloh, at Johns, July 20, 11 a.m., 1:15 p.m.
Trenton, at Polkville, July 20, 3 p.m.
Raleigh, at Trinity, July 21, 11 a.m., 1:30 p.m.
Montrose, at Gariansville, July 24, 2:30 p.m.
Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.
Laurel, Kingston, at Antioch, Aug. 3, 11 a.m., 1:30 p.m.
Laurel, West End, Aug. 3, 7:30 p.m.
Laurel, First Church, Aug. 4, 8 p.m.
Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Third Round

Vancleave, at Mt. Pleasant, Sat. and Sun., June 15, 11 a.m.
Moss Point, June 15, 7:30 p.m.
Divinity School, June 22.
Pisayune, June 29, 11 a.m.
Long Beach, preaching, June 29, 7:30 p.m.
Gulfport, preaching, July 6, 11 a.m.
Seashore Camp Meeting, July 2-13.
Lumberton, July 20, 11 a.m.; Q. C., at Baxterville, 2:30 p.m.
Columbia, July 20, 7:30 p.m.
Mentorum, at Antioch, July 26, 27, 11 a.m.
Wiggins, July 27, 7:30 p.m.
Biloxi, Aug. 3, 7:30 p.m.
Epworth, Aug. 3, 11 a.m.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

Poplarville, Aug. 10, 11 a.m.
Saucier, at Lyman, Aug. 10, 7:30 p.m.
Carriere, at Carriere, Aug. 17, 11 a.m.
Hindsboro, at Nugent, Aug. 17, 7:30 p.m.
Coalville, at Palmer Camp Meeting, Aug. 22, 3 p.m.
Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a.m.
Second Church, Gulfport, Aug. 24, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p.m.
Rev. J. O. Hanes will be the preacher at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Natchez, June 15, 11 a.m. and 2 p.m.
Washington, at Klugston, June 15, 4 p.m.
Rolling Fork and Cary, at Rolling Fork, June 22, 11 a.m. and 2 p.m.
Anguilla, at Delta City, June 22, 4 p.m., and 7:30 p.m.
Roxie, at Greendale, June 29, 11 a.m. and 2 p.m.
Fayette, June 29, 4 p.m.
Silver City, at Strai Bayou, July 6, 11 a.m. and 2 p.m.
Louise and Holly Bluff, at H. B., July 6, 7:30 p.m.
Meyersville, at Grace, July 13, 11 a.m.
Oak Ridge, at Bovina, July 13, 5 p.m.
Port Gibson, July 20, 11 a.m.
Lorman, at Misspah, July 20, 3 p.m.
Centerville, at Macedonia, July 27, 11 a.m., and 2 p.m.
Nebo, at Blue Hill, Aug. 3, 11 a.m. and 2 p.m.
Hermanville, at Rocky Springs, Aug. 10, 11 a.m.
Utica, at Carpenter, Aug. 10, 4 p.m.
Gloster, at Liberty, Aug. 17, 4 p.m. and 7:30 p.m.
Rosetta, at Mt. Vernon, Aug. 17, 11 a.m. and 2 p.m.

L. E. ALFORD, P. E.

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

CHURCH AND PARSONAGE INSURANCE

In spite of all the efforts made by the Inspection Department of the National Mutual Church Insurance Company to put our people on guard as to losses that occur unnecessarily in church and parsonage properties for lack of attention to conditions and practices that ultimately mean a fire, there continues to be destroyed each year unnecessarily Methodist properties that would otherwise continue to bless mankind for an indefinite period. We wish to emphasize the fact that nearly all such destruction is unnecessary, resulting either from carelessness or ignorance as to what constitutes a dangerous condition. We recommend that in all doubtful cases the company be appealed to for information and suggestions.

The total losses for the 31 years of the company's history have gone well above three million dollars. Again we call attention to the fact that insurance up to about seventy-five per cent of replacement value should be covered by insurance, either in our own or some other company.

For further information, write Henry P. Magill, Secretary and Manager, 175 W. Jackson Blvd., Chicago, Ill.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

SUMMER IN RUSTON DISTRICT

Dear Brethren. Please find a calendar of District Events for the summer.

1. Third Round of Quarterly Conferences.

You will notice that these conferences will be held in groups, and mostly on Saturday. Should any pastor prefer an individual quarterly conference, please notify me at once. This will allow the presiding elder time to assist in some revival meetings at weak points on the district. These meetings will be held without charge, but an effort will be made at each point to raise the church assessment on benevolences. Every pastor within the district is also available for one such meeting on the above mentioned terms. Pastors desiring the services of the presiding elder or one of the pastors will please notify me at an early date, giving place of meeting, time, and first, second and third choice of help wanted.

These group quarterly conferences will begin at 10 a.m. and close at 2:30 p.m., or sooner.

The following program will be rendered:

Preaching, 10 a.m.

Following the sermon the address of the College of Bishops will be reviewed, section by section. The pastors in each group and some laymen will be assigned different sections to discuss. This document is considered by all to be a masterpiece and deserves careful study by the Methodist people.

Following this discussion, dinner will be served, after which the quarterly conferences will be held.

II The District Sunday School Assembly.

Place, Indian Village. Time, July 4, 10 a.m. to 3 p.m. Principal speaker, S.

M. McRaynolds, lay leader of the Monroe District. Brother Atkinson and all district officers will be present. Dinner will be provided by the local congregation.

Ruston Dist.—Third Round

Group Quarterly Conferences

Group 2. Farmerville and Marion, at Summerfield, June 14, 10 a.m. to 2:30 p.m.

Group 3. Haynesville, Homer and Bernice, at Summerfield, June 21, 10 a.m. to 2:30 p.m.

Group 4. Eros and Lapine, at Franton Chapel, Saturday, June 23, 10 a.m. to 2:30 p.m.

Group 5. Bienville, Gibsland and Strange, at Bienville, Saturday, July 5, 10 a.m. to 2:30 p.m.

Group 6. Athens, Dubach, Simsboro and Arcadia, at Salem, Saturday, July 12, 10 a.m. to 2:30 p.m.

Group 7. Calhoun and Choudrant, at Indian Village, July 19, 10 a.m. to 2:30 p.m.

Ruston, Aug. 4, following official board meeting.

ROBERT M. BROWN, P. E.

Minden Dist.—Third Round

Haughton and Doyline, at Doyline, June 8, a.m.; Q. C., 2:30 p.m.
Springhill, June 8, p.m.

Sicily Island, at Vidalia, June 15, a.m.; Q. C., 2:30 p.m.

Jonesville, at Jonesville, June 22, a.m.; Q. C., 2:30 p.m.

Ferriday, June 22, p.m.

Minden Circuit, at Evergreen, June 29, a.m.; Q. C., 2:30 p.m.

Minden, June 29, p.m.

Selma, at Joyce, July 6, a.m.; Q. C., 2:30 p.m.

Winnfield, July 6, p.m.

Jena, at Jena, July 13, a.m.; Q. C., 2:30 p.m.

Trout and Goodpine, at Trout, July 13, p.m.

Standard, at Standard, July 20, a.m.; Q. C., 2:30 p.m.

Rochelle, July 20, p.m.

Ringgold, at Rocky Mount, July 27, a.m.; Q. C., 2:30 p.m.

Cotton Valley, July 27, p.m.

Sibley, at Burk Place, Aug. 3, a.m.; Q. C., 2:30 p.m.

Hall Summit, at Holly Springs, Aug. 10, a.m.; Q. C., 2:30 p.m.

Plain Dealing, at Benton, Aug. 17, a.m.; Q. C., 2:30 p.m.

Campti, at St. Maurice, Aug. 31, a.m.; Q. C., 2:30 p.m.

Coushatta, Aug. 31, p.m.

W. R. HARVELL, P. E.

Monroe Dist.—Third Round

Delhi, at Darnell, June 29, 11 a.m.

Gilbert, at Gilbert, June 29, 4 p.m.

Mangham, at Union, July 13, 11 a.m.

Columbia, at Hebert, July 13, 5 p.m.

Sterlington, at Swartz, July 15, 5 p.m.

Oak Ridge, at Oak Ridge, July 17, 4 p.m.

Fairbanks, at Crew Lake, July 20, 11 a.m.

Winnsboro, July 20, 5 p.m.

Wisner, at Wisner, July 27, 11 a.m.

Bonita, at Jones, July 27, 5 p.m.

Gordan Avenue, July 30, 5 p.m.

West Monroe, Aug. 1, 5 p.m.

Waterproof, at Wesley Chapel, Aug. 2, 11 a.m.

Tallulah, Aug. 3, 5 p.m.

Lake Providence, Aug. 6, 5 p.m.

Bastrop, Aug. 7, 5 p.m.

Rayville, Aug. 8, 5 p.m.

Oak Grove, Aug. 10, 11 a.m.

Epps, at Forest, Aug. 10, 4 p.m.

Mer Rouge, Aug. 12, 5 p.m.

Monroe, First Church, Aug. 13, 5 p.m.

District Sunday school meeting, Friday, July 11.

Let us make an effort to complete our quota of Advocate subscriptions by the time the third round of conferences is ended.

ELMER C. GUNN, P. E.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

612 CAMP ST. NEW ORLEANS, LA.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3925.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 19, 1930.

C. MILTON CHALMERS, Manager

What the General Conference Did

By JOHN S. CHADWICK

In the opinion of the writer there have been few, if any, General Conferences in the history of our Church with such a record of constructive legislation as the Twenty-First Quadrennial Session, at Dallas, May 7-24. It is not possible in the limits of one article to "cover all the ground," or to comment on any of the measures passed; this is to present briefly the more important results of the Dallas session.

Three Commission Reports

There was adopted the report of the Commission on Nationalism, giving authority to our Conferences in Mexico and in Korea to carry into effect the plans for union with the Conferences of the Methodist Episcopal Church in those lands, and granting autonomy, or independence, to our churches in Brazil and China.

Rejected, by a vote of 188 to 205, the proposed Constitution of the Church; this after adoption of numerous amendments that made some radical changes in the document as presented by the Commission on Constitution. The General Conference dismissed the question, "What is the Constitution of the Church?" at least, no commission was appointed for the new quadrennium.

Adopted the report of the Educational Commission providing for the unification of the Board of Education, the Sunday School Board and the Epworth League Board, constituting the General Board of Christian Education. Dr. W. F. Quillian was elected General Secretary, and Dr. C. A. Bowen was elected Secretary of the Editorial Department. Each Annual Conference in the United States has one member of this board.

Reports of Committees

The following reports of Standing Committees and of Special Committees were adopted:

Itinerancy, No. 1.—Any member of an Annual Conference who has been on the effective list for ten successive years may be granted a year's leave of absence, for travel, study, rest, or other justifiable causes—the Annual Conference to approve before the bishop grants such leave.

Itinerancy, No. 2.—Authorizes a bishop to appoint an assistant preacher in charge, the assistant subject to the direction of the preacher in charge.

Education, No. 3.—In the admission by a two-thirds vote of a preacher who does not meet the required academic standard, there must be a written statement by the presiding elder or by the committee of examination showing in what respects the case is special and unusual.

Missions, Nos. 10, 13.—The Belgian Mission, the Texas-Mexican Mission and the Western Mexican Mission become Annual Conferences, and the Latin District of the Florida Conference becomes the Latin Mission.

Conference Claimants, Finance and Boundaries, Nos. 13.—The Denver Conference is discontinued and becomes a part of the New Mexico Conference. The Panhandle District of the West Oklahoma Conference is transferred to the Northwest Texas Conference. The East Oklahoma and the

West Oklahoma Conferences are consolidated to form the Oklahoma Conference.

Itinerancy, No. 3.—Removed the maximum limit of 40 charges for a presiding elder's district, declared for as large districts "as efficiency of administration will permit," and provided that a bishop consult with his cabinet in fixing the number and boundaries of the districts.

Itinerancy, No. 4.—Adopted the minority report leaving the time limit for a presiding elder on one district as it now stands. The majority report, removing the time limit, and a substitute, making the limit four years in the presiding eldership and at least two years in other work before eligible for reappointment, were rejected.

Revisals, No. 3.—A minister tried for immorality and found not guilty, but found guilty of gross imprudence and high unministerial conduct, can be convicted of the latter and reprovved, suspended, or deprived of his credentials.

Revisals, No. 6. In the marriage ceremony strike out "serve him" and "obey him."

Revisals, No. 7.—In Annual Conference statistics there shall be a report from each church of a circuit.

Publishing Interests, No. —. Provides for the appointment of a commission to co-operate with a like commission of the Methodist Episcopal Church in the preparation of a new Methodist Hymnal.

Education, No. 6.—An undergraduate preacher who fails for two successive years to pass one year's course of study shall be discontinued, or located, except that on recommendation of the committee of examination he may be continued by a two-thirds vote.

Conference Claimants, Finance and Boundaries, No. 4.—The Board of Finance shall continue the effort for the Superannuate Endowment Fund through 1939-1934.

Epworth Leagues, No. 5.—Conference Epworth League Secretaries and Regional Field Secretaries may be employed, these on nomination of the General Epworth League Secretary and elected by the General Epworth League Board.

Hospitals, No. 2.—Instructs the General Hospital Board to consider the advisability of the establishment of a connectional sanatorium at Hot Springs, Ark.

Revisals, No. 8.—The Associate District Lay Leaders to be members of the District Conference.

Constitutional Questions

Revisals, No. 13.—There shall be a Judicial Council, composed of five traveling elders and four laymen, the Judicial Council to relieve the College of Bishops of passing on the constitutionality of legislation and to take over all appellate powers. The College of Bishops will nominate four times the number of each class of membership, with the right of nomination from the floor of the General Conference, and from these nominations the members to be elected. By a vote of 293 to 10 the General Conference hands this down to the Annual Conferences, where a three-fourths majority is required for adoption.

Itinerancy, No. 8.—This report recommended concurrence in the memorial of the Women's Missionary Council that women be granted the rights of the clergy on the same basis as men. A minority report recommended non-occurrence. The minority report was rejected—155 to 172—and the majority report was adopted—174 to 159. On the statement by the College of Bishops that this is a constitutional question, and a two-thirds majority required to hand it down, the vote was 164 to 128, hence short of the majority required.

Other Committee Reports

Special Committee on Lake Junaluska and Western Methodist Assemblies—That the Commission on Budget make some financial provision for these assemblies; with the proviso that any Annual Conference may refuse to accept its apportionment.

Publishing Interests, No. 12.—Five thousand dollars annually for four years to be appropriated from the proceeds of the Publishing House for the Pacific Methodist Advocate.

Publishing Interests, No. 29.—That the Methodist Quarterly Review be discontinued with the close of the present volume, the Book Committee and the Publishing Agents to provide the Church with the essential features of the Review through the Christian Advocate, or a publication of one or more of our universities, or by such other methods as they may devise. The Publishing Agents, the Book Committee and the Editor of the Christian Advocate shall have authority to publish the Christian Advocate in magazine form, or otherwise, or to change its form and name, and to determine whether it shall be published weekly or less frequently.

Church Relations, No. 2.—The General Conference to create a Commission on Interdenominational Relations, to consist of 15 members, to be nominated by the College of Bishops, this body to represent our Church in all questions of fraternity with other Christian denominations, and especially to cultivate the spirit of fraternity with the Methodist Episcopal Church, "looking to the ultimate union of these two great branches of American Episcopal Methodism." The chief business of this commission is to enter into negotiations concerning the exchange of territory with other church bodies; no exchange to go into effect until approved by the Quarterly Conferences and the Annual Conferences affected.

Church Relations, Nos. 3 and 6.—Providing for representation of our Church in the Ecumenical Methodist Conference of 1931, and in the celebration, 1934, of the 150th anniversary of the founding of the Methodist Church in America.

Hospitals, No. 3.—No Annual Conference shall establish or take over a hospital without approval of the Conference and General Hospital Boards; no indebtedness involving a mortgage on hospital property shall be incurred without securing the opinion and advice of the General Hospital Board; the District Director of the Golden Cross to be a member of the District Conference, and

(Continued on Page 9.)

Our hospital boys do wonderful work. We have at present seven in training.¹ One of these is especially bright. He assists me in all of the surgical work we do, and we operate four days out of the week, and he also does most of the microscopic work. All of the boys have had training at giving anesthetics and two are especially good at it. Once every quarter we make a change in the one who gives the intravenous injections, so that all get a chance to learn to do that. Taken as a whole, their work is excellent and we feel very proud of them. Miss Moore, our nurse, has taught them to make up the packages for sterilization and to spread up a table for operation, so we are relieved of all of that work now. At one time we had two women in training, but they quit to work in their gardens, that being the women's work out here. One was doing good work, but it is the problem of all of the missions in this section, the work with the women. Some day we may be able to have a regular nurses' training school, as they have in some hospitals in South Africa, but for the present the boys do all of that work. It is impossible to have the regular bed-side nursing as we have back home, but different patients who are able to do so are detailed to wait on those not able to help themselves. At one time we had a little trouble getting them to do that, the natives saying, "No, he isn't from my village; I'm not going to wait on him;" but after we had dismissed all of the women one day for refusing to help a poor old woman and then taken them back again when they agreed to help her, we have had very little trouble. Once in a while there is a protest, but the others soon put the man or woman to shame and he or she

falls in line. That in itself is a great step, as they once drove those too helpless to help themselves out into the jungles for the animals to kill. Taken as a whole, we are proud of the progress our medical work has made. The mission hospital has a good name in all directions and we feel that we are gradually overcoming the witch doctors, and in addition to the physical help, giving something that is more important, the story of Jesus. As with all primitive people, our lives count more than our words, and while we often fall short of the example we want to set, there is more interest taken in the services as time goes on.

When I get started talking about Africa I can't tire any one out, but I think for a start this will be sufficient. We appreciate hearing from home, and should there be any special part of our work that anyone is interested in we will be glad to make an effort to supply that information. We ask for your prayers for Africa and for our mission especially.

Sincerely yours,

W. B. LEWIS.

P. S.—Mrs. Lewis insists that I add this postscript, to say we ate the meat the chief sent up that night and it was good, much to the disappointment of the seculry.

W. B. L.

REPORT OF BISHOP W. A. CANDLER TO THE GENERAL CONFERENCE

Dear Brethren: The General Conference held at Atlanta, Ga., May 2-18, 1929, adopted a report of the Committee on the Episcopacy, recommending "that each bishop shall make to the General Conference a full report of the work in his district, giving the statistics of Church membership, gains and losses, new enterprises, and especially the spiritual outlook of his district."

In accordance with the recommendation, which has not been repealed nor rescinded by subsequent General Conferences, I am glad to make the following report of the work of the Conferences in which I have served during the last four years.

The district to which I was assigned in 1926 is composed of the Annual Conferences in the States of Mississippi and Louisiana and the island of Cuba.

In these Conferences the statistical reports show the following state of facts concerning their membership:

Conference	Mem'ship 1926		Mem'ship 1930	
	Lay	Itiner't	Lay	Itiner't
N. Mississippi	70,003	209	70,199	213
Mississippi	70,883	209	74,762	213
Louisiana	55,669	182	58,402	191
Cuba	5,212	31	5,525	32
Total	201,719	631	208,888	659

It will be noted that in each of these Annual Conferences the statistics show increases, although the growth of them is quite unequal in the several bodies.

It should be remarked that the operation of what is called "the budget system" tends to reduce the number of members reported. Many Boards of Stewards seek to secure reduction of the membership to the lowest figures in order to reduce the amount of assessments, and unfortunately some pastors and congregations co-operate with the stewards to this end. This method does not obtain in the Cuba Conference, and the pastors, with the assistance of their presiding elders, make reports which are in general more accurate than the reports made by their brethren to the Annual Conference in the States. In proportion to the number of itinerant preachers engaged, the increase of the membership in the Cuba Conference exceeds very much that shown by the records of the Annual Conferences in Mississippi and Louisiana.

The educational institutions of the Church in Mississippi—Millsaps College and Whitworth Col-

lege in the Mississippi Conference, and Grenada College in the North Mississippi Conference—have made gratifying progress during the quadrennium of 1926-1930. The growth in their enrollment of students and the increase of their material resources show marked advancement.

Our colleges in the Louisiana Conference have encountered greater difficulties in the matter of financial conditions.

It is feared that it may become necessary to close Mansfield College at the end of the scholastic year now current and dispose of the property.

Centenary College at Shreveport shows increasing enrollments of students with every passing year; but it has a heavy and perplexing indebtedness for the payment of which the Louisiana Conference issued bonds. However, a plan for the solution of this problem has been devised which is believed to be most feasible for the discharge of the bonded obligations in due time.

Our six schools in the Cuba Conference are prosperous and fruitful, notwithstanding the deep financial depression of the island.

The two Annual Conferences in Mississippi own jointly an orphanage, located at Jackson, Miss., in which nearly two hundred orphans are cared for at a cost of \$50,000 a year. The property is valued at \$100,000, upon which rests an indebtedness of \$147,000.

The Louisiana Conference owns and operates an orphanage, located at Ruston, in which about 220 orphans find shelter and home. Upon the institution is expended annually about \$55,000, and it has no indebtedness.

The Mississippi Conference owns a hospital located at Hattiesburg, Miss., which is doing a great work. As given in the minutes of the Annual Conference for 1929, the statistics for the institution are as follows:

Officers and Nurses	35
Beds	75
Patients	6,000
Money Expended	\$51,363.30
Value of Property	\$230,000.00
Indebtedness	\$267,599.54

Since these figures were reported, Hon. W. S. F. Tatum, a generous layman in Main Street Church, Hattiesburg, has made a gift of \$100,000 to the hospital, in which he has been deeply interested from the day of its establishment.

No new enterprises have been undertaken in this district during the last four years; but quite a large number of church buildings have been completed at the cost of many thousands of dollars. Methodism in these Conferences was never so well housed and so firmly planted.

There is steady growth in the French Missions in Louisiana, the members now numbering upward of 700 souls. The school work at Houma is worthy of special mention and approval.

St. Mark's Church in New Orleans, which was at first an enterprise directed especially to the evangelization of the large Italian population in the city, is now the church of "many nations," its membership being composed of men, women and children of several nationalities.

This report should not omit the calling of the attention of the General Conference to the urgent and important necessity for strengthening the work of our Church in the city of New Orleans. It is difficult and costly work, and the members of churches in that large and growing city cannot do, unaided, all that the situation calls for. Better houses of worship are needed at points at which we have at present congregations inadequately established, and additional churches should be organized in growing additions to the city in which Methodist organizations should be undertaken. A large number of preachers is required for the propagation of our holy religion in this great center.

The Church at large should, through its Boards of Missions and Church Extension, come quickly and strongly to the support of our Methodism in New Orleans. Other denominations are thus supporting the work of their churches in the city, and

the Methodist Episcopal Church, South, should do likewise without delay.

From the General Conference held at New Orleans in May, 1866, our Methodism went forth to retrieve its losses and repair the desolation which followed the War between the States. Then our beloved Church was impoverished in its resources, and its forces were enfeebled and discouraged. Now it is opulent in means and potent in its instrumentalities. Let it devote soon some of its strength to the advancement of its cause in the historic city from which its leaders went forth sixty-four years ago to win the signal triumphs by which the waste places of our Zion were restored to beauty and fruitfulness after a devastating war which had covered nearly, or quite, all of its territory.

JOINT SESSION GRENADA AND ABERDEEN DISTRICTS MINISTERS

A joint meeting of the Grenada and Aberdeen District Ministerial Association was held at Derma, Thursday, June 5, at 11 a.m. Rev. W. P. Buhrman, pastor of our church at Tupelo, preached a most excellent sermon, using as his text, Isaiah, 42:4, the principal thought being "Our Personal Relation to God." Following the sermon a beautiful solo was rendered by a young lady whose name the secretary failed to get. An address of welcome was given by the president of the Junior Missionary Society. Just before the benediction was pronounced by Rev. J. M. Spikes, Baptist minister of Derma, Brother Stewart, pastor-host, appointed Brothers Bullard, McCorkle and Holder as a committee to look after Rev. E. H. Cunningham during the noon hour. It was said that Brother McCorkle resigned from said committee, believing that the job was too big for any three men; and besides, at such a feast as was spread by those good Derma ladies every fellow had enough to do to look after himself. At such times men feel the literary urge, "To thine own self be true."

Rev. J. D. Wroten, president of the Grenada District Association, presided at the business session. Rev. W. N. Duncan conducted the devotional, reading a part of the first and second chapters of Acts. My, how he did preach about the necessity of having the power of God and bearing witness for Christ! Brother Gregory came very near shouting.

The following program was rendered:

Topical discussions. 1. The Revival. (a) "What is a Revival?" by Rev. E. H. Cunningham. The "eating committee" must have done its duty by him, for he was not too full for a great utterance. (b) "Best Method for Holding a Revival," by Rev. W. R. Lott. Brother Lott took the bat, knocked a "three-bagger" and awarded "three M's" to the congregation.

2. "If I Were Beginning My Ministry Over Again—the Changes I Would Make, if Any," by Dr. J. R. Countiss and Rev. A. C. McCorkle. These were fine messages, either of which would have been worth your trip to Derma, however distant you may have been.

A resolution of thanks was introduced by Rev. Carl Oakes, secretary Grenada District Association, thanking the ladies for the fine dinner and Brother Stewart and his people for their very cordial hospitality.

The benediction was pronounced by Rev. W. J. Wood.

R. T. HOLLINGSWORTH,

Secretary.

The latest book of T. Kagawa, the Japanese leader of the "million souls for Christ" movement in Japan, is called "New Life Through God." This book was written to help finance the million souls campaign, and already 80,000 copies have been sold. His other book, "Love, the Law of Life," has been translated into English and recently published in the United States.

FRATERNAL MESSAGE FROM THE BRITISH WESLEYAN CHURCH

By John H. Beckley

(Delivered before the General Conference of the
Methodist Episcopal Church, South, Dallas,
Texas, May, 1930.)

Mr. President and Fellow Methodists:

I esteem it a very great honor as a layman to have been chosen with Dr. Rattenbury to bring you greetings from the Conference of the Wesleyan Methodists of Great Britain assembled in the historic town of Plymouth, in which I reside.

In coming to you I am conscious of my indebtedness to the spiritual influences of the Methodist Church, which makes it possible for me to be privileged to address you today; and if I may be excused a personal reference in bringing you these good wishes of the Methodist people, I may say that I was vividly reminded as I left Plymouth that it was exactly fifty years before, almost at the same hour, that I left my old home in the country, in North Devon, for a distant town to learn my business.

The night before I left in those distant days the leader at the little Methodist chapel by the wayside, which I used to attend, came to my house and asked if he might call the work people and all of us together to read a chapter from the Bible and lead us in prayer for God's guiding hand upon my life.

The next morning I left with their good wishes, and as I entered the main road leading on to the railway station, some miles away, I met an elderly lady, a member of the little Methodist chapel, who had come some distance that early morning to bid me farewell.

Looking up through her milking bonnet, she said: "I have come to wish you well," and with tears in her eyes she said: "So-and-So left here for London some years ago and missed his way; I thought I should like to give you this—it will tell you which way to go," and she handed me a Bible. It has been my daily companion ever since.

Now, did the fervent desire of those good people assembled in the center of my world make any difference? I believe it did, and for many years I have valued those good wishes more than I should value the largest estate in the country from which I come.

Today we are assembled in one of the great centers of the world's influence to plan for passing on the Gospel to some who have missed their way and to others who have never known the way of life. I bring you the good will of the Wesleyan Methodists from all parts of the British Empire assembled in Plymouth, the town which gave hospitality and a final blessing of good will and farewell to the noble band of Pilgrims who sailed in the Mayflower and who were the rich possessors of that good will in founding New England.

Did it make any difference? Will the good will I bring mingled with yours make any difference today? Deeply spiritual ministers on the mission field tell us they know when we are praying for them, and I believe if the sincere desire of the soul of this gathering goes out for the welfare of humanity setting out upon the unseen path of life, progress toward a more heavenly world will in some mysterious way be helped and hastened. I pray that it may be so.

I have heard from afar of your virility and advance and the important position in the religious life of this country which is held by the Methodist Episcopal Church, South, and when at any time we feel discouraged at the slow rate of progress in our own country we repair our drooping spirits by claiming to be one with you; and thus by making your triumphs ours also we find an unfailing source of joy and thankfulness. For the reasons I have hinted at and others, I think we are not without justification in this wide embrace and generous identity, for the Pilgrim Fathers were of us, and many of you, I understand, are proud to be called their descendants.

It is not for me to attempt to assess your traditions or pass judgment on your manifold activities. We know you have contributed a shining chapter to the volume of Methodist history, and it is a satisfaction to us to know that you do not contemplate retirement from the field of service. Dr. Rattenbury, of whose distinction in the ministry and public service you are probably aware, can quite adequately represent British Methodism, and I need not occupy the whole of the time you have generously granted; but if I am to speak to you at all, you will probably expect me to say a word or two on such moral and spiritual phases of the life of my own country as appeal to a busy man who has always found a sphere of service and of unfailing refreshment in Church life. You will know that many reasons have contributed to create a religious situation in England which I shall not be surprised to hear has many striking resemblances to your own.

The tendency of the war was to make us forget the cardinal doctrines of our faith—the fatherhood of God and the brotherhood of man. The commercial, moral and spiritual factors are intermingled and form a complex not easily disentangled. The whole tone of the spiritual life of the Church was lowered, and the minds of those outside were hardened to spiritual appeals. We are beginning to recover and are now registering increases in our membership.

You will rejoice to know that the last Conference reaffirmed its conviction that war is an un-Christian method of settling national disputes between nations.

The building of central halls, churches, Sunday schools, and institutions has proceeded apace, and since the beginning of the twentieth century twelve millions sterling has been spent in new buildings, and every effort is being made to put them to efficient use and make them the means of extending the kingdom of our Master.

Our Sunday school work increases in spiritual and practical efficiency and is being better done than ever before, and for this England owes much to the example and initiative of America. Numerically our schools have suffered, due partly to the changed habits of parents and partly to the fact that English families are smaller.

I am glad to say that the divisions in our English Methodism which have for so many years been a hindrance and a reproach are now within sight of extinction. These divisions arose in times differing from our own among men of strong convictions who did what they thought to be right. They probably arose from human infirmity, and I am glad to testify that human statesmanship and charity, in the interests of spiritual life and effectiveness, are finding a way for fifteen thousand Methodist Churches to unite. It accomplished, it will be the largest evangelical Church in England. If it is in the divine order, I hope the time is not far distant when in our Church and in yours we shall recognize that the question of religious unity is not optional, but sacredly and urgently imperative.

The Wesleyan Conference has hailed with joy the courage of your statesmen in dealing with the question of world peace. Personally I looked upon the League of Nations as your healthy and promising child. Whether you did leave for a time your own offspring on the doorstep is not for me to say, nor to question the wisdom of your decision. We recognize in the Kellogg Pact and your recent conclusions the strong and high-minded resolve of a great people to save the world from war, and we believe that Methodism in our country and in yours does much to suffice such power of mind and will and common sentiment with the benevolence of the Christian ethic.

We are perplexed and fettered in our country by the economic and moral consequences of the liquor traffic. We, therefore, look with admiration upon your firm and heroic decision. It would be a benefit beyond compute could England rear a single generation to whom drink was practically unknown; and if you succeed in doing that—and we hope you may—you will have broken the tyranny

of an evil which weakens the finest fibres of English morality. Our Church has an active temperance and social welfare department, which takes under its wing questions of total abstinence, licensing, Sunday observance, social purity, and industrial and international relationships. This department is under the able leadership of the Rev. Henry Carter, who has visited your shores, for experience and interchange of views, and he has revived public interest in these questions.

He sends you greetings and says: "We in Britain watch with complete sympathy the unflagging efforts of the Christian citizenship of America to repress the lawless spirit which would set at naught your prohibition enactment and defy the moral authority of the State." Social and economic questions are claiming our attentions today as never before, and there is a better understanding of the social implications of Christianity.

The Wesleyan Conference has recently established a social service lectureship. The lecture is to be given annually by a recognized authority when and where the Conference is being held, and is afterwards to be published. Its function is to set forth the social implications of Christianity and to further the development of a Christian sociology and the expression of a Christian attitude toward social, industrial, economic, and international questions.

It may be that if we had given greater attention to questions of justice and the more equitable distribution of wealth the Church would have been a greater power in the land today than it is.

But today I believe Methodism is desirous of finding out its own faults and of creating by education a public conscience to reconstruct society so that material things may be industriously produced, highly valued, and sacredly used for the well-being of the whole in keeping with the teaching of Christ. To secure this we are conscious that there is the problem of the unregenerate heart. A good house for every man is important. A good man in every house is equally so. A good livelihood is an urgent matter. A good life is equally so, and Methodism recognizes now in the old country that they are interrelated conditions of true prosperity and progress.

I regret that there have been many who have said, "Why bother about religion? Let us play the game." But surely there must be rules and a standard for the game. It is character that counts. We are told it was not so much what one of your greatest men said which carried weight as that presiding everywhere over all events was that man's character. And where is there a better standard than Christ and the New Testament handed to me by the wayside to tell men how to play the game? I think there are signs that men are beginning to see that forgetfulness of our dependence upon God and indifference to the Christian religion is a mistake, that it makes for weakness of character, indifference to duty, unrest, unhappiness, and inferior citizenship.

Thousands of outstanding men and pioneers of reform and social virtue have received their inspiration and moral energy from the Methodist message and experience. We are hoping now that a united Methodism which is planning to set forth the Methodist witness in a form to suit the twentieth century mind and heart, and praying for a great evangelical revival, will prove that the spiritual militancy of Methodism has not spent its force.

Let us then together today thank God for what the Methodist Church has accomplished in the past and courageously regard Christianity as the chief force in the world which can bring about the unity of mankind and rebuild a true fellowship of nations.

Our belief in its ultimate triumph is not incompatible with the recognition of good in other religions. The Christian religion is truly universal. It does not fly a national flag; it is international. It does not require a citadel of arms to defend it; the cross of Christ is its own defense. It does not require England or Germany or America or

any other nation for self interests to bottle up the Mediterranean, or to rule the waves, or dominate the land upon which the sun never sets, or to be the workshop of the world.

But rather the call of Christ to every living soul in this year of grace is for a suitable place in the sun—for the greater freedom of the seas, the greater freedom of the land, and the security to all alike of the enjoyment of these God-given treasures.

The facilities for communication, as Dr. Mott says, "make the globe now one vast neighborhood." The problems of race and color, of peace and war, of industry and persistent unemployment cannot be solved in small areas. If they are to be solved, you and I, England and America, must be fast friends and leaders of all nations to see with John Wesley that the world is our parish and that the men of all nations must be recognized as our fellow parishioners.

In assuring you of our good will, I will only say one word. I am frequently doing business in the center of the busy city of London, and at midday I often steal into St. Paul's Cathedral and for inspiration take off my hat in front of one of the memorials there and read the words upon it; and the desire I would like to express is this: that when you and I have rendered our last service in our business or profession and upon the extras which come our way, we may be worthy of having the same words said of us. The words are these: "To Major General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

ABERDEEN DISTRICT CONFERENCE

Dear Dr. Harper: I am one of the oldest members of North Mississippi in the regular work. I am in the Aberdeen District Conference and have been asked to write to the New Orleans Christian Advocate for publication some of the impressions made upon my mind and heart during the session. We held the Conference two days, April 23 and 24. First of all, since the secretary will give the Advocate the names of those who preached and many facts and dates, I will confine myself to the general spirit of the Conference. We had four sermons by four different preachers, and all were good and spiritual. The Conference opened with the sacrament of the Lord's Supper; this was a good beginning, a holy hour; then the naming of the numerous committees; then to observe the dispatch of business and the enormous amount of work well done; all visitors recognized and treated with due courtesy and given an opportunity to address the Conference; all the men representing the various great interests of our great Church; then pick up the routine work and move on with perfect ease, and yet not a single interest overlooked or treated lightly, those who have been along the path of service know it became a genuine spring of inspiration. As all the preachers ought to know, and many laymen do know, such smooth dispatch of business is largely due to the presiding officer, and we believe E. Nash Broyles, of the Aberdeen District, is the right man in the right place. With the multiplied interests that have accumulated in our great Church, I observed that special missions with free will offerings would be one hundred per cent not only in the charges, but every church in every charge, a nation, surely this is progress. Another thing that impressed me greatly, in all the pastors' prayers there was evident hunger for a great revival, not only in their own charges, but universal, that a true pentecost would be repeated this year. I was made to feel something of the old-time fire was burning in the hearts of the pastors, and certainly they feel the spiritual need of these times of Sabbath desecration, of the unrest of the world, the extravagances that rob God of his own by many who call themselves by his name. All in all, we had a great District Conference. I could wish that all the committee reports could be pub-

lished in our great Conference Advocate, specially the Epworth League and Missions. Quite a large number of accessions were reported already. May God pour out his spirit on our great Church.

W. M. YOUNG.

Shannon, Miss.

ANOTHER BIG GIFT TO BARNES HOSPITAL

By Thas. C. Jarrell

Dr. Malvern B. Clopton is furnishing the equipment for the two surgical floors in the new building at Barnes Hospital. This gift will amount to \$250,000, and will be a memorial to a member of his family.

This is the third gift of the same amount (\$250,000) received by Barnes for this million dollar addition.

Dr. L. H. Barlingham is the skilled hand that guides this great institution. Dr. C. W. Webdell is its busy pastor and chaplain.

DR. GOODRICH PREACHES FOR S. M. U.

By Herchel S. Burgin

Dr. Robert E. Goodrich, pastor First M. E. Church, South, Shreveport, La., preached the baccalaureate sermon before the senior class, faculty, officials and friends of Southern Methodist University Sunday morning, June 1, in McFarlin Memorial Auditorium, as part of the program of the institution's fifteenth annual convocation exercises. Seniors, faculty and university officials marched in academic procession from Dallas Hall to the auditorium.

Using a composite text found in John, 8:32, 18:38, and 14:6, Dr. Goodrich developed the subject, "Truth the Liberator," showing that ultimate truth for the salvation of mankind is found in Jesus Christ alone.

"The moral depths to which a human creature may fall becomes an unerring guide to what that creature may become by the grace of God," declared Dr. Goodrich. "Man's hunger for truth shows him to be a creature of tremendous possibilities," he continued. "Man overcomes his imperfections only as he sees that degree of perfection to which he should attain."

"Man is forever gripped by a desire for the Eternal Reality," he said, "and he has believed that to find that Eternal Reality would be to conform himself to a guide to his ultimate peace and happiness. In order to find where is that ultimate standard, let us begin a search, using the process of elimination."

"The ultimate standard is not conformity to the conventional standard of the land. It is not found in the test of selfish human utilitarianism. Neither is it to be found in conscience, save when conscience can be made to square with the Ten Commandments and the Sermon on the Mount."

Knowledge of genuine truth frees a man from the deadening influence of agnosticism and fatalism, according to Dr. Goodrich, who next inquired, "What is truth?" Discarding a few fallacious definitions of truth, he declared that truth is not the accepted standard of teaching; nor is it merely the agreement between what man thinks and what he says; for a man may be sincerely honest, yet mistaken. Truth accurately defined is "universally and eternally an agreement between inner cause and outward fact," he concluded. This definition of truth implies relationship; the conception of relationship implies a personality; and the only personality adequate for ultimate correspondence to all facts is Divine Personality. "While others are asking 'What is truth?' from the lips of Jesus falls the statement, 'I am the truth,'" Dr. Goodrich declared. "In Him, then, was the perfect correspondence between all the facts of the universe and mind. He is the answer to man's search for truth."

Christ qualifies as truth incarnate, according to Dr. Goodrich, because he meets the tests of a

life of stainless purity, of freedom from any bias of racial narrowness or sectarian limitations, and of transcendence over even time itself.

"Thus, as the ages pass," said Dr. Goodrich in conclusion, "idols will be forgotten, heathen temples will crumble back into the dust, and false faiths will vanish back into the mists of time; but the sovereignty of Jesus shall endure; and the truth that there is in him shall remain till his will shall be done on earth even as it is done in heaven."

SAFETY SIGNALS

By Rev. S. J. Davies

Several years ago, through this column in our church organ, the N. O. Christian Advocate, I protested strongly and vigorously against a growing evil in our church polity, viz: bureaucracy, or government and direction of affairs by boards or committees. The business of the Annual Conference in attending to its selection of new members by time-honored methods, is by some means relegated to a committee, none of whom are members of the said Conference. A clear case of the tail wagging the dog and the dog has been under the impression that it owned its tail and had a vested right to direct the wagging. Will Rogers said that the committee for investigating lobbying appointed by the U. S. Senate inquired into Bishop Cannon's marriage and preaching licenses. Now, I am not writing anything for nor against this churchman, but cite the case to show to what length committee meetings proceed. Rogers' exaggeration was simply a caricature of authority exceeding that granted or given to a committee by a parent body. So I sincerely hope that this Board of Christian Education recently created by the General Conference will remember as a Church, we have some few Annual Conferences in the M. E. C. S. still alive and in tolerably fair working order. And that these Conferences are manned by preachers and laymen with a fair degree of intelligence and ability to direct in a wholesome manner their own affairs. Well, we will have to pass on the work this newly combined Board does when it meets at Junalaska, so I sincerely hope it or they will do the best, wisest, and most acceptable as well as the fairest thing for all concerned.

This second part of my S. S. not S. O. S., for I am not sinking nor afire is written not as an apology, but rather as explanatory.

The major part of our citizenship in this land, many men and many thoughts, are peace loving and honest, desirous of earning their livelihood and living in a quiet, happy manner, and letting their neighbors do likewise. But emissaries of Satan, whom a quaint old English Protestant Episcopal rector of New Orleans characterized as "lieutenants of the devil," are around in the land and like their father, seeking to devour. And this infernal, cannibalistic hunger is never satisfied. Worse than that of the mythical hero who ate a yoke or was it a drove of cattle and did other uncanny deeds in the eating line.

Yes, Diabolus et als are doing a big business. They own automobiles and commandeer the highways, rob, slay, bomb, and inflict devilish and inhuman tortures upon their victims. Banks are looted, children, men and women kidnapped, and held for ransom. But why enumerate? The toll is pitiful. The suffering untold. Preacher, teacher, statesman, God yet lives and rules. Tell the people so. Tell them of His justice, of His judgment, of His care. He is forgotten, ignored, flouted, and they laugh His laws to scorn. The Christ of the ages is Christ of this age, our only hope, our only succor, our only salvation from the fell scourge of hell flaying our people. This is the way, the only way to bequeath the America of our fathers to our children.

POETICAL THOUGHTS

By Mrs. George S. Brown

"Whither have ye made a road today?"—1 Sam.
27:10

THE ROAD NOT TAKEN

Two roads diverged into a yellow wood,
And, sorry that I could not travel both
And be one traveler, long I stood
And looked down, as far as I could
To where it bent in the undergrowth;
Then took the other.

Then I took the other just as fair
And having, perhaps, the better claim,
Because it was grassy and wanted wear;
Though as for that, the passers there
Had worn them really about the same.
And both, that morning, equally lay
In leaves no step had trodden black;
Oh, I kept the first for another day!
Yet, knowing how way leads on to way,
I doubted if I ever should come back.
I shall be telling this with a sigh
Somewhere ages and ages hence;
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

—Robert Frost.

There comes a time in every life when two roads stretch out before us and it is for us to decide which one we take. Sometimes the roads are so very much alike there seems to be no choice—rather a toss of the coin as to which to travel. More often one road beckons and allures because of grassy slopes, of flowers that strew the way, of what seems to lie ahead. It is human nature to choose the brightest and best. There is an inborn selfishness that makes us want the easiest and smoothest. As for what the goal is at the end we cannot often be the judge. Many times the flowery path is deceptive and the rocky road gets better further on and as we surmount obstacles and overcome difficulties we become the stronger, the better, the braver. In Genesis we are told that there came a time when Abraham and his nephew could no longer dwell in the same country, such were their possessions, and when the time came to choose Lot selfishly took what seemed to him the fairest and most profitable, but the time came when that land was destroyed and Abraham's unselfishness gave him the greater possession.

Just at this time there are thousands of young men and young women in our land whose college days are over and they hold in their hands the coveted sheepskin. Today they must choose the road they are to take. Wisdom and guidance are needed, for so much depends upon the road taken in the chosen profession or career. If one has only in view the road that will lead to the most money or to fame, there is not apt to be a successful life, for such things are not the end and aim of existence. If we could instill into our young people to take the road that will make them the most useful citizens, the most helpful to their fellow creatures, how beautiful we could make the world in which we live! It may be doctor, lawyer, merchant, minister, it matters not, for all have wonderful opportunities of service.

If a girl does not enter the business world she is generally called upon to make a choice of roads when it comes to marriage. How we long to impart wisdom and urge her not to be too hasty—not to seek riches above other things—not to enter into such a holy state unadvisedly. Love is generally the best guide, but there are many things to consider. You not only make or mar your own life, but that of many others.

Indeed, the choice of roads is difficult and we need the guidance of our heavenly Father; we need the courage of our convictions to make whatever road we take easier and more alluring for the one who follows behind. If there are

briers we can lift them aside for other feet. If there are stones we can roll them away. Though you may go to the left and another to the right, for the ways of people must sever, if we keep a clear conscience and an honest purpose, if we steer clear of dangers that beset the path and remove obstacles for the other, we shall all meet at the end of the King's Highway.

FAILURE OF THE WETS

(From the W. C. T. U.)

The wets failed at every point in their testimony in the prohibition hearings before the Judiciary Committee of the House of Representatives. They continued the old bludgeoning tactics of the United States Brewers' Association, presenting noisy testimony, but little evidence. They appealed to prejudice and appetite rather than to reason. They showed no interest in aiding President Hoover in his intention to clear the law enforcement machinery of its tangles; failed to express sympathy with the President's wish that the 18th Amendment succeed. They even produced speakers who drew applause from the wet following when they boasted of violating the law. The wets failed ignominiously in their attempt to show the women of America desiring a return to the domination of the legalized booze traffic.

Only three small and professionally promoted organizations of women appeared before the committee; a pitiful demonstration offset by the heads of practically every national organization of women in the United States who stood firm for the 18th Amendment and strict enforcement of the law. The attitude of women was summed up in one sentence by Mrs. Ella A. Boole, president of the National W. C. T. U.:

"As long as the 19th amendment stands, the 18th amendment will stand also."

Having fought the liquor interests for fifty years, and knowing they have learned no new tricks, the dries concentrated almost entirely on nation-wide evidence from unprejudiced sources showing that the health, wealth and happiness of America had been enhanced greatly by closing the saloons and outlawing the liquor traffic.

No better example of the differences between the character of witnesses and testimony could be given than the witnesses on both sides who discussed prohibition and the farmers. The wets produced a professional agitator hired by the Association Against the Prohibition Amendment who has little, if any, connection with agriculture, and has not operated a farm in forty years. His statements were immediately denied by telegraph to the committee by leading reputable citizens of his own State. On the other hand the head of the National Grange, the national organization of farmers, presented an able brief showing the enormous economic benefit prohibition has been to the farmers.

The witnesses for the dry side of the argument produced the one document which effectively disposes of government sale of liquor; namely, the Dominion of Canada's own official report on "The Liquor Traffic in Canada." That report issued by the Canadian Minister of Trade and Commerce only a few months ago shows that under government sale of liquor whiskey sales have increased more than any other intoxicant; drunkenness has increased; drunken driving has increased; crime has increased; bootlegging has not stopped and that the only successful feature to government sale is the financial end.

Whereas the wets produced a handful of business men opposing prohibition, several of them fanatic leaders of the Association Against the Prohibition Amendment, the dries produced the letters and testimony of hundreds of business executives favoring a continuance of prohibition and expressing the hope that the law will be enforced. The wets failed to deny the well recognized fact that prohibition aids prosperity and keeps the level of American living standards high; denied the slanders of the wets against youth by testimony from experts.

The dries presented the results of a national survey by impartial sociologists who found prohibition workable and beneficial to the great mass of people. One of the strongest endorsements of prohibition came from the Salvation Army, which testified that poverty and misery from drink among the poor have practically disappeared in this past decade. The wets did not offset this.

As a practical matter the economic side of the argument so forcibly put to the congressional investigators was the strongest national argument for prohibition; while the most potent political force was the enormous number of women shown to be favorable to prohibition.

NORTHERN GROUP OF NEWTON DISTRICT

The pastors and laymen of the northern group of the Newton District met in their regular monthly meeting at Beech Springs, Mt. Zion Church, on the Union charge, May 28, 1930, which proved to be a good day for those attending.

We were heartily welcomed and royally entertained by the pastor, J. L. Carter, and his people. The ladies of the community spread a bountiful dinner on the table, in the shade of the trees, and we all engaged actively in the devouring of the food prepared for us.

The following program was rendered during the day: Rev. J. L. Carter led the devotional and gave some helpful thoughts in his message. Rev. H. A. Gatlin spoke for a short while on the high points of the General Conference and answered many questions on some of the actions of the Conference.

Rev. John C. Chambers brought the message at the preaching hour, on Christian Education, which was very helpful to all. The devotional for the afternoon session was conducted by the writer, in the absence of Rev. T. C. Cooper, and Rev. A. S. Oliver spoke on the strong and weak points of the Sunday worship service. Rev. D. F. Yeager spoke on the value of written reports to the Quarterly Conference. Rev. W. B. Jones then spoke on the financial dilemma of the Church, which was followed by a rather general discussion.

It was decided that we have our next meeting in September, the time and place to be decided on later by the presiding elder, chairman and secretary. A rising vote of thanks was given to the people of that community, after which we sang the doxology and were dismissed by Rev. John C. Chambers.

We feel that these meetings are helpful and urge all pastors and laymen who can to attend our next meeting.

T. E. NICHOLSON,
Secretary.

Four-hundredth Anniversary of Augsburg Confession

The year 1530 marks the quatro-centennial of the promulgation of the Augsburg Confession, one of the great historic documents of Protestantism and a major step in the development of Protestant thought. On June 25, 1530, the Confession was publicly read before the Diet of Augsburg, which had been called by Emperor Charles V to deal with various controversies connected with the new movement of the Reformation. The Confession set forth at that time enumerated the errors in the Catholic system against which the signers protested, and also the positive views upon which they were agreed. The Confession was answered by the Roman Catholic Church with a confutation to which Melancthon made response in a long and learned apology for the Augsburg Confession.

Elaborate plans for the commemoration of the four-hundredth anniversary are being made at Augsburg and the American churches have been invited to be represented through the Federal Council of the Churches.

The Home Circle

THE HUMMING-BIRD'S NEST

Mary Wilder Pease

Her nest a bit of down from thistles blown,
Caught lightly here and there with silken thread
Torn from some grim-eyed spider's raveled web
By Mistress Rudy Throat to make a home.

A home scarce larger than an opening rose
She wove for nestlings small as velvet bees,
How soft God's hand to fashion such as these,
The tiniest fledglings that the bird world knows.

Jewels with wings, how soon with sudden dart
You'll pöse above my honeysuckle vine
Or slip the sweetness from a columbine
Wooing through summer days my garden's heart.

And since your throat has been denied a song
You needs must make a harp string of the air
And list'ning none shall miss your voice or care
So vibrant is the zone you flash along.

Thrice glad shall be thy welcome, sparkling guests,
Blest symbols of the change love's touch can
bring

Wherever God has placed some helpless thing
Be it human homes or feathered nests.

—Our Dumb Animals.

THE TEA PARTY

Sometimes I like to play
The running games the best,
And then, sometimes I like to play
The quiet games for rest.

But always it is lots of fun
To play I'm serving tea,
And ask the little girls nearby
To come to visit me.

So now the table 'neath the tree
Is ready set for four,
With plates and cups and saucers,
And I'm waiting tea to pour!

—Selected.

SHOES FOR TONY

By Vida V. Young

"I've just got to have a dime," burst out my little nephew Edward as he came in from school kicking the snow from his heavy shoes. "Why, you had a spelling tablet just last week and another note-book yesterday, what can you want now?" asked his mother.

"O, 'talnt nothin' for school," said Edward, "but I got to make a dime some way tonight," he replied, peeking into the pantry where his mother was making ginger bread for supper.

Edward was the oldest of five children, and though only eleven he knew that dimes were not very plentiful in his mother's pocketbook, and so the little fellow ran errands or did anything he could to get money to buy the needed little articles for school. Since the death of his father, his mother had taken in a few boarders, and frequently wealthy people from the city came out for a quiet rest in the beautiful little village nestling among the foothills. And thus his mother had managed by careful economy to feed and clothe five healthy, happy youngsters.

"Let me lend you a dime for your urgent need," I said smiling, but he shook his head. Edward did not like to borrow, for, as every sensible honest little boy knows, the money must be paid back and that is often harder than doing without. "However," said I, as an afterthought, "I heard Mrs. Brown saying today that she would like to get someone to cart some wood from the shed onto her back porch." He was off like a shot and

an hour later he came in triumphantly holding three nickles in the palm of his hand. I knew he would soon be wanting to tell all about the necessity which demanded such a sum, so waited patiently, and presently he blurted out, "I tell you it's awful for a boy to have to go barefoot to school such weather as this." "Why, what do you mean, Edward?" his mother said; and I saw the sad, pale-faced little woman sitting in the cozy living room who had recently come out from the city with her husband, look up with unusual interest.

"Well, Tony came to school today with the sole of his shoe clear off. I didn't know till when we were playing here and hound I saw he wasn't playing, and called to him to come on, and he said no, he didn't want to play; and then I saw he didn't stick up his feet to the stove to warm like the rest of us boys, and I tell you his foot was clear on the ground. After he went home, I whistled for the gang to come back, and I just put it up to 'em straight what we had to do, and they all said you bet they'd bring a dime in the morning, and we're agoin' to get Tony shoes soled right off."

"Are you sure they are good enough to sole?" asked Edward's practical mother. Edward's face fell at that, but he braced up again and said, "Well, if we can't get 'em soled, he's got to have a new pair and the gang's got to come across with more money, but it'll be pretty hard 'cause jobs is scarce now."

I well knew who Tony was and I knew the family with whom he stayed and worked for his board and clothes—what few he got—for I had taught that school the year before and often longed to share with little Tony the delicious lunches which my sister put up for me, when I would see him go off by himself at lunch time and eat behind the school house. Sometimes I would notice Edward slipping a rosy-checked apple to him at recess, and his face would brighten up with a painful little smile. All this I was telling in answer to the eager questions of Mrs. Gerard who for the first time since she arrived at my sister's rooming house appeared really interested in anything.

"You say he is small for his age?" she asked, as she got up to go to her room. "Yes, he is as old as Edward but not nearly so large." In about half an hour Mrs. Gerard came down the stairs with a bright spot burning on either cheek, and in her hand was a pair of boys' shoes, slightly scuffed at the toes, but perfectly good and whole shoes such as youngsters in the little town of Mountain View had perhaps never seen. "These are my little boy's shoes," she said softly. "They are the last he ever wore, and I always carry them with me; but I want Tony to have them if they will fit, and play games out in the snow with the other boys just as my own little boy did the last day he went to school. The tears were quietly flowing now, but a peaceful expression was on her face, and as the anxious-looking man put his arm gently around the frail little woman by his side, I noticed a happier look on both their faces than I had seen there since they came.

The next day while Edward was at school Mr. and Mrs. Gerard asked all sorts of questions about Tony, whether the folks with whom he lived had adopted him, what I knew about his parents, etc., and finally Mr. Gerard suggested that he get out his car and we all drive by the house where Tony lived. They were both very quiet on the way home, but were waiting anxiously for the arrival of Edward when he came from school. Finally he came rushing in exclaiming, "Tony Black can run faster than any boy in school; I'm goin' always choose him on my side after this, an' he just loves to play now that he's got better shoes than any boy in school." "But how did you manage? Did they fit?" we all asked, just as excited as Edward. "Course they fit. O, I just said to the boys, 'Keep your dimes, fellahs, it's all off,' and I said to Tony, 'Come on out here in the coal house,' and we chucked the old shoes under the floor."—Christian Advocate.

TWO LITTLE MISSIONARIES

"When people die, do they go straight to heaven?" little Irene asked thoughtfully.

"I don't know," her six-year-old daughter interrupted.

"Why, certainly, dear, if they've been good. Why do you ask?"

"Because, when I die, I want to pass through the United States on my way up!"

Now, Irene lived far off in a tropical land where her father was a missionary. The children there spoke in a foreign language, and although Irene knew how to speak it perfectly, she often longed for home and all her old playmates who were like her self.

There were eight little children who lived next door to Irene, and they were always fighting with one another and were never seen clean.

One day Irene and her elder sister by two years, Grace, had a private conference. It was all very mysterious like, and mother and daddy wondered greatly when, on the following Sunday, their two daughters arranged rows of chairs with a table in the back yard. At three o'clock the front gate opened and eight little children, all very bashful, and very, very dirty, marched up the driveway and sat in the chairs.

Grace passed out hymn books, but the congregation could not read; so the books were taken up and Grace started on her sermon. First, she explained the making of the world. The audience gazed with mouths and eyes wide open. After half an hour the sermon ended, and the little audience clapped their hands in delight.

"Nada mais!" one cried out, asking Grace to talk more.

Just then mother appeared with lemonade and cakes.

"Oh, mother! How lovely!" cried Grace.

"I know it's not proper to serve lemonade at church, but since this is your first meeting—" and she smiled her winning smile that the children loved so well.

In a few minutes the refreshments had completely disappeared.

"What hungry kids; don't they ever eat at home?" thought Irene sorrowfully.

After a while the children left, but only after receiving permission to return.

"Oh, mother, it's so much fun!" cried Grace.

"And it's so much fun to see you do it!" laughed mother.

That week there were very few fights next door, and on the following Sunday 18 children arrived, all very clean and neat, and there was a lot of boasting and excitement in securing more seats. After all, it was fun in a foreign land!—Dorothy Clay, in North Carolina Christian Advocate.

I CAN KEEP FROM SWEARING

A lad in Boston, rather small for his age, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him: "You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well," said he, "small as I am, I can do something which none of you four men can do."

"Ah, what is that?" they asked.

"I don't know that I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them was able to do.

"I can keep from swearing!" said the little fellow.

The four gentlemen did not question him any further.—The Sign.

"Was he trying to catch the train?" the station master asked of a small boy who stood by admiring the scene.

"He did catch it," said the boy, "but it got away again."—Drexler

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Sealing, Rev. W. W. Davis, D.D., Rev. E. J. Davis.

Mississippi Conference—Rev. J. T. Liggins, Rev. W. E. Sanders, Rev. J. R. Gray.

North Mississippi Conference—Rev. J. E. Paine, Rev. J. W. Lottman, Rev. L. M. Ligon.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The printed label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 112 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of blank ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—dot note paper. No attention will be paid to folded manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Dr. T. W. Lewis, of Jackson, Tenn., recently preached at the prayer meeting service at First Church, Corinth, Miss.

Rev. C. C. Clark, our pastor at Bay St. Louis, accompanied by his father, of Hattiesburg, Miss., called recently at the Advocate office.

A friend writes: "Rev. Carroll Varner and family have made a fine impression at Sanford, Fla." Brother Varner was formerly pastor at Tupelo, Miss.

Mrs. Laura M. White, of Houma, La., formerly a teacher in the McDonnell School at Houma, is spending the month of June on the Camp Ground, Biloxi, Miss.

The St. Helena Echo (Greensburg, La.) of June 6 said: "Rev. A. J. Martin and family, accompanied by Mr. Francis Sessions, left last Monday for Kentucky to visit relatives of Mrs. Martin."

Dr. John F. Foster, our pastor at Bunkie, La., called at the Advocate office on Wednesday of last week. He was on his way to Biloxi, Miss., where he is serving as one of the instructors in the 22nd session of the Seashore Divinity School.

It is gratifying to receive in the Advocate a letter like the following from Homer, La.: "I have been a reader of the Advocate most of the time for 60 years. I am 82 years old and still love to read the Advocate. Your friend, Maggie J. Fay."

Rev. C. C. Evans, our pastor at Moss Point, Miss., writes: "The work of the Church in Moss Point is going along well. Our congregations at all services are holding up splendidly. The outlook for the closing months of the year is encouraging."

In sending a renewal, Rev. R. V. Fulton, our pastor at Clay, La., writes: "We are getting on as well as could be expected without any great number of our church papers being taken and read. Wish you and the Advocate the best of success."

The 8th annual session of the daily vacation Bible school of First Church, Shreveport, La., began on June 16 and will run through four weeks. Mrs. F. D. Hutchens is the general superintendent and Mrs. D. J. McEwen, Mrs. Larkin and Mrs. J. M. Gorton are her assistants.

Bishop Darlington preached the haccalaureate sermon at the recent commencement of Ashbury College, Wilmore, Ky., and Bishop Arthur J. Moore delivered the address to the graduates. The col-

lege conferred the honorary degree of Doctor of Laws upon Bishop Moore and Bishop Darlington.

Mr. S. Hibbert, of McComb, Miss., called at the Advocate office on Friday of last week. Judge H. H. White of Alexandria, La., called at the office on the same day. The editor, being away on account of the Seashore Divinity School at Biloxi, Miss., regrets not having the pleasure of seeing them.

At the recent commencement, Lander College, Greenwood, S. C., graduated the largest class in its history. Fifty-five young women received the B. A. degree. Dr. R. E. Stackhouse delivered the literary address. Dr. R. H. Bennett is the president of Lander and the institution is flourishing under his leadership.

Bishop Hoyt M. Dobbs, new president of the episcopal district comprising the Conferences in Arkansas and Louisiana, was announced to preach at First Methodist Church, Shreveport, La., on last Sunday morning. Dr. Carley, presiding elder of the Shreveport District, writes that Bishop Dobbs has been invited to make his home in Shreveport.

Among the preaching assignments for the second Sunday of the General Conference, May 13, were the following: Mary King Memorial, W. A. Hays (Miss. Conference); East Dallas Presbyterian Church, H. T. Carley (La. Conference); First Church, Terrell, Texas, T. H. Dorsey (North Miss. Conference); Centenary Church, W. W. Holmes (La. Conference).

Mrs. Leslie Harper Purcell, who recently received her master's degree from the John B. Stetson University, De Land, Fla., taught English in the university while doing her master's work. As we noticed in our last issue, her son, Wilbur, and her daughter, Maxine, received the A. B. degree. The father, Rev. J. S. Purcell, formerly served pastorates in Louisiana and Mississippi.

The editor appreciated receiving, through Miss Agnes Inez Euhanks, an invitation to the recent commencement of Millsaps College. Miss Euhanks received the degree of Bachelor of Science. It may be added that the invitation of Millsaps this year is a work of art—beautifully bound in leather and containing a complete program of the commencement and the names of the graduates.

The Galloway Memorial Church, Jackson, Miss., of which Dr. L. L. Cowen is the pastor, welcomed 25 new members into the church on Sunday, June 8, making a total of 537 members received into this great church since Conference. The Bible Conference there, under the leadership of Dr. Andrew Sledd, of Emory University, was announced to be held June 16-18, and the vacation Bible school June 16-27.

Among the 210 graduates of S. M. U. at the recent commencement, three were from Louisiana: Oliver Eugene Slater, Sihley, La., John C. Allen, Shreveport, La., and Miss Ruth Kleinschmidt, Shreveport, La. Miss Kleinschmidt received the degree of Bachelor of Public School Music. Miss Mary Longreart, of Hazlehurst, Miss., received the degree of Master in Church Administration from the School of Theology.

From a letter from Bishop Darlington to Mr. McKennon, superintendent of the Sunday school of First Church, Shreveport, and published recently in "The Methodist Messenger" of First Church, we take the following: "Upon my recent visit to Europe, I had the privilege of visiting Villvorde and inspecting the property which your good church made it possible for us to acquire. The fact is, it is much better than I had anticipated."

Miss Elizabeth Leggett, a recent graduate of Whitworth College, and Mr. Weber Hall, of Memphis, Tenn., were married on last Sunday noon at the home of the bride's parents, Rev. and Mrs. J. T. Leggett, of Jackson, Miss. Mr. and Mrs. Hall left immediately for New York City, and they will likely go from New York to Paris, as it is ex-

pected that Mr. Hall's business will require him to be in France and other European countries for a year or more.

A standard training school will be held in First Church, Corinth, Miss., July 4-11. The Sunday school of this church made a fine record on the first Sunday in June—the elementary division had an attendance of 113 and the total attendance of the Sunday school was 337. The goal has been set at 400 for every Sunday. We are glad to learn from the bulletin of the church of recent date that Rev. E. S. Lewis, the pastor, is making a strenuous effort to secure renewals of the 100 subscriptions to the Advocate that were sent last year from Corinth.

The bulletin of First Methodist Church, Corinth, Miss., of May 25, carried the following concerning Rev. E. S. Lewis: "The pastor had a delightful day with old friends at Durant last Sunday. The occasion was the commencement of the high school. Durant is a very fine little town, with a fine type of citizenship. They are to build a new high school right away. Prof. C. G. Bennett is the superintendent. He is a Millsaps man and has been there for at least a dozen years. Rev. J. J. Baird is the pastor of the church."

The Epworth League Assembly of the North Mississippi Conference began at Grenada College, Grenada, Miss., on June 16 and will continue through June 21. Rev. W. C. Newman, Conference President is in charge. The faculty is as follows: Instructors in Bible studies, Rev. J. E. Stephens, Miss Margaret Armstrong, Rev. W. R. Lott, Rev. R. G. Lord, and Rev. Melville Johnson; instructors in Missions, Rev. W. L. Pearson, Rev. V. G. Clifford, Rev. S. H. Caffey, Rev. J. D. Wroten, and Rev. G. R. Williams; instructors in Methods, Mrs. R. P. Neblett, Miss Elsie Willingham, Rev. W. R. Hammonree, and Rev. S. E. Ashmore. Rev. W. L. Robinson is the dean of the faculty. Different ministers are making the daily platform addresses.

The people of New Orleans have just completed with success a campaign for \$250,000 to guarantee the erection of a two million dollar Negro university, health center and hospital. The quota was over-subscribed by more than \$70,000, the white people pledging \$210,000 and the Negroes \$117,000. The project provides for the consolidation of Straight College, a Congregational institution for Negroes; New Orleans University, a school of the Methodist Episcopal Church, and the Flint-Goodrich Hospital. The two denominations interested are putting in \$500,000 each, the General Education Board \$500,000, the Rosenwald Fund \$250,000, and New Orleans citizens the remaining. The local campaign was led by Dr. C. Jeff Miller, Mr. Edgar Stern and Mr. Alvin Howard.

The Commercial National Bank of Greenville, Miss., recently issued a leaflet (illustrated in colors) concerning "Credit, Confidence, Faith and the Golden Rule." The sentiments of the message, which follows, are fine: "Is the Golden Rule practical? Is it but a beautiful ideal to guide the steps of erring men? Does it work in the laws that govern business? Whatever the Golden Rule's application, in the business affairs of men, more and more their acts will be measured by it. Banking, like all business, lives on credit—credit is born of confidence—and confidence is, but faith wearing another garment. Faith flourishes only where men trust one another—where the Golden Rule is a vital factor in the conduct of business and banking. Credit, Confidence, Faith and the Golden Rule play their part in the cause of banking in this community." The message is signed by Mr. W. P. Kretschmar, president of the Commercial National Bank. He is a splendid layman, vitally interested in the affairs of the Church. He is the faithful and efficient superintendent of the Sunday school of our church at Greenville. Rev. T. M. Bradley is the pastor.

The 22nd session of the Seashore Divinity School opened at the Camp Ground, Biloxi, Miss.

on Wednesday evening of last week and will continue through June 25. The attendance is up to standard and a large number of young men are enrolled in the classes for undergraduates. Dr. C. T. Tally, pastor of Centenary Church, Chattanooga, Tenn., has been delivering the lectures of the first week, discussing "The Preachers of the Exile" at the morning hour, and "The Work of the Holy Spirit" in the evening. Dr. Tally has been heard with great interest and appreciation. His messages have been of high order and very helpful. Bishop Moore had been announced as the speaker for the second week, but his assignment to a Conference in the Northwest at an early date prevents his coming, much to the disappointment of those who had expected to hear him. But Bishop Candler has consented to come for the second week of the school. No man has ever drawn larger audiences during the Divinity School or been heard with greater interest than Bishop Candler, and the announcement that he will be with them again at the Divinity School has been received with great pleasure by those in attendance upon the school. Bishop Collins Denny, new president of the two Conferences in Mississippi, took advantage of the Divinity School to visit the territory to which he has been assigned and to meet with a number of the brethren of Mississippi, and he spent several days at Biloxi during the early part of the session, delivering an address on the opening night of the school.

WHAT THE GENERAL CONFERENCE DID

(Continued from First Page)

the Church Directors of the Golden Cross to be members of the Quarterly Conference.

Revisals, No. 14.—The Annual Conference Board of Finance shall distribute the funds for superannuated preachers, widows and orphans on the basis of years of effective service; however, it may set aside such portion of the funds as it thinks necessary to supplement the appropriations for needy cases.

Education, Nos. 9 and 10.—Educational institutions may be owned and operated jointly with other denominations or agencies; in such cases the requirement that three-fourths of the trustees be members of our Church shall apply only to that portion of the trustees representing our Church.

Revisals, No. 7.—A commission of seven be appointed by the bishops to select suitable Old Testament readings for use in our congregations, these to be "suggested readings."

Education, No. 13.—Authorizes the raising of \$1,000,000 each for the endowment of the Schools of Theology of Emory University and Southern Methodist University.

Missions, No. 21.—Provides for the appointment of an Inter-Board Commission on the Rural Church, this composed of the General Secretaries of the Board of Missions, the Board of Christian Education, the Board of Lay Activities, the Board of Church Extension and two members selected by each of these boards.

Missions, No. 16.—The Board of Trustees of Paine College, in co-operation with the Board of Missions, to solicit funds for this institution during 1933.

Temperance and Social Service, No. 2.—A strong declaration for prohibition and for "the inalienable right of every member, whether minister or layman, of our Church to oppose and vote against any candidate" who fails to stand against the liquor traffic and for the prohibition amendment. The report reaffirmed the Social Creed of the Churches; declared for "the complete outlawry of war"; warned our people against the "pagan views of marriage and divorce"; commended the efforts of the Lord's Day Alliance.

Report No. 1 of the Sunday School Committee

and Report No. 2 of the Committee on Lay Activities are of such length a digest of these is not attempted. The changes in our law as touching the Sunday School and Lay Activities doubtless will be set forth in the church press by the secretaries of these boards.

The Financial Plan

Report of Commission on Budget. There shall be an annual assessment for the next four years of \$2,040,000; this for General Work. This compares with an assessment of \$2,130,000 for the quadrennium ending with 1930. Instead of the one special offering for missions during the past four years there is to be a joint movement by the several participating boards to raise a total of \$1,200,000 as a special "Voluntary Kingdom Extension Offering." Of this total \$900,000 is for Missions, \$75,000 each for Church Extension and Education, and \$50,000 each for Hospitals, Sunday Schools and Theological Schools. Any church may combine the regular assessments for General and Conference Work with such amount as it may determine to raise for the Voluntary Offering in one budget and one collection taken; however, the regular assessments in the Budget shall have priority over specials. Under the direction of the General

day. Almost without precedent, the Conference did not elect any connectional officer to the episcopacy. Three outstanding pastors, Dr. Arthur J. Moore, Dr. Paul B. Kern and Dr. A. Frank Smith, were elected bishops. All of the connectional officers, except Dr. E. B. Chappell, Sunday School Editor, who declined re-election, were re-elected.

DeFuniak Springs, Fla.

COMMENDING BROTHER ASSAF

As president of our Conference Board of Missions, permit me to say a word of commendation concerning our Mississippi Conference Home Missionary, Rev. Chas. Assaf. Brother Assaf was with me last evening, June 8, and preached. His message was well received by our people. In evidence of the fact, at my suggestion, without any urging, the congregation made him a liberal free-will offering. Brother Assaf is not what most of us would call a big preacher, but he is in every way a big Christian, which, to my way of thinking, is far better. He has an experience rich and powerful, which will bless any home, community or church where he may chance to go. He is anxious to serve or suffer for the cause of Christ. He is ready to go and do for any place or person, and may I say, there are many places in the bounds of our Conference where he could do splendid work if the brethren would only open the way for him. Brethren, use this man with his rich experience of religion. And when you use him, let me urge that you see to it that at least his expenses are paid.

C. C. EVANS.

SUBSCRIPTIONS RECEIVED

June 10 to June 16, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	616
Minden District	
Rev. R. H. Wynn, Minden.....	1
New Orleans District	
Mr. John G. Wehler (Rev. J. A. Alford), New Orleans	2
Ruston District	
Mr. E. L. Gill (Rev. W. C. Childress), Homer	41½
Rev. R. V. Fulton, Clay.....	1
Mr. T. W. Camp (Rev. F. J. McCoy), Haynesville	2
Shreveport District	
Rev. W. F. Roberts, Mooringsport.....	1
Total Louisiana Conference.....	664½

MISSISSIPPI CONFERENCE

Previously reported	336½
Jackson District	
Miss Annie Lawther (Rev. M. L. White) Florence	3
Seashore District	
Rev. C. C. Evans, Moss Point.....	2
Vicksburg District	
Rev. J. B. Cain, Fayette.....	6
Rev. H. G. Hawkins, Natchez.....	2
Total Mississippi Conference.....	349½

NORTH MISSISSIPPI CONFERENCE

Previously reported	323½
Aberdeen District	
Rev. W. S. Selman, Buena Vista.....	1
Miss Ruth McPherson, Tupelo.....	1
Greenwood District	
Rev. G. A. Baker, Cruger.....	4
Total North Mississippi Conference....	329½
Total three Conferences.....	1343½

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

Commission on Benevolences and the Annual Conference Commission on Benevolences there shall be a period of cultivation and promotion in behalf of all the causes represented in the budget.

The Episcopacy

In the passage of the character of the bishops the report of the Committee on Episcopacy is final—the same is true as regards the fixing of the salaries of the bishops. The characters of all of the bishops were passed. In the case of Bishop James Cannon, Jr., the committee embodied in its report a written statement by Bishop Cannon concerning his dealings in the stock market—this that he now realized the impropriety of such transactions, that he was sorely grieved that his actions had brought pain and embarrassment to the Church, and that he would not again engage in such transactions. Another report by the committee, this adopted by the General Conference, condemned stock market gambling and all other forms of gambling. The salary of a bishop was fixed at \$6,000, with allowances for the rent of a home and for travel expense. By a vote of 271 to 107 the Conference adopted the report of the Committee on Episcopacy fixing an age limit for the superannuation of a bishop, this at the close of the General Conference nearest his 72d birth-

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY LOUISE SMITH, daughter of Mr. and Mrs. R. K. Thompson, was born in Jasper County, Miss., October, 1850, and died at her home, Grange, Miss., April 10, 1930. She was laid to rest in Bethel Cemetery. She moved to Grange community early in life; was married to Hugh M. Smith in December, 1870. There were no children born to this union; however, she and her good husband reared one child, Prof. R. L. Thompson of Magee, Miss. Her husband of Grange, Miss., one sister and four brothers still survive. Mrs. Mary S. Brown of Mendenhall, Miss.; R. T. Thompson, Grange, Miss.; Rev. G. H. Thompson, pastor of the Methodist Church, Yazoo City, Miss., and a member of the Mississippi Conference; Dr. R. W. Thompson, Weslin, Tex., and S. L. Thompson, Brookhaven, Miss. She was a faithful companion to her husband, a member of Bethel Methodist church in the community where she lived for many years and was very loyal to her church. Righteousness and godliness were characteristics of her life. Her influence has gone out for good, and many will be those who will rise up and call her blessed.

REV. D. E. VICKERS.

BENJAMIN Y. GARLINGTON, the subject of this sketch, was born March 16, 1852, and passed to his heavenly reward April 15, 1930, after a lingering illness. On the 18th of November, 1869, he was married to Miss Mary Morrow. To this union were born seven children, five daughters and two sons. Three daughters preceded him to their heavenly home, and his wife died twenty-one years before him. He leaves to mourn his death, two sons, two daughters, eighteen grandchildren, and five great grandchildren. Twenty-two years ago, Bro. Garlington united with the M. E. Church, South, and remained a faithful and loyal member until God called him to his reward. During his latter days he was richly blessed and comforted by the affectionate caretaking of his daughter, Miss Camilla, who remained with him in his home and furnished an instance of faithful service and loving devotion, which, I do believe, can never be surpassed. Yet all of his children were singularly devoted to him.

Brother Garlington chose farming as his life work, and was successful in business. He was, above all, a man of sterling character. Being conscious

of his own integrity, he had no patience with the petty tricks and wiles all too common in business life. He was fully trusted and honored by all who truly knew him. He lived a good life and died triumphantly.

His Pastor,
H. B. THOMASON.

June 9, 1930.

RESOLUTIONS

At a meeting of the Board of Stewards of the Pelahatchie Methodist Church, held April 13, 1930, J. A. Lindsey, Mrs. Ola S. McLaurin and S. F. King were appointed a committee to draft resolutions on the death of Brother ROBERT F. BROWN, to be presented to the third quarterly conference. The resolutions were presented and adopted as follows:

Whereas, Our Heavenly Father in his wisdom has seen fit to take from us our dear friend and co-worker, Bro. Robert F. Brown, who for nearly sixty years gave his life to the Church, to his county and to his State in a very faithful and efficient way, and

Whereas, on the 10th day of April, 1930, at 4 o'clock a. m., God called him to end a life here and enter a larger one in the eternal. Therefore be it resolved, first,

That in his passing, we have lost one of our most loyal and useful members, always ready to respond to the call to further the coming of the Kingdom of God here on earth. Second,

That while we feel our loss, we shall not grieve as those having no hope, but think of him as enjoying the fruits of the life he lived during his stay with us. Third,

That while he is not in our midst, still in our memories lingers his wonderful life of devotion to every institution of the Church. The joy of his life was in serving others, thus serving his Lord. We cherish his memory and commend others to follow his example of faithfulness to duty and his bright Christian character. Fourth,

That we extend to the bereaved ones our heartfelt sympathy. We rejoice with them in their assurance that he awaits their coming in the heavenly home and pray that the family tie that is broken here may be reunited where partings come no more. Fifth,

That a copy of these resolutions be spread upon the minutes of the Quarterly Conference, a copy sent to the family and a copy sent to the New Orleans Christian Advocate, with a request that it be printed.

Respectfully submitted,

J. A. LINDSEY,
OLA S. McLaurin,
S. F. KING, Committee.

BROOKLYN AND BOND CHARGE

Dear Editor: We have just closed a meeting at the Maxie Methodist Church. Rev. H. L. Daniels, our pastor at Long Beach, assisted me in the meeting. We found some real mission territory, and we worked during the day, visiting from house to house. I am sure that the meeting was a success in every way, and God was with us. Three services were held the closing Sunday, at 11 a. m. and then 2 p. m. This was a children's service, and a service for receiving members into the Church. Then a closing service

No More bed-bugs!

Kill them off quick!



Spray
clean smelling

FLIT

The World's
Largest Selling Insect Killer



because its
stainless
vapor
KILLS
QUICKER

© 1930 Stanco Inc.

at 7:45 p. m. We received eighteen members, baptizing sixteen of these, and two came by vow. Seven infants were baptized in connection with the reception of members. So you see it was a great day. A real pentecost, we may say.

Brother Daniels did some real good preaching. The messages were all right to the point and full of the power of God. God is blessing his efforts in bringing the Gospel before the people. Pray for us and the work.

R. S. SAUCIER, Pastor.

COLLEGE PRESIDENTS DISCUSS STUDENT DRINKING WITH THE NATIONAL W. C. T. U.

(From the W. C. T. U.)

There are five times as many colleges where there is either no student drinking, or almost none, as there are colleges whose student polls indicate a predominance of drinking. This is revealed in the replies of 263 college presidents to an inquiry by the National Woman's Christian Temperance Union.

The influence of the Christian home and the traditions of the great group of church colleges is responsible for tens of thousands of students who never drank before or after going to college. There is a larger number of non-drinking American college students today than ever before, and several college presidents inform the W. C. T. U. they are aware of a growing trend of student opinion against the use of liquor.

The National W. C. T. U. wrote to leading college presidents, three hundred in number, after W. W. Roper, football coach at Princeton, had been taken to Washington to tell the Judiciary Committee of the House of Representatives that conditions at college were such that he hesitated to send his children. The wet organizations sponsored Mr. Roper's appearance to offset the striking testimony of Alonzo Stagg, famous athletic director at Chicago University, and "Hurry Up" Yost, football coach at the University of Michigan, both of whom were positive in their views that there is vastly less student drinking now than ever before.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball, Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Just as the homes and social strata where liquor is unknown have a beneficial effect upon the students from those surroundings, so do the opposite influences have a deplorable effect upon young people surrounded by a cocktail drinking society. Presidents of colleges where there is student drinking call attention to that fact as well as to the vicious drive of propaganda for disobedience.

"College communities are not wholly to be blamed," wrote President Hibben, of Princeton, a total abstainer and son of a W. C. T. U. mother, "for young men and women today in college circles are reflecting merely what is going on in their social environment. Youth has a very deep-seated imitative propensity and they are following the example of their elders."

There is a world of wisdom in these words.

Vicksburg Dist.—Third Round.
Rolling Fork and Cary, at Rolling Fork, June 22, 11 a. m. and 2 p. m.
Anguilla, at Delta City, June 22, 4 p. m., and 7:30 p. m.
Roxie, at Greendale, June 29, 11 a. m. and 2 p. m.
Fayette, June 29, 4 p. m.
Silver City, at Stral Bayou, July 6, 11 a. m. and 2 p. m.
Louise and Holly Bluff, at H. B., July 6, 7:30 p. m.
Meyersville, at Grace, July 13, 11 a. m.
Oak Ridge, at Bovina, July 13, 5 p. m.
Port Gibson, July 20, 11 a. m.
Lorman, at Mispah, July 20, 3 p. m.
Centerville, at Macedonia, July 27, 11 a. m., and 2 p. m.
Nebo, at Blue Hill, Aug. 3, 11 a. m. and 2 p. m.
Hermanville, at Rocky Springs, Aug. 10, 11 a. m.
Utica, at Carpenter, Aug. 10, 4 p. m.
Gloster, at Liberty, Aug. 17, 4 p. m. and 7:30 p. m.
Rosetta, at Mt. Vernon, Aug. 17, 11 a. m. and 2 p. m.

L. E. ALFORD, P. E.

**CHURCH
HEATING**
Moncrief
Heating-Cooling-System
Write today for literature
Moncrief Furnace Company
ATLANTA GEORGIA

For Mother
Baby
Cuticura Talcum
and
All the Family
25¢ everywhere

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

MOUNT SEQUOYAH

If I could only have my way,
I would pack my grip and stay
For many a night and day
At Mount Sequoyah.

I like the work and play,
And I like the great array
Of food upon my tray
At Mount Sequoyah.

When the play and work are done,
The glorious setting of the sun
Is the signal for some fun
At Mount Sequoyah.

I enjoy the times at night
When we hear some leading light
Set the whole world aright
At Mount Sequoyah.

But the thing I like the best
Is the quiet, peaceful rest
Among the righteous and the blest
At Mount Sequoyah.

So, if I could only have my way,
I would pack my grip and stay
For many a night and day
At Mount Sequoyah.

—A Layman in Bulletin of Missionary News.

A CORRECTION

The address of Mrs. Mark Davis, new District Secretary of Seashore District, is Ocean Springs.

DISTRICT MEETING

The Alexandria District meeting of the Woman's Missionary Society met at White Chapel on May 8, 1930, Mrs. O. E. Grant presiding.

Welcome Address—Mrs. Campbell, of White Chapel.

Committee on Resolutions—Mrs. Jordan and Mrs. Geary.

She Lost 19 Pounds of Fat in 27 Days

During October a woman in Montana wrote—"My first bottle of Kruschen Salts lasted almost 4 weeks and during that time I lost 19 pounds of fat—Kruschen is all you claim for it—I feel better than I have for years." Here's a recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses.

Every morning take one-half teaspoonful of Kruschen Salts in a glass of hot water before breakfast.

Be sure and do this every morning, for "It's the little daily dose that takes off the fat."—Don't miss a morning. The Kruschen habit means that every particle of poisonous waste matter and harmful acids and gases are expelled from the system. At the same time the stomach, liver, kidneys and bowels are toned up and the pure, fresh blood containing Nature's six life-giving salts is carried to every organ, gland, nerve and fibre of the body and this is followed by "that Kruschen feeling" of energetic health and activity that is reflected in bright eyes, clear skin, cheerful vivacity and charming figure.

If you want to lose fat with speed get an 85c bottle of Kruschen Salts from any live druggist anywhere in America with the distinct understanding that you must be satisfied with results or money back.

Appeal for Missions—Mrs. O. E. Grant.

Dots from Mrs. Carver's Report.
Devotional—Mrs. Brown of Oakdale; Acts, 12; 5-12. Subject, Power of Prayer.

Missions in S. S.—Rev. A. K. McLellan.

Business—Motion made and carried that the fourth Sunday in September be known as Houma Day in the church.

Quiet Hour—Rev. D. F. Anders of Opelousas.

Prayer of Consecration—Rev. H. B. Hines of Elizabeth, La.

Intermission for lovely lunch served by White Chapel ladies.

Minutes of Afternoon Session—Call to order with the Lord's prayer.

Roll Call.

Offering.

Matter of Supplies—Mrs. Knight.

Pageant—Bunkie Auxiliary.

Special Prayer—Rev. A. K. McLellan.

School of Instruction—Mrs. S. D. Jordan.

1. Special collection.

2. Song—Mrs. Peck.

Motorcade to Houma, La.—Committee in charge: Rev. H. B. Hines and Rev. D. F. Anders.

Invitation to Opelousas for next meeting accepted.

Report of Committee on Resolution.

MRS. GEARY, Secretary.

FROM MAGNOLIA, MISS.

On Monday afternoon recently twenty-three Methodist women gathered at the home of Mrs. V. L. Terrell to hear the reports of the delegates who attended the nineteenth annual convention of the Missionary Society, held at Centenary Church, McComb.

These reports were brought back by Mrs. F. M. Lee and Mrs. W. M. Lacy and were so fine that those who listened caught some of the spirit of the meeting whose motto and keynote throughout was, "The Next Step in Missions is World Mindedness." To this conference came two hundred and fifty delegates, besides many visitors from this and other States.

The president, Mrs. L. W. Alford, delivered a message which was a stirring challenge to the women in their new tasks. "The task of the Church is world-wide. The purpose of the Lord is a world purpose. Before we can come to this world-mindedness, all barriers of hate, prejudice or injustice must be swept aside. We need renewed vision, and renewed power if we are to meet the demands of this world upon us.

Our work each year is progressive. During the year 1929 the amount paid in pledges above our dues amounted to \$29,964. Remember this is woman's work, which while belonging to the work of our great Church, is a separate and distinct body for carrying on the work of Christ's kingdom, and we need the help of every Methodist woman to help us go still further forward spiritually and financially during 1930.

Don't you inward feel a thrilling
As this news to you I bring,
Don't you want to, aren't you willing
To enlist and serve a King?
Fields are white and harvest laden,
Wanted laborers by the score,
God calls the woman and the maiden
To help to put His program o'er.

FANNIE R. FORD, Publicity Supt.

FROM SHUBUTA

The Meridian District Conference of the Woman's Missionary Society met at Shubuta Methodist Church, May 30, 1930. Mrs. H. M. Ivy, District Secretary, presided. The meeting was opened with song, "Holy, Holy, Holy". Devotional service was conducted by Rev. C. W. Wesley of Shubuta Church, followed by prayer by Rev. H. J. Moore of Meridian. Mrs. L. N. Knobles was appointed secretary for the conference.

It was gratifying to note the number of Conference officers present and other honor guests, among them being Mrs. L. W. Alford, president; Miss Ella Wayne Ormand, corresponding secretary; Miss Mary Weems, recording secretary; Mrs. C. W. Cochran, superintendent of Young People's Work; Mrs. Stanley Wilson, superintendent of Children's Work; Miss Annie Trawick, deaconess from Meridian Wesley House, and Miss Hallie Bule, missionary to Korea.

Reports were heard from delegates from DeKalb, Daleville, Enterprise, Meridian-Poplar Springs, Meridian-Seventh Avenue, and Meridian-Central.

Mrs. L. W. Alford brought a very helpful message on the need today for a more earnest effort on the part of the Church. This was followed by a lovely solo, "Others," by Mrs. Albert P. Hand of Shubuta.

Miss Hallie Bule, missionary on furlough from Korea, made a very interesting talk about the work that is being done in that mission field. The morning session was dismissed by prayer by Mrs. H. M. Ivy.

At noon a delightful plate lunch was served by the hostess society.

Miss Annie Trawick conducted the afternoon devotions and gave a splendid address about the work that is being done at the Wesley House. This was followed by a review of the plans for the year by Mrs. H. M. Ivy.

A lovely chorus was rendered by talented musicians of Shubuta.

An appeal for funds for the year was made by Miss Ella Wayne Ormand.

Mrs. Stanley Wilson, in her pleasant way, spoke on the "Organization of the Children."

Mrs. C. W. Cochran reported two new Young People's auxiliaries.

Reports from the following auxiliaries were then heard: Quitman, Shubuta, Pleasant Grove, State Line, and Waynesboro.

An invitation was extended from Electric Mills to meet there in 1931.

Mrs. H. M. Ivy very graciously thanked the hostess society for their courtesy and entertainment.

The meeting was closed by a prayer offered by Mrs. L. W. Alford.

MRS. L. N. KNOBLES, Secretary.

ZONE 4—VICKSBURG DISTRICT

The meeting of the auxiliaries of Zone 4 of the Vicksburg District, held

W. F. GRAY'S
GENUINE
GRAY'S OINTMENT
PRICE 25c
NASHVILLE, TENN.

Bolls and carbuncles yield readily to
Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

at Hermanville, June 5, was well attended and was a helpful and pleasant meeting. Hermanville and Pattison, the joint hostesses, left nothing undone that could add to the comfort and pleasure of their guests, who united in thanks for the many courtesies shown, and in appreciation of the delicious dinner served under the shade of the trees. A rising vote of thanks was also extended Mrs. Montgomery of Hermanville, who sent a bowl of beautiful sweet peas to the church, a bunch to be presented to each auxiliary represented. The meeting was presided over by Miss Lula May Scott, Hermanville, chairman. The program was as follows:

Devotional, Rev. M. W. Porter, Hermanville; "Why Have Social Service in the Missionary Society?" Mrs. Breeden, Utica; "Our Work for Young People and Children," Mrs. W. T. Hegman, Holly Bluff; "The Appeal for Increased Maintenance," Mrs. Rogers, Vicksburg; "Is Being 100% in Voice a Worthy Goal?" Mrs. Holliday, Oak Ridge; "If Holly Bluff Can Be, Why Can't We?" Mrs. Holliday, Oak Ridge; Message from Miss Melba Harbin, Holly Bluff.

"What the Missionary Society Has Done for Methodist Women," Mrs. Maggie Howard, Burtonton; "Mrs. Anderson Changes Her Mind," Dialogue, by Mrs. Fife and Mrs. Furr, of Hermanville; Reading, Mrs. Bedford, Hermanville; "The Master's Question," Miss Scott, Hermanville; "The Pentecost for Today," Miss Katie Drake, Port Gibson; "Goals of Vicksburg District for 1930," Mrs. W. T. Hegman, Holly Bluff.

All the talks were helpful and enthusiastic. The presence of Mrs. Hegman, our district secretary, was, as always, an inspiration. She is ready with an answer for every question in regard to the work, and is a splendid speaker. Auxiliaries represented were: Burtonton, Hermanville, Pattison, Oak Ridge, Utica, Holly Bluff, Vicksburg, Crawford Street, Vicksburg, Gibson Memorial, and Port Gibson.

KATE DRAKE, Secretary.

BROOKHAVEN DISTRICT

The District meeting of Brookhaven District was held in the Methodist Church at Summit on May 29, 1930. After the singing of a hymn, Mrs. Fred Bickham of Centenary auxiliary, con-

(Continued on page 14)

STANDARD FOR 50 YEARS

WINTERSMITH'S
CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable, General Invigorating Tonic.

Sunday School

LOUISIANA CONFERENCE

Mrs. R. S. Crichlow, District Elementary Superintendent, New Orleans District, is planning a one-day Conference for the Elementary Workers in the Sunday schools in her district. The Conference is to open at 10 a. m. at Carrollton Avenue Church, on Thursday, June 19. Mrs. W. W. Holmes, Conference Elementary Superintendent of Elementary Work, has accepted invitation to take part in this Conference.

Rev. W. C. Childress, Educational Director of the Homer-Haynesville Training School, reports 57 credits were issued, with an attendance of 88. This was their largest and best school. We had the privilege of being at the opening of this school, and at the day Assembly Period on Thursday, at which Mr. Clem Baker spoke to a large group on the subject of "The Unified Program of Religious Education."

En route home from Homer we stopped at Ruston and spent several hours at the parsonage in a conference with the pastor about the Fall Standard Training School for Ruston. From Ruston we went to Monroe, where we had time for a pleasant visit at the parsonage with Dr. Drake and his brother, Prof. Ben Drake, of Georgia. He was returning from the commencement at Centenary College. Prof. Drake was professor of English when your writer was at Centenary College.

Sunday, June 8, was spent at Wynnfield. I was among the first to reach Sunday school. Dr. Wren, the superintendent, and Brother Wier, the pastor, were both on hand. I found the church in the midst of a good revival meeting with its former pastor, Rev. P. M. Caraway as preacher, and Miss Nellie Gill as song leader. Brother Caraway brought a great message at 11 o'clock.

We had our Set-up Meeting for the Training school at 2 p. m., and elected the pastor as educational director, and Mr. P. K. Abel, chairman of the board.

At 3 p. m., we were at Sanders Chapel, a country church near Wynnfield, which the pastor has taken under his supervision. The problem of the small country church near our towns may be solved if all pastors served like Brother Wier.

Sunday night we heard the pastor of the First Methodist Church, Alexandria, preach on "The Day of Pentecost." We trust this was "Pentecost Day" in many of our Sunday schools and churches.

Some of our largest Sunday schools have recently sent in their Sunday School Day Offering: Minden, \$25; Monroe, \$26.19; and Alexandria, \$58.35. We hope that others will follow their example.

Mrs. J. E. Carters, president of the "Cherry Makers' Bible Class," Mangum Memorial, Shreveport, reports an enrollment of 37, with Mrs. W. H. Metcalf as teacher. We congratulate all parties concerned.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists.
H. C. Cox Chem. Wks. Patchogue, N. Y.

Rev. J. T. McVey, our pastor at Merryville, writes: "Beginning Monday morning, May 26, and lasting until June 6, we had our Daily Vacation Bible School at Merryville, sponsored by our Sunday school. The school was supervised by two of our efficient Sunday school teachers, Mrs. Charles Gott and Mrs. Harvey Davis. They had the co-operation and assistance of twenty other qualified helpers and teachers. We had an average attendance of 104; 65 of the pupils made an excellent record. They were present every day, and were presented with New Testaments at the close of the school. The Primary pupils made toy furniture and sent it to our orphanage. With the hearty co-operation and help of the Baptist Church, our Vacation School was a great success."

Prof. G. L. Morelock, of the General Board of Lay Activities, who has taught in our Training Schools at Alexandria, New Orleans, Monroe and Homer with success, writes: "As you already know, in the Second Term Leadership School, to be held at Mt. Sequoyah, July 17-31, Dr. Crawford has been engaged to teach the Stewardship Course. This is one of the outstanding features of co-operation between our Board and the Sunday School Board. We should greatly appreciate anything you may do to stimulate interest in and attendance upon this course. We have written our District Lay Leaders to co-operate with you, their presiding elders and pastors in this regard."

Mr. C. R. Keeth, Superintendent at Hosston, says: "Please send us half dozen programs for our Sunday School Day."

C. D. ATKINSON.

ALEXANDRIA DISTRICT-WIDE TRAINING WEEK PROVES SUCCESS

One of the most interesting and successful projects of the Sunday school program this year has just been completed in the Sunday School Institutes and Training Classes held in the Alexandria District during the week of June 1-6.

The Institutes were held each day at the following places:

Sunday, June 1, 2:30 p. m., Zion Church (Melder Charge).

Sunday, June 1, 7:45 p. m., Boyce.

Monday, June 2, 10 a. m., Hopewell (Oberlin Charge).

Wednesday, June 4, 10 a. m., Holloway Chapel.

Thursday, June 5, 10 a. m., New Roads (Lottie Charge).

Friday, June 6, 10 a. m., Bay Hills (Marksville Charge).

These institutes were well attended by the leaders of the local schools and near-by schools. The program was in charge of Dr. A. S. Lutz, presiding elder of the Alexandria District, giving the devotional feature at each place. Miss Lucy Foreman, assistant in charge of Cokesbury Leadership Training, Nashville, Tenn., represented the General Sunday School Board, and gave the main address on the program. Miss Foreman rendered a splendid service in her talks to the leaders of these local schools at each place. She was able to find and discuss with them their problems. She completely won over the people at each of these institutes in which she took part.

Rev. C. D. Atkinson presented the Programs of Work, Sunday School Day, and other features of our Sunday School Program, urging them to adopt the Program of Work, and to observe Sunday School Day in the local Sunday school.

Rev. A. K. McLellan, Extension Secretary, presented at each institute the features of the Sunday School Extension Program and Missionary Education in the Sunday school, and the projects supported by the offerings derived from Missionary Day observed each fourth Sunday.

On Thursday and Friday, Mrs. O. E. Grant of Boyce, Alexandria District Secretary for the Woman's Missionary Society, had a place on the program and succeeded in organizing two new missionary societies, at New Roads and at Bay Hills. The results were the reaching of a large number of our leaders through the inspirational program of the institutes.

In the Training Classes held each night we were able to bring to our people information and helpfulness of our Leadership Training Course. One new Sunday school was organized at Zion's Rest, on the Melder Charge, Rev. P. S. Carpenter, pastor.

Training Classes were held each night of the week at the following places, with the following instructors and Courses:

Boyce, "Life of Christ," Dr. A. S. Lutz; Elizabeth, "Evangelism," Rev. H. B. Hines; Oakdale, "The Sunday School," Rev. J. D. Nesom; Hopewell, "Life of Christ," Rev. C. B. White; Hinston, "Worship in Small Sunday School," Miss Lucy Foreman; Melville, "Methodist Beliefs," Rev. R. L. Clayton; Pineville, "Program of Christian Religion," Prof. H. Conrad Blackwell; Basile (Eunice Charge), "The Small Sunday School," Rev. D. F. Anders; Marthaville, "The Sunday School Worker," Rev. F. Claude Adams.

The General Sunday School Board participated in the Training feature by providing three instructors, Miss Lucy Foreman, Nashville, Tenn.; Rev. F. Claude Adams, Extension Secretary, Dallas, Texas, and Prof. H. Conrad

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
Huntington, W. Va.

Blackwell, Professor of Religious Education, Millsaps College, Jackson, Miss.

A. K. McLELLAN, Extension Sec.

MISSISSIPPI CONFERENCE

The following amounts have been contributed by the Sunday schools of the Mississippi Annual Conference as Sunday School Day offerings up to now, June 13, 1930:

Brookhaven District

Adams, \$55; Ebenezer, 5; Smithdale, 2.20; Brandywine, 5; Rehoboth, 3.33; Pearl River Avenue, McComb, 15; Meadville, \$74; Osyka, 5; Galatia, 6; Tylertown, 25.16.

Hattiesburg District

Mt. Olive, 18.50; Silver Creek, 2.55; Taylorsville, 3.06.

Jackson District

Bolton, 14.30; Brandon, 7.50; Pelahatchie, 16.90; Forest Grove, 4; Fannin, 5; Braxton, 2.50; Rexford, 1.13; Capitol Street, Jackson, 61.33; Galloway Memorial, Jackson, 145.28; Grace, Jackson, 8.81; Madison, 8.50.

Meridian District

Pleasant Grove (Cleveland Charge), 1.40; Daleville, 2; Crandall, 7.25; Langsdale, 4.17; Fifth Street, Meridian, 12.65; Seventh Avenue, Meridian, 3.13; Pine Springs, 1; Salem (Pachuta charge), 2.75; Orange, 3.40; Porterville, 4.00; Shubuta, 12.36.

Newton District

Decatur, 4.86; Forest, 31.35; Hillsboro, 8.24; Homewood, 4.89; Lake, 6.57; Philadelphia, 12.52; Raleigh, 7; Johns, 5.25; Union, 20.

Seashore District

Main Street, Biloxi, 30.06; First Church, Gulfport, 15.93; Moss Point, 16; Vancleave, 7.15; Mt. Pleasant, 10.50; Wesley Memorial, 2.25; Epworth, 3.14.

Vicksburg District

Anguilla, 5; Fayette, 14.50; Gloster, 3; Liberty, 5; Hermanville, 3.80; Louisa, 10; Nebo, 5.85; Port Gibson 18.01; Rolling Fork, 11.71; Mt. Vernon, 1; Mt. Olive, 1; Rosetta, 55c; Mars Hill, 2.53; Hopewell, 2.37; McNair, 3.40; Utica, 10; Carpenter, 4.31; Washington, 7.84; Natchez Mission 3.28.

MISSISSIPPI CONFERENCE

The General Sunday School Board called upon me to come to the Oklahoma Pastors' School, in the place of Rev. A. W. Martin, and I have had a good time with the brethren here.

I am teaching "The Educational Task of the Rural Church" and "The Small School Management." I have two fine classes and the brethren are apparently interested and doing nice work.

The trip out was a most interesting one to me. We came over on the Rock Island and passed through the wheat, cotton, corn and oil country. The Ozark Mountains are perfectly beautiful and the trip through the mountains was enjoyed very much indeed. We had the pleasure of riding on the through train from Memphis to the west and it was a nice train and very comfortable. The time schedule was fast and our companions being congenial the time passed rapidly.

In Memphis we visited Rev. H. S. Spragins, who served Galloway Memorial for four years. He is now pastor at Madison Heights at Memphis. He had a good congregation and the folks gave him a good response. I was glad to sit and visit with him until train time and enjoy the fellowship of his home. Memphis is a growing and thriving place and it seems that our Church is making headway in the midst of the progress going on.

Oklahoma City now has an oil boom. Hundreds of oil wells are running and hundreds more are being dug, and so the air is full of oil literally. We noticed for miles the traces of oil in the ditches and on the trees and shrubs. It was evident that everyone was alive to oil possibilities. It was a sight to look upon derrick after derrick and the running pumps and the pumping stations and warehouses and supply houses, and on and on. A wonderful industry.

Oklahoma City is the site of the government. I have not as yet been able to go through the state-house but will do so. The University is here and the State Medical School. It is a beautiful place. The trees are lovely. The public buildings are worthy and the city as a whole makes a fine impression upon one.

The groups in the Pastors' School are very brotherly and kind. They have been exceedingly kind to me and have made the work very pleasant indeed. I have appreciated working with them and knowing them. Allen

Cameron, who was in Millsaps at the time I was there, is here. Dr. Knickerbocker, who was a member of the Northwest Texas Conference when I was a member, is the presiding elder of this district. Many of the brethren I have met at Mount Sequoyah and Junaluska and at Nashville are here also. It makes it nice to be among them again and enjoy their fellowship.

We need to redouble our efforts for the Sunday School Day fund. Our entire program for the future depends upon the response of the Sunday schools for Sunday School Day. Be on the Honor Roll but, better still, give us a worthy and worth-while offering. Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The eleventh session of the Conference Standard Training School is being held this week in Grenada College. The number enrolled is one hundred sixty. Young people and the more mature men and women are from every section of the Conference. The schools held here have been the outstanding event of the year in the lives of many of our best people. The spirit of the school this year is the best ever. Not an incident in the school has happened to mar the harmony of the occasion. The Conference Board of Lay Activities and the Board of Missions are sponsors for one of the courses—Christian Stewardship, taught by Dr. J. E. Crawford of Nashville. The Woman's Missionary Society of the Conference has a large class of women taught by Mrs. A. F. Watkins of Jackson. The other seven classes are given by the Sunday School Board. Thus four of our Boards are united in the task of training the leaders of our Church. We are working together with God in building the kingdom of God.

Miss Maggie May Jones, a trained worker from the Mississippi Conference, has agreed to be with us for several weeks to help promote Daily Vacation Church Schools and other work in behalf of the children of our Conference. We have listed twenty schools that have asked for such assistance as we can give. Several young women received instruction from Miss Jones during the week. Those needing help may address her at Grenada, Miss.

Dr. H. F. Brooks, pastor of the Starkville church, is to have a Standard Training School beginning June 22 and closing June 27. The following courses are to be offered:

"The Principles of Teaching," Mrs. W. W. Templeton.

"The Teachings of Jesus," Rev. R. G. Lord.

"Training Adolescents in Worship," Mrs. A. H. Anglin.

"Junior Materials and Methods," Mrs. V. R. McDonald.

UNIQUE RESOLUTIONS OF THANKS

At the Brookhaven District Conference, held in Monticello, Miss., the latter part of April, unique resolutions of thanks were read in the form of a poem on Monticello. Rev. Del Longgear, chairman of the committee, is the author of the lines that we give below:

WHITWORTH COLLEGE

A JUNIOR COLLEGE FOR GIRLS

and a part of the

MILLSAPS-WHITWORTH COLLEGIATE SYSTEM

Whitworth offers the girls of today the following diploma courses:

A two-year academic course in liberal arts

A two-year academic course in science

A teacher's State license course

A home science course

A commercial course

A Fine Arts course in Piano, Voice, Public School Music, Violin, Dramatic Art and the applied arts.

Whitworth's credits are accepted everywhere

Expenses are moderate—Atmosphere is homelike

"Whitworth women are the leaders in their communities"

For information, view book and catalogue, write

DR. G. F. WINFIELD

BROOKHAVEN

MISSISSIPPI

MONTICELLO

Down in Mississippi,

Where the skies are bluer;

Where the grass is greener,

And the hearts are truer—

Is Monticello.

There the men are braver,

And the homes are neater;

Ladies are more queenly,

And the children sweeter—

In Monticello.

Culture is more cultured,

Education higher;

Perfection is more perfect,

And heaven seems nigher—

In Monticello.

Liberty is freer,

From tyranny's fetter;

Purity triumphant,

Everything much better—

In Monticello.

Atmosphere is purer,

Flowers bloom much rarer;

Birds' songs seem much sweeter,

All surroundings fairer—

In Monticello.

To this pretty city

By the placid river,

The "folks called Methodists"

Came with hearts a-quiver—

Fair Monticello.

Found the doors wide open

To all the people's hearts,

In homes and offices,

In all the stores and marts

Of Monticello.

They took them and they fed them;

They made them feel at home;

And every delegate

Was glad that he had come

To Monticello.

And so, to everyone

From all within our ranks—

To preachers and to people—

We give our heartfelt thanks,

To Monticello.

Dedicated to and inflicted upon the Rev. W. J. Dawson, the members of the Methodist Church, the members of the other churches, and all the people of Monticello who have opened their hearts and homes to us.

And a further word of thanks to our gracious Presiding Elder, who has conducted our deliberations in love and brotherliness, sagacity and wisdom.

May heaven's richest blessings fall upon you all, and may "The Lord watch thee and us while we are absent one from another."

DEL LONGGREGAR, Secretary,

P. D. HARDIN, Chairman,

For the Committee.

ONE PRESCRIPTION
MADE FAMILY DOCTOR
FAMOUS

Seldom has any single act been of greater benefit to mankind than that of Dr. Caldwell in 1885, when he wrote the Prescription which has carried his fame to the four corners of the earth.

Over and over, Dr. Caldwell wrote the prescription as he found men, women and children suffering from those common symptoms of constipation, such as coated tongue, bad breath, headaches, gas, nausea, biliousness, no energy, lack of appetite, and similar things.

Demand for this prescription grew so fast, because of the pleasant, quick way it relieved such symptoms of constipation, that by 1888 Dr. Caldwell was forced to have it put up ready for use. Today, Dr. Caldwell's Syrup Pepsin, as it is called, is always ready at any drugstore.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS MAIN-1000

WOMAN'S MISSIONARY SOCIETY.

(Continued from page 11)

ducted the devotional period, selecting the first chapter of James for her Bible reading. Brother Jolly, of LaBranch Street Church, offered prayer. Mrs. C. A. Butterworth was elected secretary. Mrs. Frank Decell, the district secretary, presided, and at the opening of the meeting spoke of it as an "all-together" zone meeting, and that the purpose of such a meeting was to teach everybody to talk in public. A short review of last year's work was also given. A very lovely welcome was extended to the assembly by Mrs. Glancy Jones, president of the hostess auxiliary. Mrs. Jones expressed regret in the absence of the Conference President, Mrs. L. W. Alford, who was in attendance at another district meeting, but expressed her great joy in introducing Brother C. W. Miller and his wife, of their church. Mrs. Kitching of Tylertown gave response to the kind welcome from Summit, expressing very fully and in a beautifully poetic form the gratitude of the auxiliaries for the invitation to meet at Summit.

Everyone was put in a happy mood at the outset by the gratifying announcement from Mrs. Decell that all obligations were paid in full last year, but that our Voice subscriptions did not tally with our membership. Mrs. Decell asked that by the end of the second quarter, if possible, the Scarritt and Wesley assessments be paid, and that they must be paid by the third quarter, and that it was essential to take a step forward and make a 10 per cent-increase in the pledge. Also she suggested that the missionary committee function throughout the year, by organizing and nurturing new auxiliaries, assisting weak auxiliaries and loaning mission study books. Mrs. Decell threw out the big question to the auxiliaries of "What Are You Doing About Children's and Young People's Work?" mentioning the great need of

training of our young people and the urgency of their attending church services.

The program called for interchange of ideas from the different auxiliaries and statement of some of the achievements of the past year. Brookhaven's Young Matrons' and Business Women's Circles were given as the outstanding features of their work. This addition to the auxiliary prompted Mrs. Decell to give the startling figures that only 12 per cent of our women were engaged in the missionary work, but that before the year was ended she hoped at least 25 per cent would be enrolled. Mrs. Brister of Bogue Chitto set forth their children's society as their most prominent work, and Bude stated they were advancing in their work. Brandywine was quite an exception in giving their outstanding feature as securing subscriptions to the Missionary Voice, having increased from one to seventeen. Mrs. John Green, in making this report, said to her mind a home was not completely furnished without this periodical. One of Centenary's goals for this coming year, as given by Mrs. E. P. Jones, president of the auxiliary, was to plan and study for the mission study certificate.

Brother J. L. Decell, our presiding elder, brought the information from the General Conference that after the Annual Conference there would be no more young people's missionary societies as the work would be done through the Epworth League, and that the Sunday school would become a church school, meaning unified activity of the young people in the local church. However, the missionary society could still utilize the Epworth Juniors if they desire, or the church school could provide this training. Brother Decell made the statement that what Congress is to the republic, the General Conference is to the Church, and that indications were that some time in the future women would be serving as bishops, presiding elders and pastors. He further stated that this General Conference would go down in history as much for what it did not do as for measures adopted. The greatest hour perhaps of the whole Conference, in Brother Decell's opinion, was action taken for the independent work of three foreign churches. He advanced the thought that our Church was going out in this new quadrennium for the expressed purpose of winning souls to Christ. Brother Decell announced that "Kingdom Expansion Special" instead of "Missionary Special" would be the new term applied to the annual missionary drive.

Our district secretary graciously introduced the ministers and superintendents of Sunday schools, these visitors being most welcome. After prayer by Brother Decell, the morning session closed and a delightful picnic lunch was then enjoyed.

The afternoon session opened with the hymn, "O Zion Haste," and a very timely devotional by Brother Miller, the theme of which was the spiritual challenge, "What Do Ye More Than Others?" Very plainly Brother Miller showed that the missionary woman's responsibility to be and to do was more than others, that she must be more than a mere member of respectable society. Brother Decell offered a most

fervent prayer. In a very charming manner, Miss Pauline Jones brought the message, "The Wondrous Story," in song. Mrs. Decell's announcement that there were more Honor Roll auxiliaries last year than ever before carried with it much encouragement for future work. Brother Decell announced for Foxworth auxiliary that they anticipate organizing a new auxiliary. Johnston Station reported that they had been on the Honor Roll for the last three years with a membership of five. La Branch Street, McComb, auxiliary stated they were striving to increase their membership and to increase their pledge more than 10 per cent. Lebanon reported that soon they would be able to start anew in their work, and Magnolia this year intends to put special stress on Young People's and Children's work and increase their membership and pledge. Meadville also reported Children's work as the outstanding work they were doing. Norfield was proud to report a new circle, named the Hallie Buie Circle, which is 100 per cent in Voice subscription. Pleasant Valley reported increased membership and pledge and Pearl River Avenue, McComb, an increased pledge. Rehoboth told of the novel circle in their auxiliary comprised of men, women and children, their work being local activities. Summit kept pace with the other auxiliaries by reporting their pledges as greater this year than ever before. The subject, "What Can We Do for Our Young People?" was presented by one of the Summit members in a very forceful, impressive manner. It was most appropriate to have this talk followed by remarks from Brother Alford of Bogue Chitto, magnifying the efficiency of the young people in our church work. Tylertown said that they had responded to all Conference demands and coveted the prayers of the district for their work. Topisaw announced the organization of a Junior League.

"What the Zone Meeting Means To Us," was a very excellent paper prepared by Mrs. B. M. Roby and read by Mrs. F. T. Rand, representing the Tylertown auxiliary. Some discussion was given to correlating the group and zone meetings with no action taken. Mrs. Hoffman's topic for discussion was Wesley Houses, a subject not new to missionary women and one that is most important. No work pays more than this was one of the statements made by Mrs. Hoffman. Mrs. John Green was assigned Scarritt, and spoke in part of the beautiful fellowship enjoyed by the students and their excellent spiritual training.

This being the last meeting over which Mrs. Decell would preside, she expressed her appreciation for the fine co-operation she had received, and stated she had the utmost faith in the women. Numbers of expressions of thanks were given to Mrs. Glancy Jones and her auxiliary for the many courtesies received from them at this very profitable district meeting. Mrs. John Goza, president of the Magnolia auxiliary, invited the district to meet with them next year. Brother Irl Sells, pastor of Pearl River Avenue Church, McComb, offered the benediction.

MRS. C. A. BUTTERWORTH, Sec.

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company

Hickory, N. C.

ZONE MEETING AT SUMMERFIELD

The second quarterly zone meeting of Zone 4, Ruston District, was held at Summerfield, May 22. Mrs. W. A. Gray, zone leader, presided. Mrs. B. W. McDonald was elected zone secretary.

The devotional was conducted by Rev. L. P. Moreland, who read and commented on the 6th chapter of Isaiah.

Mrs. N. M. Wasson gave an address of welcome, to which Miss Emma Lou Owens, of Hico, responded. This was followed by a talk on Jubilee Inn at Shreveport, given by Miss Railey of Summerfield. Mrs. S. M. Carathers read a paper on Scarritt College. Many interesting facts about the Vashil school were told by Mrs. Oscar Foster of Hico. A report from each auxiliary showed just what work was being done in the zone. The concluding number of the morning session was a talk by Mrs. J. M. Algood on our relation to the Negro.

Lunch was served under the spreading oaks on the church lawn.

The afternoon program began with congregational singing of "Work for the Night Is Coming," and prayer was offered by Mrs. W. A. Gray.

A pleasing feature of the afternoon session was information given on Paine College, by Mrs. W. E. Killgore, and Mrs. Grady Thurman, "Religion in the State Schools," by Miss Thyra Mabry of Bernice, showed how our workers get the young people interested. Mrs. Vanhorn and Mrs. Welch, from the Oil Field, gave a quiz on minutes of the General Conference, taking up the most important questions.

Mrs. N. M. Wasson was elected Gibson superintendent for the zone.

Summerfield is fortunate in securing honorary members. One name was added that day, which gives them a total of four.

An invitation was given to the next zone meeting to be held at Lisbon, some time during the third quarter.

The meeting closed with prayer by Mr. Algood.

MRS. W. B. McDONALD,
Zone Secretary.

A SAFE PLACE FOR YOUR BOY

During July and August

Camp Sapphire, Brevard, N. C., located near entrance Pisgah Nat'l Forest, Pioneer Camp of the Carolinas. Christian but non-sectarian. Has operated 17 years under same management. Illustrated booklet free on request. Address W. McK. Fetzer, Camp Sapphire, Brevard, N. C.

WEAK EYES strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c
DICKEY DRUG CO., BRISTOL, VA.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

Mother!

Baby's Best Laxative is
"California Fig Syrup"



When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste. Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

PLANS COMPLETED FOR MOUNT SEQUOYAH LEADERSHIP SCHOOL

Outstanding speakers and preachers have been secured for the Leadership School of the General Sunday School Board to be conducted at Mount Sequoyah, July 17-31. Dr. John W. Shackford will speak on the evening of July 18. Sunday, July 20, the preacher morning and evening will be Dr. Umphrey Lee, pastor of Highland Park Church, Dallas. On the evening of July 21, Dr. W. M. Alexander, Professor of Rural Sociology at Central College, will deliver an address on "The Country Church." On the evenings of July 24 and 25 the speaker will be Dr. Samuel M. Zwemer, who is generally recognized as the outstanding missionary of the world to the Moslem races. Saturday evening, July 26, will be "Mount Sequoyah Night," in charge of the Board of Trustees of the Western Methodist Assembly. Sunday, July 27, the preacher is to be Bishop John M. Moore, morning and evening. On Monday evening, July 28, the Methodist Publishing House will put on a program in connection with the "Diamond Jubilee" celebrating seventy-five years of service of the Publishing House to the Church. The speaker on July 29 and 30 is Bishop Paul B. Kern. Provision has been made for recreational and social programs in the afternoons and on certain evenings.

One new course has been added since the publication of the catalog. This will be a course on "The Religious Education of Adults." In addition to a number of helpful courses offered by especially selected instructors, three new courses will be offered as follows: "Nature Studies for Parents and Teachers," "Religious

Education of Children," and a new course for Nursery Department workers. Two special courses will be offered for workers in rural churches, especially Cokesbury instructors. These are "Religious Education in the Small Church" and "The Social Background of the Rural Church." A special course will be offered for Cokesbury and Standard instructors, "Teaching in Training Schools and Classes." Other courses will be offered in the various departments of the Sunday school, including courses in Bible, Stewardship, and Missions.

If you have not received catalog, write for one to the Department of Training Work, 810 Broadway, Nashville, Tenn.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round
 Pearl River Avenue, June 15, 8 p.m.; July 22, 8 p.m.
 Brookhaven, June 22, 11 a.m.; July 7, 8 p.m.
 Magnolia, June 22, 8 p.m.; July 23, 8 p.m.
 Adams, at McCall, July 6, 11 a.m. and 1:30 p.m.
 Meadville, at Bude, July 6, 4:30 p.m. and 8 p.m.
 Scotland, at Galatia, July 8, 11 a.m. and 1:30 p.m.
 Beatregard, at Thompson Chapel, July 9, 11 a.m. and 1:30 p.m.
 Gallman, at Tabernacle, July 10, 11 a.m. and 1:30 p.m.
 Barlow, at Lebanon, July 11, 11 a.m. and 1:30 p.m.
 Monticello, at Tilton, July 13, 11 a.m. and 2 p.m.
 La Branch Street, July 13, 7:45 p.m.
 Tylertown, at Knexo, July 16, 11 a.m. and 2 p.m.
 Summit, at Summit, July 16, 7:30 p.m.
 Georgetown, at Hopewell, July 17, 11 a.m. and 2 p.m.
 Bayou Pierre, at Pleasant Ridge, July 18, 11 a.m. and 1:30 p.m.
 Foxworth, at Sartinsville, July 20, 11 a.m. and 1:30 p.m.
 Centenary, July 20, 8 p.m., and Aug. 6, 8 p.m.
 Osyka, at Muddy Springs, July 23, 11 a.m. and 2 p.m.
 J. L. DECELL, P. E.

Jackson Dist.—Third Round

Fannin, at Drakes, June 29, 11 a.m., 2 p.m.
 Jackson, at Grace, June 29, 8 p.m., June 30, 8 p.m.
 Eden and Bentonia, at Dover, July 6, 11 a.m., 2 p.m.
 Jackson, at Glendale, July 6, 8 p.m.; July 7, 8 p.m.
 Camden, at Forrest Grove, July 13, 11 a.m., 2 p.m.
 Jackson, at Millsaps Memorial, July 13, 8 p.m.; July 14, p.m.
 Flora, at Adelle, July 16, 11 a.m., 2 p.m.
 Florence, at Richland, July 20, 11 a.m.; July 21, 10 a.m.
 Clinton, at Clinton, July 20, 4 p.m., 8 p.m.
 Harrisville, at Braxton, July 27, 11 a.m., 2 p.m.
 Jackson, at Capitol St., July 27, 8 p.m.; July 26, 8 p.m.
 Madison, at Pearl Chapel, Aug. 1.
 Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.
 Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.
 Yazoo Circuit, at —, Aug. 10, 11 a.m., 2 p.m.
 Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.
 Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.
 Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.
 Mendenhall, at Bethany, Aug. 24, 11 a.m., p. m.
 Sartartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.
 J. T. LEGGETT, P. E.

Meridian Dist.—Third Round
 Waynesboro, June 22, 11 a.m.

Porterville, at Porterville, June 29, 11 a.m.
 Meridian, East End, June 27, 7:45 p.m.
 Enterprise, at Concord, July 5 and 6, 11 a.m.
 Meridian, Central, July 6, 7:30 p.m.
 DeKalb, at Marvin, July 12, 11 a.m.
 Scooba, at Long Branch, July 13, 3:30 p.m.
 Matherville, at Langsdale, July 19, 7:30 p.m.; Salem, July 20, 11 a.m.
 Shubuta, at Andrew Chapel, July 20, 3:30 p.m. and 7:30 p.m.
 Meridian, Fifth Street, July 23, 7:30 p.m.
 Meridian, Hawkins Memorial, July 25, 7:30 p.m.
 Waynesboro Circuit, at Hiwani, July 26, 11 a.m.
 Daleville, at Linwood, Aug. 3, 11 a.m.
 DeSoto, at Hopewell, Aug. 10, 11 a.m.
 Cleveland, at Big Oak, Aug. 23, 11 a.m.
 Matherville, at Salem, Aug. 17, 11 a.m.
 Bucatunna, at State Line, Aug. 17, 11 a.m.
 Quitman, Aug. 17, 7:30 p.m.
 Meridian, Poplar Springs, Aug. 20, 7:30 p.m.
 T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Philadelphia Circuit, at Coy, June 28, 11 a.m., 1:30 p.m.
 Burnside, at Stallo, June 29, 11 a.m., 2 p.m.
 Philadelphia Station, June 29, 7:30 p.m.; June 30, 8 a.m.
 Union, at Mt. Zion, July 6, 11 a.m., 1:30 p.m.
 Decatur and Hickory, at Decatur, July 6, 4 p.m., 7:30 p.m.
 Chunky, at Collinsville, July 9, 11 a.m., 1:30 p.m.
 Harpersville and Lena, at Lena, July 13, 11 a.m., 2 p.m.
 Shiloh, at Johns, July 20, 11 a.m., 1:15 p.m.
 Trenton, at Polkville, July 20, 3 p.m.
 Raleigh, at Trinity, July 21, 11 a.m., 1:30 p.m.
 Montrose, at Garlamsville, July 24, 2:30 p.m.



Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.
 Laurel, Kingston, at Antioch, Aug. 3, 11 a.m., 1:30 p.m.
 Laurel, West End, Aug. 3, 7:30 p.m.
 Laurel, First Church, Aug. 4, 8 p.m.
 Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Third Round

Divinity School, June 22.
 Picayune, June 29, 11 a.m.
 Long Beach, preaching, June 29, 7:30 p.m.
 Gulfport, preaching, July 6, 11 a.m.
 Seashore Camp Meeting, July 2-13.
 Lumberton, July 20, 11 a.m.; Q. C., at Baxterville, 2:30 p.m.
 Columbia, July 20, 7:30 p.m.
 Mentorun, at Antioch, July 26, 27, 11 a.m.
 Wiggins, July 27, 7:30 p.m.
 Biloxi, Aug. 3, 7:30 p.m.
 Epworth, Aug. 3, 11 a.m.
 Poplarville, Aug. 10, 11 a.m.
 Saucier, at Lyman, Aug. 10, 7:30 p.m.
 Carriere, at Carriere, Aug. 17, 11 a.m.
 Handsboro, at Nugent, Aug. 17, 7:30 p.m.
 Coalville, at Palmer Camp Meeting, Aug. 22, 3 p.m.
 Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a.m.
 Second Church, Gulfport, Aug. 24, 7:30 p.m.
 Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p.m.
 Rev. J. O. Hanes will be the preacher at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

HEALTH ALL UPSET

Lady Didn't Sleep Well; Was Weak, Suffering Before She Took Cardui.

Cairo, Ill.—A year and a half ago, when she was in a run-down, weakened condition, Mrs. John A. Medlin, of 2901 Commercial Avenue, this city, took Cardui. Here is what she has to say about it:
 "At times I would have bad headaches. My legs hurt a great deal. My nerves were all to pieces, and I did not sleep well. I got so I could not sleep a night through.
 "I read about Cardui. I began taking this medicine and found it in every way suited to my need.
 "I began to feel better very shortly, but I continued taking Cardui as I wanted to feel strong and well.
 "Before long I was feeling just fine. I slept well. I had a good appetite. Soon everybody was telling me how well I looked. My color was good and I felt like doing my work without any great effort.
 "I am glad I took Cardui. I recommend it to others, as my health greatly improved after I had taken it."

If you are run-down, nervous, or suffer every month, take Cardui, a purely vegetable, reconstructive medicine, used by women for over fifty years.

For sale by all druggists. Get a bottle today.

NC-222

CARDUI
 50 YEARS OF USE BY WOMEN

For Nervous Women



MRS. PORTER L. ARNOLD
 1013 So. St. Andrews Street, Dothan, Ala.
 "What a wonderful help Lydia E. Pinkham's Vegetable Compound has been to me. I was so nervous and rundown I couldn't be up half the time. When I had taken one bottle of Vegetable Compound I could tell I felt better, so I took seven bottles and I recommend it highly. It helped my nerves and keeps me strong to do my housework and wait on four little children. I hope some other suffering woman will try it."—Mrs. Porter L. Arnold.



MRS. JESSIE COOK
 R. No. 2, Box 88A, Murphy, N. C.
 "I was very weak and nervous and I took fainting spells. My side gave me a lot of trouble too. Someone recommended your medicine and I got me a bottle of Lydia E. Pinkham's Vegetable Compound and took it. I feel a lot better in every way. I sleep well because my nerves are better and I have a very good appetite. I will answer letters and recommend the Vegetable Compound to other women who suffer."—Mrs. Jessie Cook.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Medicine Co., Lynn, Mass.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE
Hattiesburg Dist.—Third Round

Magee, at Rial's Creek, June 22, 11 a.m., 2 p.m.
 Collins, at Bethel, July 6, 11 a.m., 2 p.m.
 Prentiss, at Prentiss, July 6, 7:30 p.m., July 7, 10 a.m.
 Lucedale, at Shipman, July 13, 11 a.m., 2 p.m.
 Petal, July 16, 7:30 p.m.
 Eucutta, at Boyles Chapel, July 20, 11 a.m., 2 p.m.
 Hattiesburg, Main Street, July 21, 7:30 p.m.
 Richton and Piave, at Richton, July 27, 11 a.m.; 2 p.m.
 New Augusta, at Beaumont, July 30, 3 p.m.
 Mt. Olive, Aug. 6, 7:30 p.m.
 Ellisville, at Pleasant Ridge, Aug. 8, 11 a.m.; 2 p.m.
 Heidelberg, at Sandersville, Aug. 10, 11 a.m.; 2 p.m.
 Hattiesburg, Broad St., Aug. 11, 7:30 p.m.
 Taylorsville and Mize, at Bethel, Aug. 12, 11 a.m.; 2 p.m.
 Hattiesburg, Court St., Aug. 12, 7:30 p.m.
 Purvis, at Talowah, Aug. 13, 11 a.m.; 2 p.m.
 Bonhomie, at Bonhomie Camp, Aug. 13, 7:30 p.m.
 Williamsburg, at Oakvale, Aug. 15, 11 a.m.; 2 p.m.
 Silver Creek, at Oakvale, Aug. 17, 11 a.m.; 2 p.m.
 Sumrall, at —, Aug. 17, 7:30 p.m.
 Hattiesburg Circuit

W. A. HAYS, P. E.

LOUISIANA CONFERENCE

Shreveport Dist.—Third Round
Preaching Dates

Bossier City, June 8, a.m.
 Park Avenue, June 8, p.m.
 Belcher and Gilliam, at G., June 15, a.m.
 Cedar Grove, June 15, p.m.
 Mangum Memorial, June 22, a.m.
 Noel Memorial, June 22, p.m.
 Ida and Hosston, at Munnerlyn, Friday, June 27.
 Vivian, June 29, a.m.
 Claiborne, June 29, p.m.
 Grand Cane ct., at Keatchie, July 6.
 Pelican ct., at Naborton, July 13, a.m.
 Mansfield, July 13, p.m.
 Oil City, at Trees, July 20, a.m.
 Mooringsport, July 20, p.m.
 Mitchell ct., at Benson, July 27, a.m.
 Greenwood and Bethany, at G., Aug. 3, a.m.
 First Church, Shreveport, Aug. 3, p.m.
 Logansport, at Bell Bower (Home Coming Day), Aug. 31, a.m.

Quarterly Conference Dates

Belcher and Gilliam, at G., June 15, 3 p.m.
 Ida and Hosston, at Munnerlyn, Friday, June 27, 3 p.m.
 Pelican, at Naborton, July 13, 3 p.m.
 Mansfield, July 13, after night service.
 Greenwood and Bethany, at G., Aug. 3, 2 p.m.

Group Conferences

1. Logansport and Grand Cane, at Keatchie, Thursday night, July 10, 7:30 p.m.
2. Mooringsport, Oil City, and Vivian, at Vivian, Thursday night, July 17, 7:30 p.m.
3. Shreveport churches, at First Church, Thursday night, July 24, 8 p.m.

All the above dates are subject to change to suit the convenience of those concerned.

H. T. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Aberdeen, preaching, June 8, a.m.; Q. C., afternoon.
 Amory, preaching and Q. C., June 8, p.m.
 Okolona, preaching, June 15, a.m.; Q. C., afternoon.

Tupelo, preaching and Q. C., June 15, p.m.
 Amory ct., at Grady's Chapel, preaching, June 18, a.m.; Q. C., afternoon.
 Smithville, at Smithville, preaching, June 19, a.m.; Q. C., afternoon.
 Greenwood Springs, at Riggin's Chapel, preaching, June 20, a.m.; Q. C., afternoon.
 Prairie and Strong, at Prairie, preaching, June 22, a.m.; Q. C., afternoon.
 Tremont, at Hopewell, preaching, June 24, a.m.; Q. C., afternoon.
 Buena Vista, at Boone's Chapel, preaching, June 25, a.m.; Q. C., afternoon.
 Verona, at Palmetto, preaching, June 26 a.m.; Q. C., afternoon.
 Shannon, at Pleasant Grove, preaching, June 27, a.m.; Q. C., afternoon.
 Houston, preaching, June 29, a.m.; Q. C., afternoon.
 Calhoun City, preaching and Q. C., June 29, p.m.
 Algoma, at Troy, preaching, July 1, a.m.; Q. C., afternoon.
 Derma, at Cross Roads, preaching, July 2, a.m.; Q. C., afternoon.
 Bellefontaine, at Spring Hill, preaching, July 3, a.m.; Q. C., afternoon.
 Houlika, at Houlika, preaching, July 6, a.m.; Q. C., afternoon.
 Vardaman, at George's Chapel, preaching, July 8, a.m.; Q. C., afternoon.
 Randolph, at Shady Grove, preaching, July 9, a.m.; Q. C., afternoon.
 Toccoola, at Tula, preaching, July 10, a.m.; Q. C., afternoon.

Salem and Friendship, at Liberty Hill, preaching, July 11, a.m.; Q. C., afternoon.
 Pittsboro, at Bruce, preaching, July 13, a.m.; Q. C., afternoon.
 Eupora, at Lagrange, preaching, July 16, a.m.; Q. C., afternoon.
 Mathiston and Maben, at Clarkson, preaching, July 17, a.m.; Q. C., afternoon.
 Fulton, at Friendship, preaching, July 20, a.m.; Q. C., afternoon.
 Nettleton, at Evergreen, preaching, July 23, a.m.; Q. C., afternoon.
 Woodland, at Sparta, preaching, July 25, a.m.; Q. C., afternoon.
 Pontotoc, preaching, July 27, a.m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—Third Round

Caledonia Ct., at New Hope, preaching and Q. C., June 21, a.m.
 Shuqualak Ct., at Cooksville, preaching and Q. C., June 22, a.m.
 Starkville, preaching, June 1, p.m.; Q. C., June 27, p.m.
 Kosciusko Ct., at Pierce's Chapel, preaching and Q. C., June 29, a.m.
 Sturgis Ct., at Ebenezer, preaching and Q. C., July 5, a.m.
 Longview and S., at Adaton, preaching and Q. C., July 6, a.m.
 Artesia and S., at Artesia, preaching, June 8, p.m.; Q. C., July 7, a.m.
 Columbus, Central Church, preaching,

May 25, a.m.; Q. C., July 9, p.m.
 Weir and McCool, at Bowie, preaching and Q. C., July 13, a.m.
 Macon Station, preaching, June 22, p.m.; Q. C., July 16, p.m.
 Chester Ct., at Salem, preaching and Q. C., July 19, a.m.
 Noxapater Ct., at Rocky Hill, preaching and Q. C., July 20, a.m.
 Louisville, preaching and Q. C., July 20, p.m.
 Brooksville, preaching, July 6, p.m.; Q. C., July 23, p.m.
 Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.
 Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.
 High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.
 Mashulaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.
 W. N. DUNCAN, P. E.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price, \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 26. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3926.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 26, 1930.

C. MILTON CHALMERS, Manager

Mass Production in Education

By BISHOP W. A. CANDLER

The conceptions of "big business" are penetrating both the world of religion and the world of education.

Many wise men doubt that the methods of "big business" in the world of commerce even will result in good. "Chain stores" and "mergers" are having their day; but the fear that they will end in damage to national prosperity is not without good reason.

But whether "big business" in the commercial world does, or does not, bring good to our country, it is beyond all question that its principles and processes have no place in religion and education.

In the address of Rev. J. Ernest Rattenbury, D.D., English preacher and man of letters, delivered on June 10 to the graduates of Emory University, was a striking paragraph, which is worthy of the most serious consideration. As reported in the daily papers, Dr. Rattenbury said:

"The bane of modern civilization is the deliberate mediocrity which has always elicited contempt from the great souls of the world. Standardized men are not wanted, but individuals. Mass production may be good for automobiles, but not for men, and even standardized education is in danger of producing men who live in quotation marks rather than in personalities."

Dr. Rattenbury is quite correct in the view of education which he thus expresses. Personality can not be made or improved by the processes of "mass production." Automobiles are destitute of personality—dead things—to be fashioned as the machinist who makes them may wish. But human minds can not be so handled. They are not made, but are rather unmade, by machines and machinists.

The fruits of "mass production" in education are distinctly disappointing. They are seen in the abundance of mediocre men in the land and the short crop of really great men in our country. No nation has expended such immense sums on education as our nation has been, and is, expending but the results, in both quantity and quality, have not been in keeping with the investment. Our super-standardized education has not even reduced crime. Culture, or what is called culture, and crime keep about equal step with one another. Men who, by "mass production," are habituated to conformity in all things, have little power of will to resist prevalent customs and, hence, they "run with the multitude to do evil."

A capable and conscientious teacher, the superintendent of the municipal schools in one of the towns of Georgia, writes me under date of June 6, and, in the course of his letter, says:

"What you wrote in a recent issue of the Journal, 'No Mass Production in Religion,' is as applicable to schools as it is to church. It now seems the purpose of school officials to grade and classify the school as a whole rather than the individual pupil. The tendency of public opinion, by which school officials are more or less guided, now seems to want to make a human machine out of the schools, to have a German 'goose step' as a model for the pupils. Not only in athletics, but in the higher forms of school life there is entirely too much 'interscholastic' competition. And the success of a school is judged entirely by the number of 'points' made in one of these interschool tournaments. People have fallen into grievous error of supposing that all children are the mental equals one of the other, and that one may pack them in cartons made for them like they were pound packages."

In "accrediting" schools, all pupils are measured by the number of "Carnegie units" one has swallowed, just as if mental powers and intellectual attainments could be measured by ounces or pint cups. And these misleading standards are enforced by associations which came into existence some years ago as the off-shoots of the Southern Educational Association set up by the Rockefeller Board. The Carnegie Board and the Rockefeller Board, with their interlocking directorates, are now virtually controlling the type of education in the United States, and they are giving to it the mechanical forms of "mass production," such as the founders of these Boards have been long accustomed to using in their business enterprises.

The clear-headed and conscientious teacher, from whose letter the foregoing quotation is taken, goes on to express his opinion of the injurious system on this wise:

"I have been forced to the conclusion that the so-called system of Accredited Schools in Georgia is badly crippling the interest of true education. There is not a school in Georgia today, no matter how humble or isolated, but that is trying to get on the Accredited List. The best interest of the individual pupil is neglected so that the school may be accredited. If finally it is accredited as No. 11, immediately it wants to be No. 1. Then, not satisfied with being No. 1, it then tries to become an All Southern Accredited. And all this school machinery requires a mass of school statistics that takes up the time of any superintendent that could be so much more profitably spent in doing other things in class room work or school supervision. There are not less than 200 questions asked about every pupil in high school—age, weight, place of birth, father's occupation, when and where born, and even the doctor at the birth of the child. The last question I think is impudent and insolent and one that I never fill out. The mechanical records of the

average village school is now far greater than was that of Emory College of 35 years ago. If I remember correctly, when you were president of Emory you did all of your correspondence without the help of a secretary until the last year of my college course, and yet now nearly every village superintendent talks of his 'secretary.' School officials, superintendents, and teachers are striving for the 'Mass' instead of the individual."

Out of these mechanical processes adopted and used in preparatory schools go to the colleges and universities the students whom those institutions enroll, and in turn they apply to this "raw material" the same devices of "mass production." Hence, what they call their "degrees in course" have ceased to have a definite meaning or settled content. Who knows what the degree of bachelor of arts now means?

The craze of the larger universities for big enrollments leads them to accept any student from an "accredited school" with small regard to what he has studied and to give him a bachelor's degree, which may mean anything, or signify next to nothing. The newspapers have reported that one institution in the North offers courses which lead to the degree of "bachelor of arts in bell-hopping."

The subjugation of many institutions of learning by the forces and methods of "big business" will probably be overcome by the "small colleges." In the celebrated "Dartmouth College Case," Daniel Webster, the most famous graduate of that institution both then and now, began, his argument before the Supreme Court of the United States by saying, "May it please Your Honors, it is a little college, but some of us love it very much." Little Dartmouth turned out a Webster but where are the Websters whom big Dartmouth has turned out?

Upon the value of the products of the small colleges and the fruits of educational "big business" and scholastic "mass production," the gifted editor of "The Baltimore Southern Methodist" had this to say recently:

"The pages of 'Who's Who' are taken up with the careers of important men who came from the small denominational colleges of the land. To be sure, this type of college outnumbered the few big universities until quite recently—but we rather think there are other reasons for the success of the liberal arts alumni. In the small college, poor though it often was, there were usually to be found teachers and leaders who held lofty ideals before the pupils; some of these teachers made constant sacrifices themselves in order to live; and many of these colleges were Christian in the best sense of the terms. Then came the materialistic universities, themselves part and parcel

(Continued on Page 9.)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

SAFETY SIGNALS

By Rev. S. J. Davies

There is no question more important before the American people today than the suppression of crime. A newspaper reporter is shot down in Chicago. A most cold-blooded and dastardly murder! There follows a wave of indignation and an enormous reward is offered for the arrest of the killer. Thugs and gunmen are rounded up, and it seems that the larger part of this city's three million inhabitants are demanding freedom from the cruel tyranny of hi-jackers and other criminals. Now right here is matter for serious consideration, and room for preaching and teaching concerning law obedience and law observance galore, galorer, galorest. Theorists, doctrinaires, empiricists, are continually prating about doing away with capital punishment, claiming it is barbarous and should be relegated to the darker ages, at which time, presumably, mankind were on a lower plane of civilization. It is true in those darker ages men did some head-breaking, mauling and slaying with their primitive weapons, but at least they gave their enemy an equal chance in the fray to do likewise. Men have become so refined in these advanced days that the automatic, sawed-off shotgun and bomb are used. Such an improvement on the murdering art! Now I have this to say to our great theorists opposing capital punishment: When men do away with capital murder I will agree with them. Then again, when one of these assassins is executed, that much of capital crime is surely ended. And there stands the old law, not a law of revenge, but of compounded justice, showing that the murderer forfeits his life when he wilfully takes the life of another; "Whoso sheddeth man's blood by man shall his blood be shed," and if there is anything in the New Testament abrogating this I have never been able to find it. Life is very precious in the sight of God, and of good men, and only by guarding it can it be maintained. A sin against life is placed by wise men in the category of crimes most damnable and if not checked will destroy our social and civil status. The purloins of our great cities breed a race that are as cruel and daring as ever were Cossacks or Comanches on their wildest raids. Through greedy lust and revenge these men simply turn to savagery and care not for God nor man.

The greatest power for good or evil among us today is the press. It makes and shapes the life-thought of the people. Its influence is far-reaching, as limitless as the habitation of man. What is printed in the cities today reaches the remote rural districts tomorrow or earlier. Its language of expression, called news, is both personal and impersonal, general and particular. A great newspaper is a miracle of the age, a messenger telling of the movements, designs, plans, purposes and activities of the world. Its estate is unlimited, its capital all-sufficient, neither time, space nor government halts its coming, nor stays its going. It is an imperium in imperio and can well say to its enemies, "nemo me impune lacessit." For its

scouts are on the front lines of offense and defense daily, and at headquarters are trained tacticians and skilful leaders. While kings, presidents and legislators are representative governors of the people, what the imperial press says largely governs them. For its thought is people's thought, its voice the people's voice, or at least a large company of them. Nothing escapes its notice, worthy or unworthy, bad, good, or indifferent, that constitutes life and conduct. Milady before her mirror or the hardy explorer in arctic regions, the debates in senatorial halls or the latest fad of fashion are seen and noticed by its argus eyes. What we are today, as a nation, is largely due to the formative fashioning processes of this tremendous power, for it stacks the dice in the lap of the gods, for our future woe or welfare. Truly our favor and fortune is more dependent upon this titan than upon anything else save the grace and providence of Almighty God. So when we pray, as pray we should, for those in authority, let our thought and petition include the uncrowned monarchs of office and pressroom, whose sceptres are over the peoples. That God may give them guidance, that their rule may be for right and truth and justice, fearing none, yet serving all, their daily visits to our houses, our offices, or to any of the busy haunts of men, may prove a means of knowledge and strength to all who read.

THE PERILS OF MIDDLE AGE

By H. H. Smith

The perils of middle-age have often been written about. Young people are not the only persons who should be watchful. We read of many breakdowns of the middle-aged—physical, intellectual, and spiritual. The physical danger is that of neglecting the health, especially in the matter of diet and exercise. Many are breaking down at that period of their lives when normally they should be in their prime. Doctors explain it by saying there has usually been a violation of the laws of health and hygiene. Of course, some break down early in life without any blame attaching to anyone.

There is an intellectual peril confronting the middle-aged: the danger of losing mental enthusiasm and reaching the point where the mind is no longer alert and inventive, but must follow a beaten track. It comes especially to those who give up the habit of systematic study and employ their time dreaming instead of thinking. Mental exertion is real work, and many a pastor is tempted to run out and work his garden, or jump in his car and visit somewhere, when his duty calls him to stick to his study and do some hard thinking.

But the moral and spiritual peril is the most dangerous of all. It is distressingly shocking to think of the many men and women who go wrong at middle-age. We should naturally expect those who have lived correct lives in their early manhood and womanhood to be so firmly established as to be in little or no danger of falling. But such is not the case. Middle-age should be a time for special watchfulness against insidious temptation. The weakening of some of the bodily powers, on account of approaching age, often gives the tempter access that otherwise would have been impossible.

Then there is the peril of waning enthusiasm for spiritual endeavor. Here every preacher must be on his guard. Bishop McDowell, in his Yale Lectures on Preaching, gives this searching thought on the subject, "The ministry of rescue:"

"But when youth is past, a new spirit, not always a better one, comes. We preach abler sermons, make fewer mistakes, and win fewer souls. We remember the glories of an earlier ministry, but do not look for any burning bushes, or gushing rocks, or cloven tongues, or rushing mighty winds any more. And we reach the dead line by being dead men. But in the matter of persuading men our strength should increase from year to

year. At thirty we ought to do it well; at forty we ought to be showing real signs of promise; at fifty promise should be reasonably assured; at sixty we ought to be well-nigh irresistible; from seventy on no one should be able to stand up against our Christ-like power to persuade young and old.

Ashland, Va.

THE ENORMOUS MATERIAL COST OF SIN

By D. W. Heidelberg

Municipal law has been defined to be a rule of action prescribed by the supreme power of the State commanding what is right and prohibiting what is wrong. Moral law, as defined by the Bible, is a rule of conduct prescribed by the Supreme Power of the universe commanding what is right and prohibiting what is wrong. Municipal law is intended to promote the welfare and happiness of the subjects of the State, and when wisely enacted will always do so. Moral law will always promote the welfare and happiness of the subjects of the Supreme Power of the universe, and non-conformity thereto will result in their misery. If it could be demonstrated that any moral law, as taught in the Bible, would not promote the welfare and the happiness of the subjects of the Supreme Power of the universe it would be conclusively shown that it was not written by inspiration, for we cannot conceive of a kind Heavenly Father enacting a law that would not promote the welfare and happiness of his children.

In 1914 the people of Europe, in violation of the moral law as taught in the Bible, flew to arms, with the result that ten millions of men were killed in battle, thirty millions of non-combatants lost their lives and twenty millions were either mutilated or became mental or physical wrecks, making a total of sixty millions. This number is as many as forty States equal in population to that of the State of Mississippi.

The total financial cost of the World War has been put down at three hundred and thirty-seven billions of dollars, a sum sufficient to defray all of the appropriations of the United States government for the fiscal year ending July 1, 1929, including amounts paid for war and navy purposes, and on the principal and interest on the public debt, for a period of ninety years.

The total indebtedness of the United States at the time we entered the World War, in 1917, was a little more than one billion of dollars, as shown by the Report of the Secretary of the Treasury. As a result of the War it increased to a little more than twenty-six and one-half billions of dollars. From 1917 to 1929, inclusive, our government expended a little in excess of twenty-eight billions of dollars for war and the navy; and on the principal and the interest on the public debt and for pensions the further sum of twelve billions of dollars, making the entire expenditure as a result of the war forty billions of dollars, a sum equal to \$390 for every man, woman and child in the United States, exclusive of Alaska and our insular possessions.

President Hoover says that by the time all of our debt made necessary by the war is paid the World War will cost the United States one hundred billions of dollars, or the sum of \$952 for every man, woman and child in the United States. It can be easily understood why the larger part of the war debt is yet to be paid, when we recalled that at the close of the Civil War our pension bill was a little in excess of sixteen millions of dollars, whereas at the time we entered the World War it amounted to approximately one hundred and sixty millions of dollars; and when he further remember that before the unpaid part of the public debt is liquidated we will pay many billions of dollars in interest.

To the foregoing amounts should be added the immense amounts being spent annually for the

enforcement of the criminal laws of the land, made necessary by the commission of sin.

The total amount expended by the United States during the fiscal year ending July 1, 1929, for war and the navy, for pensions and towards liquidating the interest and the amount paid on the national debt, all made necessary by the war, was \$2,474,572,433, and for all other purposes \$1,474,572,433; that is to say that approximately 61 per cent of the total expenditures of the government were for war purposes and 39 per cent for all other purposes.

We have entailed these heavy burdens on ourselves and our children by a refusal to heed the commands of our kind Heavenly Father, whose statutes were enacted to promote our welfare and happiness.

The cost of only one of the 18 capital battleships of the United States is enormous. With the cost of one-half of one of these battleships the total annual expenses of the State government of Mississippi could be paid, exclusive of the interest on the public debt. With one-third of the cost of one of them we could meet the expenditures made during the fiscal year 1928-1929 for common schools and higher institutions of learning and colleges of the State, and also for hospitals and the seven eleemosynary institutions owned by the State.

With the hundred billions of dollars which the World War will cost us we could defray all of the annual expenditures of the Federal and State governments, furnish a ten months' school term for every educable child in the United States, support all of the colleges and higher institutions of learning in the Union, irrigate all the arid lands capable of being irrigated in the United States, dredge the Mississippi River and build levees sufficient to make it immune to overflow, dig a navigable canal sufficient to float the largest vessels connecting the lakes of the North with the Atlantic ocean, construct concrete highways in every State of the Union greater in mileage than now exists in any State of the Union, and build and operate an air fleet sufficient to carry more passengers more safely by air than are now carried by automobiles by land.

Shubuta, Miss.

✓ REVEREND ALEXANDER FARRAR WATKINS, D.D.

A Tribute of Appreciation and Affection from the
Board of Trustees and the Faculty of
Millsaps College.

The saying is frequently quoted that an institution is but the lengthened shadow of a man. This, at best, is only partially true, since any worthy institution grows with the years, and growth means change and adaptation to the conditions of a changing world. And hardly any one man can give to an institution of a high type the variety and finish that makes it worthy to endure.

In the case of Millsaps College, it may be said that it is the embodiment of the ideals and labors of four men, and a projection of their lives beyond their own generation for the benefit of mankind. Each of these four, R. W. Millsaps, Chas. B. Galloway, William B. Murrah and Alexander F. Watkins, has contributed something fine and distinctive to the making of the college, and these contributions have blended into a harmonious whole. Others have helped build this college, and they have wrought unselfishly and nobly. But, though their deserts be great, none have attained these four.

Major Millsaps has left as his legacy to us an enlightened and broadening philanthropy, and a tradition of sound and progressive financial management. Bishop Galloway has given a vision which looks to far horizons, and a habit of thinking greatly of the possibilities of men who are redeemed by grace and enlightened by Christian education. Bishop Murrah has contributed to the

Millsaps ideal dignified and balanced wisdom in administration, and Doctor Watkins has left us a heritage which rounds out and inspires for us the contributions of his three great companions.

Sound and varied scholarship, lofty and accurate thought, serene courage in facing the future and in dealing with realities as they come, faithfulness to every trust committed to him, and unselfish devotion to high causes are some of the things he has added to our heritage and our traditions.

One of the Commission to find ways and means to establish this institution, a charter member of the first Board of Trustees, the first commissioner to raise funds to give reality to the projected college, president of the college then developing finely, and president of the Board of Trustees up to the day of his death, his services cover every phase of the life of the college for the first forty years of its existence. In all of these tasks he labored with unflagging zeal, with distinguished ability, and with shining success. He lived to see the college at whose conception and birth he assisted grow to increasing eminence, and to high honor and usefulness to the Church which fostered it, the State in which it is situated, and to the nation at large. Through it his life continues to a life beyond life.

These labors and successes were undertaken and won amid a larger usefulness as a minister of the widest reputation in the Southern Methodist Church, and amid his heavy duties as a connective officer and a member of many connective boards. As secretary of the General Conference for twenty-two years, and as a member of eight General Conferences of his Church, he was a shining figure in the Church at large, but his primary interests and affections clung to Millsaps College, and her welfare was always in his mind.

We who have been associated with him in the work of Millsaps College, and who now enjoy the fruits of his labors, cherish with fondest recollections the memory of his shining gifts and virtues, and mourn with sincere hearts our loss in his passing to his heavenly reward. He has left the life of everyone finer and better because we have known him. The torch now passes from his hands to ours, and we feel the honor and the responsibility which pass with it. It will be the highest honor we can do him and the college he served so well to endeavor to pass to the coming generation something of the high and unselfish spirit, and of the abiding faith in our Lord which was the very breath of his life.

In him we have lost the companionship of one of the finest and most inspiring men we have known. Millsaps College has lost one who loved her and labored for her throughout a long life, the State of Mississippi has lost a most loyal citizen, and the Church of God a most devoted son. We are thankful to have known him so well and to have had him so long.

We extend to his family our profoundest sympathy, and we commend them to God who gave them so much in him, and who has now taken his servant and beloved son into His immediate presence. And we assure them that they have as friends the host of those whom Doctor Watkins, our beloved leader, bound to himself with bands stronger than steel.

J. REES LYN,

For the Faculty;

M. L. BURTON,

For the Board of Trustees.

REVIVAL AT FAYETTE

Dear Dr. Harper: May 25-30 we had our annual revival in the Fayette Church, with the preaching by Brother W. M. Sullivan, a native of this county and a personal friend of many of the Fayette folks. His sermons were strong and helpful and all of us will be better I am sure for his presence with us. Attendance at the services was good and a more cordial attitude on the part

of the congregation could not have been had. No one will make any mistake in having Brother Sullivan. He preaches the old gospel in its purity and power and yet with an application to our modern needs.

We are having a good year at Fayette. In spite of the financial depression our finances are said by local officials to be the best in the history of the church. On benevolences we will have paid by the time this appears as much as was paid two years ago during the whole year; our mission special will be paid in full for the first time; our Orphanage quota lacks only a few dollars of being paid.

We enjoyed having the District Conference here no little and have had representatives at all district and Conference meetings except one. At the recent Epworth League Assembly Fayette had fourteen representatives, all of whom received a certificate of credit. Seven of our Epworth Leaguers are entitled to a Christian culture diploma in Epworth League work. Three of our Leaguers are life-service volunteers. Our missionary society and Sunday school are well organized, and our teachers are enthusiastic in their approval of the present Sunday school literature.

We have lost only one member by death this year, James F. Brown, Sr., a life-long member of Belle Grove and Fayette churches, the father of a large family, a sturdy and dependable citizen, and a faithful member of the church.

All of our neighboring pastors seem to be doing exceptionally good work. Our preaching elder is in high favor with the pastors and officials of the church as well as the membership generally.

Sincerely,

J. B. CAIN, Pastor.

SOUTHERN GROUP MEETING OF NEWTON DISTRICT

This meeting convened at Stringer, on the Bay Springs charge, Wednesday, June 4, with the following ministers present: Rev. H. A. Gatlin, presiding elder; Rev. C. W. Crisler, Rev. G. H. Jones, Rev. W. A. Terry, Rev. W. W. Nelson, and the writer. Brother Jones made a splendid talk on "Conference Collections and How to Get Them." Brother Crisler preached a masterful sermon at the 11 o'clock hour on "The New Birth." The ladies of Stringer provided a fine dinner for all at the Stringer school building. The afternoon began with a talk by Brother Nelson on "Pastoral Visitation," which provoked thought and discussion. Brothers P. L. Blackwell and Gatlin then spoke of the General Conference that recently closed at Dallas, Texas. Brother Blackwell is our district lay leader, and he and Brother Gatlin were delegates to said Conference.

From their reports we learned several encouraging things connected with said Conference, and these brethren acquitted themselves honorably and manfully in representing the Newton District, especially. After their discussions of the vital questions of the Conference and how they voted on these questions, this group unanimously voted to approve their stand on each question voted on, especially the vote for Bishop Cannon, Jr., to be retained as chairman of the Temperance and Social Service Committee of our great Church. These brethren gave the group information relative to the opposition of Bishop Cannon, Jr., that everybody ought to know, which failed to reach the public through the press. This preacher, especially, thanks God for the large vote Bishop Cannon received for chairman of this committee and especially thanks our representatives who helped to keep him there, for this was one of the outstanding questions of this Conference, of our nation, and the world.

Besides preachers, there was a fair crowd of delegates at this meeting and all enjoyed the day.

J. A. WELLS, Secretary.

CONCERNING VACATION CHURCH SCHOOLS

During the North Mississippi Conference Training School, held last week at Grenada College, numbers of groups of workers from the Sunday schools of the various churches represented planned for vacation sessions of their church schools to be held during this summer. Plans are being made now for others. The Board hopes there will be at least twenty-five vacation schools held and reported to the elementary superintendent.

If you are interested in plans and wish some suggestions for a vacation session for your Sunday school you are asked to write to Miss Maggie May Jones, Grenada College, Grenada, Miss. She will be glad to assist you.

The materials available for this year are splendid. There are several choices for the various groups, and the material is not expensive. For beginners, the Vacation School Manual, which costs \$1.50, is an enlargement of the regular lesson material in use with beginners in the regular Sunday morning sessions and furnishes complete plans for the various activities of the expanded session. The Vacation School Manual for Primaries (fifty cents), outlines two projects—one on our food supply, showing God and man as co-workers in feeding the world, and the other on Shepherd Life in Bible times. Both are fully described in the manual, which contains also suggestions for worship and other features of the program. For both of these groups the song book recommended is "Song and Play for Children" (\$1.25). This song book is excellent for use with these groups throughout the year.

There are two units for Juniors described in books costing seventy-five cents each. One of these is "Our Church," and the other "The Land Where Jesus Lived." In addition to helps for study these books contain suggestions for play and worship. The Hymnal for American Youth or the Methodist Hymnal should be used with Juniors. Materials for your vacation school can be ordered from Lamar & Whitmore, 810 Broadway, Nashville, Tenn. When these are secured they should be carefully studied and definite plans made for the school before it begins. In promoting these vacation sessions in the church schools of the North Mississippi Conference, the staff feels that the material available is valuable and that the summer offers to the local church an opportunity for increased time for religious education which should be wisely used. Elaborate and noisy celebrations are not necessary for constructive work in religious education. Successful work and study, more thoughtful worship and a fuller program of good times together characterizes the well planned vacation session of the church school whether it be for a short time or for several weeks.

The Elementary worker appreciates the cordial, friendly welcome she has received into the Conference and will be glad of opportunities to help any who will call for her assistance in meeting their problems with the children's groups of their Sunday schools.

Cordially,
MAGGIE MAY JONES.

THE NEED OF THE DAY

By Rev. W. R. Lott

To all who truly love the Church and feel with keen response every pulse of its life-beat, these days are days of heart anxiety. The Church never had such opportunities nor was she ever beset with so many enemies and critics. It is easy and in many quarters popular to sit in the scorner's seat, but to one whose joy consists in seeing Christian lives grow and loyalties to the Church manifested the seat of the scornful is not attractive.

1. We need to read the Bible more and newspapers less. When people read the Word of God

with the thought of listening to the voice which never directs wrong they gain strength from it that keeps them from going off at so many tangents. It is not necessary to have a commentary or any hand-book, for the Bible is very plain and easily understood by any person.

2. We need to follow the teaching of Christ in detail and not of some loud-speaking man. The people are anxious for a real guide, but it will never be found in mere man. Jesus gives us a solution for every perplexing situation of life. There is no need for confusion in individual lives or in church life and administration if we will go to the source of all knowledge of life, Jesus Christ.

3. We need more of the note of genuine confession of wrongdoing and less of the self-righteous spirit. This note never comes as long as men measure themselves by each other, but it comes when one compares himself with the life Jesus lived. David manifested that spirit of confession when he saw his life in the light of what God demanded of him.

4. We need more of the spirit of confidence and less of the spirit of suspicion. Paul tells us genuine Christian love "beareth all things, hopeth all things, endureth all things." Suspicion is a form of fear and casteth out love. Many of our good people are unhappy today because suspicion characterizes their thought and activities. It is not an answer to that to say, that many people in the church act so as to develop suspicion, for it is expected of Christians that they stand "against the wiles of the devil."

5. We need a keener sense to recognize evil so as to avoid it and less intellectual explanation of its existence. When we begin to study the beauty of the snake's skin we may forget its poison sac. Evil comes in so many guises today until it takes almost divine intelligence to discriminate at times. The lights are so bright that many eyes are failing to measure the distances or see clearly the perspective. "Would my Lord allow this in me?" is the question of the Christian's life along with the demand, "Will this minister to my Christian happiness and growth?" Let us remember that hatred, variance and strife are works of the flesh as much as adultery, drunkenness and murder.

6. People need to pray for each other more and criticize each other less. A Christian should have no personal enemies to hate. He should be able to look upon every person as a possible Christian and hence in need of his prayers. We love the people we pray for consistently and God enables us to see some beauty in them, either in actuality or in prospect. It is so easy to criticize a person who has a different experience and outlook from the one we possess but it very seldom advances Christian knowledge and growth.

West Point, Miss.

SOUTHERN GROUP MEETING—MERIDIAN DISTRICT

Dear Brother Harper: The southern group meeting of the Meridian District took place in Waynesboro, May 29. We had a splendid talk by Brother Wesley on the pastor's relation to the missionary society. The gist of his talk may be summed up in the familiar warning, "Handle With Care." Several others expressed themselves on this same question—Brother O'Neil knew a preacher who was moved because he had too much to do with his ladies missionary society; Brother Crossley, chairman of the group, told how he had been helped by the society in his work.

At eleven o'clock Brother O'Neil brought us a strong and stirring message on the Power of Pentecost.

At noon the ladies of the Waynesboro Church served us with a delicious lunch.

Brother O. B. Matheney opened the afternoon session and in the devotional gave us some thoughtful ideas about how to make the most of the revival season, and Brother Scott, new pas-

tor at Enterprise, gave some pertinent and excellent ideas about taking care of the children religiously during the holidays. In closing Brother O'Neil told us some of the more important things that happened at the General Conference, from which he had just come.

H. W. F. VAUGHAN.

NORTHWESTERN GROUP, NEWTON DISTRICT

Dear Mr. Editor: The Northwestern group of pastors and laymen of the Newton District met at Homewood Church on May 27.

Devotional services were conducted by Rev. H. A. Gatlin, the beloved presiding elder of the district. Brother Gatlin read the 21st Psalm. Without making any comment the meeting was turned over to Rev. T. B. Cottrell, group chairman.

A report from the following pastors of the group was heard: Rev. H. E. Raley, Harperville; Rev. M. L. McCormick, Carthage; Rev. N. S. Loftus, Trenton; Rev. W. C. M. Baggett, Homewood; Rev. B. W. Ware, Walnut Grove; Rev. T. B. Cottrell, Forest. From these reports it was seen that at least some progress was being made in the work of the church.

Eleven o'clock was set for the hour to hear Rev. Jimmie Smith, one of our general evangelists, who was at the time conducting a revival for Brother Cottrell, at Morton. Brother Smith brought us a splendid message from the text, "If any man will come after me, let him deny himself, take up his cross daily, and follow me," Luke, 9:23. Those hearing this message really received a blessing.

Following the message by Brother Smith, the good ladies of the Homewood charge had something to say to us. This was said by way of edibles fixed on a table under the trees in the church yard. Those of us present felt that the ladies certainly spoke well. We certainly enjoyed an excellent old-time spread.

The meeting reconvened at 1:45; Rev. B. W. Ware was asked to conduct the devotionals. Psalm 47 was read with just a few words of comment, after which a good layman of the Homewood charge led us in prayer.

At this juncture Brother Gatlin was asked to give us a report on the General Conference. He brought us a splendid report, resulting in one pastor saying that he was glad he had voted for Brother Gatlin as a delegate. The presence of Rev. T. C. Cooper, former pastor of the Homewood charge, now of Lake, was noted. Brother Cooper was accompanied by Mrs. Cooper, who no doubt thought it a good idea to keep Brother Tom in charge.

Mrs. W. C. M. Baggett talked to us on the advantages and the need of a W. M. S. in each church on a pastoral charge. This talk was emphasized with talks by Mesdames M. L. McCormick and T. B. Cottrell.

By vote of the group it was decided to postpone further group meetings until September. It was left in the hands of the presiding elder and chairman to fix the date of the next meeting, but Hillsboro was selected as the next place of meeting. Adjournment was had by the pronouncement of the benediction by Rev. Jimmie Smith.

M. L. MCCORMICK, Sec.
B. W. WARE, Reporter.

Walnut Grove, Miss.

RESOLUTIONS ADOPTED BY THE NORTH MISSISSIPPI CONFERENCE TRAINING SCHOOL

Whereas, since the Twenty-First Quadrennial Session of the General Conference of the Methodist Episcopal Church, South, in its deliberations at Dallas, Texas, May 7-23, 1930, has seen proper to elect the Rev. Dr. C. A. Bowen as editor of Sunday school publications of the Methodist Episcopal Church, South, and since Dr. Bowen is a native of our own State, being born at Holly Springs, Mississippi, the son of Rev. J. A. Bowen, of sainted

memory, known and loved by all, and since Dr. Bowen received part of his training in one of our Methodist institutions of the State and served as a member of the faculty, being Professor of Religious Education from 1921 to 1925 in the same institution above referred to (Millsaps), and since he is well known in the North Mississippi Conference and highly esteemed for his noble Christian character, therefore be it resolved, by the North Mississippi Conference Standard Training School in session at Grenada, Miss.,

That we do express our genuine satisfaction in his election to this office in our great Church, and hereby make record of our full confidence in his gifts and qualifications to discharge well the obligations thus imposed and to meet the responsibilities thus incurred, and pledge to him our prayers and our co-operation.

(Signed) E. H. Cunningham, P. E. Grenada District; S. V. Wall, District Lay Leader, Greenville District; E. G. Mohler, J. H. Holder, R. B. B. Gladney, J. H. McKinnon.

Adopted by unanimous rising vote at the North Mississippi Conference Training School, Grenada College, June 14, 1930, with request for publication in the Nashville and New Orleans Christian Advocates.

June 14, 1930.

TO THE METHODISTS IN MISSISSIPPI

The birthday literature will be out in a few days. Listen, if all the people would do as well as the men's Bible class in Lucedale, Miss., I would pay off all debts. 1929—paid \$106.50, 1930—paid \$150; total paid, 256.50. Just a small group, but great in spirit.

W. M. SULLIVAN,

Financial Agent Miss. Methodist Orphans' Home.

PERSONAL AND OTHER NOTES

Dr. Burke Culpepper, evangelist, recently closed a fine meeting at our church at Lake Charles, La. There were forty-three accessions to the church.

Mrs. J. F. Wilson, in renewing her subscription, writes: "Dear Advocate—you have been a visitor in my home since my earliest recollection."

Our church at Picayune, Miss., of which Rev. W. H. Saunders is pastor, is issuing a neat weekly bulletin called "The Church Visitor."

The Whitworth Summer Normal opened on June 9. College, high school and normal work is being given. About 200 are enrolled.

Dr. V. C. Curtis, pastor of First Methodist Church, Clarksdale, Miss., has been conducting a meeting in his church. The pastor has been doing the preaching.

Rev. A. Y. Brown, our pastor at Marks, Miss., while in Biloxi for the Divinity School, preached on Sunday, June 15, at First Methodist Church, Gulfport, Miss. Rev. A. M. Broadfoot is the pastor.

Rev. J. T. Abney, Lucedale, Miss., in sending several subscriptions, writes: "We are moving along nicely in our work. We are to begin our revival meeting here the night of the 23rd. Rev. J. F. Campbell to assist in the meeting."

In renewing her subscription, Mrs. L. J. Abel of Bovina, Miss., writes to the Advocate that she has been reading it since she was seven years of age and that she expects to read it always. She is now sixty-seven.

Rev. W. H. Saunders, pastor of Picayune, Miss., called at the Advocate office one day last week. He had come to the city with Mrs. Saunders, who entered the Baptist Hospital for treatment. We hope the treatment will be successful.

On June 13, Brother W. F. Roberts wrote of the Epworth League Assembly at Mansfield, La.: "We are having a great assembly of our young people. The 111 Leaguers are here nearly two hundred strong."

The bulletin of our church at Clarksdale, Miss., of June 13, had the following from the pastor, Dr. V. C. Curtis: "We were called to Greenwood early Wednesday morning on account of the death of Mrs. J. W. Beale, who was a sister to the former pastor, Rev. R. O. Brown."

Dr. G. Campbell Morgan, noted preacher and lecturer, will become professor of Biblical Interpretation at Gordon College of Theology and Missions, Boston. He will continue to serve as pastor of Tabernacle Presbyterian Church, Philadelphia.

Bob Jones College, Lynn Haven, Fla., at its recent commencement, conferred the degree of D.D. upon Rev. E. Nash Broyles, presiding elder of the Aberdeen District, North Mississippi Conference, and the degree of Doctor of Literature upon Dr. M. E. Lazenby, editor of the Alabama Christian Advocate. These honors were worthily given.

In sending check for the Advocate for himself and for his son Mr. T. W. Camp, of Haynesville, La., writes: "I always enjoy the paper and especially Bishop Candler and Sam Steel. Tell them to write more often. Tell Brother Chalmers he has undertaken a good job to be as faithful as his father."

Rev. R. L. Clayton, our pastor at Gueydan, La., has been selected as one of those who will go to S. M. U. this summer for training under the auspices of the Board of Missions. He will be away from his charge from July 15 to August 22. During his absence his pulpit will be filled by different brethren.

Dr. John F. Foster, our pastor at Bunkie, La., while serving as an instructor in the Seashore Divinity School, preached to a large congregation at the First Methodist Church, Biloxi, Miss., on the morning of June 15. Rev. T. B. Throver, instructor in the Divinity School, preached at the same church at the evening hour. Rev. Otto Porter is the pastor.

Writing on June 15, Rev. R. L. Clayton, Gueydan, La., says: "We are in the midst of our daily vacation Bible school." He also writes: "Our work here is moving along nicely. We are trying literally to obey Paul's injunction to study and have study and training classes in the Woman's Missionary Society, the Epworth League and the teaching corps of the Sunday school, all under the direction of the pastor."

Mrs. Mary Beale Moore, 712 14th Avenue, Laurel, Miss., writes that she would like a position playing the piano and doing solo work in revival meetings. She states: "I have had a great deal of experience in this line and would be very grateful for any position of this kind. For recommendations, please see or write C. Y. Higglubotham, Laurel, Miss."

The opening of the new Methodist church at Lecompte, La., which has been erected under the pastorate of Rev. George D. Purcell, will take place on Sunday, June 29. Rev. R. H. Harper, a former pastor of the Lecompte Charge, will preach morning and evening. Dr. W. W. Holmes, pastor at Alexandria, La., will conduct a meeting in the Lecompte church during the week following the opening.

An interesting feature of the recent fine revival at Lake Charles, La., in which the pastor, Rev. L. I. McCain, was assisted by Rev. Burke Culpepper, was the baptism of Howard Robert Mayo, infant son of Mr. and Mrs. Seaman Mayo, with water brought from the Jordan by his grandfather, Mr. A. M. Mayo. The water was secured when Brother Mayo attended the World's S. S. Convention in Jerusalem in 1904.

We regret to state that Rev. Leop I. McCain, our pastor at Lake Charles, La., is in ill health and will have to be away from his work for a time. The editor of the Advocate preached in Lake Charles at both services last Sunday. Bishop Dobbs has appointed Rev. D. B. Raulins, recently president of Mansfield College, to supply the church at Lake Charles until Brother McCain regains his health.

Rev. W. W. Mitchell, superannuate living at Clarksdale, Miss., was announced to teach in the Divinity School just closed at Biloxi, but on account of the critical health of Mrs. Mitchell, was unable to attend. Rev. V. G. Clifford, of Columbia, Miss., taught in Brother Mitchell's place. In a letter to the editor some days ago, Brother Mitchell wrote that he expected to take Mrs. Mitchell to Memphis for medical attention. We trust she will soon recover.

Rev. Robert A. Clark, pastor of Broadway Methodist Church, Paducah, Ky., formerly a member of the North Mississippi Conference, was recently honored at the district convention of the Lions' Clubs held in Ashland, Ky., by being made District Governor of the Twelfth District. This district includes the States of Tennessee and Kentucky, and he will have supervision of all Lions' Clubs in these two States. In addition, his own club at Paducah is sending him as its official representative to the Lions' International Convention at Denver during the month of July.

The Crowley Daily Signal of June 12 had the following: "Rev. and Mrs. Claude Smith, who have been little worried during their eleven years of married life by Friday the 13th, are going to observe their eleventh anniversary tomorrow afternoon from 3 to 5 o'clock with open house. The Smiths were married June 13, 1919, and on Friday at that. This year the occasion again falls on Friday, June 13, and they are observing the occasion." Rev. Claude Smith is the pastor of our church in Crowley.

Rev. A. Y. Brown, of Marks, Miss., treasurer of the Seashore Divinity School, was delayed in reaching the Camp Ground for the opening of the school on account of the death of a very dear aunt. Later, he was called home on account of his mother, Mrs. S. A. Brown, Shaw, Miss., undergoing a serious operation in the hospital at Greenville. Mrs. Brown is the wife of our pastor at Shaw. Rev. L. M. Lipscomb, presiding elder of the Greenville District, writes: "Let prayers be made for her recovery." We trust she will do well and rapidly regain health and strength.

Rev. R. A. Bozeman, Farmerville, La., preached the commencement sermon for the Lluville high school. Brother Bozeman, who was formerly engaged in the work of an evangelist, will assist in two meetings during the summer. Beginning the first Sunday in July, he will preach for Rev. H. G. Hawkins in a meeting at Nacodoches, Texas, and beginning on the third Sunday in July he will assist Rev. S. S. Holladay, Jr., in a meeting at Jonesboro, La. In his own charge at Farmerville, Brother Bozeman and the pastor of the Baptist Church will conduct the third union revival, the pastors doing the preaching.

Rev. George Tucker of Memphis, with his party, recently closed a very successful meeting at Tupelo, Miss. The Christian, Methodist and Presbyterian Churches co-operated in the meeting, and the Baptist Church arranged so that their services would not conflict with the revival. The business houses closed for the morning services during the last week of the meeting. Cottage prayer meetings were a feature of the meeting. There were many accessions to the churches during the meeting, which continued for three weeks. Brother Tucker and his helpers went from Tupelo to hold a community revival in Union City, Tenn. Brother Tucker is using his own tent this year. Anyone desiring his help should communicate with him at 2014 Nelson Ave., Memphis, Tenn.

"JOY IN HEAVEN!"

By Rev. J. A. Wells

"Joy shall be in heaven over one sinner that repenteth." Over and over this Scripture has come to me in recent months as one after another has repented and been converted in our Church. "Joy in heaven!"

Yes, there was joy in heaven when H. B. Sellers turned and came positively for the Lord. A. O. Kirkland has become more interested in the Lord's work, but he says he is not yet what he ought to be, but I believe there has been joy there connected with him. T. D. Woodard caused joy there when he repented and was converted, and his wife, as she was reclaimed from backsliding. Mrs. Willie Everett caused rejoicing again when she found the Lord precious. Howard Massey said he has been converted. More joy! Katherine Geddie said she felt the Lord has saved her. There was joy then. There is "Sonny Boy" Dyas and Clay Norris Wells and Dorothy Gilbert, little primaries—they have to come, too, and caused rejoicing. And Carrie Oliver, yonder in the sick chamber at the sanatorium, has been cleansed and made happy and is now ready to go or to stay! How happy she was when I saw her last! Yes, she caused rejoicing. There is Esther Denham, who was converted the last service of the League Assembly. Rejoicing again!

Two of our Senior Leaguers have been definitely called to whole-time service for the Lord and the matter is settled—Mary E. Everette, home missionary, and Morelle Wells to preach the glad tidings of full salvation. Mary E. felt her call as we were studying "The Church and the World Parish" and Morelle settled the question and began his work while a student in that wonderful character factory, Asbury College, at Wilmore, Ky. All this since Conference! And this isn't all! I believe these last mentioned caused rejoicing, too.

You say, "Who are all these?" Sellers belongs to the fire department of Laurel. Kirkland is a barber. Woodard is manager of the Western Union in Laurel. He and his wife and the above mentioned were already members of the Methodist Church. Mrs. Everette was a Baptist, joining our Church when converted. Carrie Oliver has been at the sanatorium for some time—a fine church worker with health. Howard is a Senior Leaguer, as are the others, except the primaries mentioned. "Joy in heaven" over those in Kingston, who have repented and been converted! "Rejoice with me!" Amen!

SUPERANNUATE ENDOWMENT PROGRESS

By Luther E. Todd, Secretary
(General Conference, Dallas, Texas., 1930)

It was at the General Conference held in Dallas, Tex., in May, 1902, that the Superannuate Endowment movement first started. It was decided at that time to raise \$5,000,000 for this purpose, and the Board of Trustees, Nashville, Tenn., were constituted custodians of the fund. The first secretary of the movement was Dr. A. F. Watkins, deceased, and he was succeeded by Rev. John R. Stewart, of Tennessee. Under this leadership the Church in sixteen years raised a total of \$446,080.25 of the \$5,000,000 sought for.

The Board of Finance was created at the General Conference held in Atlanta, Ga., in 1918, and the goal was increased at that time to \$10,000,000.

The Board since then has been steadily working at the task under great difficulties. The General Conference which was held in Hot Springs, Ark., in 1922, adopted plans of the Board for a Church-wide movement beginning in 1924, in behalf of Superannuate Endowment. Since that time what is known as the Special Effort has been in operation, though in all these years, except

1924, the Board has been terribly handicapped by various other causes clamoring for special funds during the same period.

The Board of Finance received from the Board of Trustees in 1918, \$446,080.25 for Superannuate Endowment. It now has in hand for this cause \$5,928,186.01. Of this total endowment in hand, \$3,637,128.59 is in the General Fund, and \$2,291,057.42 is in the Conference Funds and which are handled by the Board, and of the total endowment in hand \$357,160.04 is subject to annuity on annuity bonds.

In addition to what is stated above, the Church now owns 183 superannuate homes, valued at \$758,072, and the Annual Conferences have Superannuate Endowment in the hands of local trustees amounting to a total of \$1,897,866. The value of the Publishing House, net income from which goes to the support of the claimants, can also be considered in the light of Superannuate Endowment. The past year the claimants received from this source more than \$100,000.

When the Board of Finance took over the fund in 1918, the average annual per capita allowance, from all sources, for the claimants' support, was \$186 for superannuates and \$97 for widows of preachers—which averages have now reached the point of \$433 for superannuates and \$254 for widows of preachers. For the present year the Board will appropriate to the claimants' support a total of \$318,304.04. From the beginning of the superannuate movement in 1902, the Board of Trustees distributed for the support of the claimants a total of \$94,651.35, and the Board of Finance has distributed for their support a total of \$1,582,464.18—making a grand total going from these sources for the claimants' support since the movement started of \$1,677,115.53. And, after paying this large amount for the claimants' support since the movement started, the Board of Finance still has the \$5,928,186.01 endowment in hand—not having lost a dollar of the capital.

In the light of the facts stated herein, it did not seem possible that the General Conference assembled at Dallas, Tex., in 1930 (the very place where the movement first started), would do anything else but authorize the continuation of the movement for another quadrennium, looking, if possible, to complete the task by the meeting of the General Conference in 1934.

IMPRESSIONS FROM THE BROOKHAVEN EPWORTH LEAGUE ASSEMBLY

By request, I am giving some personal reactions to the recent Epworth League Assembly at Whitworth College. I have been at seven Assemblies and two Conferences and beyond any question this was the best of all. The attendance was larger than last year and the spirit and conduct of the Leaguers seemed better than at any previous Assembly. In spite of everything the world seems to be growing better, especially that part of it included among Methodist young people!

Reports from the classes indicated strong and sane leadership, with active, wide-awake interest on the part of students. The number of credits issued in proportion to the number enrolled for the full time was unusually high. Both classes attended by the writer were full of interest, that in Stewardship taught by Rev. R. H. Clegg and the class for pastors in Epworth League work taught by Rev. V. G. Clifford. Other classes were just as good, judging by favorable comments from students or by bits of wisdom that floated down the stairways or penetrated the walls during class periods.

For the new year a strong leadership was provided in the re-election of S. Truman Lewis of Hattiesburg as president; Dana King of Gulfport as vice-president; J. H. Weems of Hattiesburg as secretary, and the election of W. M. Lampton, Jr., of Columbia as treasurer, Miss Mathilde Killingsworth of Fayette as Era agent, and the Rev. J. W. Sells of Brookhaven as director of recrea-

tion. Most of the appointive officers were continued.

What the Annual Conference is to the Methodist preacher the Assembly is to the Epworth Leaguer. Any evaluation of the work of the Epworth League must take large account of the annual gathering which serves as the high point in the year's work. All successful Epworth League programs either gather their inspiration from the last Assembly or look forward to the approaching one. General rejoicing was had in this session over the news from the General Conference that the Epworth League would continue as a separate organization.

Outstanding workers in the Conference were too numerous to mention. Two new workers among us—Mr. A. L. Gilmore and Miss Sarah J. Kee—added no little to the Assembly, the former in many ways and the latter more particularly with the Life Service group. Rev. J. B. Grambling came up the seventy-five miles from Hammond and spent a day with us, to the delight of everyone. Rev. E. O. Harbin represented the Central office in his usual efficient way and brought us under greater obligation to him than on his former visits, even though his services on these occasions had been way above par. When the natural and normal instincts of play have been made subject to the will of Jesus Christ we will have gone a long way toward the salvation of the young life.

Of course, the leading figure in the Assembly was Dr. Forney Hutchinson, of Oklahoma City, long-term pastor, great missionary leader, outstanding preacher and near-bishop, who calmly turned aside from the episcopacy at the recent General Conference in obedience to what he believed to be the will of God. His messages were evidently characteristic of the man and are indeed hard to describe. All of us, I think, will carry them with us for a long time, and when we are tempted to seek high places for honor will see in memory the vision of those heroic souls about whom Dr. Hutchinson told us as they left the comforts of civilization for the desert places where men are needy.

One high point was the vesper service in honor of the sainted Miss Louise Preston, whose death in Arizona since our last League Assembly took from us one of the outstanding Epworth Leaguers of our own Conference, former editor of the Epworth League column in the New Orleans Advocate while a patient in the Sanatorium at Magee and Life Service Superintendent of the Arizona Epworth Leaguers after going to Tucson. The Assembly voted to establish the "Louise Preston Memorial Fund" to send the Advocate to the Sanatorium at Magee.

Best of all was the consecration service on the last night, in charge of Miss Kee and Mr. Hawkins. Six young people, C. A. Lawson, of Laurel, Thomas A. Carruth, of Sumrall, Harry Cameron, of Shubuta, and Misses Minnie Rae Sells, of Gulfport, Willie Miller, of Philadelphia, and Mary Everett, of Laurel, told in clear and vibrant tones their reasons for giving their lives in Christian service. More than thirty others offered themselves for definite service, while hundreds came professing a willingness to hear the call of God if he should want them to labor in his vineyard, and an encouraging response was made in answer to the call for those who would surrender to Jesus Christ or who wanted everything out of their lives not pleasing to him. Mrs. A. F. Watkins, who honored the Assembly with her presence, said that if she were inclined to doubt the future, which she is not, she would know after a service like that that the church of the future is safe in the hands of the youth of today. Few revivals ever reach the high place attained in this last service of the Assembly.

The few words I intended to write have grown into many, but my heart is full in the memory of these stirring days, and I can truthfully say what the half has not been told.

Sincerely,
Fayette, Miss.

J. B. CAIN.

The Home Circle

TO "SHADD"

By A. Orestes Sutton

You feel your Mother loves you more
Than your callous, grouchy, old Dad;
She kisses away childish tears;
And pets away your boyish fears.
Yes you feel Mother loves you more
When she calls you her "Little Lad."

You feel your Mother loves you more
When she asserts maternal charms;
She cuddles you close to her breast;
Her sweet lullabies bring you rest;
And you have raptures of heaven
When you dream sweet dreams in her arms.

But, Son, your old Dad loves you too—
A love that is more than petting.
When fever fought your little life
Your Dad's heart was cut with a knife;
When death hovered near you they found
Your Dad alone with God—weeping.

Yes, Son, your stern old Dad loves you—
He loves your Mother's "Little Lad";
He visions a place for his boys
When they no longer play with toys;
And sweats away his life that you
May have a better chance than Dad.

—Southern Christian Advocate.

THE HORSE WHO REMEMBERED

By Elizabeth Thomas

I bought "Joe" more for an experiment than because I really needed him. I had gone to a sales stable about twenty miles from my home with a neighbor who was buying a green horse for his spring work. The stable was full of horses young and sleek, and while looking them over I was attracted to a small black horse who was in a box-stall at the end of the building. There was something about him that was familiar, something that teased my mind with a memory which just eluded me. The horse stopped eating when I looked over the door at him and retreated to the further corner of the stall and stood facing me with his head a little lowered, not as though he were afraid but as though he were waiting for some certain thing to happen, a thing that had happened often in the past, and which he had reason to believe would go right on happening in the future. Something unpleasant. In spite of my extended hand, and my most soothing tones of voice the black horse refused to leave the corner, and did not once turn his head away or make any move to go on eating.

The owner of the stable strolled over as I stood there and said, "Now, there's a horse I'll sell dirt cheap if you'll take him home. He's as nice a little fellow as ever lived, but nobody seems to be able to get along with him. I've sold him and bought him back a dozen times in the last two years. He's kind but he's notional. For instance, he can't be fed or watered out of a tin pail. Goes crazy if you try to bring one up to him. And if you touch him without speaking to him first he's likely to kick your head off. Then, the way he looks at people with that steady stare as if he'd like to murder 'em, if he dared, gives most folks the creeps. But maybe you could get along with him."

As I mentally reviewed some of the animals this same trader had sold me in the past, I reflected that if none of them had killed me this one certainly wouldn't be likely to. And after a bit of argument I paid the ridiculously small price asked for the black horse and a boy led him out and saddled him up for me. He was perfectly quiet during the process, but there was about him all the time an air of watchful waiting. He was a rather showy, handsome horse, though

small, and after he was saddled he still had that elusive, familiar something that I could not quite place. When I mounted and started home with him I found him to have very superior gaits, a nice, brisk walk, a good trot, and a canter that was a joy to ride. He was apparently afraid of nothing, was light-mouthed and easy to handle.

When I got home I turned Joe into a spare box-stall, watered and fed him and left him alone. The next morning I forgot the advice about tin pails and brought the horse a drink in one. At sight of the pail he seemed overcome with fear, leaped about the stall, hitting his head against the wall, sweating with terror and behaving so wildly that I was frightened. I hastily exchanged the tin pail for a wooden one and had no more trouble.

As time went on I grew very fond of Joe. He was notional, to be sure, and sometimes his watchful stare was annoying, but he worked beautifully either under the saddle or in harness.

One day I had ridden Joe downtown and was sitting on his back in front of a store talking with some friends. To my astonishment and horror Joe suddenly leaped toward the sidewalk, nearly unseating me and with ears laid back, eyes rolling wickedly, charged at an elderly man who was just coming out of a store door talking to a companion. The man retreated hastily, but even as I checked and quieted the raging Joe I remembered, and almost regretted, that I had kept the horse from revenging himself.

Several years before, this same man had been a neighbor of ours on a farm and he had owned a small black colt, which he abused shamefully. His favorite amusements were pounding this colt over the head with a tin pail and sneaking up behind him quietly in order to hit him with a club. I also remembered a most unsavory tale of this man's having hit the colt over the head with a crobar, a glancing blow that skinned his head and nearly killed him, and I knew where Joe got the ugly scar just under his foretop. After abusing and starving the colt until he was nearly dead he had sold him, and the poor thing had drifted about from owner to owner until he fell into my hands. I suppose he had been constantly on the watch for this cruel man and the sound of his voice had released something in the horse's brain that transformed him from a quiet, well-mannered saddle animal into a bloodthirsty demon.

Understanding Joe's "notions" better after I knew what caused them I had no trouble with him. Having found the man who had abused him he seemed to lose his distrust of other people, but it was never safe to allow him to get within sight or hearing of his former owner.—Our Dumb Animals.

HOW THE TIGER OPENED THE DOOR

Yes, sir, it was a royal Bengal tiger that opened the door of friendly welcome to the doctor, but of course you couldn't expect that he would do it in any gentle way.

The doctor had his station way up among the mountains of Burma, almost up to the borders of China. He was trying to make the people believe that he meant only friendliness and help with his little dispensary and hospital, but you know how it is, custom and ignorance and superstitious fear are the hardest sort of obstacles to fight against.

Then the tiger took a hand in the problem. He was prowling along over the mountains and through the jungle, when he came along where he saw a little girl wandering in the garden. "There's my dinner," thought the tiger.

He crouched low, like a cat, and crept along after the child.

Just as he was about to spring, the little girl's brother saw what was happening. He seized a spear and with a great shout he sprang after the tiger. He was too late to save his sister from being struck down, but the angry tiger instantly turned, knocked the spear out of his hand, and

with his mighty paw tore up the young man's scalp.

A lot of men came running and drove the tiger away and did their best to take care of the wounded man. But it was a terrible wound, all the worse because it was made by sharp claws of a tiger. They hadn't the least idea how to treat it, either, and it grew worse and worse every day.

At last somebody plucked up courage to say, "Let's take him over to the Jesus doctor. He can't live anyway."

So they took him up and carried him to the little hospital.

O, it was a sight! What do you suppose they had done to that dreadful wound? Filled it full of mud and ashes! That was their idea of the proper treatment.

But Dr. Harper wasted no breath over the situation. He just pitched in with all his skill and energy. He cleansed the wound, gave it soothing treatment, and watched it carefully day by day, and at last it healed, and the man was able to return home.

"Look at that!" exclaimed his friends. "All healed up, and we did not expect him to live, did we? What did they do to you?"

"Just took care of me," smiled the young man. "Come around and read some nice pieces about a heavenly Father, and sang some Jesus songs, too. Sound good."

Up stepped one young man and said, "My little daughter at home is sick with a fever. I told the doctor not to come near my house once. Do you suppose he would come now?"—Selected.

A ROBIN'S FAITHFULNESS TO HER NEST

A farmer tells of a robin that built its nest of straw and mud on the wooden frame-work, under the middle of the box. The wagon had stood idle for some time.

It so happened that the farmer resumed use of the wagon. While driving to town several miles away he repeatedly noticed a robin that flew anxiously from post to post of the fences and kept abreast of the wagon or a little ahead of it.

Reaching town, the farmer drove under a shed, fed his horse, and ate his own lunch. When he was ready to take the road again he noticed another robin (as he supposed) flutter from under the wagon, uttering such cries as a bird makes when danger threatens its nest or the young. The robin accompanied him all the way home, and never let the wagon get out of its sight for a moment.

A few days later the farmer again drove to town, using the same wagon; and again he noticed the friendly robin. When he reached the shed he saw that as soon as he pulled up his horses the robin flew under the wagon. Accordingly he investigated, and found the bird on her nest.

Back home again, the farmer pushed the wagon into a corner of the barn, determined that the robin should not have to make another fourteen-mile trip to guard her nest. He would use another wagon. It is pleasant to add that the brave little bird duly hatched her eggs and reared a family of three little robins.—L. E. Eubanks, In Junior World.

Mrs. Nolan B. Harmon, Sr., has recently published a small volume of her poems, and the editor is very grateful for a copy. As the Christian Advocate (Nashville) says of Mrs. Harmon, "she is gifted with a poetic nature and with the ability to express her thoughts in poetic measure. She chooses themes of spiritual importance. A great landscape, a touching memory, a vital event, a sweet human relationship is sufficient to stir her poetic emotions. She has gathered up her poetic writings in this publication and her friends will treasure them." The brochure is entitled "Memories of the Last 'Gray' and Other Poems."

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, on to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

NOTES AND COMMENTS

Thirty-five of the States of the Union to-day are waging aggressive campaigns on illiteracy. Twenty-six of the forty-eight States have appointed State Committees and organized drives against illiteracy, under the guidance of the National Advisory Committee on Illiteracy, appointed last November by Secretary Wilbur, with the approval of President Hoover, and now concentrating on teaching as many of their citizens as they can how to read and write. Louisiana and Mississippi are included among these twenty-six States.

The tabulated report of 36 of the general evangelists of our Church, made by Dr. J. W. Perry, secretary of the Home Department of the Board of Missions, shows that 375 meetings were held by the evangelists in 1929. In these meetings 19,867 persons professed conversion, and 10,224 of these united with our Church. The general evangelists were therefore instrumental in bringing into the Church nearly one-half of the new members reported for the churches in the home field during the past year, the total increase being reported in the Southern Methodist Yearbook as 21,676. But there were losses amounting to 8,545, and we had a net gain of only 13,131. These figures are rather depressing. They should be multiplied many times. Have we lost the passion for souls? And are we such poor shepherds of the flock that we allow many to fall away and be lost sight of every year, causing us to report appalling losses?

AT THE SEASHORE CAMP GROUND

The Seashore Camp Ground, Biloxi, Miss., has been the scene recently of much activity of interest to the Church, particularly the Conferences in Alabama, Louisiana and Mississippi.

Seashore Divinity School

The Seashore Divinity School began its twenty-second session on June 11 and closed yesterday. There were about thirty young preachers enrolled for the undergraduate work and of these

eight completed the work of the fourth year and were given diplomas at the closing at noon yesterday. In the absence of the dean, who was on his way to attend a meeting of our Methodist editors in Nashville, Dr. John F. Foster, secretary to the dean, presided at the closing and presented the diplomas. Dr. J. L. Decell delivered the address.

The platform work during this session of the Divinity School was very fine and helpful. Dr. C. T. Talley, pastor of Centenary Church, Chattanooga, was the lecturer during the first week and he gave general satisfaction. Bishop Candler spoke during the second week, discussing the gospel of Luke. The Bishop never spoke with greater power than during this second week of the Divinity School, as many of those present have declared, and it was a great privilege to sit under his inspiring ministry. Bishop Denny visited the School during the first few days of its session; he was present at the opening on June 11 and delivered a brief address.

The usual voyage to Ship Island was enjoyed by a large number. Rev. C. C. Miller, of the faculty, arranged for the trip, and Rev. J. C. Rousseaux, also of the faculty, served as commodore for the voyage. A view was had of old Fort Massachusetts, an immense piece of masonry at the western tip of the island. The surf bathing on the Gulf side was very fine.

Commissioners Plan for Great Assembly Ground

The trustees of the Seashore Camp Ground property met on June 19. The special commissioners of the Alabama, Louisiana and Mississippi Conference also met on June 19. The following were present: R. R. Ellison and E. R. Malone, Alabama Conference; T. L. James, A. S. Lutz and W. A. McKennon, Louisiana Conference; J. T. Leggett, C. W. Crisler, L. N. Dantzler and J. L. Decell, Mississippi Conference. R. R. Ellison was elected chairman, T. L. James vice chairman, and J. L. Decell secretary.

The Mississippi commission presented a proposal that the Seashore Camp Ground property be offered to the General Boards of Christian Education, Missions, and Lay Activities, these boards to establish and operate assemblies and such other services as may be determined. All present manifested an unselfish attitude and deep interest in the possibility of the historic Seashore Camp Ground becoming a center of Church-wide activity with an all-the-year-round program. It is understood that the general boards will likely look with favor upon the offer, as they would be able to put on a program during the winter, as well as summer, at the Camp Ground, a thing of course impossible at the two mountain assemblies. A motion was made to approve the idea of having the property controlled and operated by the above named General Boards and the motion unanimously carried.

R. R. Ellison, W. A. McKennon and J. L. Decell were appointed a committee to go to Lake Junaluska in July and open negotiations with the General Boards. The results of their findings will be presented to subsequent joint meetings of the commissions and, of course, to the three Annual Conferences for final determination.

CHAPLAIN OF MISSISSIPPI LEGION

Rev. Grover Cleveland Schwartz, pastor of our church at Brooksville, Miss., is State Chaplain of the American Legion and has spoken many times during the past few months throughout the State. Quite recently he broadcast at Jackson, Miss., under the auspices of the Legion in connection with the State-wide drive for members. At the forthcoming State Convention at Greenwood he will hold a solemn memorial service in honor of our World War dead.

The American Legion in Mississippi is in a flourishing condition; having at the present time its peak membership of 6500 veterans. The national membership of this great organization is

130,000 in excess of last year and present indications point to a banner membership of 800,000 by the end of the Legion year. Hundreds of ministers throughout the nation belong to this great brotherhood and have been honored by the Legion in many and signal ways.

Rev. Mr. Schwartz was a first lieutenant and chaplain in the U. S. Army during the World War, and, after a long period of loyal service in the homeland, was assigned to the work of Transport Chaplain and in this capacity crossed the ocean ten times. At his discharge he was Chaplain Inspector in the Chief Chaplain's office at Hoboken, New Jersey.

Rev. Mr. Schwartz is a graduate of William Jewell College, Liberty, Mo., and of Columbia University, New York City, having received his A. M. degree at the latter institution.

He is a member of the North Mississippi Conference and is secretary and treasurer of the Conference Board of Christian Literature, and is an ardent friend of our church publications.

THE WESLEY SUNDAY SERVICE

By Allen F. Godat

At the First Methodist Church in Astoria, Long Island, to which I now belong after membership in the Southern Church for many years, the pastor decided to try out the "Wesley Sunday Service." It was the first time within the recollection of either of us when that had been done within recent times. Dr. Frederic W. Poter is a Methodist minister who has a keen appreciation of the value of reverence, dignity and beauty in public worship, and one who is sure that he cannot improvise a better ritual than that provided by the Church, and that nothing less than war, riot or civil commotion justifies an "elder in being so straitened for time" that he must omit most anything that occurs to him on the spur of the moment from the Communion Service. He also knows that there are more than seven hundred hymns in our Hymnal, that they are usable and were put there to be used.

I was, therefore, not surprised when a few weeks after he had read Dr. Fitzgerald S. Parker's able book on "The Experience and Practice of Christian Worship" that he suggested reviving the use of the "Sunday Service." It is hardly necessary to say that I heartily "seconded the motion." To those who have not seen the "Sunday Service" it may be well to state that it is really a prayer book of considerable size. Announcements had been duly made from the pulpit and in the church bulletins and the prayers, collects, responses, etc., necessary to a single service were printed on a four-page leaflet and distributed in the pews. On the introductory page of the leaflet we were most careful to bring out the fact that the Service had been prepared by John Wesley for the use of American Methodists, and that it had been adopted by the "Christmas Conference" of 1784. To forestall any charge that it had been copied from the Prayer Book of the Episcopal Church we were careful to point out that its adoption by the "Christmas Conference" antedated by five years the organization of the Protestant Episcopal Church and the preparation of its Book of Common Prayer.

We were most interested in watching the reaction of our people, especially of the "good, old-fashioned Methodist" group, to the announcements. Their satisfaction at the prospect of having a real Wesley Service was very apparent. That was before they knew what it was. They thought it was a sort of combination Love Feast and Salvation Army service, with possibly a place for shouting. I sat behind one of them on Sunday morning and watched him as he read the leaflet. He was evidently surprised and puzzled. But there were the quotations from Mr. Wesley himself, and the historical statements that could not be gainsaid. But he and his confreres entered into the service heartily and so did all who were present. Con-

sidering that it was the first time it was attempted it was well carried out, and none but favorable comments were heard. One very intelligent lady said she had rarely enjoyed a service so much. For reverence, dignity and adequacy of expression it is unsurpassed. We believe that any one who will read and study it carefully will be convinced of its superiority to many of the haphazard performances that pass as "worship." We are going to use it ever so often and hope that its use will widen. Other ministers here to whom Dr. Poter has spoken have been much interested. In the days of brush arbors and log chapels it was probably impractical, but those days have passed.

I believe that if it were more generally known and used it would meet a want I know exists. In evidence of this statement I have but to refer to the articles on better services which have appeared within the last few years in "Advocates," both South and North, to Dr. Parker's book on "Worship," and to Dr. Harmon's "Rites and Ritual of Episcopal Methodism." In many conversations with Methodist friends, South and North, the same view has been expressed. Some ministers with whom I have remonstrated for abbreviating (chopping would be a better word) the Communion Service have told me the people would not stand for long services. They will stand for them if interesting and helpful. A service consisting of a couple of hymns, sometimes with their best lines cut out to shorten them, a "few verses" from the Scriptures, "prayers" that are not prayers, an inappropriate musical "offering" by the choir, and a sermon cut short at what should be its most effective point, just because the hands of the preacher's watch point to 11:55 a.m. is not worth while. Few time interesting efforts are timed. If any reader is interested in the Service I will be glad to send him a copy of it.

Astoria, Long Island.

MISSIONARY BRIEFLETS

The Five-Year Movement in China is well under way. Its motto is: "Oh, Lord, revive the Church; first revive me." It is the aim of the movement to double the present membership of the Church in China in five years' time. In other words, each member of the Church in China is to win one soul for the gospel.

Except in Funchal, the capital city, Protestantism is much frowned on even today on the Madeira Island, and the history of the island includes many sad stories of persecution. To this island a few months ago the Brazilian Methodist Church sent out its first foreign missionary, who is to carry on the only Methodist work on the island.

About 15 miles from the city of Songdo, Korea, on one of the best auto roads of the country, is located the town of Changdan. The little Methodist Church here, never very strong in members or finances, has had the honor of sending out five young men to preach the gospel in Korea. These have finished the course at the Union Theological Seminary and are occupying places of responsibility in the Korea Conference.

At Tunda in the Methodist Episcopal Congo Mission, the natives of the Mission village are already paying the rations and salary of their native evangelist, while in the surrounding out-villages the native Church is paying the rations of the evangelists and it is expected that next year they will take over the salaries of these men also. This shows the progress made in the effort to make the native Church in the Congo self-supporting and self-governing as rapidly as possible.

Interest in the eleven lepers of the Congo supported as a special by the children of the Methodist Sunday schools of Belgium grows apace. To take care of this special the Belgian Sunday school children must contribute 990 francs per

quarter. During the first quarter of 1930 a total of 1096 francs was collected, thus proving that interest in the missionary cause is much alive among the Belgian young people. The Rev. H. H. Stanley, field secretary of Sunday school work in Belgium, is responsible for this missionary interest among the Belgian children.

Don Joaquin Arcoverde, a native son of Brazil and the only Roman Catholic Cardinal in all South America died April 18, 1930. Following the decree of the president of Brazil, he was buried with full civil-military honors of a vice-president of the republic. The query put by our missionary workers in Brazil is: "Why is it that there is only one Cardinal in South America with a population of 80,000,000, of whom 72,000,000 are claimed by the Romanists, while in the United States, with its 20,078,925 Catholics, there are, according to the official directorate of the Roman Catholic Church, four Cardinals, 102 bishops and 26,925 Catholic priests?"

There are two great obstacles to the spread of Methodism in Belgium, says one of our leading Belgian Methodist psators. The first is the open

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

hostility of the Roman Catholic Church. "Every way," says this Belgian pastor, "is not too many for the priest to fight against the work of the Methodist Mission—he fights by preaching, writing, newspapers, tracts, calumny, and even by threats against the children themselves who come to the Methodist Sunday school." The second great obstacle is indifference on the part of the people toward any religion. And yet in spite of such obstacles the work goes forward, especially among the young people.

At Tampa, Florida, the Southern Methodist Church carries on missionary work among the many thousands of Italian people in this city under the direction of a native Italian pastor. The Italian Church is the San Paolo Church. Five blocks away is the San Marcos Church, the oldest and largest Latin church in Tampa, where the Cuban people worship under the care of the Rev. R. Paulo, a Cuban pastor.

Although there is no regular colporteur on the Durango district of Mexico, Bibles, portions of the Scriptures, and evangelical pamphlets are distributed by the pastors and also by the presiding elder. Annually in this district more than 8000 pamphlets and many copies of the Scriptures are distributed.

MASS PRODUCTION IN EDUCATION

(Continued from Page 1)

of the American big business, having great endowments, teaching as a goal 'success in life.' Such institutions came to incarnate the materialistic as opposed to the classical ideas of past learning. In these modern 'factories' for education the faculty of highly paid specialists—whose members often came because they had accepted the 'best offer'—lacked entirely that sense of a high calling which the Christian educator always has. What wonder that America has rapidly become materialistic, and that education is assumed to be an end for this world, and not itself an end in the outflowing of eternal character. For ourselves, give us a small college where the faculty are men of integrity who take an interest in their scholars, rather than a great university of high priced teachers who lack that sense of the worth of personality which the older colleges had. It always seems to us that though today we find many great teachers who are famous in the 'subjects,' some of them are rather uncertain as to the 'objects' of the whole process. The best teacher is the teacher who cares for one as a person—not as another bit of raw material to be put through the educational mill and turned out in a standard pattern."

Our country needs a deliverer to cleanse the Temple of Education of the trading machinists with their turning lathes employed for "mass production" of ill-educated graduates who are turned out in standardized forms utterly destitute of individuality.

SUBSCRIPTIONS RECEIVED

June 17 to June 23, inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	664½
Baton Rouge District	
Rev. G. H. Corry, Denham Springs.....	1
Rev. A. A. McKnight, Pine Grove.....	½
Mrs. S. Rownd (Rev. W. H. Brown), Springfield	1
Lake Charles District	
Rev. A. M. Serex, New Iberia	1
Minden District	
Rev. J. B. Williams, Plain Dealing.....	1
Monroe District	
Mrs. C. M. Purvis (Rev. R. W. Tucker), Rayville	2
Total Louisiana Conference	671

MISSISSIPPI CONFERENCE

Previously reported	349½
Hattiesburg District	
Mrs. A. W. Evans (Rev. S. F. Harkey), Mt. Olive	8
Newton District	
Rev. H. A. Wood, Newton.....	1
Meridian District	
Rev. J. T. Abney, Lauderdale	3
Vicksburg District	
Rev. H. G. Hawkins, Natchez	2
Total Mississippi Conference	363½

NORTH MISSISSIPPI CONFERENCE

Previously reported	329½
Columbus District	
Rev. G. C. Schwartz, Brooksville	8
Greenwood District	
Rev. S. E. Ashmore, Webb	1
Total North Mississippi Conference.....	338½
Total three Conferences	1373

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Among the things that make life worth while are beautiful characters and friendships. Such is the heritage left by one whom we called friend, F. M. BIZZEL.

In the passing of this friend we, the members of the Methodist Church in Marks, sustain a great loss, for he was a capable leader, loyal, faithful, good and true.

We love and cherish his memory. Feeling a keen sense of our loss, we, the Quarterly Conference of Marks Charge, do hereby resolve, First,

That we express to the sorrowing loved ones our heartfelt sympathy in this sad hour of bereavement; second,

That a copy of these resolutions be sent to the family, printed, in the Marks Democrat, and New Orleans Christian Advocate.

"We shall not say and we will not say, That he is dead. He is just away, With a cheery smile and a wave of the hand

He has wandered into an unknown land And left us dreaming how very fair It needs must be since he lingers there. And you—O, you who the wildest yearn For the old-time step and the glad return—

Think of faring on as dear In the love of there as the love of here; Think of him still as the same, I say; He is not dead. He is just away."

Committee.

MRS. S. J. DOUGLAS, the subject of this sketch, was born in Lincoln County, December 27, 1847, and departed this life in Bogue Chitto, Miss., January 1, 1930, making her 83 years and 3 days of age. This is a long period for a person to live in the world, and counts for much if lived for God and the right. The writer was her pastor for only a short while, but from what he saw of her and from testimonials of friends and loved ones we believe that Sister Douglas lived well for her more than four-score years. She joined the Methodist Church when but twelve years of age at old Sweet Water Church, and lived in that community and at Wesson most of her long life. In young womanhood she was happily married to Brother Sam J. Douglas. Several children were born to them. Some have gone on and some remain to mourn Mother's going. Her husband preceded her to the better land several years ago. Sister Douglas was an active worker in the church until age and affliction came upon her. In later years she lived with her son, Bro. J. C. Douglas, and he and his wife tenderly cared for her in her declining years. Just before the holidays, while in her room, she fell and the shock was too great for her frail body, so she gradually grew worse until the New Year had dawned, when she "fell on sleep." On the following day we carried her body back to Wesson, Miss., where the funeral services were held

in the Methodist Church, conducted by the writer, assisted by Rev. V. R. Landrum and Rev. J. L. Decell, the presiding elder. We laid the body beside that of her husband, in the Wesson Cemetery, to await the resurrection morn. May the peace of God comfort all until we meet again.

Her pastor,

L. F. ALFORD.

Bogue Chitto, Miss.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Natalbany, at Pine Ridge, June 29, 11 a.m., 1:30 p.m.

Baton Rouge, Keener Memorial, June 29, 30, p.m.

Jackson, at Gurley, July 6, 11 a.m., 1:30 p.m.

Baton Rouge, First Church, July 6, 7, p.m.

Hammond, Q. C., July 9, p.m.; preaching, July 20, p.m.

Kentwood, at Kentwood, July 13, 11 a.m., 4 p.m.

Amite, July 13, p.m.; July 14, a.m.

Oakland Tabernacle Meeting, July 13, 20.

Greensburg, at Oakland, July 18, 3 p.m.

Walker, at Holden, July 19, 20, a.m.

Gonzales, at New River, July 26, 27, a.m.

Baker, at Bethel, Aug. 3, 11 a.m., 1:30 p.m.

District Epworth League Institute, at Camp Ground, Aug. 3, 8.

Bluff Creek Camp Meeting, Aug. 8, 17.

Clinton, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.

Pine Grove, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.

St. Francisville, at Tunica, Aug. 10, 11 a.m., 1:30 p.m.

Denham Springs, at Live Oak, Aug. 16, 17, a.m.

Plaquemine, at P., Aug. 17, 4 p.m., 7:45 p.m.

Springfield, at Albany, Aug. 24, 11 a.m., 1:30 p.m.

Zachary, at Slaughter, Aug. 24, 7:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round

Many and Zwolle, at Bayou Scie, June 29, a.m., p.m.

Acadia, at Estherwood, July 6, a.m.

Lake Arthur, July 6, p.m.

Crowley, July 13, a.m.

Rayne, July 13, p.m.

Gueydan, at Gueydan, July 20, a.m., p.m.

Merryville, July 27, a.m., p.m.

Sulphur and Vinton, at Vinton, Aug. 3, a.m., p.m.

Abbeville, Aug. 10, a.m., p.m.

Indian Bayou, Aug. 17, a.m.

Lake Charles, Aug. 17, p.m.

Hornbeck, Aug. 24, a.m., p.m.

Cameron and Pine Grove, at Pine Grove, Aug. 31, a.m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Minden Circuit, at Evergreen, June 29, a.m.; Q. C., 2:30 p.m.

Minden, June 29, p.m.

Selma, at Joyce, July 6, a.m.; Q. C., 2:30 p.m.

Winfield, July 6, p.m.

Jena, at Jena, July 13, a.m.; Q. C., 2:30 p.m.

Trout and Goodpine, at Trout, July 13, p.m.

Standard, at Standard, July 20, a.m.; Q. C., 2:30 p.m.

Rochelle, July 20, p.m.

Ringgold, at Rocky Mount, July 27, a.m.; Q. C., 2:30 p.m.

Cotton Valley, July 27, p.m.

Sibley, at Burk Place, Aug. 3, a.m.; Q. C., 2:30 p.m.

Hall Summit, at Holly Springs, Aug. 10, a.m.; Q. C., 2:30 p.m.

Plain Dealing, at Benton, Aug. 17, a.m.; Q. C., 2:30 p.m.

"Flies are Highly Dangerous"

Says The United States Public Health Service

WHEN children come down sick with typhoid or summer complaint, which kills more than 1/5 of the children who die under five, what is the cause? Often the disease has been brought into the home by flies.

Be comfortable and safe. Keep your home insect-free. Spray Flit, which is guaranteed (or money back)

to be quick-death to flies, mosquitoes, moths, roaches, bedbugs and other household insects. Yet its clean-smelling vapor is harmless to humans.

Flit kills quicker if you use the special inexpensive Flit Sprayer. Insist on Flit and don't accept a substitute. Get yours this very day!

FLIT

The World's Largest Selling Insect Killer

Campti, at St. Maurice, Aug. 31, a.m.; Q. C., 2:30 p.m.

Coushatta, Aug. 31, p.m.

W. R. HARVELL, P. E.

Monroe Dist.—Third Round

Gilbert, at Gilbert, June 29, 4 p.m.

Mangham, at Union, July 13, 11 a.m.

Columbia, at Hebert, July 13, 5 p.m.

Sterlington, at Swartz, July 15, 8 p.m.

Oak Ridge, at Oak Ridge, July 17, 4 p.m.

Fairbanks, at Crew Lake, July 20, 11 a.m.

Winnsboro, July 20, 8 p.m.

Wisner, at Wisner, July 27, 11 a.m.

Bonita, at Jones, July 27, 8 p.m.

Gordan Avenue, July 30, 8 p.m.

West Monroe, Aug. 1, 8 p.m.

Waterproof, at Wesley Chapel, Aug. 3, 11 a.m.

Tallulah, Aug. 3, 8 p.m.

Lake Providence, Aug. 6, 8 p.m.

Bastrop, Aug. 7, 5 p.m.

Rayville, Aug. 8, 8 p.m.

Oak Grove, Aug. 10, 11 a.m.

Epps, at Forest, Aug. 10, 4 p.m.

Mer Rouge, Aug. 12, 8 p.m.

Monroe, First Church, Aug. 13, 8 p.m.

District Sunday school meeting, Friday, July 11.

Let us make an effort to complete our quota of Advocate subscriptions by the time the third round of conferences is ended.

ELMER C. GUNN, P. E.

New Orleans Dist.—Third Round

Houma and French Mission, at Lockport, June 29.

Slidell, July 6.

Franklin, July 13, a.m.

Morgan City, July 13, p.m.

Felicity, July 20, a.m.; Aug. 6.

Delta Ct. and City Mission, at Burwood, July 24.

Covington, at Waldheim, June 27.

St. Mark's, Aug. 3, a.m.; July 30.

First Church, Aug. 10, a.m.; July 23.

McDonoghville, July 10, p.m.; Aug. 4.

Rayne Memorial, Aug. 17, a.m.; July 1.

St. Martinville, at Pecan Island, Aug. 24.

W. L. DOSS, Jr., P. E.

Ruston Dist.—Third Round

Group Quarterly Conferences

Group 4. Eros and Lapine, at Franton Chapel, Saturday, June 28, 10 a.m. to 2:30 p.m.

Group 5. Bienville, Gibsland and Strange, at Bienville, Saturday, July 5, 10 a.m. to 2:30 p.m.

Group 6. Athens, Dubach, Simsboro and Arcadia, at Salem, Saturday, July 12, 10 a.m. to 2:30 p.m.

Group 7. Calhoun and Choudrant, at Indian Village, July 19, 10 a.m. to 2:30 p.m.

Ruston, Aug. 4, following official board meeting.

ROBERT M. BROWN, P. E.

Shreveport Dist.—Third Round Preaching Dates

Ida and Hosston, at Munnerlyn, Friday, June 27.

Vivian, June 29, a.m.

Claiborne, June 29, p.m.

Grand Cane ct., at Keatchie, July 6.

Pelican ct., at Naborton, July 13, a.m.

Mansfield, July 13, p.m.

Oil City, at Trees, July 20, a.m.

Mooringsport, July 20, p.m.

Mitchell ct., at Benson, July 27, a.m.

Greenwood and Bethany, at G., Aug. 3, a.m.

First Church, Shreveport, Aug. 3, p.m.

Logansport, at Bell Bower (Home Coming Day), Aug. 31, a.m.

Quarterly Conference Dates

Ida and Hosston, at Munnerlyn, Friday, June 27, 3 p.m.

Pelican, at Naborton, July 13, 3 p.m.

Mansfield, July 13, after night service.

Greenwood and Bethany, at G., Aug. 3, 2 p.m.

Group Conferences

1. Logansport and Grand Cane, at Keatchie, Thursday night, July 10, 7:30 p.m.

2. Mooringsport, Oil City, and Vivian, at Vivian, Thursday night, July 17, 7:30 p.m.

3. Shreveport churches, at First Church, Thursday night, July 24, 8 p.m.

All the above dates are subject to change to suit the convenience of those concerned.

H. T. CARLEY, P. E.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—In successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders and as stock companies.

For applications and particulars, address HENRY P. MAGILL, Sec'y and Mgr. 1509 Insurance Exchange, Chicago, Ill. REV. J. H. SHUMAKER, General Agent Southern Church Department METHODIST EPISCOPAL CHURCH SOUTH 808 Broadway, Nashville, Tenn.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

VICKSBURG DISTRICT

Slogan: "Who puts God first never falls behind."

GOALS

1. 6 new adult auxiliaries. (Had 5 last year).
2. 250 new members.
3. 10 "Life members."
4. 14 "Honor Roll" societies.
5. 5 100% auxiliaries in "Voice" subscriptions.
6. Increased pledges, with half of all finances met by and of second quarter.
7. Stewardship presented quarterly in each auxiliary.
8. Mission and Bible study emphasized in every auxiliary, striving for Council recognition.
9. A wide awake Publicity Superintendent in each auxiliary.
10. Week of Prayer observed in small, as well as larger auxiliaries.
11. A thorough study of the Conference minutes.

A NEW Y. P. AUXILIARY

Mrs. T. J. Lee, superintendent of publicity at Louisville, Miss., sends the following interesting note:

We have recently organized a Young People's Missionary Society and these five young people seem very much interested in this great work for the Master. All are responding beautifully under the able leadership of Mrs. Henry Lee Rodgers.

DISTRICT MEETING AT WOODVILLE

The Vicksburg District meeting of the Methodist Women's Missionary Society was held in historic and hospitable Woodville, on May 27, 1930, at the Agricultural High School building. About seventy-five, women mostly from the lower end of the district, were present.

The Conference opened with a devotional service conducted by the Rev. G. P. McKeown, pastor of the Methodist Church of Woodville. The theme of his talk was "the Son of Man came not to be ministered unto but to minister." In closing he voiced a most hearty welcome to each auxiliary.

Mrs. W. T. Hegman, of Holly Bluff, who is the District Secretary, then addressed the Conference. In response to the welcome, she stated that there were many reasons why it was a joy to meet in Woodville, particularly because of Methodism's rich history of more than a hundred years—and then because it is the home of our much beloved Mrs. McKeown.

Coming to her real subject, "Forward March," she brought out the importance of going forward. She said that "we must first recognize the importance of the task, and then marshal our entire strength to the accomplishment of that task."

"Forward March," continued Mrs. Hegman, "we can if we will. But if we will our service must be intelligent, enthusiastic, inspirational and co-operative."

In discussing intelligence she said that in our day nothing less than the most intelligent service will suffice, and if we are to give intelligent service, we must keep in touch with our splendid leaders and with the best literature.

"In every walk of life many failures occur because of the lack of enthusiasm," said Mrs. Hegman, "and if the people called missionary would turn from their indifferent, half-hearted service and serve Him loyally, their sins of omission would be forgiven them, and God bless them."

"Do whatever you do well, and in such a way that others will be inspired to do the same thing and do it better. What is it that makes our little boys want to be a Lindbergh? It's his fine wholesome character and his great skill."

Mrs. Hegman closed her beautiful and inspirational talk with the importance of co-operation, after which she presented to the Conference the following officers of the Mississippi Conference Missionary Society: Mrs. L. W. Alford, president; Miss Ella Wayne Ormond, corresponding secretary; Mrs. Stanley Wilson, superintendent of young people's work; Mrs. G. P. McKeown, superintendent of supplies; and Miss Hallie Buie, who for twenty years has been a missionary in Korea, where she is principal of Carolina Institute at Seoul, Korea.

Mrs. L. W. Alford, Conference president, gave a splendid address. She said that the unfulfilled mission still stares us in the face and we must go forward. "In Christ there is no East or West, nor North or South. Only as we give out to others are our lives enriched," continued Mrs. Alford. "Unless our own auxiliaries increase our pledge, we will not have a share in sending Miss Rohle Lee Leggett to China. There is no phase of human life that is unrelated to Christian Missions, be it social, industrial, political, inter-racial or international."

"Are we world-minded? Do we possess a world soul?" questioned Mrs. Alford. "The sons of men must interpret the Son of Man. The Master is calling to you and to me, in order that we, as a Church, may go forward. In Christ all human need can be met."

Miss Ella Wayne Ormond, Conference Corresponding Secretary presented, "Quarterly Events and What They Should Mean to Us." They are as follows:

- First Quarter: Officer's Training Day.
- Second Quarter: A Membership and Enlistment Campaign.
- Third Quarter: A Training Day for Mission Study Leadership.
- Fourth Quarter: Week of Prayer and Harvest Day.

Mrs. Stanley Wilson, superintendent of young people's work, was the next on the program, and in her talk she proved that the plans for the children's department can be made successful if she has the co-operation and prayers of the missionary societies, leaders, and parents.

Miss Hallie Buie, missionary to Korea, told of her work at Carolina Institute at Seoul, and stressed the great need for a chapel at the school. In addition to the inspiring address, Miss Buie showed a number of most interesting curios, which consisted of Korean dresses for different occasions.

During the noon hour a most enjoyable plate luncheon was graciously served by the Woodville ladies. Immediately following the lunch, Miss Ormond called all of the presidents together for special instruction for the membership drive.

The afternoon session was opened with prayer offered by Mrs. A. N. Thompson, after which she explained the prayer groups being conducted in Woodville and the good coming from them.

Mrs. G. P. McKeown, superintendent of supplies, gave a message from our Wesley Houses. She said that the greatest needs are for more Bibles, stamped pieces to be embroidered, and at daily vacation Bible School. "Get your minutes," she said, "and study the needs of the houses before sending in boxes."

At this time, Mrs. Hegman made a chart talk about a number of posters which she had made especially for the Conference. The most outstanding one showed the new and honor auxiliaries of the Vicksburg District, and a comparison of membership and pledges. After this, she presented the goals for the year 1930, which were unanimously accepted by the body.

Mrs. John T. Sharp, state treasurer, sent greetings, which were read at this time.

Following this, a short memorial service in memory of Miss Daisy Ferguson, Woodville's own daughter, was conducted by Mrs. Hegman, and a love gift of \$15 was presented to Miss Buie by the District.

Then came a special hymn, "The Missionary Pentecost," composed by Mrs. Hegman. It was beautifully rendered by Woodville's soloist, Mrs. E. H. Steger.

Mrs. Alford, who is always wonderful, was at her very best as she delivered a most inspiring address on "The Pentecost of Today."

"Pentecost was God's answer to the early Church," said Mrs. Alford, "and if we are in tune with God's will and are willing to meet the conditions which he requires, we will hear the Voice, if we but wait in a Holy Silence, and do the things God tells us to do. Let us all be willing to wait, to tarry with a common mind—one purpose—God's purpose, a world purpose."

The Conference was dismissed with prayer by the Rev. L. P. Anders of Washington.

MRS. LESLIE KAISER, Sec.

ANNOUNCEMENT

Mrs. S. E. Shannon of Richton, Miss., succeeds Mrs. D. R. Jenkins as District Secretary of the Woman's Missionary Society in the Hattiesburg District.

Let each auxiliary send a complete list of officers to Mrs. Shannon. She is ready and willing to serve you and will make an efficient secretary.

I bespeak for Mrs. Shannon the

RED EYES

Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c.
DICKY DRUG CO., BRISTOL, VA.

heartly support and loyal co-operation of every member in the District.

Sincerely,

MRS. L. W. ALFORD.

ZONE MEETING AT DOWNSVILLE

The second zone meeting of the third zone of Ruston District was held at Downs ville, Wednesday, June 4, at 2 o'clock p. m., with Mrs. R. H. Staples, zone leader, presiding. The opening hymn, "The Kingdom Is Coming," was sung by the congregation and Mrs. Staples led the opening prayer. Mrs. D. E. Ford of Choudrant had charge of the devotional service. The general theme of the meeting was: "What the Missionary Society means to Methodist women." Mrs. J. E. Roark of Marion gave an interesting talk on: "What the Missionary Society Does for Women." Mrs. Whitaker of Farmerville gave a talk on, "Social Service." The Juniors of Marion sang, "World Children for Jesus." They were accompanied by Mrs. K. S. Thompson. Mrs. S. U. Jones of Downs ville gave a talk on, "Mission Work in Africa."

Upon invitation of the Marion auxiliary the next meeting will go to Marion, the date to be fixed later.

After the various reports were given the congregation sang, "I'll Go Where You Want Me to Go." Rev. J. L. Cady, the pastor of Choudrant, led the closing prayer.

There was a total of 31 members and 20 visitors present, including the pastors of Marion and Choudrant charges.

After the meeting was closed, the ladies of Downs ville served delicious refreshments of sandwiches and ice tea.

The zone offering amounted to \$2.84.
MRS. A. G. EVERETT, Sec.

SEASHORE DISTRICT MEETING

Bishop Collins Denny, newly appointed bishop of the Methodist churches for the two Mississippi Conferences, attended the district meeting of the Woman's Missionary Societies of the Seashore District at Long Beach, Wednesday, June 11. Mrs. C. C. Clark of Bay St. Louis, zone president.

(Continued on Page 14)

**The Comfort
The Counsel
The Challenge**

Of the Sacred Scriptures, together with all the marvelous messages from the Book of Books, are being constantly broadcast through efforts of the American Bible Society.

Last year over eleven million issues of Bibles, Testaments, and Portions were published and distributed throughout the world in one hundred and sixty-six different languages. You will want to know more about this missionary agency. Write for booklet "The What, Where, and Why of the American Bible Society."

**AMERICAN •
BIBLE SOCIETY**
Bible House, Astor Place, N.Y.

Sunday School

LOUISIANA CONFERENCE

Mr. W. B. Robinson, superintendent at Lecompte, writes: "We are attempting to reorganize the Sunday school here and will greatly appreciate if you will send us copies of the Program of Work for a 'B' type school, and any other literature or information that might be of help to us in getting started right." This congregation will have their formal opening services of the new church Sunday, June 29, with one of their former pastors, Dr. R. H. Harper, as preacher. Dr. W. W. Holmes will conduct daily services at 7:45 p. m., following the opening.

Among the recent welcomed visitors to our office were, Mr. R. W. Cronin, superintendent of the Hornbeck Sunday school and vice-chairman of the DeRidder-Leesville Sub-District Sunday school conference; Mr. Louis Lowe, of Atlanta, Ga., and Rev. H. B. Hines, pastor at Elizabeth, who reported a fine training class on "Evangelism."

The Fifth Sunday should be used as "Institute" day, or Sub-District day, in many districts. Mr. Leon Campbell, of the Opelousas Sub-District, will hold his institute at Eunice. We appreciate invitation to be with them. The De Ridder-Leesville Institute will be held at 2 p. m., at Leesville, with Mr. J. H. Cain presiding. The theme of this institute will be "Adult Work," under the direction of the district superintendent of adult work, Prof. E. R. Simon. This institute will also take up the matter of their fall standard training school. The Lake Charles-Sulphur Sub-District will hold their meeting on Monday night following the fifth Sunday. They will discuss their fall training school also. We hope to attend both of these Institutes.

Sunday, June 15, was spent in the Baton Rouge District by your writer, at Hammond, Amite and Ponchatoula. We arrived at Hammond before Sunday school time by the way of New Orleans. Our first visit was to the parsonage. We noted the many improvements since our last visit. The parsonage folks gave us a hearty welcome.

In company with the pastor we attended the Sunday school and made announcements concerning our "set-up" meeting for their fall training school. We enjoyed visiting and teaching the lesson for the Men's Bible Class.

We reached Ponchatoula in time to attend and take part in their Sunday School Day observance program. This school reported an enrollment of 243, and we were well pleased with the interesting reports made by the superintendents of the different departments, officers, and others.

We enjoyed noon-day hospitality at the parsonage with Mr. and Mrs. Bowdon and their two interesting children.

At 3 p. m. we were at Amite in our "set-up" meeting for our sixth annual standard training school. On arrival we found the pastor, Rev. S. A. Seegers, his superintendent, Mr. E. W. Forshag, and other interested Sunday school workers present. Rev. Wm. Schuhle represented the Kentwood Charge. Brothers Grambling, Mc-

Gehee, and others represented Hammond. The group decided the date of the school would be August 25-29, and elected Rev. J. H. Bowdon, chairman of the board of managers, and Rev. S. A. Seegers, educational director.

On our return from Amite to Ponchatoula we met and had a profitable conference with Rev. L. W. Cain, presiding elder of the Baton Rouge District. We enjoyed our busy day in his great district.

We appreciated an invitation to visit the "Y" camp at Windywood on Wednesday of this week. We found about 50 people in attendance. This is where the Sunday School Board had their first girls' camp last year. We noted many improvements and they now have accommodations for 125. We congratulate Mr. R. H. Elliott, the Y. M. C. A. secretary.

Mr. A. M. Mayo, Lake Charles, La., writes: "Yours of the 18th to hand. Yes, it is all interesting. I trust Sunday School Day funds will come in more and more. It is fine you can be with our Sub-District meeting. Ney, our new president, will be delighted. You may have heard that Dr. Raulins will supply Lake Charles while Brother McCain is ill and away."

Mr. R. N. Hall, assistant superintendent of the Sunday school at Stone-wall, writes they are planning to observe Sunday School Day on July 20, and will serve a basket dinner. We hope this will be a pleasant and profitable occasion. Brother L. R. Nease is the pastor.

C. D. ATKINSON.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss

In our school at Grenada we had 43 school represented, 38 preachers, and quite a number of laymen. The Aberdeen District had five, the Columbus, twelve; the Corinth, nineteen; the Greenville, nine; the Greenwood, twenty-seven; the Grenada, sixty; the Sardis, thirteen. Lexington had eight, Pickens five and Coffeyville seven. It was conceded by all who attended that this was the best school of the eleven we have held at Grenada. Religious education is designed to make people live together in harmony and complete brotherliness. Religious education is having the desired effect upon those who attend from year to year.

Miss Maggie May Jones has entered the work with her whole heart. During the training school she held conferences with the young women and gave help in the conducting of the daily vacation church schools to be held in the circuits and towns of the Conference. We believe it best to hold a small school and do the work thoroughly rather than undertake a large school and fail to do good training in worship and in other teaching. To be more explicit, it is better to hold one week with a dozen children and do thorough work than hold three weeks with one hundred children and not do the work thoroughly. All the books that are needed for a school of fifty need not cost more than five dollars, and these books can be used next year and next year. The Vacation School Manual for Beginners, \$1.50; Manual for Primaries, 50 cents; Our Church, The Land Where Jesus Lived, 75 cents; Two Vacation School Projects for Ju-

niors, 75 cents each; Song and Play for Children, \$1.25. All these books are excellent and we have every reason to hope that much good will be accomplished by holding these schools for the children this summer.

The "all-day-singing" is a normal impulse unguided. The soul longs to worship, to worship God, but the soul needs guidance, guidance by those who really worship in spirit and in truth. The objectionable features of the "all-day-singing" can be corrected by leading the people to read books on worship and then practice real worship until the soul habitually lives in conscious presence of the Father. The man who leads the people in the reading of the following will immortalize himself. Worship in the Sunday School, Martin, price, 75 cents; Training Young People in Worship, Shaver and Stock, \$1.25; Training Juniors in Worship, Jones, \$1; Worship Training for Primary Children, Blashfield, \$1; Words of the Little Child, Baker, 75 cents. Each officer and teacher and parent should read and repeat all these books and put into practice the suggestions given. It takes a lifetime of practice to learn how to worship. My honest opinion is that we need to put more emphasis upon the practice of the worship of God. This is the major part of religious education. Have the school repeat this slogan for three months: "What I read determines what I think; what I think determines what I do; what I do determines my character; my character determines my destiny." Give it a fair trial and see what this truth will accomplish.

A standard training school is to be held at Corinth for the benefit of all in reach of that city, July 6-11; one at Sardis for all near this city, July 13-18. Make an effort to attend.

LETTER FROM MELVILLE, LA.

Dear Editor: I am writing to give you some items of interest about our work on the Melville Charge.

At the Palmetto Church, during the latter part of April, a revival of great interest and of much help to our work there was held with the winsome and

CHURCH FURNITURE
For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address
HUNTINGTON SEATING CORP.
Huntington, W. Va.

consecrated leadership of Brother W. E. Thomas, one of our general evangelists. The immediate and visible result of this meeting was the accession to our Church of seventeen persons, all on profession of faith, and one of them from the Roman Catholic Church.

The Sunday schools both at Melville and at Palmetto are growing in interest, membership, and attendance. A Cokesbury School, "What Every Methodist Should Know," was taught in Melville during the first week in June in compliance with Training Week as designated for the Alexandria District. The course proved interesting and edifying to those who listened in every night as well as those who took credit work. Brother R. L. Clayton, pastor at Gneydan, was the teacher who revealed himself as an interesting and efficient teacher.

I. A. A. KNIGHT, Pastor.

ALEXANDRIA DISTRICT TRAINING WEEK

Dear Dr. Harper: Our Alexandria District Training Week closed last Friday night. The several schools throughout the district proved a great success and blessing.

Brother McLellan asked me to send a write-up concerning the school at Hopewell on the Oberlin Charge, which I had charge of.

The Hopewell school was a great success. The average attendance was 35, and 15 of these worked for a credit. The text book was, "The Life of

It'll Pay You to Shop In
HOLMES 88th Birthday Sale
Beginning Monday, March 31, at 9 a.m.
A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices
HOLMES
Canal Street NEW ORLEANS MAY 1930

LUZIANNE COFFEE
100% GOOD
Wm. P. Riley & Co. Inc.



Christ," by Umphrey Lee. I believe all 15 will receive the credit.

An Institute was held at Hopewell on Monday the 2nd. It was well attended, and the people greatly enjoyed the entire program.

This is a new method of training for our district, and has proven a good one. Our presiding elder is wide awake.

Faternally,
C. B. WHITE.

PROGRAM LAYMEN'S RALLIES TO BE HELD IN MERIDIAN DISTRICT, JULY 7-11, 1930.

- 10 a. m. Devotions
- 10:15 a. m. Goals for the District,
Rev. T. J. O'Neill, P. E.
- 10:40 a. m. Board of Lay Activities,
Personnel and Purpos.
- 11:05 a. m. The Wesley Brotherhood
Value and Work
- 11:30 a. m. Christian Stewardship
- 12:10 Dinner
- 1:45 p. m. Devotions
- 2:00 p. m. Play, "When Sleepers Be-
come Pillars," Directed by Miss
Lilybec Phillips.
- 3:00 p. m. Bevelolonces, the Lay-
men's Responsibility.
- 3:30 p. m. Report of Findings Com-
mittee.

The above is program for the "All Day" Meetings.

Program for the Laymen's Rallies to be held in the evening hours:

- 7:30 Devotions
- 7:45 Our "Aims for the District,
Rev. T. J. O'Neill, P. E.

FELT OUT OF SORTS

Arkansas Man Tells of the Good He Gets From Taking Black-Draught.

Mena, Ark.—"If there is a better laxative medicine made than Thedford's Black-Draught, I've never found it, and I tried a good many before I began taking Black-Draught about twenty years ago," writes Mr. H. F. Miller, who lives at 211 Eleventh Street, this city.

"I am satisfied with Black-Draught. When I feel all out of sorts, my feet seem to feel heavy, and I feel tired when I haven't worked; and I get a bad, slimy taste in my mouth, I just take two or three doses of Black-Draught and I feel better.

"I have found it good for indigestion, in fact for about everything it is recommended for. We just keep it in the house and use it for biliousness, headache and such complaints. I recommend Black-Draught to others."

This well-known medicine has been in use nearly 100 years, and its popularity is constantly increasing, as growing sales clearly prove. Don't trifle with counterfeits and questionable substitutes when you can so easily obtain the genuine Thedford's Black-Draught by always calling for it by name, "Thedford's."

Costs only 1 cent a dose.

Sold everywhere. NC-223
Thedford's BLACK-DRAUGHT
for Constipation,
Indigestion, Biliousness

Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
Nashville, Tenn.

8:00....The Laymen's Part in Reaching the Aims.

8:15....Play, "When Sleepers Become Pillars," Directed by Miss Lilybec Phillips.

List of churches where the "All-Day" Laymen's Rallies will be held:

July 7th, Dekalb; with Cleveland, DeKalb and Daleville charges participating.

July 8, Scooba; with Porterville, Scooba, and Lauderdale charges participating.

July 9, Pachuta; with Enterprise, DeSoto, Vinville, and Pachuta and all Meridian churches participating.

July 10, Matherville; with Shubuta, Quitman, and Matherville charges participating.

July 11, Bucatunna; with Waynesboro, Waynesboro Circuit, and Bucatunna charges participating.

List of churches where Laymen's rallies will be held in the evening hours:

July 7, Soule's Chapel.

July 8, Landerdale.

July 9, Quitman.

July 10, Shubuta.

July 11, Waynesboro.

All churches in reach of these meetings are invited to participate in the attendance.

THE ANTI-SALOON LEAGUE AND THE LOBBY INVESTIGATION

Excerpts from address by F. Scott McBride, general superintendent of the Anti-Saloon League of America at County Sunday School Convention, Grove City, Pennsylvania, Friday afternoon, June 13, 1930.

First—The records, including minutes and files of the Anti-Saloon League covering the last fifteen years were open to the Lobby Committee. A number of these records had been in the hands of the committee headed by Senator James A. Reed since 1926. Articles based on these appeared from time to time in the Hearst papers during 1926 and 1927 indicating that this information, which was supposed to be held by the Reed committee, was furnished to these wet papers.

Second—The general superintendent was a witness before the Lobby Committee seven days and answered questions concerning League methods, League expenditures, records and minutes.

Third The Association Against the Eighteenth Amendment, Congressman Tinkham, and other wets helped Senator Blaine in his efforts to gather any information they thought could be used to discredit the League and its leadership.

The wets did the unethical thing of accepting statements from irresponsible parties and irresponsible sources. They had the aid of Congressman La Guardia and other wet leaders in this indefensible attempt to discredit the League by irresponsible statements to the press.

They charged that the League had not reported all funds. The fact was proved both by record and testimony that every dollar raised was fully reported as far as required by law.

They charged land speculations in Missouri and Alabama, as well as other investments involving the League and League expenditures. The facts show nothing except individual purchases of

WHITWORTH COLLEGE

A JUNIOR COLLEGE FOR GIRLS

and a part of the

MILLSAPS-WHITWORTH COLLEGIATE SYSTEM

Whitworth offers the girls of today the following diploma courses:

- A two-year academic course in liberal arts
- A two-year academic course in science
- A teacher's State license course
- A home science course
- A commercial course
- A Fine Arts course in Piano, Voice, Public School Music, Violin, Dramatic Art and the applied arts

Whitworth's credits are accepted everywhere
Expenses are moderate—Atmosphere is homelike

"Whitworth women are the leaders in their communities"

For information, view book and catalogue, write

DR. G. F. WINFIELD

BROOKHAVEN

MISSISSIPPI

farm land having no connection whatsoever with the League and no speculative features at all and so small as to be almost insignificant. They were hard put.

They charged large salaries. The fact proved to be that the League workers received much smaller compensation than was being paid for similar work in other lines.

The four largest paid salaries in the Washington office, including the salary of the general superintendent, total \$3,350 less than the one salary of H. H. Curran, president of the Association Against the Eighteenth Amendment. Two of these are attorneys. The records also show that the late Wayne B. Wheeler, who was recognized as one of the nation's most able lawyers, gave ten of the years of his service to the Anti-Saloon League cause for less salary than Attorney Curran gets from the DuPont-Raskob subsidiary for one year's service.

They falsely charged that the League committed itself to Hoover

before the Houston Convention, when the League's records and releases prove that following the Kansas City Convention the League publicly announced the hope that the Houston Convention would adopt a similar platform plank and nominate a candidate who would accept such a platform. It was made clear that in case this was done neither candidate would be supported as against the other, following strictly the League's non-partisan policy.

The many other wet claims blew up and were easily shown to be equally false.

Figuratively speaking, the wets have turned the Anti-Saloon inside out, but have only found the League methods proper, economical, consistent, effective and in every way defensible. It was shown that the common everyday charges of the wets against the League are wet propaganda put forth to undo if possible the organization standing in the way of their liquor program. "The mountain labored and brought forth a mouse."

EMORY UNIVERSITY

ATLANTA, GEORGIA

HARVEY W. COX, Ph.D., LL.D., President

THE UNIVERSITY INCLUDES:

1. The College of Arts and Sciences (founded 1836), offering opportunities for specialization in the Liberal Arts, Pre-Medical Studies, Pre-Legal Studies, Religion and Social Service, Education, Engineering, Library Science and Journalism. —Goodrich C. White, Ph.D., Dean.
2. The School of Business Administration—Edgar H. Johnson, Ph.D., Dean.
3. The Graduate School—Goodrich C. White, Ph.D., Dean.
4. The School of Medicine—Russell H. Oppenheimer, M.D., Dean.
5. The Candler School of Theology—Franklin N. Parker, D.D., Dean.
6. The Lamar School of Law—Charles J. Hilkey, Ph.D., S. J. D., Dean.
7. The Summer School and Extension Division—Ralph E. Wager, Ph.D., Director.
8. The Wesley Memorial Hospital Training School for Nurses—Russell H. Oppenheimer, M.D., Superintendent.
9. The Emory Junior College at Valdosta, Ga.—William B. Stubbs, A.B., Associate Dean.
10. The Emory Junior College at Oxford, Ga.—Hugh A. Woodward, A. M., Associate Dean.
11. The Emory University Academy at Oxford, Ga.—Hugh A. Woodward, A. M., Principal.

The University year is divided into four quarters, beginning in September, January, March, and June. Students may enter at the beginning of any quarter. Fall quarter opens September 23.

For information about any division of Emory, address
THE REGISTRAR, Emory University, Georgia

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

dent, presided and introduced the bishop, who conducted the devotional at the morning session. Bishop Denny was en route home from Dallas, Texas, where he attended the General Conference. The women of the district were highly pleased to have this distinguished visitor, who made his first official visit to his Conference area on this occasion. Bishop Denny read very impressively the thirteenth chapter of First Corinthians, using the word charity throughout. He made it clear that the Greek language did not contain a word meaning "love" until Christ had made the supreme sacrifice for love. He emphasized the fact that this sacrifice was made "to seek and to save that which was lost."

Mrs. Clark then introduced to the Conference Mrs. L. W. Alford, Mrs. Janie Drake Cooper and Mrs. Mark Davis. Mrs. Davis is the newly appointed District Secretary.

Following these introductions, Mrs. Clark gave a short and beautiful address. Her topic, "Serving All"—with special emphasis on the work for the children and young people of the Church—was carried on throughout the program of the day.

Mrs. W. W. Stockstill, of Bay St. Louis, discussed "The Child in the Home, the School and the Church." She quoted Gladstone's saying, "To reform is noble, but to form is nobler." She showed how true this is in child life.

Rev. V. C. Clifford of Columbia, explained in an interesting and comprehensive manner the action of the General Conference in merging the work of several boards and creating a new Board of Education. He showed the effect this will have on our young people's organizations in the local churches.

Miss Herndon, of Moore Community House, spoke with enthusiasm of the Daily Vacation Bible School, which she had opened with 100 pupils, and which had increased to 124 within a week.

Miss Ellis of Biloxi Wesley House told of the Missionary Conference at McComb.

Roll call showed the various auxiliaries with the following members present: Bay St. Louis 23, Pass Christian 7, Biloxi 21, Mt. Pleasant 4, Creole 16, Lumberton 2, Gulfport 15, Saucier 3, Handsboro 9, Long Beach 11—a total of 123 persons present. A free will offering was taken and amounted to \$13.02.

The morning session was closed by

a prayer by Rev. A. M. Broadfoot of Gulfport.

Under the able leadership of Mrs. Elaine Griffin Schelly, a delightful program of music and readings was presented in the Sunday school rooms, while lunch was being served by the ladies of Long Beach and Pass Christian auxiliaries—assisted by the Presbyterian ladies of Long Beach.

The devotional services of the afternoon session were led by Rev. Roy Wolfe of Handsboro, and prayer was offered by Rev. Mr. Cox of Biloxi.

Miss Davis gave an interesting report from the Daily Vacation Bible School at Wesley House. She reported an enrollment of 150.

Miss Sells, daughter of our presiding elder, read a letter from her sister, Mrs. E. Emmerich, a missionary to Korea.

Miss Hefflin of Wesley House spoke on "Zone Leadership Day." Mrs. J. T. Taylor of Gulfport, answered the question of how to interest the women of the Church in the Missionary Society. She made several interesting suggestions as to training leaders, changing leaders often and broadening and varying the Handbook programs.

Mrs. Davis, the new District Secretary, told of her duties and promised to supply at once all necessary literature. She spoke in a touching manner of her family altar and said that her missionary daughter always thought of home and loved ones at the hour of family prayer.

The remainder of the program was given to Mrs. Alford, who brought an earnest message in the question, "Why Are We at This Task?" Why, in order that we may have. 1. Oneness with God through Christ; 2. Oneness in Love for the Master.

Mrs. Alford spoke of the number of women engaged in the task, the amount of money brought into the missionary treasury, annually, by our women, and of some of our missionary achievements in foreign and home fields. She emphasized the present need for missionary workers. For instance, this year China asked for forty-nine workers and we could send only twelve.

During this year, as we celebrate the nineteen hundredth anniversary of Pentecost, Mrs. Alford stresses the importance of prayer, giving of our lives as well as our money—patiently waiting for the promise of the Father, so that the Church may be an instrument of power.

The closing hymn, "Where He Leads Me," was followed by a benediction from Rev. Mr. Houghton of Kreole.

MRS. S. D. SILER, Sec. Pro Tem.

NEWTON DISTRICT CONFERENCE

The annual meeting of the Newton District Missionary Society was held at Union on Thursday, May 29.

The meeting was called to order and presided over by the District Secretary, Mrs. O. S. Hopkins of Hickory. After singing "Oh, Zion, Haste," Bro. Cooper led in prayer and Rev. H. A. Gatlin conducted the morning devotional. A beautiful solo was given by Mrs. Russell of Philadelphia.

A roll call showed delegates from Decatur, Hickory, Forest, Carthage, Chunkey, Newton, Philadelphia (adult

society), Laurel (young women), Laurel (First Church), Philadelphia (young people), Rose Hill, Sandtown, Mount Rose, Deemer, Superluna, Union and Lake. Four new organizations were reported: one at Louin, one at Sandtown, one at Deemer, and one at Homewood. New departments in old auxiliaries were reported also. Mrs. T. B. Cotrell, Conference Superintendent of Publicity, made a most helpful talk on "How to Get Our Council Certificates and Auxiliary Publicity."

A special appeal was made by Miss Ella Wayne Ormond, Conference Corresponding Secretary, for funds to carry on the great work of the Woman's Missionary Society.

Mrs. V. E. Boykin, of the Young Woman's Auxiliary of Laurel, gave some timely suggestions on "How to Make the Missionary Voice Subscription Equal to the Membership of the Society." The "Ideal Organization or the Right Kind of a Missionary Society" was most helpfully presented by Mrs. A. S. Oliver, Zone Leader, of Decatur.

The concluding devotional period of the morning was filled by Mrs. L. W. Alford, Conference President, who used as her subject "The Pentecost for Today."

A most abundant and enjoyable luncheon was served by the ladies of the Union Methodist Church under the shade of the stately trees.

The meeting was reconvened by the singing of Hymn No. 654. The Conference minutes of the W. M. S. were distributed.

Rev. M. L. McCormick of Carthage had charge of the devotional period. An inspirational duet was beautifully rendered by Mrs. Russell and Miss Jones of Philadelphia. Bro. Carter, our pastor at Union, was asked to introduce to the Conference the pastors and laymen present.

Mrs. Glaze of Lena made a very interesting talk on "Our Best Social Service Project." Mrs. Brinac of Forest made a short but earnest talk on "Children's Work."

A round table discussion was led by Mrs. Rose Idom of Lake, the subject being, "Our Chief Drawback and How We Are Facing It."

Mrs. H. C. McMullan of Newton, Mrs. L. C. Long of Sandtown, Mrs. A. M. Smith of Superluna, Mrs. Holliday of Union, Mrs. Ahney of Mount Rose, Mrs. Gulce of Chunkey, Mrs. Gilmer of Hickory—all helped in this discussion.

The address of the day was made by Miss H. Bule, our missionary, home from Korea on furlough. The message was wonderfully instructive, and the articles that were exhibited excited much interest. Mrs. Hopkins, on behalf of the Conference, presented Miss Bule with a Love Gift for Korea. Mrs. L. W. Alford gave a summing up of the

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

day's program and inspiration for further effort. Mr. Coleman, a layman from Hickory, expressed the appreciation of the Conference to Union for hospitality. The place for the next annual meeting will be selected later.

After singing "Blest Be The Tie That Binds," the Conference was dismissed by Rev. W. L. Black.

MRS. J. H. BEEMAN,

Secretary.

BEAUTIFUL BOOKLET ON MEMORIALS

For Monument Buyers, Just Off The Press. Write for Free Copy

Every monument buyer should have a copy of booklet "Winnsboro Granite Memorials in Impressive Design," and study the important facts contained in this beautiful booklet before making purchase. This booklet makes clear the all important factors which mark the ideal monument, and tells why Winnsboro Granite stands pre-eminently the leader in quality as a monumental material.

Write for your FREE copy to Winnsboro Granite Corporation, Rion, S. C. No obligation. A study of this booklet may save you much disappointment in later years.

You may be sure of obtaining genuine Winnsboro Granite if you insist on receiving from your dealer a quarry certificate signed by the management of Winnsboro Granite Corporation, sole quarriers of Winnsboro Granite, and you may also test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size or if there is any wave in the grain (wide variation in the crystalline mixture) some mistake has been made and the monument is not genuine Winnsboro Granite. Only perfect stone, carefully inspected and triple tested is shipped as Winnsboro Granite.

The water test made three times at the plant before shipment assures that only first grade stone is shipped on orders for Winnsboro Granite; and such stone is certified as Winnsboro Granite. Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test.

Winnsboro Granite is selected flawless, remarkably even and straight in grain.

For booklet and descriptive literature address Winnsboro Granite Corporation, Rion, S. C.—Adv.

DAISY FLY KILLER

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Insist upon DAISY FLY KILLER from your dealer.

HAROLD SOMERS, BROOKLYN, N. Y.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee



Alumni Chapel, One of Seven Fine Brick Buildings on 120 Acre Campus

The Baylor School

A BOY'S OPPORTUNITY

Sound Scholarship and a Happy School Life on the most beautiful campus in the South.

An accredited preparatory school for many boys. Christian Influence. High Scholastic Standards. Unusual Equipment. Golf, Tennis, Swimming, Boating, Gymnasium, 3 Athletic Fields, etc.

For Catalogue, Address
H. B. BARKS, Headmaster.

THE BAYLOR SCHOOL, No. 20 Cherokee Trail
CHATTANOOGA, TENN.

AMERICAN BIBLE SOCIETY

New York, N. Y., May, 1930.—During 1929 the American Bible Society distributed Bibles, Testaments, and Portions totalling 11,102,664, the largest distribution for a single year in the Society's history. According to the 114th annual report just published, the Society since its organization in 1816 has distributed 216,198,915 volumes of Scriptures. The year 1929 was the fifth year in succession in which the distribution surpassed that of the preceding year. Scriptures were distributed in 179 languages and dialects.

The largest circulation occurred in China, where nearly five and one-third million copies of Scriptures were issued. It is significant that although the number of missionaries in China is twenty per cent less than three years ago the figures for Scripture distribution are thirty per cent greater. This is due largely to the fact that the churches are more generally accepting a responsibility for Scripture distribution in their own localities. In the West Indies there has never been so great a desire for owning complete Bibles as was shown last year. In Brazil the report shows that the circulation for 1929 was twenty-five times what it was forty years ago. In Cairo in a single week designated as "United Literature Week," and promoted by the Christian forces of the city, over 6,000 copies of Scripture were sold by students of the Christian theological seminaries. The Society experienced a serious loss of over \$10,000 by fire during July in the printing plant of its chief printer in Tokyo when many volumes of printed Scriptures were destroyed. Despite this handicap over 900,000 volumes were distributed in Japan during the year, exceeding the number in 1928. Through its foreign agencies the Society promoted distribution in thirty-six countries and in addition co-operated with missionary organizations by making grants of funds and of Scriptures in twelve European countries. The report states that 4,637 workers shared in its distribution program.

During 1929 publication of Scriptures in the following languages occurred: The four Gospels for the first time in the language spoken by the Kuskokwim Eskimos in southwestern Alaska; an edition of the four Gospels and the Acts of the Apostles in Bengali for use in West Africa; the four Gospels in Hopi, the first of the Scriptures to be published for the Indians of that name living near the Grand Canyon; a "diglot" edition of the Gospel of St. John with Portuguese and Japanese in parallel columns for use among the Japanese immigrants now pouring into Brazil; and the Psalms in Bolivian Quechua for use among a large Indian population in the Andes.

The year 1929 saw the completion of the New Testament into Cakchiquel, a language spoken in Guatemala by an Indian tribe numbering about 200,000. The completion of this translation marked the climax of ten years of painstaking labor on the part of a faithful missionary and his wife. The report states that the Bible in whole or in part has now been translated into 386 languages, chiefly due to the combined efforts of the Bible Societies of the world. Some portion of the Bible appears in a new language or dialect

as often as once every five weeks.

Among the new translations in process are: parts of the New Testament in the dialect of the Cheyenne Indians; the translation of the Gospels into Mam, Quiche, and Valiente, the respective languages of three Indian tribes in Central America with a population of 460,000; a fresh translation of the New Testament into the languages of the Quechua people of Peru; and that of the four Gospels into the Aymara, spoken by some 500,000 Indians in Bolivia. Among revisions being made are: the transliteration of two Gospels in Shilluk into the new Shilluk alphabet in Anglo-Egyptian Sudan, an extensive revision of the Turkish version of the New Testament; the Canton (China) Colloquial Old Testament, and the Ilocano (Philippines) Old Testament.

In 1929 a new record was established in the number of volumes of embossed Scriptures distributed to the blind, the figure being 3,725. As the average annual distribution for the preceding five years was 2,260, the increase for 1929 is seen to be considerable. The report calls attention to the fact that embossed Scriptures in any system may now be obtained at fifty cents a volume. An entire Bible in revised Braille may be secured for only \$10.50. Since 1835, when the Society began its service of providing embossed Scriptures for the blind, the Society has issued 78,614 volumes, the largest continuously rendered service of this kind by any organization in the United States.

QUARTERLY CONFERENCES
MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Adams, at McCall, July 6, 11 a.m. and 1:30 p.m.
Meadville, at Bude, July 6, 4:30 p.m. and 8 p.m.
Scotland, at Galatia, July 8, 11 a.m. and 1:30 p.m.
Beauregard, at Thompson Chapel, July 9, 11 a.m. and 1:30 p.m.
Gallman, at Tabernacle, July 10, 11 a.m. and 1:30 p.m.
Barlow, at Lebanon, July 11, 11 a.m. and 1:30 p.m.
Monticello, at Tilton, July 13, 11 a.m. and 2 p.m.
La Branch Street, July 13, 7:45 p.m.
Tylertown, at Knoxo, July 16, 11 a.m. and 2 p.m.
Summit, at Summit, July 16, 7:30 p.m.
Georgetown, at Hopewell, July 17, 11 a.m. and 2 p.m.
Bayou Pierre, at Pleasant Ridge, July 18, 11 a.m. and 1:30 p.m.
Foxworth, at Sartinsville, July 20, 11 a.m. and 1:30 p.m.
Centenary, July 20, 8 p.m., and Aug. 6, 8 p.m.
Osyka, at Muddy Springs, July 23, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Third Round

Collins, at Bethel, July 6, 11 a.m., 2 p.m.
Prentiss, at Prentiss, July 6, 7:30 p.m., July 7, 10 a.m.
Lucedale, at Shipman, July 13, 11 a.m., 2 p.m.
Petal, July 16, 7:30 p.m.
Eucutta, at Boyles Chapel, July 20, 11 a.m., 2 p.m.
Hattiesburg, Main Street, July 21, 7:30 p.m.
Richton and Piave, at Richton, July 27, 11 a.m.; 2 p.m.
New Augusta, at Beaumont, July 30, 3 p.m.
Mt. Olive, Aug. 6, 7:30 p.m.
Ellisville, at Pleasant Ridge, Aug. 8, 11 a.m.; 2 p.m.
Heidelberg, at Sandersville, Aug. 10, 11 a.m.; 2 p.m.

Hattiesburg, Broad St., Aug. 11, 7:30 p.m.
Taylorsville and Mize, at Bethel, Aug. 12, 11 a.m.; 2 p.m.
Hattiesburg, Court St., Aug. 12, 7:30 p.m.
Purvis, at Talawah, Aug. 13, 11 a.m.; 2 p.m.
Bonhomie, at Bonhomie Camp, Aug. 13, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 15, 11 a.m.; 2 p.m.
Silver Creek, at Oakvale, Aug. 17, 11 a.m.; 2 p.m.
Sunrall, at —, Aug. 17, 7:30 p.m.
Hattiesburg Circuit—

W. A. HAYS, P. E.

Jackson Dist.—Third Round

Jackson, at Grace, June 29, 8 p.m., June 30, 8 p.m.
Eden and Benton, at Dover, July 6, 11 a.m., 2 p.m.
Jackson, at Glendale, July 6, 8 p.m.; July 7, 8 p.m.
Camden, at Forrest Grove, July 13, 11 a.m., 2 p.m.
Jackson, at Millsaps Memorial, July 13, 8 p.m.; July 14, p.m.
Flora, at Adelle, July 16, 11 a.m., 2 p.m.
Florence, at Richland, July 20, 11 a.m.; July 21, 10 a.m.
Clinton, at Clinton, July 20, 4 p.m., 8 p.m.
Harrisville, at Braxton, July 27, 11 a.m., 2 p.m.
Jackson, at Capitol St., July 27, 8 p.m.; July 26, 8 p.m.
Madison, at Pearl Chapel, Aug. 1.
Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.
Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.
Yazoo Circuit, at —, Aug. 10, 11 a.m., 2 p.m.
Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.
Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.
Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.
Mendenhall, at Bethany, Aug. 24, 11 a.m., p.m.
Satartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.

J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Porterville, at Porterville, June 29, 11 a.m.
Meridian, East End, June 27, 7:45 p.m.
Enterprise, at Concord, July 5 and 6, 11 a.m.
Meridian, Central, July 6, 7:30 p.m.
DeKalb, at Marvin, July 12, 11 a.m.
Scooba, at Long Branch, July 13, 3:30 p.m.
Matherville, at Langsdale, July 19, 7:30 p.m.; Salem, July 20, 11 a.m.
Shubuta, at Andrew Chapel, July 20, 3:30 p.m. and 7:30 p.m.
Meridian, Fifth Street, July 23, 7:30 p.m.
Meridian, Hawkins Memorial, July 25, 7:30 p.m.
Waynesboro Circuit, at Hiwani, July 26, 11 a.m.
Daleville, at Linwood, Aug. 3, 11 a.m.
DeSoto, at Hopewell, Aug. 10, 11 a.m.
Cleveland, at Big Oak, Aug. 23, 11 a.m.
Matherville, at Salem, Aug. 17, 11 a.m.
Bucaturra, at State Line, Aug. 17, 11 a.m.
Quitman, Aug. 17, 7:30 p.m.
Meridian, Poplar Springs, Aug. 20, 7:30 p.m.

T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Burnside, at Stallo, June 29, 11 a.m., 2 p.m.
Philadelphia Station, June 29, 7:30 p.m.; June 30, 8 a.m.
Union, at Mt. Zion, July 6, 11 a.m., 1:30 p.m.
Decatur and Hickory, at Decatur, July 6, 4 p.m., 7:30 p.m.
Chunky, at Collinsville, July 9, 11 a.m., 1:30 p.m.
Harperville and Lena, at Lena, July 13, 11 a.m., 2 p.m.
Shiloh, at Johns, July 20, 11 a.m., 1:15 p.m.
Trenton, at Polkville, July 20, 3 p.m.
Raleigh, at Trinity, July 21, 11 a.m., 1:30 p.m.
Montrose, at Garlansville, July 24, 2:30 p.m.

Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.
Laurel, Kingston, at Antloch, Aug. 3, 11 a.m., 1:30 p.m.
Laurel, West End, Aug. 3, 7:30 p.m.
Laurel, First Church, Aug. 4, 8 p.m.
Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.

H. A. GATLIN, P. E.

Seashore Dist.—Third Round

Pieayune, June 29, 11 a.m.
Long Beach, preaching, June 29, 7:30 p.m.
Gulfport, preaching, July 6, 11 a.m.
Seashore Camp Meeting, July 2-13.
Lumberton, July 20, 11 a.m.; Q. C., at Baxterville, 2:30 p.m.
Columbia, July 20, 7:30 p.m.
Mentorum, at Antloch, July 26, 27, 11 a.m.
Wiggins, July 27, 7:30 p.m.
Biloxi, Aug. 3, 7:30 p.m.
Epworth, Aug. 3, 11 a.m.
Poplarville, Aug. 10, 11 a.m.
Saucier, at Lyman, Aug. 10, 7:30 p.m.
Carriere, at Carriere, Aug. 17, 11 a.m.
Handsboro, at Nugent, Aug. 17, 7:30 p.m.
Coalville, at Palmer Camp Meeting, Aug. 22, 3 p.m.
Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a.m.
Second Church, Gulfport, Aug. 24, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p.m.
Rev. J. O. Hanes will be the preacher at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Roxie, at Greendale, June 29, 11 a.m. and 2 p.m.
Fayette, June 29, 4 p.m.
Silver City, at Stral Bayou, July 6, 11 a.m. and 2 p.m.
Louise and Holly Bluff, at H. B., July 6, 7:30 p.m.
Meyersville, at Grace, July 13, 11 a.m.
Oak Ridge, at Bovina, July 13, 5 p.m.
Port Gibson, July 20, 11 a.m.
Lorman, at Mispah, July 20, 3 p.m.
Centerville, at Macedonia, July 27, 11 a.m., and 2 p.m.
Nebo, at Blue Hill, Aug. 3, 11 a.m. and 2 p.m.
Hermanville, at Rocky Springs, Aug. 10, 11 a.m.
Utica, at Carpenter, Aug. 10, 4 p.m.
Gloster, at Liberty, Aug. 17, 4 p.m. and 7:30 p.m.
Rosetta, at Mt. Vernon, Aug. 17, 11 a.m. and 2 p.m.

L. E. ALFORD, P. E.

Mother!

Child's Best Laxative is
"California Fig Syrup"



Tongue Shows if
Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

COMMISSION ON SPIRITUAL LIFE

The General Conference Commission on Spiritual Life held its first session at Wesley Memorial Church, Atlanta, Ga., Thursday, June 12, 1930.

The following members of the commission were present: Bishop E. D. Mouzon, Bishop W. N. Ainsworth, Bishop Arthur J. Moore, Dr. F. N. Parker, Dr. W. E. Brown, Dr. J. Marvin Culbreth, Frank M. Dominick, and George L. Morelock.

The following members of the Committee on Evangelism of the Board of Missions were present: Dr. W. G. Cram, Dr. J. W. Perry, Dr. R. L. Russell, Dr. R. M. Courtney, Dr. Robin Gould, and Dr. G. M. Davenport.

The commission organized by electing Bishop Arthur J. Moore, chairman, and George L. Morelock, secretary.

During the day the members of the commission discussed the instructions of the General Conference, and present-day conditions in the Church, the work of the commission and its relation to other agencies of the Church, and made definite suggestions as to its organization and plans of work.

During the day the commission further organized for the work of the quadrennium by the constitution of the following committee: An executive committee, a committee on literature, a committee on evangelism, a committee on spiritual life in our schools and colleges, a committee on report of work of the commission to the Church.

HAS THE LAXATIVE IN
YOUR HOME A
DOCTOR'S APPROVAL?



Some things people do to help the bowels whenever any bad breath, feverishness, biliousness, or a lack of appetite warn of constipation, really weaken these organs. Only a doctor knows what will cleanse the system without harm. That is why the laxative in your home should have the approval of a family doctor.

The wonderful product, known to millions as Dr. Caldwell's Syrup Pepsin, is a family doctor's prescription for sluggish bowels. It never varies from the original prescription which Dr. Caldwell wrote thousands of times in many years of practice, and proved safe and reliable for men, women and children. It is made from herbs and other pure ingredients, so it is pleasant-tasting, and can form no habit. You can buy this popular laxative from all drugstores.

The next session of the Commission on Spiritual Life will be held in the Mission Building, Lake Junaluska, N. C., 10 a. m., July 15, 1930.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Verona, at Palmetto, preaching, June 26 a.m.; Q. C., afternoon.
Shannon, at Pleasant Grove, preaching, June 27, a.m.; Q. C., afternoon.
Houston, preaching, June 29, a.m., Q. C., afternoon.
Calhoun City, preaching and Q. C., June 29, p.m.
Algoma, at Troy, preaching, July 1, a.m.; Q. C., afternoon.
Derma, at Cross Roads, preaching, July 2, a.m.; Q. C., afternoon.
Bellefontaine, at Spring Hill, preaching, July 3, a.m.; Q. C., afternoon.
Houlka, at Houlka, preaching, July 6, a.m.; Q. C., afternoon.
Vardaman, at George's Chapel, preaching, July 8, a.m.; Q. C., afternoon.
Randolph, at Shady Grove, preaching, July 9, a.m.; Q. C., afternoon.
Toccopola, at Tula, preaching, July 10, a.m.; Q. C., afternoon.

Salem and Friendship, at Liberty Hill, preaching, July 11, a.m.; Q. C., afternoon.

Pittshoro, at Bruce, preaching, July 13, a.m.; Q. C., afternoon.
Eupora, at Lagrange, preaching, July 16, a.m.; Q. C., afternoon.
Mathiston and Maben, at Clarkson, preaching, July 17, a.m.; Q. C., afternoon.
Fulton, at Friendship, preaching, July 20, a.m.; Q. C., afternoon.
Nettleton, at Evergreen, preaching, July 23, a.m.; Q. C., afternoon.
Woodland, at Sparta, preaching, July 25, a.m.; Q. C., afternoon.
Pontotoc, preaching, July 27, a.m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—Third Round

Caledonia Ct., at New Hope, preaching and Q. C., June 21, a.m.
Shuqualak Ct., at Cooksville, preaching and Q. C., June 22, a.m.
Starkville, preaching, June 1, p.m.; Q. C., June 27, p.m.
Kosciusko Ct., at Pierce's Chapel, preaching and Q. C., June 29, a.m.
Sturgis Ct., at Ebenezer, preaching and Q. C., July 5, a.m.
Longview and S., at Adaton, preaching and Q. C., July 6, a.m.
Artesia and S., at Artesia, preaching, June 8, p.m.; Q. C., July 7, a.m.
Columbus, Central Church, preaching,

May 25, a.m.; Q. C., July 9, p.m.
Weir and McCool, at Bowie, preaching and Q. C., July 13, a.m.
Macon Station, preaching, June 22, p.m.; Q. C., July 16, p.m.
Chester Ct., at Salem, preaching and Q. C., July 19, a.m.
Noxapater Ct., at Rocky Hill, preaching and Q. C., July 20, a.m.
Louisville, preaching and Q. C., July 20, p.m.
Brooksville, preaching, July 6, p.m.; Q. C., July 23, p.m.
Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.
High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.
Mashulaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.
W. N. DUNCAN, P. E.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands
LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid
SEND ORDERS TO
New Orleans Christian Advocate
512 CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3927.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JULY 3, 1930.

C. MILTON CHALMERS, Manager

NEW ORLEANS AND THE CHURCH AT LARGE

The people of Louisiana, and especially the Methodists of Louisiana, should ever remember with gratitude the deep interest of Bishop Warren A. Candler, during the past quadrennium while he was serving as the president of Louisiana Conference and of the two Conferences in Mississippi, in the welfare of our Church in the city of New Orleans. In his report to the General Conference recently in session in Dallas, he called particular attention to the needs of the work in New Orleans and declared that the Church should strengthen our work in that city. His successor in this field, Bishop Hoyt M. Dobbs, soon after the General Conference and his appointment to the episcopal district including Louisiana, visited New Orleans, and we are assured that he is also greatly interested in the future of our Church in the city.

That the work of our Church in New Orleans is exceedingly difficult all know who are familiar with the situation. Those who labor in other sections of the Church, where Protestantism and Methodism are strong, find it hard, we have observed, to appreciate the great handicaps under which we work in New Orleans. That the work here is difficult is seen in the fact that, after more than a hundred years of effort, the M. E. Church, South, has less than five thousand members in the city of New Orleans, a city which the recent census gives a population of 453,000.

We who are familiar with the situation in New Orleans do not believe this poor showing in numbers is due to any lack of zeal and loyalty on the part of the Methodists of the city. For the record would not support such a view. The Methodism of New Orleans has given more than one hundred preachers to the Church; a number of these have served, and are serving, in places of great responsibility and importance, not only in Louisiana, but throughout the Church. The Methodists of New Orleans yield to none in loyalty to "the program of the Church" and in their per capita contributions on the regular assessments of the Church. We are confident, without making an exhaustive study of all the statistics, that the Methodist churches of New Orleans would compare favorably in their per capita contributions with any city or section of the Church. When a church such as the First Church, New Orleans, of which Dr. J. B. Peters is pastor, has a membership of 870 and pays a salary of \$5,000, a mission special of \$1,000 or more; and all assessments in full every year, with a total budget of \$25,000; when Rayne Memorial, of which Dr. O. W. Bradley is pastor, with 656 members, pays a salary of \$6,000, a mission special of \$1,000, and all assessments in full every year, with a total budget of \$25,000 when Hebert, Johns, Hicks, Pomeroy, Shearer, Poole, Caraway, Alford, and Flowers, all receive good salaries in proportion to their membership and lead their people in paying mis-

THE GENERAL BOARD OF EDUCATION

While we are sure that all will recognize the fact that something had to be done to prevent further overlapping and duplication of our work, as carried on heretofore by the Board of Education, the Sunday School Board and the Epworth League Board, we can but realize that the consolidation of the work of these boards in one great Board, to be known as the Board of Education, is more or less in the nature of an experiment. The new Board will certainly be on trial. It is wholesome that it should be.

For manifestly there are some dangers in the plan. We surely do not desire a great over-Board that could easily exert too predominant an influence in the Church. And we do not believe that those who have given this plan to the Church, and those who are presently responsible for the working out of the plan and the policies of the new Board, desire a great over-Board. But it might become such even through the sincere and honest efforts of those charged with its work.

And, further, the magnifying of the teaching work of the Church, by the forming of this great Board, might have a depressing effect upon evangelism and discount the work of the Holy Spirit through the atonement of Jesus Christ for sin.

Let us trust that such will not be the case and that now, with due regard for the importance of the teaching work of our Church, in our schools and colleges, and in the agencies of the local church, we may preserve the proper relation between the educational work of the Church and the much greater work that depends upon the faithful preaching of the gospel of Jesus Christ to lost souls, the work of the Holy Spirit, the conviction of sinners, and the pointing of men to Jesus Christ as the only hope, but the sure hope, to be saved from sin and made heirs of everlasting life.

"Methodism was born in a university," we are often reminded. But the training which certain young men received in that university was consecrated to the great mission of preaching salvation by faith in Jesus Christ. So may it be with us. May the strengthening of our educational work be valued as it prepares men to be better servants of their Lord.

sion specials and all assessments in full, we are sure that it would be hard for any city or section of the Church to surpass the per capita record of the churches of New Orleans.

The small membership of our Church in the city of New Orleans cannot be charged to unfaithfulness on the part of the pastors and people of our churches in the city. They are working desperately hard against great odds. And less than 5,000 Methodists in a city of 453,000 people, the largest city in Southern Methodist territory, certainly needs liberal help from the whole Church.

BISHOP DOBBS WILL LIVE IN SHREVEPORT

The Methodist Messenger, June 29, says: "To the delight of the Methodists and a great many other interested friends, Bishop Dobbs has decided to make Shreveport his home during the term of his leadership over the Methodist Churches in Louisiana and Arkansas. Bishop Dobbs is expected to be in Shreveport during the present week for the purpose of selecting a place of residence, and will, no doubt, be moving his family here within the next two or three weeks. We extend a most hearty welcome to Bishop Dobbs and his family, and hope that we may have them as members of our congregation."

We join with the people of First Church and Shreveport in welcoming Bishop Dobbs and family to Shreveport and to Louisiana. Mrs. Dobbs, who was previous to her marriage to the Bishop Miss Jackson, of Arcadia, La., will not be far in Shreveport from her old home, and she has relatives in Shreveport, while the Bishop will find Shreveport admirably situated in regard to the territory that he will serve—the Conference in Louisiana and the two Conferences in Arkansas.

Other cities, in high appreciation of Bishop Dobbs, and realizing what a powerful aid in the work of the Church would be the presence of the Bishop, had each given an invitation to the Bishop, but all must necessarily recognize that he has selected as central a location as could be found for the territory that he is to serve.

FOURTH OF JULY

To-morrow, July 4, should bring serious thoughts to all our people concerning their duties as citizens and their attitude toward the Government and the Constitution. Spread-eagle speeches and worn-out platitudes, with the usual accompaniment of brass bands, and pyrotechnics when evening comes, will not meet the need of the time.

For the time is one in which determined effort is being made to discredit prohibition and the Constitution of the United States of America. Seemingly nothing has been left undone, by those who are opposed to prohibition, to make the task of enforcing the law difficult, to lead our people to believe that the law cannot be enforced, and also to believe that the only escape from the spirit of lawlessness in the land is the repeal of the prohibition amendment. That is a strange idea of law—that it ought to be repealed when its enforcement is difficult. If men are lawless—the task is simple in the minds of some, just repeal the law that men are breaking and men will be lawless no longer.

Of course we do not believe what these men are saying, but there are many whom they are deceiving, and we who believe in prohibition should make ourselves heard in favor of law enforcement that the claims of the liquor people may be met. It is a good time for the patriotism of peace.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

SAFETY SIGNALS

By Rev. S. J. Davies.

Bishop James Cannon, Jr., is the occasion of much stir at this time, in legislative hall and committee rooms. Possibly our plucky, bright, aggressive churchman was not inerrant or wise in some things that he did, but I love him and applaud his stand for the enemies he has made. The wet press pack are still baying on his trail, and howling to the stars above and the vast range of earth beneath at the grievous sight of an American citizen and a bishop of a great Church, using his influence and money to promote a righteous cause and sustain the federal constitution. And he told that lobby committee what he had done with the money given and loaned in the presidential campaign, and now one bold congressman from the semi-foreign State of New Jersey—wherein the speak-easy speaks aloud, and the blind tiger inhabits its irrigated jungles—this statesman skulking behind the broad aegis which protects our legislative solons, accuses the bishop of using these moneys for personal and private purposes, and he rants no little over the fearsome spectacle of our churchman's arrant sins. All of which is subsidized by a news service hired to spread it all abroad in lurid coloring. But I am for the bishop in the first place because he belongs to the family—the Methodist household—and next because he is mostly right, and has the courage to state his convictions, and believes in the inalienable right, privilege and free-born honors of American citizenship. Printer's ink nowadays is for the most part black and wet, and if it is mixed with alcohol will ruin any man's disposition and paralyze his judgment. Men get jake jugglings in the brain as well as in the feet.

Bishop Hoyt M. Dobbs recently accorded several days' service to the Shreveport churches. He was given a hearty and sympathetic welcome by preachers and people. He preached at the morning hour to a well filled house at First Church and gave the evening service to the Noel Memorial. No doubt many will miss the subtle humor and imperial thought of Bishop Warren Candler, as evidenced in his lectures and sermons, for which we learned to love him, yet the genius and practice of Methodism looks for a change. The kindly fellowship of the elder bishop has been exchanged for the brotherly and ingenuous ministry of the younger man. I liked his preaching and told him I did, for I consider it sane, thoughtful and instructive. He has the knack of placing the essential truths of Christian life and conduct in a manner that attracts and holds the attention of his hearers. Pleasant speeches were made, to and fro, at the gathering of the preachers on Monday morning. The entire Shreveport District was fairly represented, and the bishop given a gracious welcome to his field of labor with an invitation to make this city his home for the next coming year, or longer should he so determine.

We earnestly pray that the flowers of welcome that bloomed so profusely at the time of his first visit, may bring forth an abundant fruitage of

spiritual increase in God's kingdom among us! For, as he said, the stimulating presence of a friendly appreciative man gives one new courage and strength.

ECONOMIST IN NEW BOOK ATTRIBUTES PROSPERITY TO PROHIBITION

Commenting on Samuel Crowther's "Prohibition and Prosperity," which is being published today by The John Day Company, New York, Loring Schuler, editor of The Ladies' Home Journal, says: "The facts revealed in this book are the most important contribution that has yet been made to the discussion of prohibition. Mr. Crowther has concerned himself with none of the fanatical hysteria either for or against prohibition. He has set out to do what hardly anyone else has attempted before—to cast up a balance sheet of prohibition in dollars and cents, in terms of workingmen's efficiency, of savings accounts and owned homes, of motor cars, radios, washing machines, home comforts, education, better living conditions that have been bought with money that used to go to the corner saloon."

According to Mr. Crowther, who is nationally known as co-author with Henry Ford of "My Life and Work," and as a writer of economic subjects, so much consideration has been given to the Eighteenth Amendment as a great moral crusade or as an assault upon the right to personal liberty that there is apt to be forgotten the fact that it was conceived as a great economic experiment in changing the direction of the spending of money.

Attributes Prosperity to Prohibition

"The production of the country has increased within ten years by between twenty-five and thirty per cent instead of at the normal rate of about fifteen per cent. The total realized income of the nation, as found by the President's Committee, stood at not quite sixty-six billion dollars for 1919. It dropped to a low point of sixty-three billion dollars in 1921. Since then it has been steadily mounting and for 1923 is estimated at eighty-nine billion dollars. Every figure of wealth that we know has steadily climbed. The index value of sales in department stores has gone from \$7 in 1921 to 108 in 1928, and in mail-order houses from 67 to 137. In 1919 there were around eighteen million individual savings accounts to a total of thirteen billion dollars. Last year there were more than fifty-three million accounts holding in them twenty-eight and a half billion dollars. The life insurance policy-holders increased from over thirteen million in 1919 to over twenty-seven million in 1927. The stocks and bonds of the large corporations are now so widely distributed that probably as many people have them as have automobiles.

"This country in a literal sense is coming to be owned by the mass of its citizenry. It is not possible to trace the full effects of prohibition through all its many phases, but it is possible to estimate the changes in spending closely enough to leave no doubt as to what prohibition has done for prosperity.

"Today the money which formerly went for drink is the motive power of our prosperity. I have examined, one by one, the other possible causes and have been forced to eliminate them. I have gone into the positive evidence of the bearing of prohibition upon prosperity. The facts are inescapable. Prohibition is an economic success.

\$15,000,000,000 Saved

"It seems fair to estimate the total saved from drink and put into good over a period of ten years at a minimum figure of fifteen billion dollars. The saving cannot be less than that. It may be twice that much.

"The amount that a moderate, steady drinker spent in pre-prohibition days over the bar will now buy an automobile on the installment plan.

"If the drink money that is now going into goods was turned back into drink again, we would simply

start down the hill. We should cut consumption and therefore cut wages. That is the tie-up between prohibition and high wages.

"It would seem that prohibition is fundamental to our prosperity—that it is the greatest blow which has ever struck poverty."

Liquor Has Little Economic Value

According to Mr. Crowther, the key question is whether the workers are spending more or less money for drink than before. "The difference in the effect on the country of a man laying out twenty dollars a month over a bar and a wife laying out the same sum over a store counter is so great that giving the money to the wife amounts to an increase of family buying power of nearly twenty dollars a month. Each purchase of manufactured goods has an effect like that of tossing a stone into a still pond. The ripples move far. A purchase of liquor sets in motion a very small chain of purchasing, while, if the family of the man has that twenty dollars to spend, they will put it out in goods which require a deal of labor and start many chains of purchasing. Or the same effect will be had if they save part of the money."

In his investigation into the economic aspects of prohibition, Mr. Crowther consulted several hundred prominent business men and the heads of large industrial organizations for actual conditions among the men in the employ of their companies. The reports of many of these make up one chapter of the book.

E. J. Buffington, president of the Illinois Steel Corporation, Gary, Indiana, says: "Evidences of the economic value of prohibition are found in records of increased savings accounts and in the higher plane of living conditions of workingmen in general . . . improvement in the economic condition of employees' families is evidenced by the fewer cases of distress among employees reported from time to time.

"Visiting nurses, whom we employ to visit and administer to families of employees in case of sickness, report that the economic condition of such families is much better now than prior to prohibition. . . .

"With the absence of saloons it is certain that workingmen are now spending far less money for drink than before prohibition. Undoubtedly, since prohibition became effective, many workingmen brew alcoholic beverages, principally wines, in their homes. This practice, of course, results in some expense to those who indulge in it. But certainly such expense is less than former expenditures in saloons by workingmen.

"Merchants in Gary, Indiana, where our largest steel mills are located, report that since prohibition workingmen are purchasing a much better grade of wearing apparel of all kinds and that, as a general rule, payments are made at time of purchases, whereas formerly it was necessary in many cases to extend credit.

"Before prohibition many employees of our Gary Steel Mills kept boarders in their homes. This practice, it seems, has been discontinued to a large extent, with statements by some wives of employees that since the husband brings home more money on payday it is not now necessary to keep boarders. This, undoubtedly, is a great improvement in social condition in such homes."

W. C. Dunlap, vice president of the American Multigraph Sales Company, Cleveland, says: "Our workmen are spending less money for drink than before prohibition. They own more automobiles, have larger savings accounts and have more cash in their pockets than they did before prohibition. . . . Our nurse, in charge of our dispensary, who calls upon our workmen's families in their homes, says that before prohibition some of our men were on the verge of having delirium tremens but that the condition does not exist today."

Donald Comer, of the Avondale Mills, which employs five thousand people in five different communities in Alabama and has been operating since 1897, says: "We are now spending less for drink than before prohibition. The outside and inside of the homes are in no way comparable to what

they were in the old days. People are buying more and better furniture, cabinet victrolas and radios, and automobiles are no longer uncommon and everywhere there is more regard for personal appearance. . . .

"While writing this, two sisters, widows, mothers, who have lived in our mill community for nearly thirty years, have just come into my office. One of them had a drunken husband who years ago deserted her and their two children. She has raised this boy and girl to maturity, both of them sober and industrious and leaders in all community activities. The other sister lost her husband years ago in an accident and was left to raise her family alone, and today she has a family that anyone would be proud of. I read them your telegram and both said that they could not possibly have done this in the days of the saloon."

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: A statement has just been received from our Conference treasurer, Mr. W. D. Davis, showing the situation relative to payments on our annual assessment for benevolences. Not only are the facts discouraging to those interested in securing full payments for these sacred funds, but the indications are that the mass of our membership are not taking seriously the campaign of education during the past few years in the interest of Christian stewardship and systematic giving.

The recent General Conference has given to the Church what seems to be a more practical and business-like financial system. A Conference Commission on Benevolences has been so constituted as to have a strong representation from each district. Let us hope for great improvement in the future, but what can be done to meet the obligations accepted for 1930? Is it possible that our people do not understand the situation? Our assessment for Conference Work is \$120,880, of which only \$2,884 has been paid, amounting to about one-sixteenth. About the same proportion has been paid on the assessment for General Work. Now, in order to pay our assessment in full, it will be necessary to raise for each of the remaining five months more than eight times as much as has been paid during the entire seven months past. Let us not be satisfied with a goal of "as well as we did last year"; nor even with the achievements of 1927 (see folder on "The Mississippi Conference Benevolences" for 1930).

Many churches will pay in full, but a surprisingly large number of these it will be seen make no payment to the treasurer until the last month. Certainly this feature can be improved. From a careful consideration of a list of the charges that are usually behind with the benevolence collections, is it not possible to select at least several dozen churches in each district that could be grouped for six or more all-day meetings at which stirring talks would be made by pastors and laymen with much profit? The lay leaders could do a great service for the attendance by seeing that cars are provided for some interested ones who could not otherwise attend. The fifth Sundays in June and August will serve to great advantage in such group meetings.

The following is a list of payments on the benevolences to June 16th:

Brookhaven District		
	Conference Work	General Work
McComh, LaBranch St.	\$ 50.00	\$
Barlow	7.40	.....
Brookhaven	200.00	100.00
Magnolia	190.00	110.00
Scotland	125.00	62.00
Meadville and Bude	56.33	37.54
Osyka	50.00	20.00
Summit and Topisaw	32.00	.....

Hattiesburg District		
Bonhomie ..	59.22	56.00
Prentiss ..	50.00	50.00
Jackson District		
Brandon ..	141.00	70.00
Canton ..	100.00	.....
Eden and Bentonia ..	42.75	20.85
Fannin ..	50.00	.....
Galloway Memorial ..	500.00	.....
Millsaps Memorial ..	\$2.50	28.00
Satartia ..	18.50	.....
Vaughan ..	55.00	15.00
Meridian District		
DeSoto ..	57.00	33.00
Lauderdale and E. M.	118.50	50.00
Matherville ..	20.00	10.00
Quitman ..	60.00	40.00
Vinville ..	2.50	.....
Newton District		
Deratur and Hickory ..	19.00	.....
Forest and Morton ..	100.00	20.00
Montrose ..	12.00	.....
Philadelphia ..	100.00	.....
Seashore District		
Americus ..	11.39	.....
Handsboro and V.	50.00	.....
Kreob ..	4.00	1.00
Paplarville ..	110.00	.....
Saucier and Lyman ..	60.00	.....
Vicksburg District		
Fayette ..	165.00	110.00
Gloster and Liberty ..	75.00	.....
Port Gibson ..	110.00	110.00
Totals	\$2,884.09	\$943.34

The next report will be made early in August.

J. M. SULLIVAN.

"THE TONGUE OF FIRE"

By H. H. Smith

We should read the new books coming from the press to keep abreast of the times, but there are some old books that should be read and re-read. Among such books is William Arthur's "Tongue of Fire." It should be widely read this year when our thoughts are fixed on Pentecost. Let us note some of the author's expositions of the subject, "The effects of the baptism of fire."

"That ye might be filled with all the fullness of God" is a prayer at which we falter. Is it not too much to ask? Is it not a sublime thing after the impossible? Let us remember it is not. "That ye might contain all the fullness of God." That would be more impossible than that your chamber should contain all the light of the sun. For it can be filled with the light of the sun—so filled that not a particle of unilluminated air shall remain within it. When, therefore, the hand of the apostle leads you up toward the countenance of your Father; when you approach to see the light which outshines all lights, "The glory of God in the face of Jesus Christ," put away all thought of containing what the heavens cannot contain; but humbly opening your heart, say, "Infinite light, fill this little chamber!"

After speaking of some men of old, who were known as "good men and full of the Holy Ghost," he says: "Do not even the good frequently speak as if we were not to look for such burning and shining lights—as if we must be content, in our educated and intelligent age, with a style of holiness more level and less startling? Do not many make up their minds nevermore to see such men as their fathers saw—men at whose prayer a wondrous power of God was ever ready to fall, whether upon two or three kneeling in a cabin, and wondering how the unlearned could find such wisdom, or on the great multitude, wondering how the learned could find such simplicity? Nevermore see such men! The Lord forbid! Return, O Power of Pentecost, return to thy people! Shed down thy flame on many heads! To us, as to our

fathers, and to those of old time before them, give fullness of grace! Without Thee we can do nothing; but, fill with the Holy Ghost, the excellency of thy power will be of Thee, O God, and not of us."

The effects of Pentecost upon the laity is emphasized. "They all began to speak." This shows that the testimony of Christ was not borne by the ministry alone; that this chief work of the Church was not confined to official hands. The multitude of believers were not mere adherents, but living, speaking, burning agents in the great movements for the universal diffusion of God's message. Many feel as if religion, on the part of the ministry, was to be a matter of bold and public testimony; but on that of ordinary Christians, a heart secret between themselves and God. Let such sit down in sight of that first Christian scene; let them behold every countenance lighted up with the common joy, and hear every tongue speak under the common impulse, and then ask Bartimeus, or Mary, if the private disciple has not just as much cause to be a witness that Jesus lives, and that Jesus saves, as either James or John. Let them ask if it is like their religion that one lonely minister shall, on the Lord's day, bear witness before a thousand Christians, who decorously hear his testimony as worthy of acceptance by all, and then go away, and never repeat the strain in any human ear?"

Ashland, Va.

NORTH MISSISSIPPI EPWORTH LEAGUE CONFERENCE

It was my good pleasure to be present at the recent League Conference held at Grenada College, and to take some part in the work which was done there. The attendance at the conference was the largest in the history of the assembly and the work done was simply splendid. Of the two hundred and twenty registered, all but six took the courses and received the certificates for Christian Culture. I am convinced that our young people are being well trained in our local church for the representatives sent to the assembly were simply splendid. They thoroughly enjoyed and entered into with commendable zeal every phase of assembly life.

Rev. W. C. Newman, retiring president, has proven himself a leader of youth of which the Conference can justly be grateful. The new president, Rev. W. L. Robinson, is thoroughly equipped to be the successor, and the League work will not suffer but prosper in his hands. Already he has grouped around him a staff of workers which make success certain. Under the new plan authorized by the General Conference, the work for our young people will receive the solid impact of united support from all sources. The future is very bright indeed. Our pastors are interested in their young people, and the young people are showing themselves interested in the vital life of the Church.

An outstanding feature of the assembly was the series of sermons preached by Dr. J. R. Countess each evening on the subject: "Finding God." To my mind they far eclipse some foundation lectures we have in book form. Dr. Countess knows the mind of the youth and his messages were characterized by a loving sympathy and understanding which appealed to them.

Now is the time for us to harness the strong life of the youth of the Church. They are anxious to do the good manly and womanly things; it is only for us to lead them right. The Church will continue to grow as long as we have consecrated leadership and present to the young people the high, holy way of life. May God bless our fine boys and girls. They rejoice our hearts and make us thankful for a small part in the work of the Church.

W. R. LOTT.

West Point, Miss.

THE PRIMACY OF CHARACTER

By Bishop W. A. Candler

During his last illness, Dr. G. J. Romanes wrote, "I have come to see that cleverness, success, attainment count for little; that goodness, or character, is the important factor in life."

His words are a simple statement of a truth, which is often forgotten, but which should always be remembered. It shines throughout the Holy Scriptures and penetrates the teachings of Jesus especially.

At a critical point in the life of our Lord in the flesh, he sent apostles forth into every place "whither he himself would come," and clothed them with supernatural powers for the fulfillment of the high mission to which he appointed them.

These messengers who went before him to prepare the way for his coming were most successful in their work, and when they returned to him they reported their achievements "with joy, saying, Lord, even the devils are subject to us through thy name." He did not deny, or depreciate, the results of their faithful and fearless labors, but did rather magnify them, saying, "I beheld Satan as lightning fall from heaven"; but he added, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven" (Luke, 4:17-20).

These men were good men, but their exultation was touched and tainted with pride. Hence, the Master admonished them that great as were the gifts with which they had been clothed, and marvelous as were the results wrought by them, a stronger reason for rejoicing than miraculous power was their enrollment in the "Book of Life." Thus he taught them that the unearthly life of a soul in God is a greater and loftier possession than even heavenly gifts of the highest order.

In conformity to this teaching of Jesus, St. Paul instructed the Christians in the Church at Corinth, writing unto them, "Covet earnestly the best gifts: and yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The great apostle, after showing the Corinthians the heavenly qualities of love, declared to them how transient and fleeting were the most brilliant gifts in comparison with the permanence and power of love: "Love never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away" (I Corinthians xiii:1-8).

Love (mis-translated "charity" in the Authorized Version) is the perfection of human character, as it is the all-inclusive attribute of God. Hence, it is imperishable. It grows from less to more; but it never gives place to any higher quality, for no such quality is possible.

With the ever enduring qualities of faith and hope, it abides when the noblest gifts have vanished away, and it towers above even faith and hope, for the "greatest of these is love" (I Corinthians xiii:13).

The Corinthians were disposed to over-value gifts, and overlook the worth of spiritual character, which is the life of love; and unfortunately their grievous mistake has persisted in manifold forms throughout the subsequent centuries. The Church has been too often dazed with the inordinate admiration of mere intellectual talent, and, by consequence, she has under-rated the tremendous force of character, whereby under God her greatest victories have been won.

In like manner parents esteem the scholastic

successes of their children above their religious growth in the graces of Christly life. But without piety, genius is a vain thing and all learning is profitless.

In our day, when the people boast of living in an "age of learning" and a "period of progress," not a few, including some preachers, have come to think that culture can substitute and supercede conversion. But in the end they must be forced to see the folly of such a view. No nation has expended so much on education as the American people are expending upon schools of all grades from the kindergarten to the university; but wave after wave of crime sweeps over the land as never before in our history.

And the centers of crime, from which these waves of wickedness flow, are not among the illiterate people of the back-woods, but they are in urban communities in which the richest educational advantages are offered. Chicago, for example, is a city of universities and gun-men, of schools and racketeers. Educated rogues rifle the pockets of the people in other cities, where greed and graft abound. Probes and political pus prevail throughout the land.

Evidently education is not sufficient for the making and the maintaining of character. The devil is not deficient in intelligence. His diabolism proceeds from his utter destitution of moral character, and when intellectual gifts are deified and the supremacy of moral character is denied, a species of devil-worship is indulged.

It is well that the children and youth of the land be educated, but it is far more important that they be regenerated by the Holy Ghost. They need character far more urgently than they need culture.

The supreme need of this nation is a revival of religion, a turning of all the people, both young and old, to God.

A nation without God is a nation without hope, and the American people can not, with all their wealth and all their enlightenment, avert a period of great darkness and great disaster unless they return to God in genuine repentance and living faith.

James Anthony Froude declares that "the progress of civilization depends on the extent of the domain which is reclaimed under the moral law," which is another way of saying the prosperity and power of nations depend upon their moral character.

It is to be feared that during recent years the domain of the moral law has been encroached upon by the forces of mammonism. The reign of righteousness has been too often substituted by the rule of expediency and dominion of gain, until many avow their doubt of the practicability of the moral law. Some years ago a senator of the United States bluntly declared that "in the realm of politics the Ten Commandments and the Sermon on the Mount are iridescent dreams." He said in open shamelessness what many hold in secret lawlessness.

It is time to proclaim the supremacy of character, to reclaim the area which has been wrenched from the domain of the moral law, and to call the nation to repentance by the evangelical cry that "the Kingdom of Heaven is at hand."

Christ must reign in the soul or ruin befall the life of both the individual and the nation. The goodness which he imparts outranks greatness, and the supreme good which he requires is the heavenly character which springs from the new birth.

COMMISSION ON BENEVOLENCES

Of all the legislation enacted by the General Conference at Dallas, probably none is of keener interest to the Church at large than the adoption of a financial system which not only includes a clear-cut plan for collecting the benevolent claims but provides for educating the membership as to the number and needs of the respective causes, and gives them an opportunity for the voluntary exercise of the grace of Christian liberality.

Of scarcely less interest than the passage of the new legislation is the fact of its workableness and the announcement that the plan will become effective at the approaching Annual Conference meetings. For the general commission on benevolences, created by the General Conference to put the plan in operation, has had its initial meeting, has organized, and outlined the procedure for the ensuing quadrennium.

The Financial System

Briefly, the new legislation created General and Annual Conference commissions on benevolences to work together to promote the collection of general benevolent apportionments amounting to \$2,000,000 and a special free will offering of \$1,200,000 to be known as the Voluntary Kingdom Extension Offering; the latter for the benefit of missions, ministerial training, hospitals, Sunday schools, and church extension throughout the world.

In an all-day meeting at Nashville, June 6, the general commission, composed of representatives of the general boards and the publishing agents of the Church, discussed ways and means of carrying out the legislation of the General Conference covering the Church's financial system, which was a topic of major consideration by that body. A permanent organization was effected to function during the 1930-34 quadrennium. Dr. W. G. Cram was elected chairman, and Dr. W. F. Quillian, secretary.

The Annual Conference commission, provided by the General Conference, will be set up at the approaching sessions of the 1930 Conferences and will consist in each case of the bishop in charge, the presiding elders, Conference and District lay leaders and chairmen of the various Annual Conference boards corresponding to the general quadrennial boards.

Four Cultivation Periods

It was decided at the organization meeting at Nashville that there should be the closest co-operation between the General and Annual Conference commissions and that the commissions should work unitedly to promote the whole program of the Church.

The tentative promotional plan which was adopted provides for four distinctive periods of church-wide cultivation.

During the first period special emphasis will be laid on collection of the General and Conference benevolent apportionments, formerly known as the "assessments." These are the causes whose askings total the \$2,000,000 and include the amounts fixed by the General Conference and apportioned to the Conferences for the following causes:

American Bible Society; Bishops' Fund; Board of Church Extension; Education; Epworth League; Finance; Hospitals; Lay Activities, Missions; Sunday Schools; Temperance and Social Service; Federal Council of Churches; General Conference Expense; Negro Work; Theological Schools. An additional \$40,000 was recommended by the General Conference to the Annual Conferences for the Mount Sequoyah and Lake Junalaska Assemblies.

Stress Free-Will Giving

During the second period which will come in January and February each year, unless otherwise ordered by the Annual Conferences, stress will be laid on free-will giving and the needs of the interests represented in the Voluntary Kingdom Extension Offering, which calls for \$1,200,000 in addition to the general apportionments, in order to maintain the work already inaugurated for church extension, missions, hospitals, Sunday schools and ministerial training.

During the third period, the General and Annual Conference commissions will review their work and make a special effort to further present General and Conference benevolent apportionments, and make efforts to bring up any shortage in promises to the benevolent apportionments.

In the fourth period, near the close of the church year, the commissions in a final effort

will seek especially to secure the final payment of all amounts apportioned by the General Conference to the General and Conference claims and to the Voluntary Kingdom Extension offering.

Whole Program of the Church

Throughout the entire year, the attention of the Church will be called to the whole program and needs of Southern Methodism. It is believed the new plan will give general satisfaction, since its details have been carefully considered.

The new financial plan reduces former general assessments by \$130,000 and with the voluntary offering enables the Church to go forward as far as the liberality of its people will permit.

—Secular Press Bureau.

TO PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS, MISSISSIPPI CONFERENCE.

Dear Brethren: Please let me remind you of Sunday School Day in your church and Sunday school. The day for observance is the third Sunday in April or as near thereto as is practicable.

The printed programs mailed to each pastor by our Conference Superintendent are worthy of our consideration and effort that requires putting them on. They will give information to the people that they ought to have.

May I ask you to attend to this as soon as you can? The offering taken and sent to the Sunday School Board at Jackson, Miss., is a very vital factor in the carrying on of our work for this Conference year.

If you will observe the day in a suitable way and send a creditable offering to the Board, your school will be blessed and the work of your Board enhanced.

R. H. CLEGG,

Member S. S. Board, Miss. Conf.

TO THE PASTORS OF MISSISSIPPI AND LOUISIANA CONFERENCES

Dear Brethren: I have this opening in hand, a few weeks in July, August, September and October. If anyone of you can use me for our Lord and Church in your charge, I will be glad to come to you by the help of God and your co-operation. I will be glad to do the work with you. I have been very busy this year and the Lord has been very gracious toward me and our work has been very successful, and I will ask you to give us a chance and the Lord, and I will come and do the work. I want to do the work if you will let me. I do appreciate your kindness toward me and let me hear from you. "First come first served." My witness is in heaven and my record is on high. Praise the Lord!

Remember me and my work in your prayers.

Here is my report for 1922-1929:

Services in the churches.....	1302
Members joined the Church.....	1737
Infants baptized	218
Organized churches	14
Missionary Societies	13
Epworth Leagues	13
Sunday schools	12
Preachers	3

And several young people offered their lives to the Lord for the mission work. Several altar prayers have been organized in homes. Those who joined the Church were of all kinds of races. Foreigners and natives—Syrians, Greeks, Italians, Chinese, Mohammedans, Jews, Roman Catholics, Germans, Americans and several people and children of above mentioned are attending the Sunday schools and churches. Several Syrian women joined the Missionary Society. Bibles have been given and placed in every home in English and other languages of the races above mentioned. This is our home mission work for our Lord. Your home missionary,

CHAS. ASSAF, 428 Lynch St., Jackson, Miss.

TO THE SEASHORE DIVINITY SCHOOL

(At the close of the Seashore Divinity School, three of the classes read papers of appreciation. Those present by vote requested the publication of these papers in our columns. We are carrying below the paper first to reach our office—that of the class of the third year.—Ed.)

We, the class of the third year, wish to express our heartfelt thanks and appreciation to the President, dean and instructors for this 1930 session of the Seashore Divinity School.

First, we wish to thank Dr. Leggett for the wonderful speakers he selected. Dr. Talley's and Bishop Candler's messages were indeed inspiring and instructive. We feel better equipped to return to our charges.

Second, we thank the dean, Dr. Harper, for the wisdom manifested in choosing our instructors. Their teachings have been a blessing to us. Every subject was well taught.

Third, we, the class of the third year, desire to express ourselves heartily in favor of the Divinity School. We are praying that God will help you to continue this great institution for years to come.

The third-year class voted unanimously to attend the 1931 session if it be our Lord's will.

Praying God's blessings upon the school and all connected therewith, we beg to remain,

Respectfully,

C. B. WHITE, Chairman.

R. B. PEARSON,

H. L. DANIELS.

LAYMEN'S RALLIES FOR MERIDIAN DISTRICT JULY 7-11, 1930

The fourth annual Laymen's Rallies will be held in the Meridian District, July 7-11, 1930; these are meetings especially for laymen (both men and women), yet every one is cordially invited to come. But we are very anxious to have all charge and church leaders, with their pastors, to be at one or more of these meetings. A splendid program has been arranged for each meeting. There will be held five all-day meetings, with dinner on the ground, and five meetings in the evenings; it will be well for every one to attend one of the all-day meetings, for the full program will be rendered at these meetings, beginning at 10 a.m. and adjourning at 4 p.m.

The meetings will be held at the following times and places, with list of charges participating:

July 7. All-day meeting at DeKalb, with Cleveland, Daleville and DeKalb charges participating. Evening service at Soule Chapel.

July 8. All-day meeting at Scooba, with Porterville, Scooba and Lauderdale charges participating. Evening service at Lauderdale, 7:30.

July 9. All-day meeting at Pachuta, with Enterprise, DeSota, Vimville, Pachuta and all Meridian churches participating. Evening service at Quitman, 7:30.

July 10. All-day meeting at Matherville, with Shubuta, Quitman and Matherville charges participating. Evening service at Shubuta, 7:30.

July 11. All-day meeting at Bucatunna, with Waynesboro Circuit, Waynesboro station and Bucatunna participating. Evening service at Waynesboro, 7:30.

Exchange of charges, where it is more convenient to attend some other place than listed here, is allowable. Be sure to attend some of the meetings.

Program for All-Day Meetings

10 a.m. Devotions.

10:15 a.m. Goals for the District, Rev. T. J. O'Neil, P. E.

10:40 a.m. Board of Lay Activities; Personnel and Work.

11:05 a.m. Wesley Brotherhood, Value and Work.

11:30 a.m. Christian Stewardship, Sermon by Rev. B. L. Sutherland.

12:10 noon. Dinner.

1:45 p.m. Devotions.

2:00 p.m. Play, with eight characters, directed by Miss Clara Belle Buchanan, entitled, "When Sleepers Become Pillars" (This is worth going many miles to see).

3:00 p.m. The Benevolences: Laymen's Responsibility, W. D. Hawkins.

3:30 p.m. Report of the Findings Committee.

Program for the Evening Service

7:30 p.m. Devotions.

7:40 p.m. Our Aim, Rev. T. J. O'Neil, P. E.

8:00 p.m. Laymen's Part in Reaching the Aim, W. D. Hawkins.

8:10 p.m. Play entitled, "When Sleepers Become Pillars." There are eight characters in the play. Directed by Miss Clara Buchanan.

T. J. O'NEIL, P. E.

W. D. HAWKINS, Dist. Lay Leader.

T. H. NAYLOR, Associate Lay Leader.

C. A. MASSEY, Associate Lay Leader.

STATEMENT BY BISHOP JAMES CANNON, JR.

On April 12, 1930, I sent a letter to Honorable T. H. Caraway, chairman of the Senate Lobbying Committee, from which I quote: "In view of certain statements which have appeared in the press concerning the work of the Board of Temperance and Social Service of the Methodist Episcopal Church, South, as officers of that Board, we are writing you to state that, if your Committee desires any information concerning the work of our Board, we shall be glad to appear before the Committee and furnish such information."

In pursuance of that communication, I appeared before the Committee on June 3, 4, 5, 11 and 12, and answered all questions asked me concerning the work of our Board. But when the two members of the Committee present began to ask questions concerning my part in calling the Asheville Conference and my political activity as chairman of the Anti-Smith Democrats, I presented my objections in writing to answering such questions, emphasizing that the Committee on Lobbying was not empowered to inquire into political activities, and that, if it assumed the right to investigate my political activities as an individual in the Anti-Smith campaign, then it could assume the right to investigate the activities of every individual citizen who votes or works in any political campaign for national officers. I furthermore insisted that the singling out of the Anti-Smith Democrats for such special investigation was in the nature of a threat to independent citizens against any repetition of the uprising of 1928 in 1932.

On Thursday morning, June 12, the chairman of the committee announced that the full committee had considered my objections to answering certain questions, and said: "Concerning the questions yesterday propounded to the witness and the declination of the witness to answer on the ground that it was going into his political activities, which he contended were separate from his activities connected with the Board of which he is chairman, the committee, by a vote of 4 to 1, directed the chairman to say that the witness would not be required, and should not be required, to answer."

I was convinced that, whenever a full meeting of the committee could be held, it would sustain my objections to the answering of the questions propounded by Senators concerning my political activities. I have only to say that this ruling of the committee makes it clear that I did not refuse to answer any questions which the committee itself has judged to be pertinent to the investigation with which it is charged.

JAMES CANNON, JR., Chairman.

June 13, 1930.

POETICAL THOUGHTS

By Mrs. George S. Brown

And the servant of the Lord must not strive;
but be gentle to all men, apt to teach, patient.—II.
Tim. 2:24.

CHRIST'S WINSOMENESS

A winsome voice my Master had,
He spoke, and strong men rose
And, in their fishing garments clad,
Stayed not for day to close.
And one, who at the Treasury sat
Looked up, and seeing came,
And all his gains and friends forgot
At hearing of his name.
So winsome was my Master's voice,
They and the whole wide world rejoice.

A winsome touch my Master had,
The suffering ones arose,
And doing as He gently bade,
Pain vanished and their woes.
The sick and the heavy laden came,
And something in His face
Brought rest and healing strength,
The lame crept close with stumbling pace,
So winsome was my Master's touch,
The whole wide world felt never such.

A winsome smile my Master had,
The little children rose,
Though friends and followers forhade,
Him as their own they chose.
And eager ran to His embrace
And straightway had no fear,
For something in His loving face
Assured them they were dear.
So winsome when my Master smiled,
His very own were man and child.

—Mrs. Newell Dwight Hillis.

One of the most attractive things in the world is a winsome voice. Not for singing so much, we mean, as for speaking. Often over the telephone there comes to us a voice that wins us at once. It may be that of a stranger, but we feel at once that we would like to know the possessor. I have heard voices so harsh that they grate on one. It always seems as if something could have been done in youth for that voice just as for any other infirmity. Certain it is that we can cultivate a pleasant manner of speaking by being always kind and gentle and considerate. It is found to have an effect on our voices. In reading the gospels so often just a spoken word of the Master will draw us to Him. Even when His voice was used in reproof it was enough to melt a heart of stone. The one word, "Mary," uttered when the woman went to the sepulchre on the resurrection morn meant life and happiness to the woman who loved Him so. When our Saviour said "Come," we wonder how any one could have resisted Him. It is not strange that the men left their nets and followed Him. It could but be expected that people would follow Him when tired and hungry, over hot, dusty roads, just to be within sound of that wooing, winning voice.

And then, the touch of the Master! It contained so much of sympathy and understanding! The weary and the sick and the broken-hearted crept close to Him and wherever He went men were made to rejoice. Burdens were lifted, pain was forgotten, distress vanished. The Master understood and that was enough. He was acquainted with all their grief. His touch restored sight to the blind, and hearing to the deaf. He was not afraid to touch the leper, the unclean, the sinful and wherever He touched there was joy in the soul.

We think of Jesus as sweeping over sin and sorrow, but we are sure that He also smiled. He must have smiled as the little children ran to His side and climbed upon His knee. A smile wins a child every time. We read the other day

of a little foreigner who followed an American child to school one day and when he walked in the crowded schoolroom and saw all the children looking at him, he turned to run away and hide, but the teacher smiled at him, and he not only stayed but insisted upon going every day. Before that time no one had ever been able to get him to go to school, but the smile did the work and it will do it every time.

To win people we must be like our Saviour. If we live for Him it will show in our voices. There will be a sweetness that will be irresistible. We must try to have an understanding heart, and enter into suffering with people. We must abhor sin but love the sinner, and bestow the personal touch that means more than almsgiving. We must make people feel that it is a joy to minister to them, not a stern duty. Along with the winsome voice and touch go the winsome smile that will draw all men unto us. We can have miles and miles of smiles, and they are without cost, yet they make the whole wide world rejoice.

INCREASE OF CHURCH MEMBERSHIP AT SAME RATE AS POPULATION IS SHOWN BY STUDY OF CENSUS DATA

Out of every hundred persons over 13 years of age in the United States there are today 55 church members, just as there were ten and twenty years ago; only 52 per cent of the rural inhabitants belong to church as compared with 58 per cent of the people living in cities; and nearly half the Protestant ministers are not graduates of either college or seminary.

These facts, and many others that upset commonly-held opinions regarding the status of the Church, have been brought to light in an extended independent analysis of both published and unpublished census data made for the Institute of Social and Religious Research by Dr. C. Luther Fry, who also prepared the official analysis of church figures for the summary volume of the "1625 Census of Religious Bodies," which is soon to be published by the government.

In his report of his findings issued by the Institute under the title, "The U. S. Looks at Its Churches," Dr. Fry shows that at least 62 of every hundred adult church members belong to a Protestant church, while 30 are Roman Catholics, and 6 Jews. Women predominate in church membership; 48 per cent of the males of the country over 13 years of age, and 63 per cent of the females being members.

There is not a single State in which either Jews or Roman Catholics constitute a majority of the inhabitants, but there are nine Southern States in which the Protestants make up more than half the population. The record, however, is held by Utah, where more than 82 per cent of the people are members of the Church of Jesus Christ of Latter-day Saints.

One of the most arresting discoveries made by the study is that so large a proportion of ministers have had little or no academic training. More than three-eighths of the ministers of the 18 largest white denominations, including the Roman Catholic, and more than three-fourths of the ministers of the three leading Negro bodies, are not graduates of either college or seminary.

In its investigation of the training of ministers, the Institute caused an analysis to be made of hitherto unpublished census returns from the 105,000 ministers of the 21 leading denominations, representing three-fourths of the churches in the United States, including those of the Roman Catholic Church.

Of the 71,500 ministers of the 17 white Protestant bodies studied, almost 29,500, or 41 per cent, did not claim to be graduates of either college or seminary, while only 33 per cent claimed to be graduates of both.

"The Roman Catholic Church," the report says, "makes a far better showing, and the Negro bodies a far worse showing. Instead of 41 per

cent falling into the group of non-graduates, only 6.6 per cent of the Roman Catholic priests were so classified. On the other hand, 68 per cent of the priests claimed to be graduates of both college and seminary.

Of the ministers of the three Negro denominations, 78 per cent reported themselves as not graduates of either college or seminary, while only 7.4 per cent claimed to be graduates of both."

Among Protestant bodies, rural-urban differences are especially striking. Of the 25,000 city ministers among the 17 white denominations, only 20 per cent reported that they were not graduates of either college or seminary, as compared with 53 per cent of the 46,000 country pastors; while 52 per cent of the city, and only 23 per cent of the country, pastors were graduates of both.

In 1926, when the last religious census was taken, the value of church edifices, not including church-owned property used for purposes other than religious service, was equivalent to an investment of \$48 for every person over 13 years of age in the United States, a sevenfold increase in the preceding 76 years. In 1850 the investment was only \$6.44 for every adult.

Yet, in relation to the population, the number of churches has been decreasing. In 1906 there was a church for every 270 inhabitants over 13 years of age, in 1916 there was one for every 300, and in 1926 one for every 334.

Nevertheless the analysis of the census returns from the 172,000 churches of the 21 selected denominations shows that only half had pastors with but a single charge, while 4,130 reported that their pastors were serving seven or more churches.

Church expenditures, which represented \$8.70 per adult member in 1916, amounted to \$18.44 in 1926; and even when this figure is adjusted to allow for changes in the price level during the past decade, it becomes \$13.06, or an increase of 50 per cent in the purchasing power of the church member's average annual contribution.

Sunday school enrollments have been increasing less rapidly than formerly. In 1906 the pupils in Sunday schools were equivalent to 40 per cent of the youth population under 15 years of age. By 1916 this per cent had reached 48, but is now 44.

The Roman Catholic Church has had a decided decline in the number of Sunday school scholars along with a definite increase in the enrollment of its parochial schools. From 1906 to 1926 the rate of increase in the enrollment of parochial schools was nearly twice that of public elementary and secondary schools.

Within recent years there has been a significant tendency for Protestant bodies to combine. Between 1916 and 1926 no fewer than 18 denominations were involved in mergers and amalgamations.

LIFE EXPERIENCES OF ONE HUNDRED AVERAGE MEN

Here is something which everyone will be interested in. One of the old-line insurance companies has made a study of the life service of men, and has given out the following: "Out of every one hundred boys thirty-six will not live to reach the age of 65; at that age fifty-four will be dependent on relatives for support; five will be self-supporting, but have no estate; four will be 'well-to-do,' and possibly one of the four will be wealthy, but not necessarily so, because only one in a thousand will be wealthy."

"Consider the Imprensa Methodista, or Methodist Publishing house, located at Sao Paulo, Brazil, the most important single interest in our Church in this country," says the presiding elder of the Sao Paulo District of Brazil. "The Sunday school literature for all Churches in Brazil except the Baptist is printed here, also the Expositor Christao, the organ of Brazilian Methodism, the Bem-Ti-Vi for children, and many good books." At present, however, book publication is reduced to a minimum to enable us to do commercial printing to help pay expenses."

The Home Circle

GOD GIVE ME EYES

God give me seeing eyes
For Beauty, where it lies!
Let me not miss it, though its form be new,
Nor fall to find it in a strange disguise;
Oh, let me see and know that it is true—
God give me seeing eyes
For Beauty, where it lies!

But let pretense not wear
The mask of Beauty fair,
Nor steal my homage from her shrine away!
Let me see clearly and the Truth declare—
If I acclaim the false, my false pen stay!
Oh, let Pretense not wear
The mask of Beauty fair!

And, God, do not withhold
My eyes from Beauty old!
Let me still see the Light, eternal, true!
Let me that light still struggle to uphold,
Nor cast aside the old lamp for the new—
Dear God, do not withhold
My eyes from Beauty old!

The soul of me for Beauty ever cries—
God give me eyes to see it where it lies!
—Roselle Mercier Montgomery, in Exchange.

CELIA'S RING

The train jerked so that the words on the page that Celia was trying to read danced up and down as if they had severed all connection with one another. Celia closed her book and gazed out of the window at the flat prairie through which she had traveled sixteen times in the past fourteen years on her journey to and from school. Her eyes wandered back into the Pullman car and finally came to rest on the blue seal ring that encircled the little finger on her left hand. Non ministrari sed ministrare, she read again the motto written in gold letters around the edge of the blue disc. "Not to be ministered unto but to minister"—the seal of her alma mater. Was she going to be able to live up to it now in this town to which she was going back? If she had only been able to stay and do settlement work in Boston, as she had hoped and planned all these years, how easy it would have been to have followed the inspiration of that little blue ring! How she had enjoyed those afternoons with her settlement children! How she had worked to learn bits of their language in time saved up from her regular work! And now she was leaving her dreams of service behind.

But what else could she do when that telegram came, "Father very ill. We need you." And so she left.

Celia slowly slipped the blue disc from her finger. Dropping it into her hand bag she said to herself, "When I have earned you back I will wear you again. I have no right to you yet. In Boston I might have woven your motto into my life, but here in Ben Creek I don't know where there will be a place for you."

Celia was awakened from her reverie by the porter's picking up her suit case and saying, "We're almost there, Miss."

In the anxious days that followed, Celia for a time forgot about her disappointed dreams. The little settlement children in Boston seemed very far away all that time that her father's life hung in the balance. But during the long afternoons after the crisis had passed, and Celia sat by her father's bed, reading and talking to him, the old dreams would come back. Through the back of her brain would float visions of the settlement class she was to have had or of a line of weary-eyed mothers or of a group of black-eyed girls jabbering a language she was just beginning to understand.

One afternoon as her mind was thus wandering from what she was reading aloud to her father, Celia put down her book to smooth her father's pillow.

"You don't wear rings any more, do you Celly?" remarked her father smiling.

"I don't care for jewelry the way I used to," replied Celia, knowing that her father was thinking of her childish love for ornaments. Celia hesitated and then added rather wistfully, "But there is a ring that maybe some day I'll wear again."

"I'd like to see it, Celly," remarked Mr. Mead. Celia went to her jewel box and coming back dropped the little blue seal into her father's hand. The sick man strained his eyes to make out the inscription around the edge. "My Latin's a bit rusty, Celly. What does it mean?"

Non ministrari sed ministrare, read Celia. "Not to be ministered unto but to minister."

"Yes, yes," commented Mr. Mead, "but why don't you wear it now?"

"Because I'm not living up to it, father," replied Celia. "What am I doing to serve anyone here?"

Celia's father laughed. "And so you don't think you're serving anyone when you sit by the hour reading or talking to me? You don't think you are serving when you relieve your mother of household cares? You don't think you are living up to the spirit of your ring when you take care of the Milton baby the way you did the other morning? You don't think you are ministering to others when you see that old Mrs. Wilson gets our magazines each month? My Celia! And so you thought you had to go to Boston among a lot of little foreigners in order to live a life of service?"

"But those things one does without thinking," replied Celia.

"Does that take the element of service out of them?" asked Mr. Mead, slipping the blue disc onto his daughter's finger.

"But to make you feel perfectly right about this, you're going to have a chance right here in Ben Creek," continued Celia's father. "I'll soon be up and around again, and then we'll complete our plans for the civic center. These factories, you know, have brought in a colony of Mexicans. They must be Americanized. Then, too, Ben Creek is way behind on play grounds and social service in general. We haven't even a visiting nurse as yet."

Celia's eyes sparkled. "I guess you are right, father, about the everyday service," said Celia, kissing her father's forehead, "but it will be fine to be able to serve those others too."—Lucy Chandler Fuller, in Intermediate Weekly.

A HORNET'S NEST

By William Alphonso Murrill

A big queen hornet was buzzing about my window one day in May while I was writing, making such a racket that I reached for the fly swatter, but she flew through the window and escaped. I have often thought since what a calamity it would have been if I had succeeded in carrying out my threat, for she selected a cross-beam over my studio door for her nest and I spent many an interesting hour watching her at her work.

First, she made the stem, fastening it firmly to the beam, for it was to support the nest. Then she began on the hollow ball, which was to cover and protect the comb, with a hole at the bottom for an entrance. Wasps leave their comb uncovered, but usually place it under the eaves of a house or in some other place protected from rain.

The comb made by the bald-faced hornet is very much like that of the wasp and is suspended from the roof of the hollow ball by a short, strong stem. In the center of the comb are four cells, in each of which she lays an egg, and as the little grubs grow the cells are made longer, so that they project below the other cells. From these four cells come the first daughter hornets to help the queen mother with her increasing family.

On May 28, the nest was two inches long and the second wall-layer was half completed. These layers are thin, like paper, and gray in color. They are made, as are the cells of the comb, of wood pulp mixed with saliva and are waterproof. The hornet gathers bits of wood from posts and

other exposed timbers, chews them a few seconds, and flies away to her nest, where she spreads the paste out in a thin sheet, working rapidly and with great skill.

On June 1, the second envelope was nearly finished and glued at the bottom to the back of the first one, with an elongated beak sticking out the entrance. Meanwhile, the hornet had been busy inside, building new cells, laying eggs, and feeding her young. In the second row of the comb there were ten small, short cells, each with an egg, making fourteen prospective daughters in all.

About five o'clock the next afternoon, a thicker or some other bird pecked a large hole in one side of the nest to get at the grubs in the comb. The mother hornet worked in frenzied haste for an hour trying to stop this hole before darkness came with its chill; but a greater tragedy was in store for her. While I was away for a short time the bird returned and demolished the nest, completely, devouring all the young, and leaving only a few eggs that had been recently laid.

On examining the interior of the wrecked home more closely, I found four layers of paper in the wall, two reaching down just below the comb and two extending all the way, forming the hollow globe enclosing the comb. The remaining eggs hatched the next day into shining, white grubs, resembling little fat jars with round tops, and they filled the bottoms of the cells so completely that they could only wriggle their heads.

I knew the young grubs must be hungry, so I fastened the bits of comb to the beam again, hoping that their mother would come and feed them, and perhaps rebuild the home; but the calamity seemed too great for her to bear and she moved to some other place.

Later, the partly completed nest of a bald-faced hornet was given me by some children at an orphanage, who found it in a magnolia tree near their home. It was two inches in diameter and contained a comb with four central cells, nine cells in the next row, and fifteen in the outer row.

The four oldest daughters were in the pupa stage, with their wings and legs already formed almost ready to come out. Indeed, two of them did come out three days later. The nine grubs in the next row filled their cells and were about fully grown, nearly ready to pupate; while the fifteen outer cells contained either eggs or young grubs. I noticed that the larger grubs wriggled about for exercise, but the pupae was quiet.

Now, what would have happened if these nests had not been destroyed? As soon as the young workers came out, they would have begun to help their mother in building and caring for the other babies. The sides of the nest would have been gradually torn away as the comb was enlarged and new wall-layers added in successive stages. Other layers of comb, also, would have been added below the first one, to make room for the large number of eggs to be laid by the queen when she had nothing else to do.

In feeding the young, the workers catch flies and other insects, bite off their wings and chew up their bodies a little before giving them to the grubs. As winter comes on, all the undeveloped young are left to starve and later all the workers and drones die, leaving only the queens to build new nests the following spring. At the approach of autumn, the queen lays eggs that produce drones and young queens, the latter being protected by the workers from the jealous wrath of the reigning queen until they can slip away one by one and hibernate in some safe, secluded spot.

An old hornet's nest, therefore, found hanging from a leafless branch in late autumn, is a deserted castle filled with evidences of a wonderful and busy life that lasted but for a season. Long before man even had any use for paper, the hornet showed him how it might be made. Yellow-jackets are near relatives of hornets that usually make their nests in the ground. Of the two, I much prefer the hornets; for they are excellent fly-catchers.—Our Dumb Animals.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Sealing, Rev. W. W. Drake, D.D., Rev. B. J. Carter.

Mississippi Conference—Rev. J. T. Legett, Rev. W. E. Sams, Rev. J. Z. Gray.

North Mississippi Conference—Rev. J. E. Felix, Rev. J. W. Loomis, Rev. L. M. Ligon.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The printed label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 113 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can, get it—note paper. No attention will be paid to rolled manuscripts.

Editorial

HELP THE CAUSE OF PROHIBITION

Rev. A. W. Turner, to whom the people of Louisiana will be forever indebted for the work which he has accomplished for prohibition in the State while serving for a number of years as superintendent of the Louisiana Anti-Saloon League, was cheered recently by a letter from Rev. W. C. Childress, chairman of the Board of Temperance and Social Service of the Louisiana Conference. A part of the letter follows:

"I was at Haynesville last Sunday, in the absence of the pastor, and took a collection for the work of the Louisiana Legislative Prohibition League. I am enclosing herewith checks amounting to \$30, and there will be an additional \$18.25 which I will send in within the next few days, making the total, when it is in hand, from Haynesville, of \$48.25. I am convinced that if our pastors would put the matter on its merit and give the people a chance to make a contribution they would be glad to do so."

It may be added that our church at Homer, La., of which Rev. W. C. Childress is pastor, has given \$100 toward this cause. The church at Athens, La., has given \$24. Let other churches be given an opportunity to aid in this necessary and very important work. Rev. A. W. Turner is appointed to the work of the Louisiana Legislative Prohibition League by the Louisiana Conference and he and his work are highly commended by the Board of Temperance and Social Service of the Conference. Let him have the hearty support of all our pastors and all our people. The legislative work of the prohibition forces is still very important, as will be shown by recent efforts in the Louisiana Legislature to repeal the Hood Law.

MRS. M. L. BURTON DEAD

The following letter from Rev. J. L. Nell, pastor of Crawford Street Church, Vicksburg, written last Sunday, brings the news of the sorrow that has fallen upon our brother, Rev. M. L. Burton of Gulfport and others of the family.

"Mrs. M. L. Burton passed away at 3:15 a.m. to-day. There will be a ritual service at 4 p.m. from the Gulfport Methodist Church, with Brother Broadfoot, her pastor, in charge. At 11 a.m. to-morrow, Monday, morning a memorial service will be held in the Presbyterian Church at Hazlehurst, Miss., of which she was a member, organist and Sunday school teacher when she and Brother Burton were married 42 years and six months

ago yesterday. She will be buried beside her two babies who died in infancy, and also her father and mother. This service will be conducted by Brothers A. M. Broadfoot, G. A. Thompson and W. M. Williams."

Mrs. Burton had been seriously ill for some time and during the Divinity School when Dr. J. L. Decell, Rev. Otto Porter and the editor called at the home they found that Brother Burton did not have hope of her recovery. We deeply sympathize with our stricken brother and his remaining loved ones.

PERSONAL AND OTHER NOTES

Dr. H. T. Carley, presiding elder of the Shreveport District, is this week assisting Rev. L. R. Nease, Jr., in a meeting at Keatchie, La.

In sending her renewal, Miss Olive Watson, of Pelahatchie, Miss., writes: "I still enjoy the Advocate."

"More than 50 years a subscriber," Mr. C. W. Cochran, Meridian, Miss., writes, as he encloses check for renewal of his subscription to the Advocate.

The editor appreciates a card from Rev. Elmer C. Gunn, postmarked "Bryce Canyon, Utah." Evidently Brother Gunn and family are enjoying a vacation in the West.

Dr. Theodore Copeland, evangelist of Dallas, Texas, has recently been engaged in a meeting at Blooming Grove, Texas. Dr. Copeland was once pastor of Rayne Memorial Church, New Orleans.

The St. Helena Echo of June 20 said: "Rev. A. J. Martin (pastor at Greensburg, La.) has been conducting the singing for a revival meeting at the Presbyterian Church in Baton Rouge."

Rev. T. B. Thrower, the pastor, plans to begin a revival meeting at Vance, Miss., one of the points on the Lamherg Charge, on July 6. Rev. W. A. Wilson will do the preaching.

In sending several subscriptions, Rev. L. B. Wimberley, Becker, Miss., writes that at the recent quarterly meeting of his charge the reports were above those of the same period last year.

On Sunday, June 22, while the pastor, Rev. T. B. Thrower, was at the Seashore Divinity School, serving as an instructor, Rev. W. M. Sullivan, commissioner of the Mississippi Orphanage, preached at Lamherg, Miss.

Dr. Robert E. Goodrich, pastor of First Church, Shreveport, has been assisting Rev. L. W. Smart in a fine meeting at Harmon, La. The church was revived and a number of persons were received into the church.

We regret to learn that Miss Eliza Turner, Sarepta, Miss., has been very ill recently. We are glad, however, to add that she is slowly recovering. She sends her renewal to the Advocate and writes appreciatively of the Conference paper.

Rev. Charles E. Downer, pastor of Glendale Church, Jackson, Miss., cheers us by the following: "I hope to have the pleasure of sending in not less than our assigned quota of subscriptions, twenty, during the early fall." We heartily wish him success.

The Tensas Gazette of June 20 said: "On Sunday night, June 29, a revival will begin at the union church at St. Joseph, La., conducted by the pastor (of the Methodist Church), who will be assisted in the preaching by the presiding elder, Rev. E. C. Gunn."

Rev. J. T. Abney, Lauderdale, Miss., in sending several subscriptions, writes: "We appreciate the good paper you are giving us. Our meeting is taking on interest. Rev. J. F. Campbell is preaching strong, helpful sermons to our increasing congregations. Pray for us."

The congregation of First Church, Shreveport, and the congregation of Noel Memorial Church

of the same city have arranged to hold joint services on Sunday evenings during the months of July and August in the open-air theatre of Centenary College.

Rev. B. H. Andrews, pastor of Houma and French Missions, called at the Advocate office on last Saturday. He had come to the city to accompany another to the hospital. He reported that a daily vacation Bible school, with an attendance of one hundred, had just closed at Houma.

In our account of the closing of the Seashore Divinity School, the statement was made that Dr. J. L. Decell made the closing address. This was an error. Dr. Decell was called away and Rev. C. C. Miller, vice-president of the Divinity School, made the address. Report has reached the Advocate office that his address was very fine.

Rev. C. A. Northington, the pastor, writes that June 15 was a great day in the church at Ripley, Miss. Christian Education was the theme; college boys and girls conducted the worship program, and this was followed by the sermon of the pastor. There were five received into the church upon profession of faith.

The Coffeerville Courier (Coffeerville, Miss.) recently carried the following: "Rev. W. L. Robinson (pastor at Coffeerville) and L. M. Robinson were called to their former home at Tremont Monday to attend funeral of their aunt, a Mrs. Stone. Carrying out the wish of the aunt, Brother Robinson officiated at the funeral service."

About ninety children have been attending the vacation Bible school recently conducted at Union, Miss., by Rev. J. L. Carter and his workers of the Methodist Church there. At the end of the first week, Brother Carter wrote: "Both workers and children seem very happy. The school will continue through next week."

Dr. B. F. Jones, Brookhaven, Miss., recently accompanied Mrs. Jones from the Baptist Hospital, New Orleans, where she had spent a week under the care of Dr. Allen Eustis. We are glad to state that the doctor found that the condition of Mrs. Jones was not grave and gave her definite encouragement of return to normal health.

Bishop Warren A. Candler passed through New Orleans on last Monday morning en route to Mexico, where he goes, as chairman of the committee, to serve in the forming of the Methodist churches in Mexico into an autonomous church, as provided for by action of the recent General Conference. The bishop was in fine health and spirit.

The Walker Church building, formerly Palmetto Church, will be dedicated on July 20 by the presiding elder, Rev. L. W. Cain. Rev. J. P. Bonner is the pastor and he speaks of the building of the church as a "work of faith." Following the dedication, Rev. B. H. Andrews, pastor of Houma and French Missions, will assist Brother Bonner in a meeting at Walker.

Rev. A. J. Martin, our pastor at Greensburg, La., while passing through New Orleans en route to Crowley, La., called at the Advocate office. He was on his way to lead in the singing at the Ellis Union camp meeting, June 27-July 6. Brother Martin will conduct in his own charge a meeting, July 13-18, at Oakland high school. The editor is grateful for an invitation to attend this meeting.

The Lincoln County Times of Brookhaven, Miss., of June 19 had the following: "Mrs. G. F. Winfield and Miss Ruth Winfield leave Monday for Chicago, where they will spend six or eight weeks attending the University of Chicago. Their stay in Chicago will be made all the more pleasant by the presence of Gerald Winfield, who is attending Rush Memorial school there."

The attractive bulletin of our church at Port Gibson, Miss., of recent date, carried an account of the Seashore Divinity School, which the pastor, Rev. R. H. Clegg, attended the first week. We learn from the bulletin that the pastor recently conducted the Bible study for the woman's auxiliary of the church.

Rev. S. L. Riggs, a superannuate of the Louisiana Conference, 914 Fairview Boulevard, Shreveport, La., desires that his brethren know that he has sufficiently recovered his health to do work for the Master, and that he would like to assist in revival meetings. Those who desire Brother Riggs' help should write him at the foregoing address.

At the recent commencement of the high school at Elizabeth, La., there were fourteen graduates—seven boys and seven girls. Rev. H. B. Hines, pastor of the Methodist Church at Elizabeth, delivered the address to the graduates. His address, "Visions Ahead," was described by the local paper as "most intelligent, interesting and inspirational," which we can well believe.

Rev. C. B. White of Marksville, La., who has been doing the work of his Conference course at the Seashore Divinity School, writes: "This session of the Divinity School was the best of the three I have attended. Everything was wonderful. I trust this school will continue for years. I am to begin a meeting on the Oberlin Charge with Brother Thomason next Sunday (June 29)".

Rev. J. P. Bonnacarrere, our pastor at Walker, La., called at the Advocate office on Saturday. He had come to the city to visit his youngest daughter, who has been in the Touros Infirmary for months. At first her life was despaired of, but she has slowly improved and, while she will have to remain in the infirmary longer, it is now expected that she will completely recover.

In a note to the editor, expressing his regret at not being able to attend the Divinity School at any time during the session, Rev. L. W. Cain, presiding elder of the Baton Rouge District, writes that he is just recovering from an attack of malaria. "Thanks to the skill of that princely man, Dr. Webb McGehee," he says that he expects soon to be busy again with his work.

We learn through a request to change the address of his Advocate, that Dr. Marion S. Monk, who has been living at Monroe, La., since his superannuation at the last session of the Louisiana Conference, will spend some time at Winslow, Ark. Dr. Monk has greatly improved in health, we are pleased to hear, and expects to resume work at the next session of the Louisiana Conference.

Rev. P. M. Caraway, pastor of Parker Memorial Church, New Orleans, recently assisted the pastor, Rev. C. C. Wier, in a good meeting at Winnfield, La. Brother Caraway served as pastor at Winnfield before his appointment to his present charge. Large congregations attended upon his ministry. There were several accessions to the church. Brother Caraway will soon assist in a meeting at Madison Station, Miss.

We take the following from a recent number of one of our exchanges: "Friends of the late Rev. J. M. Henry, for a number of years presiding elder of the Monroe District, M. E. Church, South, will be interested to learn that his son, Jim Henry, Jr., who graduated this spring from L. P. I., at Ruston, is now employed in the Bell Telephone laboratory in New York as electrical engineer in the research department."

The commencement sermon of the Glenmora (La.) high school was preached by Rev. H. B. Hines, pastor at Elizabeth, La. The local paper said: "Rev. Mr. Hines is a splendid speaker and his sermon was appreciated by all present." In this connection, it is interesting to note that Brother Hines has also, last year and this, had the opportunity of delivering commencement sermons for two Negro schools in his section.

We have received the following from Dr. M. F. Wilson, faithful layman of the New Orleans District: "Please give notice in an early issue of a recent organization of a Camp of Gideons in New Orleans, and invite Christian traveling men to write for an application blank for membership to Mr. W. G. Baker, secretary, 818 Carondelet Street,

New Orleans. The New Orleans Gideon Camp meets at the Y. W. C. A. building every first and third Saturday, 12:30, for luncheon."

Rev. H. W. Jordan, pastor of Gordon Avenue Church, Monroe, La., writes that a Sunday school rally will be held at Little Creek Methodist Church, Oak Ridge charge, Monroe District, on Friday, July 11. All our people in the district are invited to the meeting, especially the Sunday school workers. The meal will be a "chicken dinner" and every one who comes is expected to bring chicken, "fried, stewed or baked." The editor wishes he could be present.

In writing to the editor, Dr. H. T. Carley expresses his regret that he was unable to attend the recent session of the Seashore Divinity School on account of the fact that his daughter, Miss Kiing, was operated upon for appendicitis soon after the session of the school began. Miss Kiing has done well and will be completely restored to health. Dr. Carley is one of the directors of the Divinity School and formerly served as president of the school.

Dr. John A. Rice, formerly a member of the Louisiana Conference and pastor of Rayne Memorial Church, New Orleans, died at Tuisa, Okla., last Sunday afternoon. Dr. Rice had served important pastorates, including Rayne Memorial, First Methodist Church, Fort Worth, Texas, and St. John's Church, St. Louis. He taught for 15 months in S. M. U. and later served as pastor of Boston Avenue Church, Tuisa, leading in the construction of a great building by that congregation.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

Rev. Roife Hunt, pastor at Brandon, Miss., on June 28 wrote us as follows: "Last night we closed a six-day meeting at Brandon, the preaching being done by Rev. O. S. Lewis, pastor at Canton, Miss. Notwithstanding we were in the midst of a record-breaking heat, the attendance was good and the preacher held up on a high level. Brother Lewis was once pastor here, his two children were born here, and one of them rests in our cemetery. Sister Lewis and their daughter, Ann Stevens, were among us and made important contributions to the meeting and to the enjoyment of friends. Three were received into the church by certificate and one by vows."

Dr. J. L. Decell writes: "Miss Pauline Jones, a member of our Centenary Church, McComb, Miss., died at the home of her parents in McComb last week. She was an estimable young woman with an unusual talent in song. Her vocal talent was

consecrated to the Church and the enjoyment of others. As a member of the young people's group in the Church and community she was admired by all who knew her. Her father, E. P. Jones, is a member of the board of stewards, and her mother is the president of the Woman's Missionary Society of Centenary. Funeral services were held Wednesday afternoon, June 25, by her pastor, Rev. L. L. Roberts, Rev. J. W. Mayfield, pastor of First Baptist Church, and Rev. J. L. Decell, presiding elder of the Brookhaven District."

The editors of the Church, as guests of Lamar & Whitmore, met in the Publishing House in Nashville on Thursday morning of last week and the editor of the New Orleans Christian Advocate had the pleasure of attending. The chief matter of interest before the meeting was the fitting celebration at the coming sessions of the Annual Conferences of the 75th anniversary of our Publishing House. Other matters of mutual interest to our publishers and our editors were discussed. On the preceding evening editors and members of the Book Committee, that had just been in session in Nashville, enjoyed a banquet together at the Hermitage Hotel. On Thursday afternoon the editors enjoyed a drive, visiting such points as Scarritt College and the Hermitage, home of Andrew Jackson, twelve miles out from Nashville.

With appropriate services and a large attendance, including visitors from a number of surrounding towns, the fine new church at Lecompte, La., was formally opened for worship on last Sunday. About three years ago the church at Lecompte was burned and, until the opening of the new building last Sunday, the congregation has had no regular place of worship. The new building is admirably located—on the lot that was formerly occupied by the Lecompte high school. The lot and building cost \$12,000. The building is large and commodious, well lighted and well ventilated. A large basement provides facilities for Sunday school work. Rev. George D. Purcell is the pastor. The editor of the Advocate, who was pastor on the Lecompte charge about twenty years ago, was honored by the privilege of preaching the sermons on the opening day, and he greatly enjoyed being with old friends.

SUBSCRIPTIONS RECEIVED

June 24 to June 30, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	671
Alexandria District	
Rev. H. B. Hines, Elizabeth	2
Minden District	
Rev. R. H. Wynn, Minden	1
New Orleans District	
Rev. David Tarver, New Orleans	1
Total Louisiana Conference	675

MISSISSIPPI CONFERENCE

Previously reported	363½
Hattiesburg District	
Rev. W. M. Williams, Sanatorium	23½
Meridian District	
Rev. J. T. Abney, Lauderdale	2
Vicksburg District	
Mrs. N. E. Cunningham (Rev. L. E. Williams), Vicksburg	5½
Rev. H. G. Hawkins, Natchez	1
Total Mississippi Conference	395½

NORTH MISSISSIPPI CONFERENCE

Previously reported	338½
Aberdeen District	
Rev. L. B. Wimberly, Becker	2
Corinth District	
Rev. E. S. Lewis, Corinth	1
Rev. N. E. Maxey, Corinth	3
Total North Mississippi Conference	344½
Total Three Conferences	1415

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In the kind providence of God, who doeth all things well, the spirit of our good friend and Christian brother, JOHN ALEXANDER BODKER, took its flight back to the Father who gave it on March 28, 1930, at the family home, 208 West Elm Street, Jackson, Miss. Brother Bodker had been in impaired health for some time and his passing, while not unexpected, came suddenly, and was quite a shock to his devoted family and host of friends. He was born in Yazoo County, later moving to Jackson, and was for twenty years connected with the Mississippi School for the Deaf during the administration of Dr. J. R. Bohyns. As a soldier, he proved himself true and faithful during the Spanish-American War, having served with Company K, 1st Mississippi Volunteer Infantry Regiment. The deceased was a devoted husband and father and a loyal member of the Glendale M. E. Church, South, being numbered with those of the charter membership. The writer had known Brother Bodker for over twenty years and it can be truthfully said "he was a good man" and is greatly missed by his loved ones and friends. The funeral services were conducted by his pastor, Rev. Charles E. Downer, from the Wright & Ferguson Funeral Chapel, with interment in Cedar Lawn Cemetery. He is survived by his wife, son, William, and daughter, Miss Edolee Bodker of Jackson; mother, Mrs. H. C. Bodker, of Eden, Miss., two brothers, T. H. Bodker, of Greenwood, and James Bodker, of Chicago; also two sisters, Mrs. J. P. Byrd, of Eden, and Mrs. J. E. Marshall, of Flora. We miss him, but hope to meet in that city where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

CHARLES E. DOWNER.

When the spirit of THOMAS S. HAMILTON winged its flight from this world a good and useful man was removed from a world of sin and suffering to a world of joy and love, but many hearts were made sad because of the separation. Mr. Hamilton was born in 1845 and died June 24, 1930. He was married to Miss Emma Miller, December 19, 1866. In early life he sought and found God, whom he loved and served through life. His life was a benediction to those with whom he came in contact. The funeral was conducted by his pastor, Rev. J. V. Bennett, from the Methodist Church in Booneville, after which the remains were conveyed by loving hands to the Booneville cemetery and laid by the side of his devoted wife who had preceded him to the grave fifteen months ago. Mr. Hamilton's life was spent in and near Booneville, where he made many friends who were devoted to him. It was my privilege to know him for 50 years and his life has been an inspiration to me, and I loved him for his many Christian virtues. His was a

type of religion all too scarce. He was a true soldier of the Cross and rendered valuable service in the army of his Lord. When a boy of 16 he joined the Confederate army and made a good soldier. Prentiss County had no better citizen. His loving devotion to his family was beautiful, his children rise up and call him blessed. His going away was a great loss to the home, but they have the consolation of God's grace and are sustained by the precious memory of his splendid life. "He fought a good fight and won the victory." His life is before us and his record is on high. May the richest of God's grace abound unto his hereaved ones and some sweet day may there be a happy reunion in heaven with all of the loved ones that have gone on.

HARDY W. RUS.

VACATION SCHOOL AT GUEYDAN

We have just closed our second annual Daily Vacation Bible School in Gueydan and the success with which it has met has amply repaid the tireless corps of workers who assisted in its conduct.

The school was under the personal supervision of Mrs. R. L. Clayton, the wife of the local pastor, she being assisted in the faculty by Mrs. O. M. Johnson, Mrs. Audley Linscomb, Miss Vera Walker, Miss Esma Nolan and Rev. R. L. Clayton.

The spirit and enthusiasm of those who attended was a fine thing to see and in addition the school afforded to the church the opportunity for religious instruction and wholesome recreation.

At the close of the school some of the work of the students was exhibited and a program rendered much to the satisfaction and entertainment of the large crowd present. At the conclusion of the program refreshments were served.

One of the interesting features of the school was the holding of a Cokesbury Training School in which six credits were issued. This innovation in a general school of the character conducted added to the success of it as a whole. This class was held by the pastor.

The attendance was good and on the last day every student who had not missed a day was given a pleasing award.

R. L. CLAYTON, Pastor.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Derma, at Cross Roads, preaching, July 2, a.m.; Q. C., afternoon.
Bellefontaine, at Spring Hill, preaching, July 3, a.m.; Q. C., afternoon.
Houlka, at Houlka, preaching, July 6, a.m.; Q. C., afternoon.
Vardaman, at George's Chapel, preaching, July 8, a.m.; Q. C., afternoon.
Randolph, at Shady Grove, preaching, July 9, a.m.; Q. C., afternoon.
Toccopola, at Tula, preaching, July 10, a.m.; Q. C., afternoon.
Salem and Friendship, at Liberty Hill, preaching, July 11, a.m.; Q. C., afternoon.
Pittsboro, at Bruce, preaching, July 13, a.m.; Q. C., afternoon.

Keep Insects Away Outdoors!

Flit contains a special insect repellent.

Eupora, at Lagrange, preaching, July 16, a.m.; Q. C., afternoon.

Mathiston and Maben, at Clarkson, preaching, July 17, a.m.; Q. C., afternoon.

Fulton, at Friendship, preaching, July 20, a.m.; Q. C., afternoon.

Nettleton, at Evergreen, preaching, July 23, a.m.; Q. C., afternoon.

Woodland, at Sparta, preaching, July 25, a.m.; Q. C., afternoon.

Pontotoc, preaching, July 27, a.m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—Third Round

Sturgis Ct., at Ebenezer, preaching and Q. C., July 5, a.m.

Longview and S., at Adaton, preaching and Q. C., July 6, a.m.

Artesia and S., at Artesia, preaching, June 8, p.m.; Q. C., July 7, a.m.

Columbus, Central Church, preaching, May 25, a.m.; Q. C., July 9, p.m.

Weir and McCool, at Bowie, preaching and Q. C., July 13, a.m.

Macon Station, preaching, June 22, p.m.; Q. C., July 16, p.m.

Chester Ct., at Salem, preaching and Q. C., July 19, a.m.

Noxapater Ct., at Rocky Hill, preaching and Q. C., July 20, a.m.

Louisville, preaching and Q. C., July 20, p.m.

Brooksville, preaching, July 5, p.m.; Q. C., July 23, p.m.

Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.

Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.

High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.

Mashulaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.

W. N. DUNCAN, P. E.

Corinth Dist.—Third Round

Baldwyn and Wheeler, at Hodges Chapel, July 5-6.

Potts Camp, at Macedonia, July 12-13.

Myrtle, at Pleasant Hill, July 13-14.

New Albany Circuit, at Union Hill, July 15.

Hickory Flat, at Ebenezer, July 19.

Guntown, at Pleasant Valley, July 20.

Iuka Station, July 20, p. m.

Iuka Circuit, at Harmony, July 21.

Chalybeate, at Mt. Pleasant, July 22.

Belmont, at Patterson's Chapel, July 23.

Tishomingo, at Paradise, July 24.

Dumas, at Weir's Chapel, July 26-27.

Ripley, July 27-28.

Silver Springs, at Mt. Carmel, Aug. 2-3.

Marietta, at Nebo, Aug. 4.

Mantachie, at Oak Grove, Aug. 5.

Burnsville, at Chapel Hill, Aug. 9-10.

Certain changes have been made in trying to accommodate pastors who will be absent from their charges for a few weeks. All charges having only

TIRED EYES

Dickey's Old Reliable Eye Water used 80 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug store or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

week-day conferences will be favored in the final round.

JAMES H. FELTS, P. E.

Greenwood District—Third Round

Cruger and Sidon, at Cruger, 11 a.m. and 2:30 p.m., July 6.

Schlater, at Philipp, night, July 6.

Indianola, 11 a.m. and 2:30 p.m., July 13.

Moorhead, night, July 13.

Sunflower, at Fairview, 11 a.m. and 2:30 p.m., July 27.

Inverness, night, July 27.

Belzoni, 11 a.m. and 2:30 p.m., Aug. 3.

Itta Bena, night, Aug. 3.

L. P. WASSON, P. E.

Greenville District—Third Round

Boyle and Pace, at Salem, July 6, a.m.

Shaw, July 6, p. m.

Leland, July 13, a. m.

L. M. LIPSCOMB, P. E.

Grenada Dist.—Third Round

Winona station, July 6, a.m. and p.m.

Abbeville, at Union Hill, July 8.

Holcomb, at Tie Plant, July 13.

Kilmichael, at Salem, July 13, a.m. and p.m.

Sallis, at Shrock, July 15.

Ebenezer, at Coxburg, July 17.

Water Valley, Main St., July 20.

Poplar Creek, at —, July 26 and 27.

Conference Standard Training School, Grenada, June 9-14.

In many of the charges listed above Conference and lay-activity services are jointly scheduled.

E. H. CUNNINGHAM, P. E.

Phone, Main 2838

Rose McCaffrey

SUPERIOR MULTIGRAPHING

310-311 New Masonic Temple

A SAFE PLACE FOR YOUR BOY

During July and August

Camp Sapphire, Brevard, N. C., located near entrance Pisgah Nat'l Forest, Pioneer Camp of the Carolinas. Christian but non-sectarian. Has operated 17 years under same management. Illustrated booklet free on request. Address W. McK. Fetzner, Camp Sapphire, Brevard, N. C.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Missa.

My Dear Missionary Women: The annual and district meetings of the Woman's Missionary Society of the Mississippi Conference are past. We are still rejoicing over our annual meeting. Those of us who were privileged to attend feel that it was a great spiritual experience that will live with us for all the future.

I want to congratulate each district secretary on her good district meeting. These conferences I enjoyed with you. The Conference messages and plans have been projected through the district meetings. Now we are ready to advance these messages and plans to the last woman and child in the Church, so that they shall be blessed by them. Let us continue the membership campaign until each woman is reached and aligned with the work. One thousand new members is our Conference quota this year.

As each auxiliary makes the increase in pledge, we are, as individuals, sharing in the glorious privilege of placing Robbie Lee Leggett in China. She will represent the Mississippi Conference women in that field. Every society will want to have a part in the accomplishment of so great an achievement.

Our financial goal for the closing of the second quarter is: "One half of all obligations paid by June 30." Every society, of course, understands that it is expected to make report not later than July 1.

This year closes a quadrennium of work in our Conference. Each year our obligations have been met in full, and I am confident of your fullest co-operation as we press forward to the completion of our 1930 program. I have faith in each of you and believe you will rally to the missionary program, making any sacrifice necessary that our obligations may be met, and his Kingdom advanced.

I am hoping to find advances along all lines in our quarter's report.

Please be assured of my deepest appreciation of the work of each individual in each auxiliary, and my great desire to serve you to the utmost of my ability and opportunity.

Yours in service,

MRS. L. W. ALFORD.

NOTICE TO AUXILIARY SUPERINTENDENTS, BROOKHAVEN DISTRICT, MISS. CONFERENCE

July being the month in which you make your contribution of boxes to our three Wesley Houses, will you not begin NOW to study the list of the needs of each, as given by our Deaconesses on back cover of your Conference Minutes? Let's make up our boxes of articles specified in these lists. Send a good box to each Wesley

ECZEMA

Psoriasis Itch

RU-BON will remove every spot. Polson Ivy, Dermatitis, Baby Rash, Cutaneous Troubles, Excessive Dandruff or sore itching feet.

No. 3 RU-BON stops the itching and heals the skin.

Ask your druggist.

Users tell your friends about Ru-Bon.

ley Housso, and report value of each to me. Sincerely,

MRS. G. P. McKEOWN, Supt. Sup.

FROM HAYNESVILLE, LA.

The W. M. S. met Monday at 3 p. m. Mrs. McCoy had charge of the program. Subject, "Our Work in the McDonnell Mission School." The meeting opened by singing, "Let the Lower Lights Be Burning," and reading in unison the 305th Psalm. Prayer was offered by Bro. McCoy.

Miss Winnie Camp read a letter written to the conference by Mrs. J. A. Pharr, from the board of McDonnell school. In this letter she cited some of the most urgent needs of the school, also the work that is being accomplished by Miss Hooper.

While these people are native born Louisiana, they are separated by the barriers of race, language, and religion. They are poverty stricken and ignorant, having always lived to themselves they are cut off from contact with others. In the McDonnell school, boys and girls are trained in all the worthwhile things of life.

"A New Type of School," was read by Mrs. Graves. The harmonious development of the whole boy or girl, mentally, physically and spiritually is one of the requirements of education. The McDonnell school not only develops normal character but unusual personality and leadership. The boys and girls in the school compare with the best anywhere in character, personality, and real ability. They participate in church activities, habits of church loyalty and service to the community, working, studying and living under such conditions tends to develop the character of the child to meet and solve the problems of living in the present age.

Mrs. Miller gave the "Report of Mission School." The year began with the usual difficulties, with insufficient teachers and other problems. Great strength of character was manifested by the students in meeting all difficulties. This proves they are developing true Christian character and personality.

Miss Eva Greer read an interesting paper, "Daily Vacation Bible School." Last June McDonnell school had an enrollment of one hundred fifteen French boys and girls. Some were there for the first time. Besides the Bible lesson, they are taught to be of service in many ways, helping with the work. The recreation period is one of pleasure with swings, sand piles, and all kinds of games. All look forward to the big party at the close of school.

Mrs. Day discussed, "Will a Daily Vacation School Be Worthwhile?" Its aim is to help the child discover the abundant life of a Christian. They receive more time for their Bible lesson, come in closer contact with Christian teachers, learn how to co-operate and share with others. They develop initiative and a closer relationship. It makes missions a part of life. It serves the homes of today and tomorrow,

making them a little more like the kingdom of God, if it helps to ally the people of today and tomorrow more closely with the Church of the living God, and in carrying the work of the Church to the utmost part of the earth is it worthwhile?

The meeting closed with a chala of prayers. A social hour was enjoyed. The hostess, Mrs. Perry Baucum, Mrs. Shep Beene, Mrs. Watters and Mrs. J. A. Williams served a plate luncheon of fruit salad, crackers, and ice tea. Brother McCoy sang, in French, a favorite song they sing at the McDonnell school.

MRS. J. A. WILLIAMS, Sec.

JUBILEE INN

(Editor's Note: Jubilee Inn is a co-operative home for the young business women of Shreveport. Mrs. J. D. Woolworth, superintendent of publicity, sends the following account of the June meeting of the board of directors. It will give some idea of the splendid work being done by our missionary women of Shreveport. Mrs. Woolworth promises to send, later, a history of Jubilee Inn and a wood cut of the building.)

On Monday morning, June 9, the board of directors of Jubilee Inn met in the parlors of the home, at 412 Fannin Street. A number of members were absent due to illness.

The session was opened by singing a hymn, and prayer was offered by Mrs. H. E. Gump. The minutes of the last meeting were read and approved, then the financial report was made by the treasurer, Mrs. N. L. Hudson. Mrs. Sexton turned over to the treasurer a check sent in by Mrs. A. J. Peavy, chairman of the ways and means committee. This sum was a donation from a friend and was applied toward the building fund.

Mrs. H. B. Wren, chairman of the personal contact committee, made a report which reflected constructive work. The report of the "good times" committee was given by Mrs. P. C. Willis, who stated that plans were being made for entertainments during June and July. It was announced that a committee on employment would soon be appointed by the president, Mrs. George S. Sexton, Jr.

Because of removal from Shreveport to Leesville, Mrs. Y. A. Miller tendered her resignation as recording secretary. Her resignation was accepted with great regret, for Mrs. Miller has been a member of the board since its organization and has rendered valuable service in many ways. Mrs. Harney Bogan was elected to fill the office vacated.

Deaconess Mary Nicholls, the gracious hostess of Jubilee Inn, made her report of the house for the month, and gratefully acknowledged several courtesies received by her "family." She told us how, on the afternoon of Easter Sunday, the young ladies of Jubilee Inn, with their friends, beautifully and appropriately observed the spirit of the day with a vesper service. For this occasion they motored to Mr. Jim Russell's picnic grounds, where the quiet sylvan surroundings made a perfect setting for the outdoor gathering.

Mrs. R. E. Smith gave an impressive devotional. At the close of the program a delicious lunch, provided by

REVIVAL GEMS No. 3—10c

A superior new song book for meetings, Sunday Schools, and general use. Best of the old and new hymns. Priced low. \$10 per 100, not prepaid; single copy, 15c postpaid. Send us 25c and we will mail you two books. Revival Gems Nos. 2 and 3 (Round or shape notes.)

SAMUEL W. BEAZLEY & SON
3807 Armitage Ave., CHICAGO, ILL.

Mrs. Fred Dyer and Miss Bess Harman, was enjoyed by the young people, who lingered until nightfall before returning home.

Miss Nicholls again extended a cordial invitation to all who are interested in the co-operative home for business girls to call at Jubilee Inn, where their visits will be appreciated.

ZONE NO. 2, LAKE CHARLES DISTRICT

On Saturday, June 14, Zone No. 2 met at Lake Arthur at the Lake Arthur Camp Grounds. Mrs. Buchanan of Lake Arthur led the devotional, giving some very beautiful thoughts on prayer. She also gave the address of welcome, which was responded to by Mrs. R. L. Clayton of Gueydan.

The count of members and visitors showed that all auxiliaries but one were represented and Indian Bayou was awarded the attendance banner with 16 members present and a number of visitors. The Gueydan Juniors were present with 26 members and their leader, Miss Vera Walker.

The following program was rendered during the morning session:

Talk, "Why Every Woman Should Be in the Missionary Society," by Mrs. J. D. Collins of Elizabeth.

Song, "The World Children for Jesus," Gueydan Juniors.

Talk, "Prohibition," Rev. J. T. Parsons.

The afternoon session was opened with a devotional by Mrs. Clayton, followed by a talk on Scarritt College by Miss Ora Hooper. Rev. T. F. King discussed "Religious Drama" in a very interesting manner. Rev. R. L. Clayton gave a report of the General Conference, after which the program was concluded by sentence prayers.

MRS. R. L. CLAYTON.

TITHING

(Musical Reading to tune of "Battle Hymn of the Republic.")

De good Lawd dun gib us talents,
De good Lawd dun gib us health,
En ef we'se got any money it's de
Lawd dat gib us wealth.

He dun gib us sense ter reason,
An' He say, "My chile, do right
Fer my Kingdom here below."
Glory, Glory, Hallelujah,
Glory, Glory, Hallelujah,

(Continued on Page 14)

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable.
General Invigorating Tonic.

Sunday School

LOUISIANA CONFERENCE

Mrs. Zula P. Williams, Sunday school worker in the Istrouma Church, Baton Rouge District, writes that they are to enlarge their church for Sunday school purposes. She is superintendent of the young people's department. She says, "Last Wednesday night we had 122 in prayer meeting, so you see Brother Hoffpauir is a hustler."

Sunday, June 22, we visited Le-compte at the invitation of the pastor and superintendent. They are re-organizing their Sunday school after a vacation of several months, due to their church being destroyed by fire. They had their formal opening of the new church on Sunday, June 29. They now have equipment for a good "C" type Sunday school. Their attendance Sunday was about 100. The entire congregation at Le-compte is well pleased with their new church, and no doubt will soon be well organized and carrying out the whole program of the Church.

Sunday night we were at Colfax, and this congregation had their blue print for their new Sunday school equipment. This town was recently affected by the high water situation, yet they are going ahead with their plans for their new church. We congratulate the pastor, Rev. J. D. Fomby, and his leaders. They will soon have their building in shape for services. They are now worshipping in the courthouse.

July 4 has been set aside in the Ruston District for their Sunday School Conference. This was a great occasion last year, and we hope it will be a greater one this year. Several members of the Conference Board staff are planning to attend. Rev. B. C. Taylor, superintendent of adolescent work, writes: "I appreciate your invitation to join in the Fourth of July celebration, and will come if I can conveniently get away. Expect to be in Monroe tomorrow and will try to get in touch with Mr. Collins and Dr. Drake."

Rev. R. L. Clayton, our pastor at Gueydan, has the honor of being the first Sunday school worker in our Conference to receive a Cokesbury diploma in training. We congratulate him.

We hear good echoes from the recent Epworth League Assembly at Mansfield. Mr. Charles White of Alexandria was re-elected president of the State Epworth League Assembly. We join his many friends in congratulations.

Lake Charles and New Orleans districts are leading the other districts in Sunday School Day observance, Lake Charles District having the largest number of schools observing, and New Orleans District having the largest amount. We hope that each school will plan at once to observe Sunday School Day.

June 25 we attended administrative staff meeting of the Sunday school workers of First Church, Alexandria. This meeting met at the parsonage. The hot weather did not interfere with the attendance, as nearly every officer and superintendent of the departments was present. The subjects discussed at the meeting were records and fall training school.

Mrs. C. L. Mackey, secretary of the Vivian Sunday school, writes: "I enclose check for \$16.63, Sunday School Day offering from the Vivian Sunday school."

Mr. L. M. Green, superintendent at Harmony Chapel, Ruston District, sends check for \$5.30, amount of their Sunday School Day offering. It was at Harmony Chapel we had our first District Sunday school conference in that District.

C. D. ATKINSON, Con. Supt.

DISTRICT ELEMENTARY CONFERENCE

Mrs. R. S. Crichlow, elementary superintendent of the New Orleans District, with a committee composed of Mesdames J. H. Carter, L. E. Anderson and C. H. Snelling, sponsored the program for a very worthwhile conference for elementary workers of the Sunday school, held at Carrollton Avenue Church, New Orleans, on Thursday, June 19, beginning at 10 o'clock.

The attendance throughout the day was splendid and the following churches were represented: Algiers, Carrollton Ave., First Church, Louisiana Avenue, Rayne Memorial, Parker Memorial, Second, and St. Mark's.

A beautiful worship service was led by Mrs. R. G. Malone of Rayne Memorial, and Mrs. Crichlow made announcements, explained the purpose of the meeting and introduced the visitors, after which the workers of the several departments repaired to rooms assigned them and discussed the New Programs of Work. Discussions lasted until the noon hour, when a delicious luncheon was served by the women of Carrollton Avenue Church and an hour of delightful fellowship enjoyed.

At 1 o'clock the entire group came together. The Conference Elementary Superintendent led in discussion of the Expanded Program, and stressed the importance of the observance of Childhood and Youth Week. Reports were read from the group meetings and some of their problems were further discussed. Many helpful suggestions were given and it was the consensus of opinion that the day had been a most profitable one, and appreciation was expressed to Mrs. Crichlow and her committee. The meeting was closed with prayer.

MRS. W. W. HOLMES,
Conference Elementary Supt.

MISSISSIPPI CONFERENCE

The pastors' school at Oklahoma City had one feature that I wish could be had in the Mississippi. The circuit pastors came together and studied the problem of the rural church. This was not a credit course, but about 50 of the ministers met every day for an hour for ten days and addressed themselves to the problems of the country circuit and local church. The regularity of the attendance was remarkable. At least 40 of them came to every session.

One of the finest topics discussed was the "Larger Parish Idea." One of the most thoughtful papers I have had the pleasure of hearing was read by the committee dealing with this idea. I am sure that the Oklahoma Conference will eventually be helped by this discussion. There were many problems raised; some of them were talked through. Much time was spent on the

idea of co-operating with the public schools. The Superintendent of Education of the State was with us and gave us a most excellent presentation of the teachers' side of this question. It was certainly evident that so far as the State department was concerned they were needing and asking the help of the Church in the great problem of real and actual education. Next year they have already planned to have another discussion group for ten days. A committee is in charge to plan the work. Bishop Smith will preside at the meeting, and the city pastors have been asked to attend, as the final decision of the meeting was that the city and country must move together and it was a common problem. Our Conference would certainly profit by a like meeting. It would be a real blessing if the circuit pastors of the two Conferences could be called together for ten days and discuss their problems. I feel sure that the State Boards would gladly render any and every aid requested and that the results would be most helpful.

We are now in training school at Mount Olive. Collins, Magee and Mount Olive are co-operating. It looks now as if we will have 32 credits. We would surely have had more than that except for the heat and this has more or less interfered with the attendance of the school. The spirit of the school has been exceedingly fine and has made all the workers glad and happy.

Our next school will be at Decatur. We are trusting that we will have as good a school this year as we had last year, and we also trust that the roads will remain passable during the entire time of the school.

Our missionary efforts are coming well, but we still have entirely too many schools that are not supporting the cause and many who are not putting on the missionary program. Our people need the information that these programs contain and the cause of missions needs the money that comes from the collections. We are hoping that many schools that have never had a program and a collection will have one this month and send it in.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address
HUNTINGTON SEATING CORP.
Huntington, W. Va.

Our Cokesbury work is going better this summer than it has ever gone and the daily vacation Bible schools are better than they have ever been. We feel that the money spent in this cause is well spent. We could have many more schools and much more work accomplished if we had the money to pay the workers. Every contribution to missions and to Sunday School Day will be an aid to us.

Our workers are hard at it. Mr. Hull has had unusual success. God is with him. Pray that God will lead all the way. Miss Alford continues to delight the people with her Christian life and attitudes.

Yours in Him,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

This week a training school is being conducted for the benefit of the leaders in the church at Starkville. It is well known that the building is imposing, adequate, and altogether an architectural gem. It is an enduring monument to the untiring patience of a former pastor, Dr. V. C. Curtis, and to the faith of the Methodists in Starkville. It is fitting that Dr. H. F. Brooks, the present pastor, and his co-workers have begun to train a number of men and women to become more skillful in leading the families of the local church and, in addition, in giving guidance to a large number of young men of the A. and M. College in com-

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

plete Christian living. This is an inspiring task and Dr. Brooks, his wife, Mr. N. C. Oakes, the superintendent, and others are awake to the necessity of such training as the General and the Conference Sunday School Boards can give.

The eleventh session of the Corinth District Training School is to be held in the Corinth Methodist Church, July 6-11, beginning Sunday, July 6, at 3 p. m. Pupil Study, Miss Maggie May Jones; Principles of Teaching, Miss Mamie Ledbetter; Bible, Rev. J. E. Stephens.

The tenth session of the Sardis District Training School will be held in the Sardis Methodist Church, July 13-18.

Pupil Study, Miss Maggie May Jones; Principles of Teaching, Miss Mamie Ledbetter; Bible, Formation of the Canon, Prof. C. F. Nesbitt.

Those who have taken Pupil Study and Principles of Teaching need to take these courses again as they are very different from what they were two years ago. Credit will be given for these courses to those who take them for the second time.

Cokesbury courses will be given at: Cockrum, July 13-18. Worship, Dr. J. E. Cooper.

Tyro, July 13-18. Pupil Study, Mrs. T. M. Lee.

Arkabutla, July 13-18. The Sunday School Worker, Rev. E. G. Mohler.

Shuford, July 13-18. The Sunday School Worker, Rev. W. R. Hammon-tree.

Horn Lake, June 29-July 3. Worship, Miss Maggie May Jones.

GIFTS TO WHITWORTH COLLEGE

Money and property from four different sources were recently donated Whitworth College at Brookhaven, according to Dr. G. F. Winfield, president, including an endowment of \$5,000 by Mr. and Mrs. E. W. Reid, of Magnolia; funds for remodeling the dining room, donated by Sam E. Morton, Sr., of Brookhaven; a trust agreement by which \$107,000 will come to the college at the death of Mr. and Mrs. Maxie C. Magee, of Lakewood, Ohio; and the property of the old Port Gibson Female College, deeded by the board of trustees to Whitworth College.

Mr. and Mrs. Reid's gift of \$5,000 endowed the Mary Babington scholarship fund, and was presented in memory of Mrs. Reid's mother, Mrs. L. L. Lampton. The five Lampton brothers have been liberal supporters of Whitworth College, there being three buildings on the campus made possible through their liberality, and one of the brothers, Thad Lampton, president of several banks and corporations, is president of the Whitworth College board of trust.

Mr. Morton's mother, Laura Morton, who graduated from Whitworth College in 1868, was honored by his gift to work over and redecorate the dining room, and the board of trustees named the room for her. She and one other member of her class of eight survive.

Mr. and Mrs. Magee erected trust agreements by which at their death Whitworth College will come into \$107,000 to establish the "Gertrude Magee Foundation for the Advancement

of Music." \$25,000 of the fund may be used on a building, the remainder is an endowment of the music department. Mrs. Magee graduated from Whitworth College a few years ago.

Property of the Port Gibson Female College, located at Port Gibson, deeded to Whitworth by the board of trustees, will be sold and the proceeds put into the permanent endowment of the college. The Port Gibson school closed three years ago.

COMMENDATORY RESOLUTIONS

Having read in the New Orleans Christian Advocate lately several articles criticising our Sunday school literature, and feeling that such wholesale criticism read by many persons not specially loyal to the Kingdom anyway, and feeling, further, that the criticisms for the most part are a result of a failure to appreciate the central purpose of Christian religious education, therefore, be it resolved, by the Workers' Council of the Sunday school of Union Methodist Church, in regular session, June 5, 1930,

That we greatly appreciate the type of literature which our General Editorial Staff, led by Dr. E. B. Chappell as General Editor, produces.

That we find it to be practical, usable and wonderfully adapted to meet the several needs of the several age groups in our Sunday school.

That we are very much pleased with the liberal use of the scripture text as a basis of all lesson materials.

We are further gratified that Dr. C. A. Bowen, a member of our Annual Conference and chairman of our Conference Sunday School Board, has been elected to the place of Sunday School Editor.

(Signed) R. I. Evans, Supt.; J. P. McMahon, Sec.; twenty-six officers and Teachers.

MISS ERA LEE BAKER IS MANSFIELD ASSEMBLY QUEEN

Miss Era Lee Baker, of this city, had the honor of being elected 1930 queen of the Epworth League Assembly at Mansfield, La.

Quite a number of delegates—150 or more—were in attendance from all parts of the State and many from without Louisiana. Among the many features each year of the assembly is the election of a queen, and this was done at the sessions just ended. The assembly as a whole was divided into four Indian tribes, with thirty-five or forty delegates in each group. A chief and princess were elected for each tribe. "The Tomahawks" was the name of the tribe of which Miss Baker was a member, and she was declared princess and Miss Flavia Spell was named chief.

In the contest among the four tribes Miss Baker was elected queen because her tribe made the greatest number of points in the various and varied activities and stunts made by her group. The contest was close, exciting and spirited, and all the members of the several tribes vied with one another in doing all they could to make points, in order that their respective princess might be elected queen. "The Tomahawks" accumulated the greatest number of

WHITWORTH COLLEGE

A JUNIOR COLLEGE FOR GIRLS

and a part of the

MILLSAPS-WHITWORTH COLLEGIATE SYSTEM

Whitworth offers the girls of today the following diploma courses:

- A two-year academic course in liberal arts
- A two-year academic course in science
- A teacher's State license course
- A home science course
- A commercial course
- A Fine Arts course in Piano, Voice, Public School Music, Violin, Dramatic Art and the applied arts

Whitworth's credits are accepted everywhere

Expenses are moderate—Atmosphere is homelike

"Whitworth women are the leaders in their communities"

For information, view book and catalogue, write

DR. G. F. WINFIELD

BROOKHAVEN

MISSISSIPPI

points and Miss Baker was crowned 1930 queen of the assembly by Rev. Guy M. Hicks, dean of the assembly, amidst much glee and eclat, and was presented the royal bouquet and accorded and graciously received all the honors attendant upon her elevation to the regency.

Miss Baker and Miss Louise Laird, delegates, returned to Alexandria on Monday afternoon. They were accompanied by Mr. James V. Reid, of Fort Worth, who is in the evangelical service. At Boyce the party was joined by Miss Wilson, who came to this city with them in an automobile.—Alexandria Town Talk.

S. M. U. REPRESENTED IN S. S. BOARD

Of the eighteen staff members of the Sunday School Board in Nashville, seven are graduates of Southern Methodist University, according to a statement by O. W. Moerner, superintendent of the Department of School Administration, of the General Board. These seven graduates of S. M. U. are: B. L. Schubel, assistant in the Department of Training Work, in charge of the approval of institutes; H. W. Williams, assistant in the same department, in charge of Standard Training Schools; O. S. Gates, superintendent of Intermediate-Senior-Young People's Work; M. L. Rippy, assistant in charge of Adult Work; A. W. Martin, secretary in the Department of Home and Sunday School Extension; O. W. Moerner, superintendent

ent of the Department of School Administration, and Mrs. A. H. Anglin, assistant to the Superintendent of the Department of School Administration. Miss Elizabeth Powell, also a former student in S. M. U., is secretary to the Sunday School Editor.

MANSFIELD ASSEMBLY

This is my first opportunity to attend an Epworth League Assembly. The Ill League and the Senior both gave us a wonderful Assembly. The young people of today have many and inspirational aids to their Christian lives and the encouraging thing to me is that many, many of them are taking advantage of their opportunities. This was illustrated in the sweet vesper services, where the most of them witnessed for Christ. These Epworth League managers and instructors are doing a great work with our young people. We have no better locality for our church meetings of various kinds than this lively college campus, so let us pray that some plan may be presented and perfected whereby we may retain and keep up this loved piece of Methodist property.

OCTAVIA WYNN RICKEY.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

GRENADA COLLEGE

A FOUR YEAR CHRISTIAN COLLEGE FOR WOMEN

Courses leading to B.A. and to B. S. in VOICE, VIOLIN, PIANO, PUBLIC SCHOOL MUSIC, ART, DESIGNING, HOME ECONOMICS.

Graduates receive Professional License and are in demand as teachers.

Write for Catalog.

J. R. COUNTISS, President

Box C, Grenada, Miss.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Glory, Glory, Hallelujah.
Hep us, Lawd, ter see de light.

We ain' givin' w'en our dollars
We puts in de mission field—
We ain' givin' w'en de preacher
Gets a mite fum our crop's yield—
We'se jes turnin' ter our Jesus
Part o' what b'longs ter Hissell—
Fer His Kingdom here below.

W'en we 'fuse to hep de ofuns
An' fergits ole preachers, too—
W'en we 'fuse all conf-rence claimants
We'se jes' stealin'—me an' you,
Fum de Lawd, whut's rightly His'n—
Hit's de rent wut's His jus' due
Fer His Kingdom here below.

How cum we won' 'vide more freely
Wut He gibs us, ter His work?
How cum dose, wot's full of talents
Is content ter sit, and shirk?
How come dat de call fer 'sistance
Fum de church is lef, till las'—
An' His Kingdom here below?

Hep us, Lawd, ter see our duty,
Hep us turn ter you yer own.
Hep us see it's yourn yer gib us
In the nature of a loan.
Hep us consecrate our money, our
talents, an' our time
Fer yer Kingdom here below.
Glory, Glory, Hallelujah.
Glory, Glory, Hallelujah.
Glory, Glory, Hallelujah.
Hep us, Lawd, ter see de light.

(Composed and read at Zone meeting
by Mrs. C. M. C. Pulliam, Guey-
dan, Louisiana.)

CHINA FAMINE RELIEF

Around twelve thousand of the Christian churches of the United States have contributed more than one-fourth of the total sum of \$500,000 which has been raised in this country by China Famine Relief U. S. A. since February 1, 1930, it was reported today from the headquarters of the organization at 205 East Forty-second Street, New York City, by Dr. S. Parkes Cadman, Chairman of the National Committee, 205 East Forty-second Street, New York City.

Dr. Cadman pointed out that this means one church in eight all over this country has responded to the appeal to aid the millions of hunger victims in China, and urged that those which have not yet taken action will at once organize committees and bring

the appalling need of the Chinese famine sufferers to the attention of their congregations. A large part of the money collected by the churches came direct to China Famine Relief and the remainder came in through fifty-three missionary and general church bodies.

Four hundred and fifty thousand dollars of the five hundred thousand dollars raised this year have already been sent to China, Dr. Cadman reported, and there expended for the purchase and transportation of grain and seed beans, for the provinces of Kansu, Sbenl, and other districts where millions of persons have perished and a like number are in imminent peril of death from starvation.

American relief funds are received in China by the National Christian Council at Shanghai, which represents the work of the majority of Protestant churches of this and other countries maintaining missions in China.

The administration of the funds is handled by an all-America advisory committee made up of representatives of American business interests in China and mission board executives.

Dr. Cadman also called attention to a recent report made by Dr. David A. Brown, Chairman of the Board of Directors of China Famine Relief, in which he said: "It is our belief that no humanitarian effort has attained so great a per dollar result as has characterized the present relief of famine in China.

"Despite tremendous handicaps at home and great difficulties abroad, the work of China Famine Relief has gone consistently forward. A need so tremendous as that existing in the famine zones of China today can brook no obstacles. Hostility and unfounded criticism in this country has been met with the facts of an appalling need and a conscientious, generous attempt to meet it. In China the war lords of opposing armies give safe and expeditious conduct to food supplies for the hunger areas, and both civil and military authorities lend full co-operation to this work. No soldier or bandit has ever taken either money or food intended for famine relief. This is one of the most tremendous life-saving undertakings of modern civilization, one which merits the support of every humanitarian. The need remains tragic. Will you help?"

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Thrd Round
Adams, at McCall, July 6, 11 a.m. and 1:30 p.m.
Meadville, at Bude, July 6, 4:30 p.m. and 8 p.m.
Scotland, at Galatia, July 8, 11 a.m. and 1:30 p.m.
Beauregard, at Thompson Chapel, July 9, 11 a.m. and 1:30 p.m.
Gallman, at Tabernacle, July 10, 11 a.m. and 1:30 p.m.
Barlow, at Lebanon, July 11, 11 a.m. and 1:30 p.m.
Monticello, at Tilton, July 13, 11 a.m. and 2 p.m.
La Branch Street, July 13, 7:45 p.m.
Tylertown, at Knoxo, July 16, 11 a.m. and 2 p.m.
Summit, at Summit, July 16, 7:30 p.m.
Georgetown, at Hopewell, July 17, 11 a.m. and 2 p.m.
Bayou Pierre, at Pleasant Ridge, July 18, 11 a.m. and 1:30 p.m.
Foxworth, at Sartinsville, July 20, 11 a.m. and 1:30 p.m.

Centenary, July 20, 8 p.m., and Aug. 6, 8 p.m.
Osyka, at Muddy Springs, July 23, 11 a.m. and 2 p.m.
J. L. DECELL, P. E.

Hattiesburg Dist.—Thrd Round

Collins, at Bethel, July 6, 11 a.m., 2 p.m.
Prentiss, at Prentiss, July 6, 7:30 p.m., July 7, 10 a.m.
Lucedale, at Shlpman, July 13, 11 a.m., 2 p.m.
Petal, July 16, 7:30 p.m.
Eucutta, at Boyles Chapel, July 20, 11 a.m., 2 p.m.
Hattiesburg, Main Street, July 21, 7:30 p.m.
Richton and Piave, at Richton, July 27, 11 a.m.; 2 p.m.
New Augusta, at Beaumont, July 30, 3 p.m.
Mt. Olive, Aug. 6, 7:30 p.m.
Ellisville, at Pleasant Ridge, Aug. 8, 11 a.m.; 2 p.m.
Heidelberg, at Sandersville, Aug. 10, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., Aug. 11, 7:30 p.m.
Taylorsville and Mize, at Bethel, Aug. 12, 11 a.m.; 2 p.m.
Hattiesburg, Court St., Aug. 12, 7:30 p.m.
Purvis, at Talowah, Aug. 13, 11 a.m.; 2 p.m.
Bonhomle, at Bonhomle Camp, Aug. 13, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 15, 11 a.m.; 2 p.m.
Silver Creek, at Oakvale, Aug. 17, 11 a.m.; 2 p.m.
Sumrall, at —, Aug. 17, 7:30 p.m.
Hattiesburg Circuit—
W. A. HAYS, P. E.

Jackson Dist.—Thrd Round

Eden and Bentonia, at Dover, July 6, 11 a.m., 2 p.m.
Jackson, at Glendale, July 6, 8 p.m.; July 7, 8 p.m.
Camden, at Forrest Grove, July 13, 11 a.m., 2 p.m.
Jackson, at Millsaps Memorial, July 13, 8 p.m.; July 14, p.m.
Flora, at Adelle, July 16, 11 a.m., 2 p.m.
Florence, at Richland, July 20, 11 a.m.; July 21, 10 a.m.
Clinton, at Clinton, July 20, 4 p.m., 8 p.m.
Harrisville, at Braxton, July 27, 11 a.m., 2 p.m.
Jackson, at Capitol St., July 27, 8 p.m.; July 28, 8 p.m.
Madison, at Pearl Chapel, Aug. 1.
Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.
Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.
Yazoo Circuit, at —, Aug. 10, 11 a.m., 2 p.m.
Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.
Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.
Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.
Mendenhall, at Bethany, Aug. 24, 11 a.m., p.m.
Satartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.
J. T. LEGGETT, P. E.

Meridian Dist.—Thrd Round

Enterprise, at Concord, July 5 and 6, 11 a.m.
Meridian, Central, July 6, 7:30 p.m.
DeKalb, at Marvin, July 12, 11 a.m.
Scooba, at Long Branch, July 13, 3:30 p.m.
Matherville, at Langsdale, July 19, 7:30 p.m.; Salem, July 20, 11 a.m.
Shubuta, at Andrew Chapel, July 20, 3:30 p.m. and 7:30 p.m.
Meridian, Fifth Street, July 23, 7:30 p.m.
Meridian, Hawkins Memorial, July 25, 7:30 p.m.
Waynesboro Circuit, at Hiwanl, July 26, 11 a.m.
Daleville, at Linwood, Aug. 3, 11 a.m.
DeSoto, at Hopewell, Aug. 10, 11 a.m.
Cleveland, at Big Oak, Aug. 23, 11 a.m.
Matherville, at Salem, Aug. 17, 11 a.m.
Bucatanua, at State Line, Aug. 17, 11 a.m.

W. F. GRAY'S
GENUINE
OINTMENT
PRICE 25c
NASHVILLE, TENN.

Cuts and scratches should be promptly treated. Soothe, heal and protect them with Gray's Ointment.

At all drug stores. For free sample write to:

W. F. GRAY & COMPANY
707 Gray Bldg.,
Nashville, Tenn.

Quitman, Aug. 17, 7:30 p.m.
Meridian, Poplar Springs, Aug. 20, 7:30 p.m.
T. J. O'NEIL, P. E.

Newton Dist.—Thrd Round

Union, at Mt. Zion, July 6, 11 a.m., 1:30 p.m.
Decatur and Hickory, at Decatur, July 6, 4 p.m., 7:30 p.m.
Chunky, at Collinsville, July 9, 11 a.m., 1:30 p.m.
Harperville and Lena, at Lena, July 13, 11 a.m., 2 p.m.
Shilob, at Johns, July 20, 11 a.m., 1:15 p.m.
Trenton, at Polkville, July 20, 3 p.m.
Raleigh, at Trinity, July 21, 11 a.m., 1:30 p.m.
Montrose, at Garlansville, July 24, 2:30 p.m.
Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.
Laurel, Kingston, at Antioch, Aug. 3, 11 a.m., 1:30 p.m.
Laurel, West End, Aug. 3, 7:30 p.m.
Laurel, First Church, Aug. 4, 8 p.m.
Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.
H. A. GATLIN, P. E.

Seashore Dist.—Thrd Round

Gulfport, preaching, July 6, 11 a.m.
Seashore Camp Meeting, July 2-13.
Lumberton, July 20, 11 a.m.; Q. C., at Baxterville, 2:30 p.m.
Columbia, July 20, 7:30 p.m.
Mentorum, at Antioch, July 26, 27, 11 a.m.
Wiggins, July 27, 7:30 p.m.
Biloxi, Aug. 3, 7:30 p.m.
Epworth, Aug. 3, 11 a.m.
Poplarville, Aug. 10, 11 a.m.
Saucier, at Lyman, Aug. 10, 7:30 p.m.
Carriere, at Carriere, Aug. 17, 11 a.m.
Handshoro, at Nugent, Aug. 17, 7:30 p.m.
Coalville, at Palmer Camp Meeting, Aug. 22, 3 p.m.
Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a.m.
Second Church, Gulfport, Aug. 24, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p.m.
Rev. J. O. Hanes will be the preacher at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Thrd Round

Silver City, at Strai Bayou, July 6, 11 a.m. and 2 p.m.
Louise and Holly Bluff, at H. B., July 6, 7:30 p.m.
Meyersville, at Grace, July 13, 11 a.m.
Oak Ridge, at Bovina, July 13, 5 p.m.
Port Gibson, July 20, 11 a.m.
Lorman, at Mispah, July 20, 3 p.m.
Centerville, at Macedonla, July 27, 11 a.m., and 2 p.m.
Nebo, at Blue Hill, Aug. 3, 11 a.m. and 2 p.m.
Hermanville, at Rocky Springs, Aug. 10, 11 a.m.
Utica, at Carpenter, Aug. 10, 4 p.m.
Gloster, at Liberty, Aug. 17, 4 p.m. and 7:30 p.m.
Rosetta, at Mt. Vernon, Aug. 17, 11 a.m. and 2 p.m.
L. E. ALFORD, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE.

PARKER'S
HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

CHURCH
HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Jackson, at Gurley, July 6, 11 a.m., 1:30 p.m.
 Baton Rouge, First Church, July 6, 7, p.m.
 Hammond, Q. C., July 9, p.m.; preaching, July 20, p.m.
 Kentwood, at Kentwood, July 13, 11 a.m., 4 p.m.
 Amite, July 13, p.m.; July 14, a.m.
 Oakland Tabernacle Meeting, July 13, 20.
 Greensburg, at Oakland, July 18, 3 p.m.
 Walker, at Holden, July 19, 20, a.m.
 Gonzales, at New River, July 26, 27, a.m.
 Baker, at Bethel, Aug. 3, 11 a.m., 1:30 p.m.
 District Epworth League Institute, at Camp Ground, Aug. 3, 8.
 Bluff Creek Camp Meeting, Aug. 8, 17.
 Clinton, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.
 Pine Grove, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.
 St. Francisville, at Tunica, Aug. 10, 11 a.m., 1:30 p.m.
 Denham Springs, at Live Oak, Aug. 16, 17, a.m.
 Plaquemine, at P., Aug. 17, 4 p.m., 7:45 p.m.
 Springfield, at Albany, Aug. 24, 11 a.m., 1:30 p.m.
 Zachary, at Slaughter, Aug. 24, 7:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round

Acadia, at Estherwood, July 6, a.m.
 Lake Arthur, July 6, p.m.
 Crowley, July 13, a.m.
 Rayne, July 13, p.m.
 Gueydan, at Gueydan, July 20, a.m., p.m.
 Merryville, July 27, a.m., p.m.
 Sulphur and Vinton, at Vinton, Aug. 3, a.m., p.m.
 Abbeville, Aug. 10, a.m., p.m.
 Indian Bayou, Aug. 17, a.m.
 Lake Charles, Aug. 17, p.m.
 Hornbeck, Aug. 24, a.m., p.m.
 Cameron and Pine Grove, at Pine Grove, Aug. 31, a.m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Selma, at Joyce, July 6, a.m.; Q. C., 2:30 p.m.
 Winfield, July 6, p.m.
 Jena, at Jena, July 13, a.m.; Q. C., 2:30 p.m.
 Trout and Goodpine, at Trout, July 13, p.m.
 Standard, at Standard, July 20, a.m.; Q. C., 2:30 p.m.
 Rochelle, July 20, p.m.
 Ringgold, at Rocky Mount, July 27, a.m.; Q. C., 2:30 p.m.
 Cotton Valley, July 27, p.m.
 Sibley, at Burk Place, Aug. 3, a.m.; Q. C., 2:30 p.m.
 Hall Summit, at Holly Springs, Aug. 10, a.m.; Q. C., 2:30 p.m.
 Plain Dealing, at Benton, Aug. 17, a.m.; Q. C., 2:30 p.m.
 Campti, at St. Maurice, Aug. 31, a.m.; Q. C., 2:30 p.m.
 Coushatta, Aug. 31, p.m.

W. R. HARVELL, P. E.

Monroe Dist.—Third Round

Mangham, at Union, July 13, 11 a.m.
 Columbia, at Hebert, July 13, 5 p.m.
 Sterlington, at Swartz, July 15, 8 p.m.
 Oak Ridge, at Oak Ridge, July 17, 4 p.m.
 Fairbanks, at Crew Lake, July 20, 11 a.m.
 Winnsboro, July 20, 8 p.m.
 Wisner, at Wisner, July 27, 11 a.m.
 Bonita, at Jones, July 27, 8 p.m.
 Gordon Avenue, July 30, 8 p.m.
 West Monroe, Aug. 1, 8 p.m.
 Waterproof, at Wesley Chapel, Aug. 3, 11 a.m.
 Tallulah, Aug. 3, 8 p.m.
 Lake Providence, Aug. 6, 8 p.m.
 Bastrop, Aug. 7, 5 p.m.

Rayville, Aug. 8, 8 p.m.
 Oak Grove, Aug. 10, 11 a.m.
 Epps, at Forest, Aug. 10, 4 p.m.
 Mer Rouge, Aug. 12, 8 p.m.
 Monroe, First Church, Aug. 13, 8 p.m.
 District Sunday school meeting, Friday, July 11.

Let us make an effort to complete our quota of Advocate subscriptions by the time the third round of conferences is ended.

ELMER C. GUNN, P. E.

New Orleans Dist.—Third Round

Sldell, July 6.
 Franklin, July 13, a.m.
 Morgan City, July 13, p.m.
 Felicite, July 20, a.m.; Aug. 6.
 Delta Ct. and City Mission, at Burwood, July 24.
 Covington, at Waldheim, June 27.
 St. Mark's, Aug. 3, a.m.; July 30.
 First Church, Aug. 10, a.m.; July 23.
 McDonoghville, July 10, p.m.; Aug. 4.
 Rayne Memorial, Aug. 17, a.m.; July 1.
 St. Martinville, at Pecan Island, Aug. 24.

W. L. DOSS, Jr., P. E.

Ruston Dist.—Third Round

Group Quarterly Conferences
 Group 5. Bienville, Gibsland and Strange, at Bienville, Saturday July 5, 10 a.m. to 2:30 p.m.
 Group 6. Athens, Dubach, Simsboro

and Arcadia, at Salem, Saturday, July 12, 10 a.m. to 2:30 p.m.
 Group 7. Calhoun and Choudrant, at Indian Village, July 19, 10 a.m. to 2:30 p.m.

Ruston, Aug. 4, following official board meeting.

ROBERT M. BROWN, P. E.

Shreveport Dist.—Third Round
Preaching Dates

Grand Cane ct., at Keatchie, July 6.
 Pelican ct., at Naborton, July 13, a.m.
 Mansfield, July 13, p.m.
 Oil City, at Trees, July 20, a.m.
 Mooringsport, July 20, p.m.
 Mitchell ct., at Benson, July 27, a.m.
 Greenwood and Bethany, at G., Aug. 3, a.m.
 First Church, Shreveport, Aug. 3, p.m.
 Logansport, at Bell Bower (Home Coming Day), Aug. 31, a.m.

Quarterly Conference Dates

Pelican, at Naborton, July 13, 3 p.m.
 Mansfield, July 13, after night service.
 Greenwood and Bethany, at G., Aug. 3, 2 p.m.

Group Conferences

1. Logansport and Grand Cane, at Keatchie, Thursday night, July 10, 7:30 p.m.
 2. Mooringsport, Oil City, and Vivian, at Vivian, Thursday night, July 17, 7:30 p.m.



3. Shreveport churches, at First Church, Thursday night, July 24, 8 p.m.

All the above dates are subject to change to suit the convenience of those concerned.

H. T. CARLEY, P. E.

Renew Your Health
by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks,—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

GRAIN FOR FAMINE SECTIONS

Four trainloads of famine-grain have just reached the famine sections in Shensi, according to a cable received yesterday by David A. Brown, Chairman of the Board of China Famine Relief, U. S. A., at its headquarters, 265 East 42nd Street, New York City, from John Earl Baker, director of relief operations in China, which reads as follows:

"Four trainloads famine grain have reached Shensi famine district. Fifth train-load now passing military zone Shensi-ward. Forty-seven hundred sacks of seed beans have been distributed."

"Getting this grain and beans from rail-head into the Shensi famine zone is a real accomplishment, and this successful administration of relief," Mr. Brown said, "further vindicates the claims of our organization. The defeatists who have obstructed the sending of money to China to be used in giving food to the starving because of the bogeys of seizures and transportation difficulties should publicly acknowledge their mistake."

"As far as I have been informed, in the expenditure of \$1,275,000 we have sent to China, the losses were so insignificant that they were not worthy of mention."

In making the cable public, Mr. Brown stated that China Famine Relief U. S. A. has since January cabled \$525,000 to China.

A MISSIONARY BRIDE IN WHITE RUSSIA

In January, 1929, a young lady might have been seen leaving her work in the office of the General Electric Company in Kowno, Lithuania, in a state of suppressed excitement and yet with a very serious expression upon her face. For she had a serious problem to decide. A young man had written and asked her to marry him and go with him into a wild land to help carry the gospel to a strange people. Well might she think long and well, for her marriage to a worker of the Methodist Mission in Poland and her settlement in White Russia meant practically a permanent exile from her home, for the frontiers between Poland and Lithuania are closed because of political conditions.

But love conquered—love not only for the man who had asked her to become his wife, but love for her Saviour whom she had come to know in the Methodist Church in Kowno. And in April, 1929, a wedding took place in the little chapel of Wilno, Poland, and Mr. and Mrs. Earnest Nausner left that city to take up life in a White Russian village among a primitive people who knew but little of civilization.

The early days were enough to daunt all but the stoutest hearts. The only home that could be found for these young people was half of one of the log huts in the village, which was

screened off so that another family might live in the other half. In this one room they managed to make a home. In one corner was the bed—the bedroom, in another a table and some hooks—the library; in another a sofa—the parlor; and near the entrance was a box with a petrol boiler—the kitchen. With her own hands Mrs. Nausner papered the walls, and when the man on the other side saw the transforming power of a little wall paper he, too, papered his half of the house. Soon the news of the pretty room spread through the village and all the women came to see it. Thus the first step was made.

Step by step Mrs. Nausner won her way. As the women and girls came to her she won their confidence, and soon she was teaching the girls to sew. Also she taught the children, who were like little wild things, how to play and how to greet people whom they met. None of these children even knew the meaning of "Thank you." In the beginning they were afraid to come to Sunday school and stayed away, because if they dared to come to the Methodist Sunday school they had to suffer for it in their regular day schools, where the priest was the official teacher.

What a change in that village to-day! The houses are cleaner and some of them have even been papered; a new gentleness and courtesy is spreading among the children; the women and girls crowd the sewing classes; and the live Sunday school now has about 50 children who have no more fear since the whole village is backing them up. Mr. Nausner has won the young men of the village. The first bond was a love of music and a choir was soon formed. And how they love to sing! You would be surprised to hear those rough peasants singing without accompaniment our gospel songs—in Russian, of course. And most of the members of the choir have been spiritually awakened and are looking forward to joining the Church.

In this little town of White Russia the way has been opened to that knowledge of Jesus which can change the life of a people. The gospel is being preached by word and by life and is bearing fruit.

SECOND HI LEAGUE ASSEMBLY AT MANSFIELD

The Second Annual Hi League Assembly was held in Mansfield, La., June 11, 1930, lasting through the 16th. More than 200 delegates from all parts of the State witnessed the most successful Hi League Assembly ever attempted at the college. The huge success of the Assembly was due to the splendid corps of officers, the students acting in co-ordination with them, in the well planned program.

On Sunday afternoon, June 15, the Hi Leaguers were honored with a visit by Bishop Hoyt M. Dobbs, the newly appointed bishop for our Episcopal District, who was visiting in Shreveport at the time of the Assembly. Bishop Dobbs made a great impression on the Leaguers, and said that he was very much pleased with the Hi League work in Louisiana.

Wednesday, the first day of the Assembly, was spent mostly in registration. After everyone had found his

room and gotten straight the program of the Assembly was put into effect.

The first meal was Wednesday afternoon at 5:30. It was more of a contest than a meal, because every district was trying to out-shine the other in the songs and yells they had prepared. After the yelling was over, Miss Longford, the business manager, laid the rules and regulations before the Assembly, which lasted throughout the whole Assembly.

The services through the entire Assembly were very impressive. The morning watch, held at seven o'clock, was led by Miss Anna Pharr Turner, dean of the Hi Assembly of Shreveport, La. Miss Turner was greatly appreciated by the Leaguers, who learned to enjoy her morning watch services, which were splendidly held. At 7:30 breakfast was served, and at 8 o'clock classes began.

Miss Iva Mae Pierce, of Shreveport, also played a very important part in the success of the Assembly. She had charge of the recreational program. The entire Assembly was divided into four groups—The Skunks, The Up And At-Ums, The Black Cats, and Chickapoops. Each group elected a girl who was to be the queen of the next Assembly, provided they won. The Skunks, led by the "Papa Skunk," Jolly Harper, won by a hard struggle. Their princess, Miss Dalton Crichtlow, of New Orleans, was hailed as queen of next year's Assembly. The Black Cats won second, Chickapoops third.

Each evening at 6:45 the vesper services were held on the college campus. These services seemed more impressive to the Leaguers than anything else. There was something in them that other services did not have—that was the testimony of the Leaguers of their love for Christ. After the vespers, Rev. H. L. Johns, of New Orleans, led the platform hour, which had a profound effect on the Assembly. Sunday night the most beautiful and impressive sight that the Leaguers witnessed was the candle service conducted by Rev. H. L. Johns and Rev. B. Frank Pim. This consecrated service was performed in a most unique manner. A circle was formed with each Leaguer holding a lighted candle, after which the lights were turned out, and the scene that each individual observed will remain in his heart forever. The soft music was played by Mr. James V. Reid, who furnished music through the entire Assemblies.

The W. W. Holmes District Hi League Loving Cup was captured by the New Orleans District. The local chapters in the State winning seals were Carrollton Avenue and Epworth of New Orleans, and the Hainesville Hi League.

Monday, the last day of the Assembly, seemed to break the hearts of the group, who had really begun to appreciate the fellowship and friendship of the Assembly. At Monday's business session the following Conference officers were elected to serve during the ensuing year: Alton Pierce of Alexandria, president; Margaret Walker of Hammond, vice president, and Mildred Baird of Ruston, secretary. The retiring officers were Geo. Fox of Logansport, Bill Joiner of Alexandria, and Rosamond Milam of Lake Charles.

ALTON PIERCE.

THE OPTIMISM OF THE NEGRO

By H. H. Smith

The Negro has many commendable traits. He is, as Bishop Lambuth said, "good-natured, humorous, kind and generous, loyal to his friends, and devoted when religious." But above everything else one is impressed by the irrepressible cheerfulness of the Negro. Meet him wherever and whenever you may, and regardless of his circumstances, you will almost invariably find him cheerful and good-humored. The Christian Register says: "What the Negro endures, and how he endures, is the theme of a recent article by Robert R. Moton, of Tuskegee Institute. In the face of all his difficulties, the Negro thrives. Dr. Moton says: 'Segregation, disfranchisement, prejudice, injustice, lawlessness—in spite of them he prospers. Above it all his voice rises singing, and the note of his joy has become the symbol of our modern America. Whatever he hides in his heart, whatever he may think in the back of his head, he turns to the world a smiling face, and in spite of itself the world, when it turns to look, is captivated by that smile; when it stops to listen, is thrilled by that song. And all the while he presses steadily onward, determined to let no man, no movement, drag him down so low as to make him hate his fellow-man.'"

During the World War, someone asked a Negro working the roads in France, "How are you getting on over here?" He grinned and replied, "I'm tryin' to do mah best to make the world safe for de Democrats." He may not have known what the war was all about—and who did?—but he cheerfully did his part.

It is said that a Negro inmate of a Mississippi jail used to sing this song: "Rich man live in de brick house, Yaller gal do de same;

Poor nigger live in Columbus jail, But it's a brick house jes' the same."

What race but the Negro is capable of such irrepressible cheerfulness under all circumstances? There are some bad people among all races. Why should a few of the vicious sort indict a whole race? Because a few criminal characters who have forfeited their right to live in a civilized society, some people are so unreasonable and unjust as to brand a whole race as utterly bad. Let us look with admiration upon the good qualities of the Negro race, and upon these worthy qualities help him to build a worthy character. The spirit of our religion demands nothing less.

Ashland, Va.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

DEAGAN TOWER CHIMES

The price of Deagan Tower Chimes—the Memorial Sublime—is \$49.95 and up. Other tones may be selected as well as the Electric Player. Ask for literature. J. C. DEAGAN, Inc. 149 Deagan Building Chicago

Automatically Played from Hand Recorded Reproducing Rolls

Christian Advocate

NEW ORLEANS

Vol. 76—No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3928.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JULY 10, 1930.

C. MILTON CHALMERS, Manager

REVIVAL MEETINGS

Revival meetings are now being conducted in many of our churches and it is to be hoped that great and abiding results will come from these special efforts. We once called such meetings "protracted meetings" and that was a more accurate name, since all meetings did not result in revivals. Now we call all our meetings "revivals" whether any one is revived or not. Perhaps there is the lurking thought that little will be accomplished beyond reviving members of the church.

That real revivals are needed is beyond question. Worldliness, indifference, little love for souls, death of evangelistic and missionary zeal are all lessening the power and influence of the Church. In the average church a revival will be necessary before much can be done toward reaching those who are without the Church. Preaching upon the duties of the Christian life, giving attention to the causes and interests of our own Church and urging the right kind of loyalty to our Church, while stressing the great responsibility that rests upon all Christians to lift up Christ before men, ought to bring good results and work toward a real revival in the Church. And if we cannot have a real revival in the Church, we shall find it hard to draw many outsiders to the services, no matter how widely we advertise, and no matter how many "special features" are put on to attract attention.

And we must somehow reach the outsiders and bring to pass what may be called a "conviction meeting." We are often reminded that we are living in an "advanced age." But all its sins, and they are many, are the same sins that were wrecking men 2000 years ago. There are not new sins in the world. If the antiquity of some is not recognized, it is due to the fact that they are garbed in modern dress. Far worse than the wide prevalence of sins is the presence of SIN in the heart. And it seems that the great majority of people have lost the sense of SIN in the heart. Sin is the cause of sins, and sin, "when it is finished, bringeth forth death. Do not err, my beloved brethren." Let emphasis be placed upon the great doctrines that have awakened men in the past and directed them to the Lamb of God who was lifted up to take away the sin of the world. We sometimes hear the criticism that many of our preachers seem to have no real message for their people, and that they are only filling the time with ethical discourses and with uncertain preaching that is not "getting anywhere." So we fear there is too little preaching at the present time that aims to bring conviction of sin, through the work of the Holy Spirit, and to point them to the

OUR LAW CONCERNING DIVORCE

The law of our Church is very plain concerning divorce. "The ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in case of innocent parties who have been divorced for the one scriptural cause."

Notwithstanding, we have known of cases in which our ministers did officiate at the marriage of a person divorced for less than the "one scriptural cause." This is a delicate matter, we know, and to refuse in some cases will involve a pastor in an embarrassing situation. But the law of the Church being clear and positive, the pastor should be able to decline without giving offense. But whether he is able to decline without giving offense or not, there is no mistaking his duty in the matter.

Sometimes the pastor may not know the facts in the case. But it is certainly his duty to ascertain the facts, if possible, especially in instances in which the parties are strangers to him. We have heard of a prominent minister in our Church who said that no minister was expected to go behind a marriage license. If this were true, our law (quoted above) would be superfluous.

With the alarming prevalence of divorce, and the many evils that threaten the home, and consequently society, the Church does well to take a positive stand in the matter. The position of the Church in this matter is to be maintained by the ministers of the Church. Upon them rests the responsibility, for they are "prohibited from solemnizing the rites of matrimony between divorced persons except in case of innocent parties who have been divorced for the one scriptural cause."

One who "is able also to save them to the uttermost that come unto God by him."

But preaching upon the great doctrines will not do all the work that is needed. It may be that we are wrong in suggesting anything to anyone but to seek the aid of the Holy Spirit. For we fear that we have come to depend too largely upon ourselves, upon our organization, our means and our methods. Can we, in the presence of our complex organization, our plans and our measures (which have their use) somehow get out of the attitude of depending upon these things, which means depending upon ourselves, that we may depend upon the Holy Spirit? We do well to emphasize the nineteenth centennial of Pentecost. But to the Church every year should be not only an anniversary of Pentecost, but Pentecost itself. Let us keep before us the fact that we are always dependent upon the Holy Spirit.

DIVINITY SCHOOL HAS FINE SESSION

The twenty-second session of the Seashore Divinity School, that closed at the Camp Ground, Biloxi, Miss., on June 25, was a satisfactory session in every way.

The dean being absent on the closing day, attending a meeting of our editors in Nashville, Dr. John F. Foster, secretary to the dean, presided at the exercises and awarded the certificates and diplomas. Rev. C. C. Miller, vice-president of the Divinity School and one of the instructors, delivered the address, and the address was fine and appropriate.

Dr. Foster made a brief address, reviewing the work of the session with the undergraduates. He stated that there were thirty students enrolled in the classes of the Conference course. There was one from Alabama and one from Kentucky; there were six from Louisiana, seven from the North Mississippi Conference, and fifteen from the Mississippi Conference. There were eight graduates. As to type of work done, as shown by grades made in the finals, there were eight grades of 100; thirty-five of 90-100, most of which were from 95-98, with two of 99; there were eighteen grades of 80-90, most of which were 85, with several of 88 and 89. There were no failures among the students. Resolutions of appreciation of the work of the Divinity School were read by C. B. White of Marksville, La., for the class of the second year, and by J. W. Sudduth of Covington, La., for the class of the third year, and by Murray Cox of Biloxi, Miss., for the class of the fourth year. These resolutions are being published in the Advocate.

The platform addresses during the session were of high order and there were many expressions of appreciation of the splendid messages brought by Dr. C. T. Tally, pastor of Centenary Church, Chattanooga, the first week, and by Bishop Candler, during the second week. All were agreed that President Leggett had made no mistake in his selection of speakers.

Notwithstanding the fact that the General Conference took action to limit the work of a pastors' school to three books of any year of the Conference course, practically all the students of the classes of the first, second and third years, enrolled during the recent session, stated that they would return for work next session. Thus encouraged, and with the possibility of a pastors' school for post-graduate work, the continuance of the platform work, and the likelihood that the Camp Ground may be made a great assembly for the whole Church, the board of directors were unanimous in their decision to continue the work of the Divinity School, and officers

(Continued on Page 8)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1102, Act of Oct. 3, 1917; authorized Oct. 29, 1912.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuated and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

FROM THE PELICAN PINES

By Dr. S. A. Steel

The Epworth Leaguers have come and gone after holding one of the best meetings they have had. Secretary Pim said it was the best assembly he had seen. He probably said that at other places to other assemblies; but that's all right, for ours was the last he attended. Much of the enthusiasm of the young people was due to his fine spirit and leadership. He seems to be a spiritual dynamo in breeches. He made even my old bones rattle with fresh animation, and carried me back to early times by his sane, yet fiery, zeal. He has his match, if not his superior, in Miss Elizabeth Langford. She is two dynamos in a petticoat! Dr. Peters, their platform speaker, was at home in Mansfield. He is held in high esteem and greatly loved by our people. He did some of the best preaching I have heard in a long time. His messages were sound, strong, and inspiring. They had the ring of evangelical earnestness that brings to pass the best results. Our new Bishop Dobbs was with us for one service. I expect we owe that favor to Miss Langford, and Dobbs knows better than to try to wiggle off the hook when a woman holds the rod. Raulins and Rickey rendered fine service. It was a great assembly; and as milady remarked as we came away from a service, such assemblies of our young people give great promise for the Church of the future. Pessimism dies for the want of breath in a meeting where Pim stands on a table and mobilizes his young cohorts for the army of the Lord. Honor to whom honor is due; the success of the Epworth League in Louisiana is largely due to a lean, but magnetic, gentleman named Grambling. He led it when its treasury was empty and its spirits low; but by his admirable management, and inspired by his zeal, its step became firm and its numbers grew, until this year the enrollment went above 200.

Harper, don't let this college be closed. I read recently in Zion's Herald a big brag about a northern college as "the oldest college for women in America", which had just had its 75th commencement. We had our 76th! See that it keeps going, the modest, but proud, leader of the academic column, the crown-jewel of the Louisiana Conference. Why not turn it over to the Epworth Leaguers, and let them handle it. Get the fire and enthusiasm and energy of these eager young people behind it and give them hearty support, and they will make it go. I appeal to the laity of the Louisiana Conference, as well as to the preachers, to line up for the maintenance of this oldest college for women west of the Mississippi River that was a year old when the New England academic baby was born! Let our men and women who have means come to the aid of this great old college, and make its future brighter than its past. DON'T LET MANSFIELD COLLEGE CLOSE!

Mansfield, La.

MISSISSIPPI METHODISTS AND EDUCATION

By Dr. J. R. Counties

Mississippi Methodists have planted many educational institutions. Only a dreamer could ever have supposed that all would live or prosper. Most of them served their generation well and fell on sleep. It is useless to lament their demise or eulogize their memory. They were unfortunate rather than unworthy. Shifting centers of wealth and population left them stranded, their ashes but mute reminders of an heroic generation of men and women who were determined that truth and freedom should not perish from the land. Let none criticize their founders till he is assured that we have done better in our day than they in theirs.

When the writer took charge of Grenada College, the Methodists of the two Mississippi Conferences were endeavoring to operate six four-year colleges, one for men, five for women. Three of the latter are dead. With the three now in operation properly endowed and supported, our Church may have a well-nigh perfect system within the bounds of the State.

For those who prefer co-education, we have Millsaps College, open to men and women on equal terms. For those who desire a junior college education, or two years in a junior college, followed by two years in a co-educational institution, we have Whitworth College, affiliated with Millsaps. Though not directly affiliated with these two, we have Grenada College for those who wish a four-year course in a college for women only, or who prefer to finish in a college for women after completing the junior college course. There is no overlapping of interests in the three colleges; there is every reason why they should work in the utmost harmony. Men in other churches have congratulated the Methodists on having reached so nearly an ideal condition as to number and kind of educational institutions. Certainly there are many who prefer one of the three types, and who will find such a college either within or without their own Church. With 140,000 members and a constituency of more than 500,000, I am very sure that Mississippi Methodists are abundantly able to equip and endow their three colleges and make them equal to the best of their kind in the entire country.

Grenada College is now the only four-year Methodist College for women along the eastern Mississippi valley between the Ohio river and the Gulf of Mexico. Unless the writer is utterly mistaken in his estimate of the needs of this fertile field, there is a great place here for a high grade Christian college for women. Like the other two Methodist colleges in the State, Grenada is well located. They are all on the great Illinois Central R. R. system—Millsaps, half-way between Memphis and New Orleans; Grenada, half-way between Memphis and Jackson; Whitworth, half-way between Jackson and New Orleans.

For twenty years I have toiled and prayed and hoped that Grenada College might come into its own and be prepared for the service it was intended to render. Its growth has seemed slow, indeed, to one who was so anxious. Nevertheless, it has grown. During this period, its buildings have grown from three to eight; its invested endowment from zero to \$350,000; its net worth has increased ten-fold, being now well above \$600,000. Along with the public school system, its standards have been raised fully two years, and it has been accredited for four years of work since December, 1924. In addition to its present assets, it has approximately \$100,000 in life insurance and bequests. Even after twenty years of struggle with a small church college, I still believe it furnishes the finest type of character in the whole world, and that it is worth more than my life or that of any other man to help give to the world one such institution. After twenty

years, I look at "my girls" and say, "You are my glory and crown."

Millsaps, Grenada, Whitworth! May they all live and prosper, and may our people give to them the patronage and the support they so richly deserve.

LETTER TO METHODIST YOUNG PEOPLE WHO EXPECT TO ATTEND LOUISIANA STATE UNIVERSITY

What will be your relationship to your Church while in the University? First Methodist Church, Baton Rouge, and the University are very much interested in your answer. The former feel a peculiar responsibility for the Methodist students who are, in a sense of the word, under their care while in this city. The latter thoroughly appreciates its responsibility to see that your student days make a contribution to your spiritual as well as your intellectual growth. Any school which does less has not kept faith with the student or his parents.

Naturally, the question comes in your own mind as to how you may develop to the best advantage the interest you have in religious activities. You have probably already determined that your student days must be well balanced and that you will "render unto Caesar the things that are Caesar's, and unto God the things that are God's." Religious workers have come to the conclusion that the student who secures the most spiritual uplift from his university career is the student who aligns himself definitely with the church of his choice while he is enrolled in the university. As is to be expected, many home churches do not like for their young members to move their letters with them. They feel that it is the breaking of the ties that bind them to old associations. It is the opinion of others, however, that one of the finest things that a church can do for its student members is to see that their letters accompany them when they leave for school. The reason for their attitudes are obvious.

When a student finishes his university career he must do one of three things: remain in the town where his school is located, return home, or, seek an entirely new location. If he remains in the town where he has attended school it is to his advantage that he has already become a member of his church. If he returns home he naturally takes his letter with him and with his increased experience in religious work while in school becomes more of an asset to his home church. If, on the other hand, he seeks a new location, he has commenced the formation of the habit of keeping his church letter with him. This is a habit that all Methodist people should acquire.

Will you consider this matter with your parents? Make up your mind that when you come to Baton Rouge you will become an integral part of your Church and develop your spiritual resources as you develop your intellectual responsibilities. It is in this way that you can make your greatest contribution to your Church, whether you remain in Baton Rouge when your student days are over, go to another city, or return and take up again your place as a factor in the life of your own home church.

The Wesley Foundation, an organization for students and by students, will welcome you to our city, and we extend to you an invitation to become a member of our student Sunday school classes, and Epworth League. Make this your church home while here and call on us for any service that we may be able to render.

We shall be glad to hear from pastors who may have members of their congregations entering L. S. U., and shall also be glad to hear from parents of Methodist students who will be in our city this coming school year. We are here to serve them and invite your co-operation in this great work.

Very sincerely,

CHAS. H. McEuen,
Director of Student Work.

WHAT IT MEANS TO BE A CHRISTIAN

By Rev. John W. Robertson

"And the disciples were first called Christians at Antioch."—Acts 11:26.

In the observance and celebration of the nineteenth-hundredth anniversary of Pentecost, would it not be well for us also to stop and consider the meaning of the name CHRISTIAN?

I was asked by a critic of the Christian faith, where we first got our name, why we accepted it, and what does the name imply? In my attempt to answer him, the subject of this sermon came to my mind very forcibly, and though you, dear reader, may not follow me in all that I say, I sincerely trust that it will, at least be of some benefit to you.

Why were the first disciples called CHRISTIANS? Some schools of thought claim that it was given to them as a title of ridicule, but I find nothing to justify this assumption, except in the statement of Agrippa, when he said unto Paul: "Almost thou persuadest me to be a Christian."

But the name itself means a follower of Christ, and implies that those who accept it, believe that Jesus is the Messiah. Whether this name was given to them by others, or assumed by themselves, is not clear, but we do know that it was early adopted by the Christians, for we find in 1 Peter 4:16, "Yet if any suffer as a CHRISTIAN, let him not be ashamed; but let him glorify God on this behalf."

Then the disciples were first called Christians at Antioch because they were followers of Christ and sincerely believed that he was the Messiah and were willing to forsake all that they might be like him. Then to become a Christian and to remain a Christian, we must turn from the world to Christ, and forsake all worldly desires, selfish ambitions, personal aggrandizement, and believe in him as the Messiah, and become his follower.

But this is impossible aside from Regeneration and Conversion, and during this anniversary of Pentecost would it not be wise to lay considerable stress upon these two great cardinal truths of Christianity?

Conversion is so essential to true Christianity that it is impossible to become a Christian unless we have been converted. Conversion is a turning from, to a turning to, it is our choice of Jesus.

The first thing that Peter, James and John had to do was to turn from their boats and nets to Jesus. Matthew from his bank and books to Jesus. Paul had to turn from persecuting the Christians and begin to minister to them. Paul's first convert at Philippi, Lydia, quietly and readily left her shop and began the Christian life. The Philippiian jailor was transformed from a cruel jailor to a merciful nurse.

Yes, to be a Christian we must come to Jesus. If I go over land to California, I must scale the Rocky Mountains. If I ever get sight of Europe, I must cross the ocean. If one ever sees the light, he must open his eyes. So there are musts in the Christian life. Christ used the word must frequently and applied it to this thought of conversion. "Verily, verily, I say unto you, ye must be born again."

There are some people who do not like this doctrine. We know of a woman who left the Methodist Church, saying her reason for doing so was to get rid of hearing about conversion. I told her she would also have to leave Christ, if she did not believe in conversion, for he makes the necessity of conversion as plain as any of his teachings.

Conversion is man's surrender to God. It is right about face, and is the direct result of regeneration.

From the divine side it is the result of an act, by a power outside of ourselves. It is due to God's choice of us. It is due to God's bringing this truth to bear upon us. It is a new birth. A regeneration, beginning to live over again.

From the human side it is simply turning about: it is walking along the road in one direction, then turning and walking in the opposite direction. It is turning from the swine pen to the Fathers' house.

While this conversion is an act of ourselves, it is manifested to others by unmistakable evidences of our conduct. One having turned to Christ will want to hear and know all that he can about Him. When one is truly converted, it is not necessary to give a banquet, nor resort to questionable means to get him to church, for heart yearns to know more of Jesus, and he goes to those places where he may learn more of him.

Then may we not truthfully say that the lack of church attendance can be traced to one of two facts, either our absentee members have not been truly converted, or our churches are not magnifying the Christ, nor giving to hungry hearts the Bread of Life?

Is it not a fact beyond dispute that where the gospel of Jesus Christ is preached, and the fervor, zeal, fire and passion of the old-time religion is paramount in the hearts of both pulpit and pew, you find no dearth in church attendance?

I firmly believe that the world is hungry for the true message of a Loving Saviour, coming from a heart set aflame by the fire of the Holy Spirit. "When Zion Travailed She Brought Forth."

The Church may plan and organize and specialize and functionize for a great revival to sweep over our land during this anniversary of Pentecost, but until factionalism, bickering, self-seeking, personal animosity, suspicion, evil thoughts, materialism are banished from both pulpit and pew, and the Church becomes converted, we need not expect the Holy Spirit to honor our efforts.

May God hasten the day of a great revival in the Church, one that will make each one of us fall upon his knees at the Mourners' Bench, and there with penitential tears coursing down his cheeks, ask the Father to forgive him of his sins.

Yes, Jesus says: "Except ye be converted, and become as a little child ye shall not enter into the Kingdom of Heaven."

Conversion is also manifested by a love for the Word of God. This is one indication of The Philippian jailor's conversion. He invited the apostles to speak freely in regards to the way of life. A truly converted soul loves to read the word of God.

A father in England gave each of his children a Bible; one of his boys, who became the great evangelist, Gipsy Smith, Sr., tells his experience: "I used to get down under a hedge in the corner of the field, or under a tree anywhere, and hold my first Bible open before me, very often the wrong end up, for I couldn't read, and just say 'Lord Jesus I cannot read this book, but it is your message to me, and I want its spirit in my heart.' Yes, a truly converted soul loves God's Book, whether he can understand all it contains or not, for it is God's message to him.

May the anniversary of Pentecost bring a revival of love for God's Book. In the hour of the greatest temptation in the life of Jesus, he quoted the Scriptures to defeat the devil. Ah, my friends, do not think that you can live the Christian life, without reading God's Word. Yet there are some professed Christians (?) who never read it.

A converted life is also manifested by a prayer life. A Christian life cannot be maintained without prayer. A Christian man is a praying man. Jesus prayed. Such prayers mortal never uttered as fell from the lips of Jesus. All night he prayed, and yet some of us get tired if we have to attend a prayer meeting once a week. His disciples said: "Lord teach us to pray." That little band at Antioch was a praying crowd, "and they were called Christians." Yes, a real Christian prays.

Stonewall Jackson, unlike the sounding of his name, was one of the most sensitive and retiring men of his day. He was led to become a Christian late in life, and in his church it was the pastor's custom to call upon the members to lead the prayer meeting.

The pastor knowing how sensitive Jackson was, decided not to call upon him for awhile. One day Jackson, because he was sensitive, came to the pastor and said: "Is it the duty of the members of this church to lead in prayer in public?" "Yes," said the pastor. "Well, I notice you do not call upon me." "I knew that you had just begun the Christian life and I thought I would let you get strength first," said the pastor. Then Stonewall Jackson arose to his name. "Pastor if it is my duty to pray in public, it is my duty to overcome my diffidence." Yes, a true Christian will pray any time, anywhere.

The Christian life is a life of obedience. The work of Regeneration in a life does not stop with salvation. Nor does it stop with the knowledge of God's Word and Will. It culminates in obedience to God's Will. "If ye love me ye will keep my commandments."

Samuel's rebuke to Saul is the greatest evidence of this truth that I know of. "Wherefore, then, didst thou not obey the voice of God. Behold, to obey is better than sacrifice—for rebellion is as a sin of witchcraft, and stubbornness as iniquity and idolatry."

The Christian life is a life of service. A Christian helps others "for the Son of Man came not to be ministered unto but to minister." You are saved to serve. A Christian has not grasped Christ's message to the world unless he has mastered the word Service. Help somebody today, somebody along life's way, many have burdens too heavy to bear. Oh! help somebody today.

Then at last, the Christian Life is a life of self-denial. Do many of us really know the definition of self-denial? What have you denied self today for Christ's sake? We spend much more on ourselves than we ever do for Jesus.

What wonderful tributes Jesus always paid to those who gave their best! The Widow's mite. Mary's alabaster box. The Boy's loaves and fishes. Zaccheus, when converted, exclaimed: "The half of my goods I give to the poor."

A Christian will know the joy of giving because he looks not upon it as a duty, but as a privilege. Does it hurt you to give? Then look out.

Then, at last, a Christian life is the spirit-filled life. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost."

So, my friends, may we not consistently pray that the power of the Holy Spirit may descend upon the Church on this nineteenth anniversary of Pentecost, and consume the dross and refine the gold in our lives, that we may also be entitled to be called Christians in the United States of America?

Memphis, Tenn.

IN APPRECIATION OF DIVINITY SCHOOL

Dear Dr. Harper: The following paper was adopted by the class of the fourth year at the Divinity School and read before the audience at the closing session. Request was made that a copy be sent you for publication in the Christian Advocate.

To the Board of Directors of the Seashore Divinity School:

We, the class of the fourth year of the session of the Seashore Divinity School for the year of our Lord 1930, wish to take this opportunity to express to the Board of Directors our very great appreciation for their efforts in securing the platform lecturers, Bishop W. A. Candler and Dr. C. T. Talley, who brought to us such splendid and inspiring messages.

We desire, also, to express to our teachers, Rev.

T. J. O'Neill, Rev. J. D. Ellis, and Rev. Otto Porter, the appreciation that we feel for the kind and beneficial instruction given during the several class periods.

We feel that the comradeship, inspiration and instruction we have received here will enable us to be better pastors. We highly recommend the privileges and advantages of this school to all young preachers.

We ask an interest in the prayers of all the brethren.

(Signed) J. H. Morrow, Pres.; L. P. Anders, Sec.; T. O. Prewitt, J. W. Loudenslager, Fred Sartin, C. M. Kinard, L. M. James, and Murray Cox.

IN APPRECIATION OF DIVINITY SCHOOL

The members of the first year class desire to express their appreciation to those of the Seashore Divinity School who so graciously co-operated with these first-year men. Not only those directly connected with the school, but all who by association and contact shared in helping us.

We wish to thank the president, the dean and the secretary for their splendid work in directing the school and its affairs in such a successful manner.

We especially desire to express our appreciation to the good men who so patiently taught us. Our instructors were: Rev. J. E. Gray, Rev. J. C. Rousseaux, Rev. W. C. Beasley and Rev. T. B. Throver. These men, by their goodness to us, have become a never-to-be-forgotten part of our lives.

We thank them for their kindly advice and their untiring efforts to help us. Our lives will be fuller for having known them, for having felt the power of their personality and for the wonderful experience they related to us. Our souls were warmed by the personal touch they brought to us from years of experience in the ministry. We shall ever be indebted to these men of God for their graciousness, and we pray that they may be fully repaid by an outpouring of spiritual blessings.

We wish to thank the Lord for the privilege of attending the Divinity School and the spiritual help we received from all sources. May He continue to bless and keep as we serve unto the end. We appreciate the opportunity He has given us to work for Him.

Appreciatively, the First Year Class of 1930.

(Signed) M. W. Beadle, B. D. Benson, D. L. Blackwell, H. B. Hysell, T. R. Holt, L. L. Matheny, and O. H. Scott.

THE SACRED TITHE

By Mrs. E. W. Sorey

Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing, that there shall not be room to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, said the Lord of hosts.—(Malachi, 3:10).

How many of our people see the hand of God in the drought and the destructive boll weevil, and do we consider those chastisements from our heavenly Father a neglect of duty and other failures, or, are we murmuring as the Israelites did?

We should accept God's reproof as a means of grace, and humbly thank him for his long-suffering and wonderful love, and for giving us a chance to repent of our shortcomings.

In Rev. 3:19, God tells us: "As many as I love I rebuke and chasten." How hard for people to see and understand why our Father withholds the rain. Many have not been taught that one-

tenth of what we make belongs to God. The tenth, or tithe, should be sacred and used to build up His kingdom.

When we use the tithe for ourselves, His blessed word tells us we are robbing God. Oh! would we rob God, who holds the keys of life and death, and at his word could cause this world to stand still and the sun to cease shining. "O, Heavenly Father, help people to see thy hand in the drought. Help us to give all thy requirement of us. Forbid that we should ever rob thee of one penny. Thou hast said, "The world is mine and the cattle on a thousand hills."

Yet many are boasting of their land and the beautiful herds of cattle, when really they belong to God. How grateful we should be that He has placed them in our care, and demands only a tenth of what we make. Some are holding the tenth to feed their pride, and in many ways failing to obey his blessed commands.

Our Saviour's last command was to go into all the world and teach all nations. Are we sending them the gospel, and why are so few heeding this blessed command?

If people could get the vision of the Saviour bleeding and dying to redeem the lost they would not treat His cause so indifferently. He speaks to us in the dear old song: "I gave, I gave my life for thee, What hast thou given for me?" Do we ever sacrifice the coveted dress, or the pleasure trip, for His dear sake, and can we see Christ with the starving millions in China?

Listen! He says: "I was an hungered, ye gave me no meat; thirsty, ye gave me no drink. Inasmuch as ye did it not to the least of these, ye did it not to me." Hear the awful doom: "Depart."

It isn't a wonder that He sends the drought and boll weevil when his people are turning a deaf ear to the cry of the poor, and heeding not the command to send the gospel to those hungering for the bread of life. He tells us if we bring all the tithes into the storehouse our barns will be filled with plenty! Also promises spiritual blessings which will surely come when we have done our part.

Frost, Miss.

CLOSING OF SUNDAY MOTION PICTURE SHOWS IN MISSISSIPPI

By Rev. Henry G. Hawkins

In Mississippi there is a statute prohibiting motion picture shows on Sunday. At Natchez and other places, during recent weeks, and at one or two points, for months, the Publix Theatres Co., of New York and New Orleans, with a chain of theatres, admitting that they were breaking the law, opened their exhibitions on Sunday afternoons. At some places the officers connived at it; at others the company paid the fines, and proceeded. It appeared that, with sufficient patronage, paying the fine regularly might amount to the same as a license fee. At Natchez the pictures were shown, in face of the respectful protests of the Protestant Pastors' Association, the Parent Teachers' Association, the superintendent of the City schools, and of the editorials of the Natchez Democrat. So a committee of eighteen citizens was organized, and they were just beginning to function by asking the officers to exact the fines strictly, when Lawrence T. Kennedy, an attorney of Natchez, member of the State Legislature, and Methodist steward, remembering that there is another statute, known as quo warranto, under which any corporation operating in the State, could be ousted, and its offices closed, if persistently breaking the laws, in the name of, and with the consent of, the Attorney General of the State, instituted proceedings. The writ was served late Saturday afternoon, and immediately the company ordered all its engagements for Sunday showings in Mississippi cancelled.

In Natchez at the first showings there were large crowds but later the attendance had become small and there was some suggestion that the Sunday ex-

hibitions would cease for financial reasons. Some patrons had ceased to attend even during the other days of the week; and many advocated this method of combat. But Mr. Kennedy's prompt and courageous action efficiently settled the question, not only for Natchez, but for the whole State. The suit is returnable at the November term of the Adams County Circuit Court.

THE OLD CHURCH

By J. F. Dorroh

With hearts that thrill with pride, with pride and gladness,
The walls of God's new temple we behold;
And yet with feelings not unmixed with sadness,
We view the silent passing of the old.

Here Grief hath trod Getsemane's dark garden,
Here Love with laurel bath the lover crowned,
Here Faith hath sought and found His peace and pardon,
Here Death hath made the chancel hallowed ground.

For fifty years or more its bell was calling—
"All ye the heavy-laden and distressed—"
Over the hills of morn, thru night-shades falling—
"Come unto Me, and I will give you rest."

Hark! 'Neath the summer moon, in glad elation,
Pulses and throbs its voice across the gloom;
Till hill and dale repeat the invitation—
"Ho, every one that thirsteth, let him come."

Thru winter's storms, when winter winds were shrieking,
And Death and Nature waged relentless strife,
Over the tumult bear the sweet voice speaking—
"I am the Resurrection and the Life."

And Memory's touch hath rendered it thrice holy,
Association makes it doubly dear.
I close my eyes, and, slowly—softly—slowly,
Out of the dusk fond faces reappear.

Oh, my Red Rose! My searching heart hath found you.

By the west window I can see you there.
As God's own love with His own peace hath crowned you,
The soft light forms a crown for your dear hair.

And father, too, is there! Oh, head so hoary!
Oh, feet that eighty years in patience trod
The rough path to those Table-lands of glory,
Whose sun, whose moon, whose stars, whose all,
is—God.

Faces of friends—child faces, baby faces—
Rosebuds of God, translated to the skies.
Forms bowed by Age, or glowing with youth's graces;
Out of the Past at Memory's call you rise.

Yes! Let the old church go—(your eyes are showing
The trace of tears—your cheek with tears is wet)
Yes, there are loving hearts that mourn its going,
For there are loyal souls that love it yet.

Madison, Miss.

PRACTICAL POINTS ON PUBLICITY

By William T. Ellis

There is one wonderful way whereby every Christian may extend his influence immeasurably, and count for all the things which make for righteousness in the world.

That way is to co-operate with the press in Christian Publicity.

This is not a plan for experts. It is work for the average church member. What this article suggests is practicable for everybody everywhere.

The aim of Christian publicity is to co-operate with the press in securing adequate, intelligent and sympathetic presentation of the real news, local and general, of the Church.

There should be no effort to circulate anything for which there is not real warrant as honest news. The activities of the Church are great enough, and diversified enough, and inherently interesting enough, to stand on their own feet as news.

Christian publicity is not a scheme for "working" the press. It is a sincere and open endeavor to co-operate with periodicals of all kinds.

What is News?

Whatever is new and important is news.

New forms of service, new workers, new organizations, new buildings, new members, new gifts—and the unclassified and unpredictable—these are church news.

Whatever in a church touches the life of a considerable number of persons is news. Thus, all civic, state, denominational, or inter-denominational organizations are a prolific source of news.

Routine announcements—as that the regular services are to be held, and the regular minister is to preach—are NOT news. They are advertisements, and preferably to be inserted as such. The filling of newspaper columns with these "notices," as typical of church news, has given the world an inadequate and misleading impression of the Church's mission and activities.

The congregation's work is a more prolific source of publicity than the pastor's words.

"Human interest" items—concerning veterans in service, unusual forms of endeavor, and work in jails, almshouses, hospitals, etc.—are a good sort of news.

Special church days always afford opportunity for publicity.

Every new missionary who appears in a community affords "copy" for at least one article.

Kingdom news is good news; and often better worth printing than local items. Every congregation is a branch agency of a world-wide work; and there is a sound warrant for printing locally the great news about world-wide missions.

This sort of news, in the form of incidents, statistics and important generalizations, may be obtained from the missionary magazines and from the missionary boards. It may also be secured by newspapers from various syndicates.

But only local persons can get it into local papers.

Good publicity also insures editorial comment upon religious news and tendencies. It helps give Christianity its place in the eyes of the world.

What To Do With News

Every congregation should have a publicity committee, preferably one layman or young woman.

The Young People's Society or the Adult Bible Class could profitably take on this service. The local church advertising should also be handled by this committee. Publicity work answers the common question of Bible classes for "something to do."

These committees should co-operate with, or consolidate as, a community Publicity Committee of laymen, for the city, town, or county. Such a committee should have charge of financing and preparing any general advertising project undertaken by the united churches.

Have a definite understanding with the local editors as to what they desire. They will be found ready for any fair co-operation.

Furnish typewritten copy.

Treat all the newspapers in the community alike.

Beware of personal puffery or self-advertisement.

Give the editor advance information of news.

Help him get pictures when possible.

Keep news brief.

The success of publicity is not measured by the length of the articles printed, but by the impression upon the readers. Better four small items than one long one.

The occasional person can write religious news for the great magazines.

Having done all—keep on doing it. The grace of continuance is a fundamental virtue in publicity work.

About Religious Advertising

The day of the Church's mendicancy is at its sunset.

Christianity is no longer asking favors of the press. It is good naturedly requiring its rights.

Whatever is the business of the Church to say to the public, it pays for, business-fashion, just as it pays for the sign at the church door.

Announcements of the place, time and character of meetings are the business end of the church. These belong in the advertising columns; reports of what a church has actually done belong in the news column, as a matter of right, and not of courtesy.

The concerted invitation of all the churches of a community to all the people should be printed as display advertisements, and paid for. That is the new way (and the only way) of reaching all the men and women who do not attend church. When the Church pays for printing her plea to the people she gives clear proof of the sincerity of her interest in them.

Wherever the churches regularly advertise, it is easiest to secure sympathetic publicity on a large scale for all classes of church news.

The Religious Press

Every Christian family should subscribe for a religious paper. The importance of this is stressed. Such a publication is really necessary for the dissemination of the news of the denomination, and of the Church the world round, and for inspiration to Christian living.

The promotion of the circulation of Christian literature is a far-reaching and proper service for publicity workers.

Real news and helpful methods should be sent regularly to the church papers.

Hospitals, jails, asylums, etc., should be kept supplied with religious literature.

Writing to the Editor

Investigation has shown that editors of many daily newspapers are really troubled by lack of co-operation on the part of church people. As a rule, they do not hear from them—except when they ask for something.

Every newspaper reader can be of service to the public and to the Church by telling his editor what he thinks of the way his paper handles religious subjects.

Many a newspaper has dropped its religious features simply because it has never received a word of interest in them from readers.

Is a newspaper doing well by the Church? Say so.

Is it not doing well? Say so, with particulars.

If the church news is too petty and local, too one-sided, too neglectful of big kingdom movements, say so.

If you would like special religious features, like a Sunday school lesson, a missionary or social service department, a Bible study column, a young people's feature, a weekly sermon—say so.

The editor must run his own paper, but he will prize the counsel of every fair-minded reader. Many editors fail to print religious matter, simply because they have never heard any demand for it.

If the church folk sincerely want religious news, let them express that desire, in courteous, friendly fashion.

And when you know any real news, upon any subject whatsoever, telephone to the editor about that, too. He will learn that church people are friends worth having.

Swarthmore, Pennsylvania.

RAISING A CHURCH AND KEEPING IT UP

When America was young and poor and primitive, communities built the House of God as the members built their own homes.

It was done through co-operation. But there was this difference: Only a few neighbors united to help build a dwelling; but all the neighbors joined to build the House of simple Worship.

It took time—what time men and women could snatch, gladly, from the hard business of wresting a hard living from a hard land.

But little by little the trees were felled and sawed, the timbers squared and slotted, the foundation laid.

Eventually what could be done by four hands or eight hands had been wrought. Upon a joyous day all hands took hold so that the church might stand complete.

A holiday was declared. The women prepared food and drink in festival abundance. Everybody pitched in.

Saws rasped. Hammers resounded. Shouts of laughter rang. For this was a merry day—why not?—in the joy of building for the Lord.

At last, in the light of the setting sun, there stood the church, all but completed!

No ornate edifice. A plain unbeautiful building—but splendid in dignity to the eyes of those who had erected it in simple faith with the labor of their hands.

And after this homely House of Heaven became the home of piety, it was maintained as it was built.

The pride and pleasure of all to serve their church was told in cords of wood, firkins of butter, strings of dried apples, hams and cabbages and kitchen-woven rugs.

So did they all contribute, each according to his means and ability, to the support of their place of worship and of the man who, from its rustic pulpit, taught them the Way.

"Where two or more are gathered together in my name, there am I in the midst of them."

How different when the modern many raise a church—and keep it up!

Hands now toll at callings that would be of no service at all in actually building a church—and more likely they are heads, anyway.

An edifice of today would be beyond the craft of pioneer artisans.

Nor is the congregation's pride and pleasure in serving its religion expressed any larger in firkins of butter and sides of bacon.

No. Society has translated useful work unto a common, handy medium—money.

Human effort has become—instead of corn in the crib and pork in the brine—dollars in the bank, or the pocket.

But the spirit that long ago raised a church by the sweat of the community brow and kept it up by loving tithes of the blessings won from the land—that has not changed.

Piety still holds in high duty the support of God's House and those who minister therein.

But the spirit is expressed by cash in the collection plate.

It is the same spirit of glad participation in keeping alight the fire of devotion in one small corner of Christianity's vast expanse.

It is the same spirit that moved the old-time churchman to set aside religiously—note the word—a certain portion of the fruit of his toil to keep up the church he had helped to raise.

His church.

Your church.

A flourishing church today—a church efficiently busy in the Lord's service—proclaims that the old spirit which raised and kept up churches marches on still.

Even if the spirit is stated now in prosaic terms of money.—Church Business.

RACE PROBLEM TENDING TOWARD SELF-SOLUTION

Proportion of Negroes in Total Population Steadily Growing Less—Half as Great Now as a Hundred Years Ago.

By R. B. Eleazer

The opinion seems widely prevalent, not only in the South, but also in other parts of the country, that Negroes are increasing faster than white people and that as a consequence the race problem is likely to become increasingly difficult. As a matter of fact, exactly the opposite is true. Negroes are increasing less rapidly than white people and have been for a long time. In so far as relative numbers is a factor, the race problem in the South is steadily tending to solve itself. Here is the evidence.

In 1790 the proportion of Negroes in the total population of the United States was 19.3%, or one in five; in 1920 the proportion of Negroes was 9.9%, or one in ten. In the meantime, with but two exceptions every ten-year census showed a lower per cent of Negro population than the previous one. Decade by decade, beginning in 1790, the percentages of Negroes shown were: 19.3, 18.9, 19, 18.4, 18.1, 16.8, 15.7, 14.1, 12.1, 13.1, 11.9, 11.6, 10.7, and 9.9.

Not only has the proportion of Negroes declined, but the rate of gain in Negro population has been steadily decreasing also. For the ten years ending with 1800, the Negro population increased 32.3%. For the ten years ending with 1910, the increase was 11.2%, and in the decade ending with 1920 it dropped to 6.5%. The rate of increase of white population has declined also during this period, but not nearly so rapidly, having been 35.8% in the ten years ending with 1800 and 16.1% in the decade ending 1920. It will be seen, therefore, that of late the white population is increasing twice as fast as the colored.

It is especially surprising to find that the proportion of Negroes has decreased more rapidly in the South than in any other section of the country. In the earlier days, practically all the Negroes in America lived in the South; but in 1920, chiefly as the result of repeated migrations, there were 1,550,900 members of the race living in other sections of the country, out of a total of Negro population of 10,463,131. For the last three census periods, 1900, 1910, and 1920, the proportion of Negroes in the total population of the Southern States has been respectively 32.3 per cent, 29.8 per cent, and 27 per cent. This trend has been true not only of the region as a whole, but also of every Southern State with the exception of Oklahoma, as the following table shows:

Percentage of Negro Population		
State	1900	1920
Alabama	45.2	38.4
Arkansas	28	27
Florida	43.7	34
Georgia	46.7	41.7
Kentucky	13.3	9.8
Louisiana	47.1	38.9
Mississippi	58.5	52.2
North Carolina	33	29.8
Oklahoma	7	7.4
South Carolina	58.4	51.4
Tennessee	23.8	19.3
Texas	20.4	15.9
Virginia	35.6	29.9

There has been also a distinct trend toward the break-up of the so-called "Black Belt," the areas where Negroes are in the majority. While in 1800 there were three hundred counties in the South which had a predominance of Negro population, by 1920 the number of such counties had decreased to 219. From 1910 to 1920 the Negro population in 824 of the South's 1,364 counties showed not only a proportional decrease, but an actual loss.

Since the acuteness of any race problem is usually in direct proportion to the relative numbers of the minority group, these figures afford good ground for hope that the race problem in the South as a whole, and also in every part of the South, is becoming steadily less acute.

HAVE YOU "POSSESSED" YOUR ESTATE?

Have you received due notice of your "rights in and to it?" Have you ever entered upon it to use, enjoy, and improve it? World travelers have gazed upon this, your estate, with delight and declared it unsurpassed in loveliness by anything of its kind on earth. Thousands upon thousands have looked upon it and loved it. In its midst lies a double lake, like a jewel in a gorgeous setting. On every side rise lofty mountain peaks veiled in sapphire, emerald, blue, and gold, ever changing in beauty—as the brightness of noon mellows into sunset or midnight blushes into morn.

Let not this summer pass without your having "entered upon your estate." Your joys of possession will be multiplied because they may be shared by every Methodist. You are joint owner of the greatest assembly grounds in the world, the Lake Junaluska Methodist Assembly. Its twelve hundred acres, among the most beautiful in the world, are dedicated to the glory of God forever.

We Methodists have come into possession of this estate and must wisely exercise our stewardship. It is ours to use and enjoy. It is ours to administer for the good of the Church and the spread of the gospel.



BEAUTIFUL LAKE JUNALUSKA

It is not needful now to deal in figures, to make inventory of buildings and improvements, or to recite its long and useful history. You can learn of these things at your leisure. Space forbids to catalogue the long list of schools, conferences and special features of the present summer program. They contribute richly to entertainment, training, and inspiration. A vacation spent at Lake Junaluska rests and invigorates physically, mentally, and spiritually.

Junaluska is the geographic center of Southern Methodism east of the Mississippi River. More than a million Methodists live within one day's drive to the Lake. It is in the center of the most wonderful scenic area in eastern America. The finest asphalt and concrete highways in the United States radiate from the Lake and carry you swiftly and safely, in less than two hours, to more scenic features of supreme interest than can be found in any other part of eastern America.

The days at the Lake are not long enough nor are there enough of them. At the Mission Building, the Sunday School Building, and the Auditorium, rich mental and spiritual feasts are spread morning and evening. Boating, tennis, hiking, riding, mountain-climbing, driving, golf, etc., appeal to old and young.

Not the least are the joys of fellowship with kindred spirits gathered from all parts of the Church and many far places of the earth. It is a delight to feel that all are brothers and friends unknown, perhaps, but easy to approach. Truly, at Junaluska summers grow richer as we return year after year. The more often you go to Junaluska the more you want to go!

The Assembly, is already one of the great institutions of the Church, but it must grow in greatness and usefulness and you must help make it greater and greater in its manifold service to the Church and to the kingdom of God. The possibilities of inspiration, training, and power to be generated at the Assembly in leaders old and young, and by them carried back to every church, inspires the imagination.

Won't you and your pastor visit the Assembly this summer and consider ways and means by which your Sunday school, Epworth League, and board of stewards shall send representatives to the schools and conferences? Send at once for copies of the "Junaluskan," which gives the program and much interesting information.

Other denominations are developing assembly grounds. Our Church was early in the field and has, in many respects, the greatest assembly of all. Much has been done, but more remains to be done. Come to Lake Junaluska this summer, help us plan, help us beautify, enlarge, and improve the Assembly and multiply its usefulness.

With "the little finger," two million Methodists can make this the greatest "summer university" of rest, recreation, education, and inspiration, all shot through with the love of God and the spirit of Christ.

Let nothing prevent your coming.

E. A. COLE, President.

CHIEFLY PERSONAL

Our church at Raymond, Miss., held a revival meeting, June 24-29. Rev. Mr. Williams of Vicksburg did the preaching and Rev. J. T. Barrett of New Orleans led the singing and did work with the young people. Rev. F. L. Applewhite is the pastor. Brother Barrett writes: "Despite the intense heat wave the attendance was fine. Brother Williams, who had held a meeting here in 1914, again reached the hearts of the people with his soul-stirring messages and his passion for souls."

The vacation school of Galloway Memorial, Jackson, Miss., closed on Friday, June 27. There were 90 enrolled. A. L. Gilmore, director of religious education of the church, served as principal, with Mrs. G. Rico Wilson, Mrs. C. W. McKelthen, Mrs. T. W. Merritt, Mrs. C. W. Edwards, Miss Elizabeth Teat, Miss Audrey Lee, Miss Ann Katherine Dement, Miss Emily Jaue Carter, Mrs. J. P. Stevens, Mrs. C. P. Milner, Mrs. J. T. Brown, Mrs. Stanley Eay, Mrs. E. C. Newman, Miss Douglas Banks and Miss Helen Newell serving as teachers.

The work at Griffin Church, since the unused church at Raceland was removed and rebuilt for the use of our people at Griffin's, has made a fine growth. This church is located on the lower part of Bayou Lafourche. Enough ground was secured to provide for a cemetery for our people. Sadly enough, one of our people there has already found a resting place in the newly consecrated ground. A photograph of the Sunday school and church at Griffin's has recently been sent us by the pastor, Rev. A. D. Martin, and the large number appearing in the group is encouraging.

The Home Circle.

ONCE UPON A TIME

Once a trap was baited
With a piece of cheese;
It tickled so a little mouse
It almost made him sneeze;
His mother said, "There is danger,
Be careful where you go!"
"Nonsense!" said the other,
"I don't think you know."

So he walked in boldly—
Nobody in sight;
First he took a nibble,
Then he took a bite;
Closed the trap together
Snapped as quick as wink,
Catching mousie fast there,
Because he didn't think.

Once a little turkey,
Fond of her own way,
Wouldn't ask the old ones
Where to go or stay;
She said, "I am not a baby,
Here I am half grown;
Surely I am big enough
To run about alone."

Off she went, but somebody
Hiding saw her pass;
Soon like snow her feathers
Covered all the grass.
So she made a supper
For a sly old mink,
Because she was so headstrong
That she wouldn't think.

—Child Literature.

A SLIP OF THE TONGUE

Maud was a very timid little girl, and she was particularly shy about meeting the minister. The minister's house was near Maud's home. The "new minister" had moved in just a few weeks before this time, and Maud's mother wished to send his wife some fresh eggs.

"Must I go, mother?" she half pleaded.

"Yes, dear," her mother answered. "The cook is very busy and your brother Frank has gone to the grocer's. So take this little basket, and go quickly for me."

It did seem that her mother could have waited until Frank's return, but perhaps she thought this a good way in which to overcome Maud's shyness.

Maud was so excited that she came near dropping the basket of eggs when the Rev. Mr. Stone himself answered her ring at the doorbell.

"Good morning, Mr. Egg," she stammered; "mother sent you some stones."—Our Boys and Girls.

A WISE OLD HORSE

Long, long ago, before there were any automobiles, all farmers owned horses; they had carriage horses and work horses and all sorts of horses. Sometimes when the faithful animals grew too old for hard work, and could no longer plow or draw hay wagons, they were sold to cab drivers in the cities, which is a sad way for a farm horse to end his life.

But there was a farmer who loved one of his old horses so much that he wouldn't sell him when he grew too old for the hardest work. "Instead of doing that," he said, "I shall give good old Toby to Lucy for a pet." Then he laughed, because Lucy, his little girl, was only four years old. She was fond of pets and had a great number of them, but Toby was the biggest pet that she had ever owned.

He already loved the little girl, for she went to

the pasture fence and called, "Come, Toby, Toby, Toby!" and when he came galloping across the field he was almost sure to find a lump of sugar in her hand. Then he would stand perfectly still while she climbed to the top of the fence and from there to his back.

After that, when Lucy said, "Get up, Toby, get up!" Toby would give his head a toss and go stepping along slowly and carefully, so that the little girl couldn't fall off; and she, hanging tight to Toby's rough mane, rode on, smiling and happy. Toby also liked to have Lucy walk up to him and say, "Good old Toby; good old Toby." Then he would put his head down low so that she could pat his long nose and brush the flies away.

But one day Toby and the little girl had a sad accident. Lucy was taking her usual ride, and Toby was stepping along, stepping along, slowly and carefully, when something unusual happened.

It was a warm day, and Toby made up his mind that he wanted a drink of water; so he walked splash, splash, splash, splash, into the creek and stood there for a minute in the cool water and looked up the creek and down the creek. Lucy began to brush back her curls, which the wind had blown into her face.

Then Toby bent his head to get a drink, and, in doing it, made his neck into a steep hill, and he did it so suddenly that little Lucy, at the top of the steep, high hill, went slipping, sliding, slipping down the hill so fast that the next thing Toby knew his little friend had gone splash! into the deep water. It was a loud splash, too—enough to scare any horse.

The creek was deep and Lucy could not swim and would surely have been drowned had not Toby been a wise horse. Before she could sink even once, he bent his head and stretched out his long neck and picked the little girl up by fastening his teeth in her gingham dress. Then he walked fast, splash, splash, splash, splash, straight across the creek, and up the bank on the other side, and there he dropped Lucy, soaked and scared, on the soft green grass.

The hired man saw what had happened, for he was away up on a high platform oiling the windmill. Down the ladder he slid as fast as he could slide, and when he reached the ground he ran over the little bridge across the creek as fast as he could run. Then he snatched up little Lucy and ran with her to her mother. By that time, although she was still dripping wet, she wasn't frightened, but was laughing.

Toby came home at last over the bridge, stepping along, stepping along, rather slowly, as if he expected to be scolded, perhaps, and maybe wishing that he could say to the family, "Accidents will happen." But when he reached home he was astonished.

The family came to meet him. They petted him and fed him with sugar and patted his long nose and called him "Good old horse, good old Toby!" just as if he were the most wonderful horse in the world. Lucy's mother put her arms around his neck and kissed him; the big brothers brushed his coat until it was smooth as satin and combed his mane until it was soft and silky; and ever afterwards as long as he lived nothing was too good for him.—Exchange.

THE HAPPIEST BIRTHDAY

Don and Preston rode slowly down the village street and into the country road. Slowly, because their sleek black ponies were new friends. The boys were twins—just nine years old this June morning, and the ponies were birthday gifts.

"I can't think of anything more to make us happy," said Preston, patting Raven's smooth mane; "here we are riding to grandma's for a birthday dinner on our own ponies!"

"I can't think of anything more," Don confessed, "but then—get up, Blackbird! Something may happen to make it better. We didn't think of Raven and Blackbird when we learned to ride old Brownie out at grandma's—but here they are!"

"There's an airplane!" cried Preston. "Do you think an airplane could be more fun?"

"No, sir! I'd rather have Blackbird. But it would be fun to take just one ride. Look, Preston, it's getting closer—it's coming down!"

Sure enough, as the boys turned into a straight stretch of road, they could see the plane circling downward until it came to rest in a wide meadow.

"Come on, Raven! Maybe we can see it close!"

"Maybe the aviator will talk to us!"

But when Don and Preston had dismounted, tied their ponies, and hurried across the field to the airplane, they found the aviator busily at work with his engine. He looked up as the boys came near.

"Hello, fellows!" he called; "perhaps you'll help me out of a scrape, I've got a bit of engine trouble here, and I'll need a couple of men who understand automobile engines. Is it too far to walk to a garage?"

"Oh, no, sir, don't you walk; we'll go!" cried Don; "on our birthday ponies!" Preston added, and in another minute the two boys were scurrying back to Raven and Blackbird.

"Don, you go to the garage," said Preston, as they turned the ponies' heads towards the village, "and I'll go back home and ask mother to 'phone grandma. She'll wonder why we are late if I don't."

Don's air of excited haste at the garage brought several men to hear him, and three of them were soon in an automobile speeding to the meadow. Don waited at the home turning until Preston joined him.

"Mother said she's glad our birthday ponies are starting in by helping people," said Preston, breathless with hurry and excitement, "and she'll tell grandma, so we may stop at the airplane again."

Don answered with a squeal of pleasure.

"But be careful, mother said, and do just what the aviator tells us."

"We will!" Don shouted. "Get up, good old Blackbird!"

When they reached the airplane again, leaving the ponies tied as before, they found the three men working busily. But the aviator gave them a friendly smile.

"These young men have given me a real lift," he said, "and when I start I'm going to give them a lift!"

The boys' hearts jumped. Could it be he meant to give them an airplane ride?

"Oh, my!" whispered Don; and then, "mother wouldn't mind, would she?"

"I think not," answered Preston; "she said to do what he tells us."

In a few minutes the engine was running smoothly, though with a deafening roar. The aviator paid and thanked the men who had helped him, and then turned to the boys.

"One at a time!" he cried gaily, "you shall see what your town looks like to the birds."

Don was nearest, so he went first. The beautiful plane rose gently and steadily and turned toward the village. Don wondered if he were dreaming. There was the court house cupola, the church tower, treetops, and ribbons that were streets; a silver twist that was the brook. They circled the town and coming back descended smoothly in the meadow.

"Oh, Preston," cried Don as he stepped out, "this is the thing that makes us happier! I thought something might turn up, even after the ponies."

Preston agreed with Don when his ride was over, and two happy and excited little boys had bidden goodbye to their new friend and were again riding along the road to grandma's on the birthday ponies.

"Was there ever such an 8th birthday!" Don said. "Hurrah for being 9 years old!"

"And hurrah for ponies and airplane rides!" echoed Preston.

"And for mother and grandma!" they finished together as they turned in at grandma's gate.—H. M. G., in Southern Churchman.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DIVINITY SCHOOL HAS FINE SESSION

(Continued from Page 1)

were elected and all arrangements made to continue the work of the school—June 16-26, 1931.

Officers were re-elected as follows: President, J. T. Leggett; vice-president, C. C. Miller; dean, R. H. Harper; secretary, J. L. Decell; treasurer, A. Y. Brown; publicity agent, Otto Porter. The Board of Directors are as follows: Louisiana Conference, H. T. Carley, R. H. Harper, C. C. Miller; Mississippi Conference, J. T. Leggett, J. L. Decell, Otto Porter; North Mississippi Conference, W. W. Mitchell, J. D. Wroten, A. Y. Brown.

DAILY VACATION BIBLE SCHOOLS

The Daily Vacation Bible School is one of the finest features of modern Sunday school work and we shall hope to hear of many Sunday schools putting on such schools during the present summer. We join with the leaders of our Sunday school work in our three Conferences in commending the vacation school and in urging that wherever practicable the churches will arrange, if they have not already done so, to give their children the advantages of such a school.

The vacation school helps to solve the problem of keeping the children usefully and at the same time happily employed during the long weeks of vacation. But it does more than that. One of the great difficulties with which Sunday school workers have had to contend is the little time that has been possible for Sunday school work. A brief session on Sunday has not been sufficient to do all the work necessary. Much thought has been given to the question of carrying over, in some way, the work of the Sunday school into the other days of the week. This is difficult, of course, for so many things are in the way.

But at least for the summer, when the secular schools are not in session, the vacation Bible school offers an opportunity for sustained instruction that should mean much in the lives of the children and be a fine addition to the work that is regularly done by the Sunday school.

PERSONAL AND OTHER NOTES

Rev. R. H. Harper is this week assisting Rev. H. Mellard in a meeting at Quitman, Miss.

Rev. J. T. Barrett of New Orleans, a student of Millsaps College, called at the Advocate office one day last week.

The attendance of the Sunday school of First Methodist Church, Corinth, Miss., has been averaging 325. Rev. E. S. Lewis is the pastor.

Rev. Martin Hebert, pastor of Algiers Church, New Orleans, will assist Rev. P. B. McCullin in a meeting at Hall Summit, La., during the present month.

Dr. O. W. Bradley, pastor of Rayne Memorial Church, New Orleans, will visit his brother, Rev. T. M. Bradley, pastor at Greenville, Miss., during the present month.

Rev. L. R. Crooks, the pastor, is this week conducting a meeting at St. Francisville, La., being assisted by Rev. J. T. Barrett, who is leading the singing and doing some of the preaching.

The churches of Carrollton, Miss., will unite in Sunday evening services at the tabernacle this month. Rev. H. D. Suydam preached at the first of these services on last Sunday evening.

In the absence of the pastor on the fifth Sunday in June, Rev. J. L. Sutton and Rev. O. H. Wingfield preached helpful sermons to the congregations of Glendale Church, Jackson, Miss.

Writing on June 10, Rev. H. Mellard, pastor at Quitman, Miss., reported: "Last Sunday was a good day with us. I received four fine young people into the church on profession of faith."

In sending a communication, Rev. J. W. Thompson the pastor, writes: "The work is moving along at Broad Street, Hattiesburg, and I hope to get some more subscriptions to the Advocate soon."

Rev. H. L. Johns, pastor of Carrollton Avenue Church, New Orleans, after serving at the League Assembly in Mansfield, La., visited, with Mrs. Johns and children, relatives in North Louisiana.

Rev. K. S. L. Cooke, pastor of New Albany Circuit, North Mississippi Conference, has arranged for meetings in the several churches in his charge. The meeting at Ingomar will be held the week beginning July 27.

The pastors of the Carrollton (Miss.) and North Carrollton churches have appointed a committee to have charge of the prayer meetings to be held preparatory to the annual tabernacle meeting in August.

In writing concerning the recent quarterly conference of Glendale Church, Jackson, Miss., the pastor, Rev. Charles E. Downer, writes of the presiding elder, Rev. J. T. Leggett, "We always enjoy his visits and his inspiring messages."

Rev. G. M. Hicks, pastor of Epworth Methodist Church, New Orleans, after serving as dean of the Louisiana Epworth League Assembly in the recent session at Mansfield, went with his family by automobile on a vacation trip to Washington, D. C.

Bob Jones Magazine will be suspended during July, August and September that the management may "concentrate upon broadcasting the gospel." Regular subscribers, however, will receive all the copies due them after publication is resumed.

The churches of Corinth, Miss., are uniting in Sunday evening services during July and August. The several pastors are taking their turn at preaching in these services. The first service was held on last Sunday evening in the Methodist Church.

Rev. J. H. Holder, pastor at Grenada, Miss., called at the Advocate office recently. He and family had been enjoying an auto trip to Mexico, New Mexico and South Texas, including visits to

Corpus Christi, Houston, Galveston and other points of interest.

Rev. Wm. L. Robinson, pastor at Coffeeville, Miss., was elected president of the North Mississippi Epworth League Assembly in the recent meeting at Grenada. He plans to send every week to the Advocate Epworth League news of his section of our territory.

We learn, through a request to change the address of his Advocate, that Rev. J. S. Purcell, recently of De Land, Fla., has been appointed to Selma Avenue Church, Tampa. Brother Purcell formerly served charges in the Louisiana and the Mississippi Conferences.

Mr. and Mrs. C. L. Stewart, of Lake Como, Miss., announce the arrival of a daughter on June 25. She has been given the name of Emma Helen for the paternal grandmother and starts life with ten pounds to her credit. Mr. Stewart is one of our local preachers on the Bay Springs charge.

On June 30 Rev. A. R. Hoffpauir, pastor at Plaquemine, La., wrote: "My official board has granted me a vacation, and the family and I will leave the middle or last of this week for a touring trip west, including points in California, and visiting my son, Seth Ward, in San Francisco."

Rev. J. P. Bonnacarrere, pastor at Walker, La., visited New Orleans the latter part of the past week, being called here on account of the fact that his little daughter, who has been in the Touro Infirmary for months and upon whose condition we have reported from time to time, would have to undergo still another operation.

In a recent letter to the editor, Dr. Carley, presiding elder of the Shreveport District, wrote: "Our churches are feeling the financial depression rather keenly; but in spite of it, they are going forward, loyally and heroically. With their fine spirit, I feel sure the Shreveport District will make a good showing at Conference."

A reader of the Advocate would like to secure the poem, "The Bird With a Broken Wing," one line of which runs: "The bird with a broken pinion never soared so high again." One of the older song-books, we remember, had it, but we do not have the book. If anyone can supply the poem, we shall be glad to carry it in our columns.

Rev. Charles E. Downer, the pastor, writes: "The work of our church, Glendale, Jackson, is advancing with the co-operation of a good percentage of its membership, who are active and responsive to the numerous tasks. Our third quarterly conference convenes on the 7th, at which time it is expected reports will be presented showing a normal growth for this new organization."

A meeting was held in Crowley, La., on June 25, to organize an Acadian society. On August 20, at Grand Pre, Nova Scotia, will be celebrated the 175th anniversary of the exile of the Acadians, many of whom found a home in South Louisiana. This tragedy of history is immortalized in Longfellow's "Evangeline." The newly organized Acadian society in Louisiana plans a pilgrimage to Nova Scotia to attend the anniversary.

Mrs. W. H. Williams of Winona, Miss., in renewing her subscription, writes: "I dearly love my church paper. Have been reading the Advocate since I was a little girl, and as long as I'm able to pay for it I intend to keep up my subscription. I think it is the duty of every church-member to subscribe to and read our church paper. Elizabeth Langford's articles every week are worth the price of the paper. I surely do enjoy them. Wish you continued success with your work."

Emory University students get something for nothing, according to figures compiled by the treasurer's office. Only 37 per cent of the actual cost of their education is paid by the students. The remaining 63 per cent is furnished by income from the university's endowment by special gifts. Taking into consideration the rental value

of the buildings used by students, the university probably spends at least three dollars to the student's one, authorities estimate. Cost of higher education, however, varies by schools. The most expensive is medical education, because of greater overhead expense.

Our readers will be glad to learn that Rev. J. L. Greenway, an honored superannuate of the Mississippi Conference living at 505 Broad Street, Jackson, Miss., after nineteen weeks under medical treatment, nine weeks of which were spent in the Baptist Hospital after undergoing two operations, was removed to his home the early part of last week. Brother Greenway wishes to express his heartfelt appreciation of the many kindnesses of friends of Capitol Street Church, Jackson, who remembered him in many ways during his long illness. It is now expected that Brother Greenway will be fully restored to health.

Mr. W. D. Hawkins, secretary of missions of the Mississippi Conference, served as dean of the City Efficiency Institute of the Epworth Leagues of Meridian, June 16-20, and Rev. J. F. Campbell served as assistant dean. The meetings were held in Central Church, Meridian. Mrs. A. F. Watkins, Rev. J. F. Campbell, John B. Pearson, Miss Clara Bell Buchanan, Miss Alpha Matheny, Mrs. Stanley Wilson and Rev. B. L. Sutherland were instructors in the classes and in some of the method groups. In addition to these, Miss Lilybec Phillips, Miss Ethel Graham, and Miss Nancy Matheny took part. There were seventy Leaguers enrolled.

Miss Agatha Brewer, who is well known among the Leaguers of the Louisiana Conference, told the editor (while he was in Lecompte, La., recently for the opening of the new Methodist church there) that the recent League Assembly at Mansfield College, Mansfield, La., was marked by a large attendance and great interest on the part of the Leaguers. The Leaguers, she said, are disturbed over the closing of Mansfield College and the likelihood that the buildings cannot be used in the future for assemblies. But the Leaguers will doubtless make some plan for an assembly ground elsewhere. Miss Brewer, who lives at Lecompte, believes that a spot among the hills west of Lecompte, because of its central location in the State and its beautiful situation, would make an ideal place for an Epworth League camp.

SUBSCRIPTIONS RECEIVED

July 1 to July 7, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE	
Previously reported	675
Baton Rouge District	
Rev. A. R. Hoffpauir, Plaquemine	1
Monroe District	
Rev. Ellis Smith, Bastrop	2
New Orleans District	
R. H. Nestler (Rev. G. M. Hicks), New Orleans	1
Shreveport District	
Rev. L. R. Nease, Jr., Grand Cane	2
Total Louisiana Conference	681
MISSISSIPPI CONFERENCE	
Previously reported	395½
Newton District	
Rev. T. E. Nicholson, Philadelphia	2
Total Mississippi Conference	397½
NORTH MISSISSIPPI CONFERENCE	
Previously reported	344½
Corinth District	
Rev. E. S. Lewis, Corinth	2
Columbus District	
Rev. J. W. Ward, Columbus	1

Greenwood District	
Rev. Jeff Cunningham (Rev. A. T. McIlwain), Greenwood	4
Sardis District	
Rev. R. C. Mayo, Arkabutla	2
Total North Mississippi Conference	353½
Total Three Conferences	1432

TO SUNDAY SCHOOL WORKERS IN THE MISSISSIPPI CONFERENCE

Due to the fact that the suggested date for Sunday School Day—the third Sunday in April—coincided with Easter this year, many Sunday schools postponed the observance of Sunday School Day. This is written in the hope that there may be no longer delay.

This is no time to sound a retreat in Christian education. The program will help the cause in the local congregation. The offering will assist the Conference Sunday School Board in its effort to enter open doors. In the final analysis, the Sunday schools will determine what degree of service the Board can render.

B. M. HUNT,
Member Miss. Conf. Sunday School Board.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

THE LIFE IN THE SPIRIT

The second Crop

By F. W. Foreham, in "O Tuft of Comet's Hair" (The Abingdon Press).

There is such a thing as the "Law of the Second Crop." Every farmer knows that his fields often produce a second yield; and, in certain seasons, the aftermath is even richer than the original harvest. "The house of Jacob," says the prophet, "shall possess their possessions." They reaped their first crop of pleasure when Palestine was given them; they reaped their second crop when they entered into it, conquered and cultivated it, saw their own vineyards flourishing on the terraced hillsides and their own cattle luxuriating in the rich grass of the valleys. The same principle operates in relation to every phase of existence and enjoyment. . . .

Then, again, there is the pleasure of ownership. We like to acquire, quite apart from the uses to which we propose to put our acquisitions. There is a satisfaction in amassing wealth that is altogether unrelated to the gratification secured by its subsequent expenditure. The joy of the miser is the joy of the first crop—the joy of accumulating. He deliberately denies himself the joy of the

second crop—the joy of living luxuriously on his gathered wealth.

It is one thing to own; it is quite another thing to exploit our hoard. Doctor Handley Moule used to tell of an old lady who lived for some years in very straitened circumstances. Her husband had died, leaving her nothing but a quantity of land in Australia. She wrote to a business friend in Melbourne asking him to sell it as soon as possible. He did so, disposing of everything but one small and sandy plot that was so barren, and so far from any thoroughfare, as to render it unmarketable. On the proceeds of the sales effected, the widow lived for some years in a condition of indigent respectability, having to look twice at every penny before spending it. Then the unexpected happened. The barren little plot on the edge of the desert proved to be rich in precious metal. It was sold for a fabulous sum, and the widow was lifted from poverty to comparative affluence at one stroke. Yet as Doctor Moule points out, the gold was hers all the time. But until she realized and exploited it, it was to her as if it did not exist. She possessed it all through the years, but it was only when she possessed her possessions that the sunshine came streaming through her windows and she tasted the felicity of the Second Crop.

We all possess far more than we enjoy; we are surrounded by wealth that we do not trouble to exploit. Gerald Duncannon has left on record the striking experience that befell him after the bank smash that shattered his fortune. "Before I lost my money," he says, "I bought books; after the crash came, I read them. In the old days I bought them as the fancy took me, for the sake of their handsome bindings, for the sake of their steel engravings, or for the pure pride of seeing them on my shelves. After the financial crisis I could buy no more; but I began to read, one by one, the volumes that I had so idly accumulated; and thus, in one sense at least, I got more enjoyment out of my impoverishment than out of my wealth." . . .

Man has possessed his world for countless centuries; but he has been surprisingly sluggish in possessing his possessions. For five thousand years the world stood almost still; scarcely anything was invented; few improvements were introduced. . . . Powers that have since proved to be almost miraculous were patiently waiting to be harnessed. Man looked round upon his world with pride. His first crop of pleasure seemed so rich that he never dreamed of a second. It is taking him thousands of years to possess his possessions.

It is easy to possess a Bible in the legal sense, and even in the intellectual sense, without in reality possessing it at all. I may have bought it; I may even have read it; but unless it has revealed to me the wonder of the divine love, and awakened in my soul a glad and eager response, it is like the neglected plot in which the gold still slumbers.

I stood at a street corner last night listening to an open-air preacher. He repeated one great evangelistic pronouncement again and again. "He that believeth," he cried, "hath everlasting life."

"Hath!" he called, with tremendous emphasis. "Hath everlasting life! And what," he demanded of his hearers on the pavement, "what does hath mean? It means," he continued, answering his own question, "it means that you've got it; it's yours—your very own! And it's yours—your very own—the moment you believe!"

The preacher was right—sublimely right; and, yet, there is only one way of possessing your possession of a book—you must read it. There is only one way of possessing your possession of a piano—you must play it. There is only one way of possessing your possession of a gold mine—you must exploit it. There is only one way of possessing your possession of everlasting life—you must live it! The man who says that he hath eternal life, and does not live in the luxury of such spiritual opulence, is like the widow who owned the gold mine, yet parted sadly with every penny. The joy of conversion is the joy of the first crop; but the potentialities of life eternal are by no means exhausted in conversion.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

April 6, 1925-July 14, 1929, just four years, three months and eight days dear little GRACE ALINE was permitted to brighten the home of Mr. and Mrs. J. A. Barr, when the Father called her home. Only a baby, but so sweet and loving to her family and friends. She was mother's helper, brother's chum and daddy's comforter. She was always busy trying to help others, leading the blind and lame and doing many things not expected of one so young. Always thoughtful of others. It seems so hard to give her up but we know she is gone to be with Jesus, of whom she often talked, asking mother, father or auntie to "read about Jesus." Grieve not, dear loved ones, for as "Dear Little Girl" said after her burns were dressed and everything that loving hands could do for her was done, "You have done all you can for me." After almost four days and nights of intense suffering she went away. Just leave her in the arms of Jesus and prepare to meet her there.

One who loved her,
FLORENCE BARR.

H. M. ATWOOD was born March 19, 1861, and died Jan. 29, 1930, in Pachuta, Miss. The writer was his pastor in 1909 and 1910, in Pachuta, and again in 1927, 1928, and 1929, in Hattiesburg, Miss., Broad St. Brother Atwood was a faithful member of his church and a true friend to his pastor. He served as steward, Sunday school superintendent, Sunday school teacher, and in various other ways, always regular in attendance, faithful in the performance of duty and eager to encourage by word or deed. His friends were many. In the passing of his life the Methodist Church sustains a great loss, for he was loyal and true. Brother Atwood was twice married, first to Miss Coker, by whom two children, Talmadge and Donie, were born. The son, daughter, six grandchildren and his second wife, who was Miss Bettie Holloway before marriage, are left to mourn their loss, but they are not without hope, for he is in the

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

Father's house, looking this way for them, for he was faithful 'till death. His body was laid to rest in the Pachuta cemetery. Services were conducted by the pastor, Rev. J. H. Moore, assisted by Rev. W. J. Ferguson and the writer. The family and friends have our sympathy and prayers.

J. W. THOMPSON.

RESOLUTIONS OF RESPECT TO W. M. BUIE

Whereas, for many years Webster Millsaps Buie has been a faithful and valuable member of the Board of Education of the Mississippi Conference, Methodist Episcopal Church, South, and

Whereas, his presence and wise counsel in the Board meetings have contributed much to the cause of Christian education within our Conference; therefore be it

Resolved, by the Board in session in Jackson, Miss., June 3, 1930, that in the death of Brother Buie this Board has suffered the loss of a wise counselor and the cause of Christian education a faithful friend and servant;

That we sadly miss his familiar face and his brotherly spirit in our deliberations; and

That we tender to the family of Brother Buie our sincere sympathy in the great loss they have sustained and invoke the divine blessings upon them in their bereavement.

J. A. MOORE, Pres.,
For the Board.

QUARTERLY REPORT, AMERICAN BIBLE SOCIETY

April, May, June, 1930.

The distribution has been 531 Bibles, 2,234 Testaments, 54,461 parts of the Bible; total 57,226. Counting ten hours a day, this is one volume a minute distributed from this depository during the past three months.

Prisons, hospitals and jails have been furnished. The Memorial Mercy Home for girls has been supplied. The Scriptures have been carried into the highways and byways. Don't you want a part in this good work?

Great work is being done by the different missions in New Orleans. Men are being fed with physical as well as with spiritual food.

Our co-laborers across the river have undertaken to supply a territory extending 115 miles up the river and 100 miles down the river to the Gulf, representing a Gulf frontage of 250 miles, with a population of 200,000. A large per cent of these have never read the Bible. Several hundred ships, many of them from foreign shores, have been provided with the Word. The gospel is being preached, mission stations are being opened, Sunday schools are being organized, open-air meetings are being held on street corners and in the market places, and the people are being supplied with the Scriptures. The Immigrant Station has been provided with the Word of God in about twenty different languages.

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside—some fell upon stony places, and some fell among thorns; but others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold."

G. A. PERKINS.

Kill those Disease-Carrying

flies

Get your Flit and the special
Flit Sprayer—Today!



Spray
clean smelling

FLIT

The World's
Largest Selling Insect Killer



Flit is sold only
in this yellow
can with the
black band.

because its
stainless vapor
KILLS
QUICKER

© 1930 Flit Inc.

ELEMENTARY WORK, NORTH MISSISSIPPI CONFERENCE

The promotion of vacation school sessions continues in the Conference. Several people have written asking for material and others tell of plans for such vacation sessions of their Sunday schools. If there are others who wish suggestions as to materials and plans the Elementary Superintendent of the Conference will be glad to answer questions.

Just now we have on hand a new leaflet for workers with small children. This leaflet, called "The Little Child and God," is written especially for workers in the nursery department (formerly called the cradle roll department) and should be read by all such workers. It can be secured in sufficient quantities for distribution to mothers of nursery department children also, by writing your Conference office or the Department of Elementary Work, 810 Broadway, Nashville, Tenn. In a number of cases those who are responsible for the work of aiding the home in the religious nurture of the small children have not become acquainted with the splendid new helps for them in the magazine, "Childhood Guidance in Christian Living," published by our Church, and the new leaflet on the nursery department. If you are interested in the work with children under four years of age in your Sunday school, won't you write your Conference Elementary Superintendent for help along this line?

MAGGIE MAY JONES,
Conf. Elementary Supt.
Grenada College, Grenada, Miss.

RUM-RUNNERS IN OTHER COUNTRIES

(From the W. C. T. U.)

Grass is always greenest in the pastures away off on the horizon; some other government's plan for dealing with the liquor traffic is always better than our prohibition of the greatest curse. We are advised to adopt the Quebec plan, where the government has a whisky monopoly, where there is no bootlegging, no rum-running and no violence in the handling of the situation. But read the following:

"Quebec, June 7.—Two men were

wounded, two others arrested and a large loaded with contraband whisky was seized last night in a battle between police and rum-runners at St. Nicholas, fifteen miles from here.

"The injured men, who gave their names as Harvey and Aubin, are in Levis Hospital. One was shot in the abdomen and the other in the leg.

"The police trailed the alleged rum-runners through a 'tip.' At St. Nicholas they signaled the barge, but the captain ordered his men to weigh anchor. After being ordered away from the anchor one of the men was shot in the leg. A second man took his place at the anchor winch and he was also shot. The police officers then boarded the barge and after a fist fight arrested the captain and three men."—New York Times, June 8, 1930.

(Had these rum-runners been violating our American laws some of our wets would have charged the officers with attempted murder and called a mass meeting to protest against such tyranny.)

"An armed battle between inland revenue officers and rum-runners in the early hours of yesterday morning led to the deaths of two of the latter, and one of the former being seriously wounded."

This from a paper in Buenos Aires, Argentina.

The opponents of prohibition tell us that prohibition is responsible for all our crime. They tell us there is no crime in England. And yet on June 6, just a few days ago, the British Government issued an official document explaining the enormous increase in crime in the British Isles. Crime has increased five times in the rural districts of England and has more than doubled in the cities.

Does the British Government blame prohibition? Of course not, they have no prohibition in England.

The blame is laid upon the increase in motor vehicles.

We are told that the Norwegians, having rid themselves of prohibition, are now better off. The Norwegian government has just published its statistical results of the liquor traffic for 1928 and 1929. It shows an increase in moonshining, smuggling and an increasing amount of drunkenness.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

ZONE MEETING AT BUNKIE

The Third Zone meeting of the Alexandria District, which was held at the Methodist Church, Bunkie, Tuesday afternoon, June 17, was quite a success. Though the weather was warm and the meeting began at 2 o'clock, a good crowd from the local missionary society, as well as delegates from White Chapel, Bay Hill, and some visitors were present. Choneyville sent regrets, stating that they had planned to come until the last, but unavoidable circumstances prevented them. We were sorry that when Lecompte's name was called, there was no response. Mrs. O. E. Grant, district secretary, who lives in Boyce, was present. She was accompanied by Mrs. E. L. Griffin, of Boyce, who is leader of Zone No. 2.

The program was opened with a song and was followed by the devotional, led by Mrs. E. G. Sewell. She read a selection from St. Mark, after which she gave a very inspiring and helpful talk. One member was heard to remark after the dismissal, "If we could listen to such deep spiritual talks more often, I am sure we would all be better." An earnest prayer was made by Mrs. Sewell, asking that each member of the society give her life more unreservedly to Christ.

Mrs. H. A. Redding was called upon for a talk, "Quit Slandering Youth." She made an earnest appeal to give the youth of our country a square deal.

Mrs. Grant, our district secretary, was now given charge of the meeting. A number of interesting and instructive topics were discussed. Mrs. Grant presides with dignity, yet maintains an informal atmosphere throughout the routine of business.

Mrs. J. F. Milburn, of Barbreck, sent in her resignation as zone leader, on account of serious illness in her family. Mrs. E. W. Sewell was unanimously elected to fill her place.

Mrs. W. M. Mantiply led in a prayer, which made every member feel she wanted to be more faithful. Mrs. Gardner, president, then made a few remarks, which made all the faces light up with smiles. She asked the ladies to "visit and get better acquainted." We noticed she didn't visit, but stepped to the back with a committee of ladies, and we soon saw why for nice trays of chicken-salad sandwiches and iced drinks were served.

We enjoyed having these visitors and friends with us, and will look forward to having them again soon.

MRS. H. A. REDDING, Supt. of Pub.

ZONE 1, BATON ROUGE DISTRICT

Zone number 1 of the Woman's Missionary Society of the Baton Rouge



Gray's Ointment

With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write

W. F. GRAY & COMPANY
107 Gray Bldg., Nashville, Tenn.

District held its quarterly meeting on June 16, at Kentwood, with 46 present, representing five different charges. The meeting was called to order at 3 p. m. by Mrs. William Schuhle, Zone leader.

The following program was given:

Song—"The Missionary Marseillaise."

Bible Lesson (Matt. 7:21-29)—by Mrs. John Kent.

Prayer—Rev. Wm. Schuhle.

Welcome—Miss Rachel Hutchinson.

Response—Mrs. W. G. Butler.

Song—"Go and Tell".

Piano Solo—Mrs. Scott.

History of Our Woman's Work—

(a) Foreign: Introduction—Mrs. Wm. Schuhle. Interpreted by Amite Auxiliary.

(b) Home: Introduction—Mrs. John Kent. Interpreted by Kentwood Auxiliary.

Song—"Follow Me."

Visitors from the neighboring town, Osyka, Miss., were introduced and Mrs. Goodwill, leader of that Zone, gave an interesting account of their work.

The hostess society served tempting sandwiches and tea. The date and place of the next zone meeting will be announced later.

MRS. SAM BALL, Sec.

DISTRICT MEETING AT WINNFIELD

The district secretary called the meeting together in the Methodist Church. After a song, the Rev. W. W. Perry, of Ringgold, offered prayer. The devotional was led by Mrs. R. H. Bamburgh, of Standard. She used Matt. 25:12-30 as a basis for her inspiring talk.

Mrs. C. J. Frye, of Winnfield, was elected secretary. Mrs. N. M. Jackson, president of the Winnfield Auxiliary, extended a most gracious welcome, to which the Rev. Mr. Harris, of Rochelle, responded.

A beautiful thought brought out by the district secretary was that many times when our desired goal in Christian work seems unattainable, One is standing by who will overcome difficulties and make the way plain. Mrs. Gallaher also discussed briefly the work done last year by the Minden district.

A very impressive talk was made by Miss Martin, a representative from the Memorial Mercy Home in New Orleans. This home for girls is the only Protestant institution of the kind in New Orleans. Our hearts were deeply moved by Miss Martin's talk.

Courtesies were extended the pastors and other visitors at this time.

It was indeed a privilege to have our Conference superintendent of supplies, Mrs. W. H. Martin, of Plain Dealing, to talk especially on the work being done at Houma mission school. She paid wonderful tribute to Miss Ora Hooper, our rural worker. Mrs. Martin urged the auxiliaries not to cut down their cash contributions for the work, though used clothing for the

children was always acceptable.

"Come Thou, Almighty King," was sung by the congregation.

The Quiet Hour Talk was given by Mrs. A. E. Woodard, of Ringgold, who read part of the 5th chapter of 2nd Cor. and used as her theme, "At the Foot of the Cross." What is more beautiful than a consecrated Christian life?

Prayer was offered by the presiding elder, Rev. W. R. Harvell, of Minden.

After the luncheon, served by the Winnfield auxiliary, the afternoon session convened at 1:30. The Rev. W. W. Perry read Acts 16, and expressed appreciation of the spirit of co-operation between the women of the churches and their pastors.

The Rev. R. H. Bamburgh, of Standard, offered prayer.

Roll was called with the following auxiliaries represented: Couthatta, Houghton, Olla, Good Pine, Minden, Plain Dealing, Ringgold, Rochelle, Jonesville, Standard, Trout, and Winnfield. Interesting reports were given from the different auxiliaries.

Rev. Mr. Harvell of Minden took for his subject: "Stewardship of Life," and made us more fully realize what a tremendous responsibility we have. "Life is not a personal property, it is a loan from the Almighty for which we are responsible."

Mrs. J. M. Kittell, of Good Pine, spoke on "Woman's Place of Service in the Church."

Mrs. A. E. Grant, of Boyce, is the Alexandria District secretary, and made a plea to all auxiliaries to co-operate with their district secretary and told how the work was retarded by lack of co-operation.

Another interesting and enlightening feature of the meeting was a discussion on Children's Work by Mrs. E. L. Walker, conference superintendent of Children's Work. In conclusion, Mrs. Walker read a poem, "Who is the Girl?"

Resolutions were read by Mrs. Winkler of Standard.

Mrs. Edgar Jackson of Winnfield sang, "God's To-morrow."

Reports were given from two zone leaders, Mesdames Woodard, zone 2, and Bamburgh, zone 4.

The Rev. C. C. Weir, pastor of the Winnfield church, closed the meeting with an earnest prayer.

MRS. C. J. FRYE, Sec.

ZONE MEETING AT DE RIDDER

Zone No. 3, of Lake Charles District, held its second meeting at DeRidder, June 20, with the juniors and young people giving a wonderful and inspiring program.

The music was rendered almost perfectly. The pageants were not only helpful to the young people but also to the adults. Any grown person would have had to give some preparation to give a devotional as beautiful as the

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

Merryville juniors gave. The talk, "Does It Pay To Be a Christian in Youth?" was a beautiful, encouraging sermon, worth coming twenty or thirty miles to hear.

The Leesville and DeRidder juniors gave Rev. Mr. Post's baby a life membership in the Junior Missionary Society. It was voted that the banner be given the young people and juniors' auxiliary having the largest attendance. Leesville had thirty-eight and DeRidder thirty-eight, so DeRidder gave it to Leesville as they were guests.

Rev. Mr. Post dismissed the meeting with prayer, after which lunch was served in the church parlor in cafeteria style. The next meeting will be at Leesville.

The program was as follows:

Piano Solo—Helen Thompson, DeRidder.

Welcome—Mary Moore, DeRidder.

Response—Mary Ellen Cline, Leesville.

Devotional—Glory Gott, Merryville. Mission Study Class—Leesville Juniors.

Reading—Glory Gott, Merryville.

Pageant—DeRidder Juniors.

Presentation of Junior Life Membership to Baby Post—DeRidder and Leesville Juniors:

Piano Solo—Mary Jane McMahon, DeRidder.

Anthem—Leesville Young People.

How to put a Vacation Bible School Over—Mrs. Davis, Merryville.

"Does It Pay To Be a Christian in Youth?"—Mrs. Alma Bennett, DeRidder.

Duet—Mattie Rose Ferguson and Eulalia Tucker, Leesville.

Presentation of Banner—Rev. Mr. Post, DeRidder.

Pageant—Leesville Young People.

Lunch.

MRS. J. W. SAILOR, Reporter.

(Continued on Page 14)

DAISY FLY KILLER

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Insist upon DAISY FLY KILLER from your dealer.

HAROLD SOMERS, BROOKLYN, N. Y.

The School of Law

Nashville Vanderbilt University Tennessee

Member of The Association of American Law Schools.

Approved by The American Bar Association.

Three-year Course — Earl C. Arnold, Dean.

Summer Session begins June 23 — Regular Session begins Sept. 24.

For Catalogue and Information address

SECRETARY OF THE SCHOOL OF LAW

Sunday School

LOUISIANA CONFERENCE

Mrs. O. L. Tucker, of Wisner, writes: "Will you please send me information about the New Programs of Work, particularly for Young Peoples' classes?"

Mr. R. W. Cronin, superintendent of the Hornbeck Sunday school, writes: "Just in receipt of your letter of June 25, in which you state Mrs. Holmes and you intend being with us at the fifth Sunday institute, and that Mrs. Holmes will be glad to visit our Sunday school, providing we can arrange to have someone meet her in Leesville at 9 o'clock Sunday morning. We shall be very glad to meet Mrs. Holmes there, and especially glad to have her visit our Sunday school."

Sunday, June 29, was spent in the Lake Charles District at DeRidder and Leesville. We reached DeRidder in time to attend the Sunday school. Mr. C. V. Holbrook is the superintendent. The Men's Bible Class in this school is an outstanding one, and much credit is due to their faithful teacher, Prof. R. C. Roaten. The Young People's Bible Class, with Mrs. J. H. Cain as teacher, is doing a fine piece of work, especially in taking courses in training.

At 11 a. m. we brought a message to the congregation on the subject, "The Meaning of Pentecost." We enjoyed noon-day hospitality at the parsonage. Brother and Mrs. Pfost have three interesting children.

At 2 p. m., we left DeRidder, in company with the pastor, and Mr. and Mrs. J. H. Cain, for Leesville to attend the fifth Sunday institute. On arrival we found the Sunday school workers ready for an interesting institute. Mr. J. H. Cain presided. The two subjects discussed were adult and training work. Prof. E. R. Sirmon led the discussion of the adult work. Mrs. W. W. Holmes, Conference Elementary Superintendent, who had visited the local Sunday school at Hornbeck in the morning, spoke to the group on "Childhood and Youth Week." This group of workers set August 17-22 as the date of their fall Standard Training School and elected Mr. J. H. Cain chairman of the board of managers, and Rev. H. W. Cudd educational director. There was much interest shown by the whole group in our Training School.

Monday, June 30, we attended the Lake Charles and Sulphur Sub-District Conference at Sulphur at 6:30 p. m. We were met at Lake Charles at 3 p. m. by the acting pastor, Rev. D. B. Raulins. Later in the afternoon we had a fine conference with the presiding elder, Rev. J. W. Lee, who

joined us in our trip to Sulphur. The first thing on the program on our arrival was a pleasant supper in the basement of the church. The pastor's wife, Mrs. R. S. Walton, acted as hostess for this pleasant occasion. The superintendent of the Sunday school, Mr. O. B. Crozier, gave us a hearty welcome, but was not able to remain for the institute hour.

Mr. J. E. Ney presided at the Sub-District meeting, and after the junior work was presented by Miss Sara Gaunt, the subject of training work was discussed, and the date for their fall Training School was set for October 26, with the following courses: General Worship, The Home, and a Junior Course. Rev. D. B. Raulins was elected educational director, and Mr. A. M. Mayo chairman of the board of managers.

C. D. ATKINSON.

MISSISSIPPI CONFERENCE

The session of the Annual Conference will mark an epoch in our church. At the first quarterly Conference after the Annual Conference, or at the fourth each individual church will have to raise a Board of Christian Education. I trust that every Sunday school superintendent and every pastor will read closely the pamphlet sent out by the General Board of Christian Education. Full instructions are given in this pamphlet as to how to proceed. In order that the work of the church can go forward without a hitch it will be necessary for this local church Board of Christian Education to become instructed as to its duties and responsibilities.

I do not know what the General Board is thinking of doing as to aid in this matter besides the issuance of this pamphlet of instructions. The future of the Church is at stake and the better this change is made the greater will be the success of the Church. I am hopeful that our Conference will organize and plan its work in such a way that the change will be made unnoticed. Your Conference Sunday School Board reaches the end of its life at this session of the Annual Conference. Thirteen years ago in Vicksburg I received an appointment from the Conference to this work, and I go to the same city to give an account of thirteen years of service. I think it is very fitting indeed that the Conference should meet with the same church at this time.

We desire to turn over to the new Board a clean sheet and if possible a small surplus so that there will be some operating expenses immediately for this board. If every church would observe Sunday School Day and send in the offering, this desired end would be attained. Programs have been sent every pastor, and if these have been lost or misplaced or did not arrive the Conference Board will be very happy indeed to supply other programs to you. Many of the churches have observed the Day with very gratifying results both to themselves and to the Conference Board.

Another method by which you can be of aid to the Conference Sunday School Board is by observing Missionary Sunday and sending the offering. The new board will not have as much money from this source to do its work



as the old board has had. They will have about 10% less money. In order to carry on the same amount of work next year there will have to be an increase of about 10% in the amount of money received and the number of schools contributing. It would be a mighty nice thing if the extra schools and amounts would be started at this time and then we would be able to maintain the same amount of work right on and have perhaps a nest-egg to do some other things that are very necessary.

The success of the work has been unusual these past few weeks. God has manifested Himself in power with the workers and the service has been remarkable in its effectiveness. We pray that this same manifestation shall continue.

Our school at Mount Olive had as fine a spirit as a school might well have meeting in hot weather, certainly as hot as this weather. The number of credits were not quite as large as last year, but the work done was of a high order. It is hoped that these three churches will continue their united efforts in training. It will be good for each of them and they will be mutually helpful. Sickness interfered with the attendance this year, which we all regret very much.

Hot weather is hurting the crops, but if something don't happen to the cotton we will have more than enough. The corn is beginning to burn, but some of the young corn is as fine as I have ever seen. Without some bad weather conditions we will have a bumper crop and ought to have a fine fall.

Bank failures and business failures are sapping the faith of the people. The cry of hard times is coming from all quarters. We who are proclaiming the "Way of Life" must pay the price for a greater faith than we have ever had that we may be able to encourage and comfort our people. God will not leave us comfortless. God has not ceased to care. Our people need our courage, and happy indeed is that preacher who has so buried himself in the Spirit of God that he fans the embers of despairing faith in his peo-

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address
HUNTINGTON SEATING CORP.
Huntington, W. Va.

ple's hearts and brings courage to life again. God will surely reward this courageous and brave soul.

Perhaps God is leading us to where we can learn self-denial. We must follow him trustfully wherever he leads and reach out in faith so we may lead others.

We must pray more than we have ever prayed. May our prayers be real Christ-like prayers. May they be brimming with real lifeblood of devotion and unselfishness.

Pray for your workers. Pray for each other.

Yours in Him,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The General Conference enacted legislation that shows very clearly that it has the "mind set" for Christian Education for all the people who are willing to learn. We have been working at it on a small scale and have demonstrated very clearly that sound religious instruction will work miracles. It is important that the Church teach the truth as it is in Christ and it is equally important that those who do the teaching should have the consciousness of the Holy Spirit within. The gospel becomes the power of God unto salvation when it is experienced and lived by those who do the teaching. It is not hard to tell what will become of the men who have been indifferent and sometimes hostile to-

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS

Starke's University School

Military Day and Home School for Boys
44th year. New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night under supervision. Cigarettes, tobacco and hazing prohibited. About \$18,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. Opens September 9, 1930.

Motto: Work Wins

For Further Information Address

J. M. Starke : : Montgomery, Ala.

ward the plans of the Church in educating the officers and teachers. If the teaching is not sound, get into the work and make it sound. The teaching Church will inevitably become the Church that exerts a large influence upon the people.

We have announced a Standard Training School for the churches near Sardis to be held July 13-18. Pupil Study Principles of Teaching, and the Formation of the Canon will be given. A number have taken the first two mentioned courses, but it is necessary to take these courses again to keep abreast of the methods of teaching. No one can learn all about Pupil Study and Principles of Teaching by taking one course, or two courses. On the same date we hope to have the Worship course taught at Red Banks, Pupil Study at Cockrum, the Sunday School Worker at Arkabutla, possibly two courses at Free Springs, and a course for the Shuford circuit. The pastors in these places have worked hard to have the entire circuit take part in these schools. Excellent instructors have been secured to do the teaching, and it is certain that much good will come out of this work. This is not all we have planned for the Sardis district, but it is a good beginning.

The pastors can render a great service to the work of Christian education by seeing to it that the money collected, all of it, on the fourth Sunday is sent to the treasurer, that all Sunday School Day money be sent in at once. All this money goes toward the extension of the kingdom, it is used for our own people to help make of them stronger, better men and women, to the end that they may deal effectively with the boys and girls of our different communities. The good God will be certain to make every man answer for the money that is diverted to other channels than those for which it was contributed. God is not slack concerning his promises; nor will he forget the man who is loose in handling the money of his kingdom. No man is thoroughly Christian who handles money loosely for himself or for his Lord. A man must be honest if he lays claim to Christ as his Saviour. It

Free to Asthma and Hay Fever Sufferers

Free Trial of Method That Anyone Can Use Without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as Chronic Asthma or Hay Fever, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with attacks of Asthma or Hay Fever, our method should help you. We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "instant smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances. This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
1975J Frontier Bldg., 462 Niagara St.,
Buffalo, N.Y.
Send free trial of your method to:

is commendable to have a sound creed, an orthodox creed, but there is no substitute for correct living.

The Daily Vacation Church Schools being held promise to accomplish more good than we realize, the children will have time to practice in the worship services, but the great good to be accomplished is in that the teachers will learn better how to deal with the children and the improved work will be carried over into the session of the school held on Sunday.

MISSISSIPPI CONFERENCE

By Doris Alford, Elementary Superintendent.

Splendid reports of vacation schools that have already been held are coming into our office. Central, Meridian, reports an enrollment of 135, Union 90, Scooba 35, Galloway Memorial 80 (this was held for two departments only), and Kingstou, Laurel, 80. Our workers are enthusiastic over the materials that they have for use in the schools. The Junior unit on "Our Church" seems to have found particular favor with them. Truly we trust that as a result of this work our Juniors will come to a larger appreciation of the Church and its work. Coupled with this appreciation we trust that a real desire to be of service to God through the Church will be born in the hearts of our boys and girls. Are not these worthy outcomes?

One worker in a vacation school said to me, "You know all the teachers who helped in our school had a sure enough good time. It was a real joy to us to do this work." Certainly it is true that as we seek to guide growing lives into more abundant living our spiritual fires are made to burn brighter and the joy that comes is the abiding joy that only service to Him brings.

Several of our schools are packing Friendship Chests for the Philippine children. This is a worthy enterprise. Anything that we can do to help knit the hearts of the world together is fine.

In the "Elementary Teacher Magazine" for July, Miss Barnett Spratt has a splendid article called "Activity or Handiwork?" I hope every elementary worker in the Conference will read this article.

Recently this little parable by Grace Foster came my way. It should give every worker with children something to think about:

"A little child stood with me
Before the house of knowledge,
Her face was radiant with interest
'Let me unlock the door,' she urged.
'Your hands would fumble and would
cause delay,

There is much to see within,' I said,
'We must make haste.'

Swiftly I unlocked the door and
turned to lead the child in,
The light had faded from her eyes.
'I would rather play outside,' she
said."

FROM THE ELEMENTARY SUPER-INTENDENT NORTH MISSISSIPPI CONFERENCE

At Horn Lake this week there has been held a double effort for the purpose of carrying on the program of religious education of the Church. The adults have been engaged in a study

BLACKSTONE COLLEGE FOR GIRLS

BLACKSTONE, VIRGINIA

Two year diploma courses in College, Teacher-Training and Commercial departments. Certificates and diploma courses in Organ, Piano, Violin, and Voice. High School Department member of Southern Association. Special work in Dramatics, Physical Education and Home Economics. Our Ideal is a happy, Christian College home offering the best of Educational advantages in its field of service. All buildings new and fireproof. Write for catalog and View-book, Dept. J.
W. B. GATES, President

GEO. P. ADAMS, Secretary

of the problems and principles of church worship, using the Cokesbury text for that unit and working for credit in the Cokesbury Training Course. Miss Maggie May Jones, Conference Elementary worker, has been leading this study and has found it pleasant and worth-while. The class is small, but the quality of work that has been done by the students has been characterized by earnest thoughtfulness and consecrated study.

Each morning of the week the boys and girls of the Beginner, Primary and Junior groups have come to the church for a Vacation Session. Mrs. W. P. Bailey, wife of the pastor, has led the Juniors, whose worship, study and play have centered around the world friendship for children theme, as expressed in a gift of one of the Treasure Boxes for Philippine children. This has afforded much pleasure and encouraged the boys and girls to do a great deal of work and study. Their worship services have also been characterized by a consciousness of God's love for all children everywhere.

The Primary Children, led by Miss Frances Pollard and Miss Louise Coggins, have rejoiced over God's care of his people in giving them food as they have studied together how man works with God to feed those who care for their bodies and make them strong for his service.

The Beginners, with Miss Jones, have rejoiced over the good gifts of the Heavenly Father and planned to share these gifts, not only by caring for plants and pets at home, but by making a gift—a lovely scrap book—for the nursery group of their own church school.

A spirit of religious friendliness, happiness and helpfulness has been in evidence in all the activities of working and playing together for the week.

MAGGIE MAY JONES,
Elementary Superintendent

SAM HOUSTON'S GREATEST VICTORY

By H. H. Smith.

Sam Houston led the Texans to many victories in their struggles for independence, and finally defeated the celebrated Santa Anna at San Jacinto; but he won his greatest victory when he learned to conquer himself and rule his own spirit. He was deeply impressed by a sermon he heard from the text: "Better is he that ruleth

his spirit than he that taketh a city," and later became a member of the Baptist Church. The following account of his reconciliation with a personal enemy as related by his pastor is very impressive:

"Cailing early after his arrival to see him, an hour was spent in conversation on his profession and the grounds which led to it. On rising to leave, the pastor was followed as usual to the door, and, as often happened, the General asked: 'Brother S., is there anything I can do for you?'—his reference being to claims of humanity sometimes presented to him. The reply was, 'No, General, I have no tax upon you at present.' Immediately, however, the recollection was awakened that the next Sabbath was the season for the Lord's Supper, and that with one of the leading brethren of the Church General Houston was formerly a trying and yet unsettled controversy in his official capacity as the head of a Senate committee. At once, prompted by the recollection, the pastor added, still holding his hand, 'General, I recall that statement in part; I have nothing to ask of you as a man, but I have something to ask of you as a Christian pastor.' Fixing his keen eye, as he looked down, upon mine, he meekly but firmly asked, 'What is it, Brother S.?' 'General,' was the reply, 'you know the alienation between you and Brother W. You will meet at the Lord's Supper next Sabbath evening; you ought not to meet until that difficulty is settled. Now, I wish you after service on Sunday morning to let me bring you two together, and without a word of attempt at justification on either side, I wish you to take him by the hand, and say with all your heart that you will forgive and forget and bury the past, and that you wish him to do the same, and hereafter to meet as brothers in Christ.' The fire began to glow in his eyes, his brow to knit, his teeth to clench, and his whole frame shook with the struggle of the old man within him; but in an instant the man whose passion had been terrible, indeed ungovernable, on so many a bloody battlefield, was changed from the lion into the lamb. He meekly replied, 'Brother S., I will do it.' And what he promised was done, and in an air of majestic frankness and nobleness of soul as moved every beholder."

Aashland, Va.

GRENADA COLLEGE A FOUR YEAR CHRISTIAN COLLEGE FOR WOMEN

Courses leading to B.A. and to B.S. in
VOICE, VIOLIN, PIANO, PUBLIC SCHOOL MUSIC,
ART, DESIGNING, HOME ECONOMICS.

Graduates receive Professional License and are in demand as teachers.

Write for Catalog.

J. R. COUNTISS, President
Box C, Grenada, Miss.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 11)

ZONE MEETING AT BOWLING GREEN

A meeting of much interest was recently held at Bowling Green, Greenwood District. The church had been made beautiful with flowers. As the weather was unfavorable, several societies were not represented and we regretted that any should miss this very inspiring meeting.

Mrs. J. R. Miller, of Tchula, zone president, was in the chair. Her very presence is an inspiration and the splendid talk she made produced lasting impressions.

The devotional was conducted by Miss Anzo Morgan, of Bowling Green. In a most helpful way she talked on returning good for evil. This was followed by a prayer by the pastor, Rev. S. B. Potts.

Mrs. Hugh McLellan gave the welcome address and it was responded to by Mrs. S. B. Potts, of the Acona Church.

Mrs. Val Bailey, of Tchula, gave a splendid explanation of the Standard of Excellence and Efficiency. We were asked to encourage the Epworth juniors and the primaries to give their pennies for an anti-proof piano to be sent to Africa, and for a leper's home in Africa.

Genuine Southern hospitality was shown by the hostess society as the visitors were ushered to a table spread under beautiful trees. There the hostesses served an old-fashioned dinner, which was very much enjoyed.

The afternoon session opened with the singing of "A Charge to Keep I Have."

An interesting reading was given by Miss Eloise Williamson, of Bowling Green. Mrs. J. S. Rhyne, in her usual pleasant way, talked on "Thy Kingdom Come," and this talk was followed by discussion on prohibition.

"Spiritual Cultivation" was a topic which Mrs. George Crisler made very interesting.

We were very fortunate in having Mrs. R. P. Johnson to tell us of the General Conference in Dallas, which she had recently attended.

Reports were given from Tchula, Acona, Cruger, and Bowling Green.

Next zone meeting will be held at Tchula.

MARY M. CARNATHAN,
Supt. of Publicity.

ZONE MEETING AT COFFEEVILLE, MISS.

Pleasant paths again led the women of the missionary societies of Oxford, Water Valley, First Church; Water Valley, Main Street Church; Coffee-

ville, and Gray Rock, to the Methodist Church in Coffeeville for the second zone meeting of the year, Thursday, June 5, at 2:30 p. m.

The president, Mrs. Vella Carter, of the Main St. Church, Water Valley, presided. The entire program was rendered by the ladies of the Coffeeville auxiliary in a most excellent way.

Services opened with a song, "All Hail the Power," after which prayer was offered by Mrs. E. A. Collins.

The devotional led by Mrs. W. L. Robinson was inspiring and uplifting, the keynote being, "Giving thanks unto the Lord," based on the Scripture, Ps. 92:1; 105:1; 107:1.

Mrs. Frank Collins gave a beautiful message in song, accompanied by Mrs. Richard Collins.

Miss Margaret Armstrong read very beautifully a story from the little book, "My Lady of the Chimney Corner."

The crowning feature of the program was a pageant, entitled "They Come," impressively given by Miss Ruth Bailey, Mrs. William Bell, Mrs. J. M. Brewer, Mrs. Frank Collins, and Mrs. A. L. Robins.

A count of the delegates present showed that the Coffeeville auxiliary had 100 per cent, thus entitling them to the banner, which is presented at each zone meeting to the auxiliary having the largest percentage present.

The closing prayer was led by Mrs. Vella Carter. A pleasant social hour and delightful refreshments brought to an end a most enjoyable as well as helpful meeting.

ELIZA MCFARLAND, Sec. Pro Tem.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Gallman, at Tahernacle, July 10, 11 a. m. and 1:30 p. m.

Barlow, at Lebanon, July 11, 11 a. m. and 1:30 p. m.

Monticello, at Tilton, July 13, 11 a. m. and 2 p. m.

La Branch Street, July 13, 7:45 p. m.

Tylertown, at Knoxo, July 16, 11 a. m. and 2 p. m.

Summit, at Summit, July 16, 7:30 p. m.

Georgetown, at Hopewell, July 17, 11 a. m. and 2 p. m.

Bayou Pierre, at Pleasant Ridge, July 18, 11 a. m. and 1:30 p. m.

Foxworth, at Sartinsville, July 20, 11 a. m. and 1:30 p. m.

Centenary, July 20, 8 p. m., and Aug. 6, 8 p. m.

Osyka, at Muddy Springs, July 23, 11 a. m. and 2 p. m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Third Round

Lucedale, at Shipman, July 13, 11 a. m., 2 p. m.

Petal, July 16, 7:30 p. m.

Eucutta, at Boyles Chapel, July 20, 11 a. m., 2 p. m.

Hattiesburg, Main Street, July 21, 7:30 p. m.

Richton and Piave, at Richton, July 27, 11 a. m.; 2 p. m.

New Augusta, at Beaumont, July 30, 3 p. m.

Mt. Olive, Aug. 6, 7:30 p. m.

Ellisville, at Pleasant Ridge, Aug. 8, 11 a. m.; 2 p. m.

Heidelberg, at Sandersville, Aug. 10, 11 a. m.; 2 p. m.

Hattiesburg, Broad St., Aug. 11, 7:30 p. m.

Taylorville and Mize, at Bethel, Aug. 12, 11 a. m.; 2 p. m.

Hattiesburg, Court St., Aug. 12, 7:30 p. m.

Purvis, at Talowah, Aug. 13, 11 a. m.; 2 p. m.

Bonhomie, at Bonhomie Camp, Aug. 13, 7:30 p. m.

Williamshurg, at Oakvale, Aug. 15, 11 a. m.; 2 p. m.

Silver Creek, at Oakvale, Aug. 17, 11 a. m.; 2 p. m.

Sumrall, at —, Aug. 17, 7:30 p. m.

Hattiesburg Circuit—

W. A. HAYS, P. E.

Jackson Dist.—Third Round

Camden, at Forrest Grove, July 13, 11 a. m., 2 p. m.

Jackson, at Millsaps Memorial, July 13, 8 p. m.; July 14, p. m.

Flora, at Adelle, July 16, 11 a. m., 2 p. m.

Florence, at Richland, July 20, 11 a. m.; July 21, 10 a. m.

Clinton, at Clinton, July 20, 4 p. m., 8 p. m.

Harrisville, at Braxton, July 27, 11 a. m., 2 p. m.

Jackson, at Capitol St., July 27, 8 p. m.; July 28, 8 p. m.

Madison, at Pearl Chapel, Aug. 1.

Jackson, at Galloway Memorial, Aug. 3, 11 a. m.; Aug. 6, 8 p. m.

Terry, at Terry, Aug. 3, 4 p. m., 8 p. m.

Yazoo Circuit, at —, Aug. 10, 11 a. m., 2 p. m.

Yazoo City, Aug. 10, 4:30 p. m., 8 p. m.

Vaughan, at Union, Aug. 17, 11 a. m., 2 p. m.

Canton, Aug. 17, 8 p. m.; Aug. 18, 8 p. m.

Mendenhall, at Bethany, Aug. 24, 11 a. m., p. m.

Satartia, at Wesley Chapel, Aug. 31, 11 a. m. and p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Thlrd Round

DeKalh, at Marvin, July 12, 11 a. m.

Scooba, at Long Branch, July 13, 3:30 p. m.

Matherville, at Langsdale, July 19, 7:30 p. m.; Salem, July 20, 11 a. m.

Shuhuta, at Andrew Chapel, July 20, 3:30 p. m. and 7:30 p. m.

Meridian, Fifth Street, July 23, 7:30 p. m.

Meridian, Hawkins Memorial, July 25, 7:30 p. m.

Waynesboro Circuit, at Hiwani, July 26, 11 a. m.

Daleville, at Linwood, Aug. 3, 11 a. m.

DeSoto, at Hopewell, Aug. 10, 11 a. m.

Cleveland, at Blg Oak, Aug. 23, 11 a. m.

Matherville, at Salem, Aug. 17, 11 a. m.

Bucatumna, at State Line, Aug. 17, 11 a. m.

Quitman, Aug. 17, 7:30 p. m.

Meridian, Poplar Springs, Aug. 20, 7:30 p. m.

T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Harperville and Lena, at Lena, July 13, 11 a. m., 2 p. m.

Shiloh, at Johns, July 20, 11 a. m., 1:15 p. m.

Trenton, at Polkville, July 20, 3 p. m.

Raleigh, at Trinity, July 21, 11 a. m., 1:30 p. m.

Montrose, at Garlansville, July 24, 2:30 p. m.

Homewood, at Homewood, July 27, 11 a. m.; July 29, 10 a. m.

Laurel, Kingston, at Antioch, Aug. 3, 11 a. m., 1:30 p. m.

Laurel, West End, Aug. 3, 7:30 p. m.

Laurel, First Church, Aug. 4, 8 p. m.

Forest and Morton, at Morton, Aug. 10, 11 a. m., 3 p. m.

H. A. GATLIN, P. E.

Seashore Dist.—Thlrd Round

Gulfport, preaching, July 6, 11 a. m.

Seashore Camp Meeting, July 2-13.

Lumberton, July 20, 11 a. m.; Q. C., at Baxterville, 2:30 p. m.

Columbia, July 20, 7:30 p. m.

Mentorum, at Antioch, July 26, 27, 11 a. m.

Wiggins, July 27, 7:30 p. m.

Biloxi, Aug. 3, 7:30 p. m.

Epworth, Aug. 3, 11 a. m.

Poplarville, Aug. 10, 11 a. m.

Saucier, at Lyman, Aug. 10, 7:30 p. m.

Carriere, at Carriere, Aug. 17, 11 a. m.

Handshoro, at Nugent, Aug. 17, 7:30 p. m.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Coalville, at Palmer Camp Meeting, Aug. 22, 3 p. m.

Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a. m.

Second Church, Gulfport, Aug. 24, 7:30 p. m.

Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p. m.

Rev. J. O. Flanes will be the preacher at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Thlrd Round.

Meyersville, at Grace, July 13, 11 a. m.

Oak Ridge, at Bovina, July 13, 5 p. m.

Port Gihson, July 20, 11 a. m.

Lorman, at Mispah, July 20, 3 p. m.

Centerville, at Macedonia, July 27, 11 a. m., and 2 p. m.

Neha, at Blue Hill, Aug. 3, 11 a. m. and 2 p. m.

Hermanville, at Rocky Springs, Aug. 10, 11 a. m.

Utica, at Carpenter, Aug. 10, 4 p. m.

Gloster, at Liberty, Aug. 17, 4 p. m. and 7:30 p. m.

Rosetta, at Mt. Vernon, Aug. 17, 11 a. m. and 2 p. m.

L. E. ALFORD, P. E.

For Women Who Value Daintiness

WE recommend Lydia E. Pinkham's Sanative Wash. A cleansing, refreshing antiseptic for women's use. As a deodorant, it prevents embarrassment.

HOSPITAL TESTED

98% report benefit from its use

Endorsed by doctors and nurses



Generous bottle
50c.

Sold at druggists

Lydia E. Pinkham's Sanative Wash

LYDIA E. PINKHAM
MEDICINE CO.,
LYNN, MASS.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Hammond, Q. C., July 9, p.m.; preaching, July 20, p.m.
 Kentwood, at Kentwood, July 13, 11 a.m., 4 p.m.
 Amite, July 13, p.m.; July 14, a.m.
 Oakland Tabernacle Meeting, July 13, 20.
 Greensburg, at Oakland, July 18, 3 p.m.
 Walker, at Holden, July 19, 20, a.m.
 Gonzales, at New River, July 26, 27, a.m.
 Baker, at Bethel, Aug. 3, 11 a.m., 1:30 p.m.
 District Epworth League Institute, at Camp Ground, Aug. 3, 8.
 Bluff Creek Camp Meeting, Aug. 8, 17.
 Clinton, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.
 Pine Grove, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.
 St. Francisville, at Tunica, Aug. 10, 11 a.m., 1:30 p.m.
 Denham Springs, at Live Oak, Aug. 16, 17, a.m.
 Plaquemine, at P., Aug. 17, 4 p.m., 7:45 p.m.
 Springfield, at Albany, Aug. 24, 11 a.m., 1:30 p.m.
 Zachary, at Slaughter, Aug. 24, 7:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round

Crowley, July 13, a.m.
 Rayne, July 13, p.m.
 Gueydan, at Gueydan, July 20, a.m., p.m.
 Merryville, July 27, a.m., p.m.
 Sulphur and Vinton, at Vinton, Aug. 3, a.m., p.m.
 Abbeville, Aug. 10, a.m., p.m.
 Indian Bayou, Aug. 17, a.m.
 Lake Charles, Aug. 17, p.m.
 Hornbeck, Aug. 24, a.m., p.m.
 Cameron and Pine Grove, at Pine Grove, Aug. 31, a.m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Jena at Jena, July 13, a.m.; Q. C., 2:30 p.m.
 Trout and Goodpine, at Trout, July 13, p.m.
 Standard, at Standard, July 20, a.m.; Q. C., 2:30 p.m.
 Rochelle, July 20, p.m.
 Ringgold, at Rocky Mount, July 27, a.m.; Q. C., 2:30 p.m.
 Cotton Valley, July 27, p.m.
 Sibley, at Burk Place, Aug. 3, a.m.; Q. C., 2:30 p.m.
 Hall Summit, at Holly Springs, Aug. 10, a.m.; Q. C., 2:30 p.m.
 Plain Dealing, at Benton, Aug. 17, a.m.; Q. C., 2:30 p.m.
 Campti, at St. Maurice, Aug. 31, a.m.; Q. C., 2:30 p.m.
 Coushatta, Aug. 31, p.m.

W. R. HARVELL, P. E.

Monroe Dist.—Third Round

Mangham, at Union, July 13, 11 a.m.
 Columbia, at Hebert, July 13, 5 p.m.
 Sterlington, at Swartz, July 15, 8 p.m.
 Oak Ridge, at Oak Ridge, July 17, 4 p.m.
 Fairbanks, at Crew Lake, July 20, 11 a.m.
 Winnsboro, July 20, 8 p.m.
 Wisner, at Wisner, July 27, 11 a.m.
 Bonita, at Jones, July 27, 8 p.m.
 Gordon Avenue, July 30, 8 p.m.
 West Monroe, Aug. 1, 8 p.m.
 Waterproof, at Wesley Chapel, Aug. 3, 11 a.m.
 Tallulah, Aug. 3, 8 p.m.
 Lake Providence, Aug. 6, 8 p.m.
 Bastrop, Aug. 7, 5 p.m.
 Rayville, Aug. 8, 8 p.m.
 Oak Grove, Aug. 10, 11 a.m.
 Epps, at Forest, Aug. 10, 4 p.m.
 Mer Rouge, Aug. 12, 8 p.m.
 Monroe, First Church, Aug. 13, 8 p.m.
 District Sunday school meeting, Friday, July 11.

Let us make an effort to complete our quota of Advocate subscriptions

by the time the third round of conferences is ended.

ELMER C. GUNN, P. E.

New Orleans Dist.—Third Round

Franklin, July 13, a.m.
 Morgan City, July 13, p.m.
 Felicity, July 20, a.m.; Aug. 6.
 Delta Ct. and City Mission, at Burwood, July 24.
 Covington, at Waldheim, June 27.
 St. Mark's, Aug. 3, a.m.; July 30.
 First Church, Aug. 10, a.m.; July 23.
 McDonoghville, July 10, p.m.; Aug. 4.
 Rayne Memorial, Aug. 17, a.m.; July 1.
 St. Martinville, at Pecan Island, Aug. 24.

W. L. DOSS, Jr., P. E.

Ruston Dist.—Third Round

Group Quarterly Conferences

Group 6. Athens, Dubach, Slmsboro and Arcadia, at Salem, Saturday,

July 12, 10 a.m. to 2:30 p.m.
 Group 7. Calhoun and Choudrant, at Indian Village, July 19, 10 a.m. to 2:30 p.m.
 Ruston, Aug. 4, following official board meeting.

ROBERT M. BROWN, P. E.

Shreveport Dist.—Third Round

Preaching Dates

Pelican ct., at Naborton, July 13, a.m.
 Mansfield, July 13, p.m.
 Oil City, at Trees, July 20, a.m.
 Mooringsport, July 20, p.m.
 Mitchell ct., at Benson, July 27, a.m.
 Greenwood and Bethany, at G., Aug. 3, a.m.
 First Church, Shreveport, Aug. 3, p.m.
 Logansport, at Bell Bower (Home Coming Day), Aug. 31, a.m.

Quarterly Conference Dates

Pelican, at Naborton, July 13, 3 p.m.
 Mansfield, July 13, after night service.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Greenwood and Bethany, at G., Aug. 3, 2 p.m.

Group Conferences

1. Logansport and Grand Cane, at Keatchie, Thursday night, July 10, 7:30 p.m.
2. Mooringsport, Oil City, and Vivian, at Vivian, Thursday night, July 17, 7:30 p.m.
3. Shreveport churches, at First Church, Thursday night, July 24, 8 p.m.

All the above dates are subject to change to suit the convenience of those concerned.

H. T. CARLEY, P. E.

Winnsboro Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES,
Winnsboro Granite
"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.



Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.

Epworth League

The Coast League Union, made up of the Leagues from Gulfport, Biloxi, and surrounding communities, held its regular meeting Friday night, June 27, at Coalville, with a large delegation from each of the eight Leagues in the Union, and a total attendance of one hundred and forty-seven.

The business meeting was called to order by the new president, Harold Ryker, and the policy, budget, and other items were discussed and passed as written by the cabinet. Plans for Union Field Day and an Efficiency Institute were enthusiastically entered into by all the Leaguers, and the particulars were left in the hands of the committees. Problem period, in which the different departments of the League discussed their individual problems, lasted for fifteen minutes. Amid a great spirit of friendly rivalry, the attendance and efficiency banners were awarded. The former went to Coalville League for having the most members in attendance, while Long Beach was winner of the latter for the highest percentage, based on the grades of the Secretary's book, and attendance of pastor and League officers.

The devotional period, led by Minnie Rae Sells, undertook to bring to all those present "Worth-while Echoes of the League Assembly." Miss Myrta Davis, the outgoing president, led the devotional, which was followed by discussions of "The Working Side," "The Lighter Side," "The Inspirational Side," of the Assembly by Leaguers who were at Brookhaven during the five day session.

An hour of fellowship, during which delicious plate lunch and drinks were served by the local League, completed a well spent evening and brought to a close one of the most successful League Unions ever held.

FROM THE LOUISIANA STATE BOARD OF HEALTH

In 1925 a protracted drouth in South Louisiana was followed by a considerable increase in typhoid fever. This increase appeared to be due in part to the use of unsafe sources of water supply by people whose accustomed sources of supply were diminished or exhausted by the drouth.

Some sections of the State are now experiencing a drouth and the following warning is timely and should be heeded:

If customary sources of supply are exhausted secure water from sources known to be safe.

If necessary to use water from sources whose safety is questionable the water should be boiled or otherwise treated before being used for drinking, or washing dishes.

The following methods of treatment may be used:

To Sterilize Small Quantity of Water
Add one teaspoonful of chloride of lime to 1 pint of water.

Add one teaspoonful of this solution to two gallons of drinking water.

Let stand for at least one half hour before using.

One quart contains 256 teaspoonfuls.

To Sterilize Water in Cisterns

To treat 5,000 gallons of water in a tank or cistern put one ounce of good chloride of lime into a vessel containing about a gallon of water. Shake or stir rapidly for about one minute. Let vessel set for a few minutes, so that most of the insoluble part of the lime will settle to the bottom. Pour the solution into the cistern and, by manipulation of a board or by the operation of some mechanical device, stir the water in the cistern so that the solution will be quickly diffused throughout the volume of water.

If water is turbid or colored larger doses should be used.

It should be noted that these treatments affect only the water in the container at the time of treatment and do not make an improperly constructed cistern safe.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Toccopola, at Tula, preaching, July 10, a.m.; Q. C., afternoon.
Salem and Friendship, at Liberty Hill, preaching, July 11, a.m.; Q. C., afternoon.
Pittsboro, at Bruce, preaching, July 13, a.m.; Q. C., afternoon.
Eupora, at Lagrange, preaching, July 16, a.m.; Q. C., afternoon.
Mathiston and Maben, at Clarkson, preaching, July 17, a.m.; Q. C., afternoon.
Fulton, at Friendship, preaching, July 20, a.m.; Q. C., afternoon.
Nettleton, at Evergreen, preaching, July 23, a.m.; Q. C., afternoon.
Woodland, at Sparta, preaching, July 25, a.m.; Q. C., afternoon.
Pontotoc, preaching, July 27, a.m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—Third Round

Weir and McCool, at Bowie, preaching and Q. C., July 13, a.m.

EYES TIRED?

Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drugstores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

Macon Station, preaching, June 22, p.m.; Q. C., July 16, p.m.
Chester Ct., at Salem, preaching and Q. C., July 19, a.m.
Noxapater Ct., at Rocky Hill, preaching and Q. C., July 20, a.m.
Louisville, preaching and Q. C., July 20, p.m.
Brooksville, preaching, July 6, p.m.; Q. C., July 23, p.m.
Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.
High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.
Mashulaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.
W. N. DUNCAN, P. E.

Greenwood District—Third Round

Indianola, 11 a.m. and 2:30 p.m., July 13.
Moorhead, night, July 13.
Sunflower, at Fairview, 11 a.m. and 2:30 p.m., July 27.
Inverness, night, July 27.
Belzoni, 11 a.m. and 2:30 p.m., Aug. 3.
Itta Bena, night, Aug. 3.
L. P. WASSON, P. E.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5½ by 8½ INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Christian Advocate

NEW ORLEANS

Vol. 76—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3929.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JULY 17, 1930.

C. MILTON CHALMERS, Manager

PASTORS ARE URGED TO SECURE SUBSCRIPTIONS TO ADVOCATE

It is to be regretted that the campaign initiated by the presiding elders of the twenty-two districts in our patronizing territory has not been as successful as we had hoped and that none of the districts have reached the goal of one subscriber for every twenty members of the Church. We have been giving, every week, the list of subscriptions received from the pastors or from those appointed by the pastors, and it will be seen by referring to the latest report that we are far from the goal. This is a detriment to the work in two ways—it limits the service that the Advocate is designed to render to our territory, and it is putting the support of the Advocate in serious jeopardy.

We cannot believe that the people of our territory would like to undertake their work without a medium of communication, information and inspiration to them in their work, and we would urge that all our pastors give serious attention to the matter of securing their quota of subscribers for the Conference organ.

The list of subscribers, secured by the special efforts of pastors or their representatives (not counting the individual subscriptions that come in the regular course of business) and carried for your information by districts, together with the quotas expected of each, should prove interesting, and we trust the rather discouraging showing will stir our brethren to greater effort. Brethren, we desire to render a large service through the Advocate, and we are dependent upon you to give us the large circulation that we need.

SUBSCRIPTIONS RECEIVED—ALPHABETICAL LIST OF DISTRICTS

Louisiana Conference	
Alexandria District	55½
Baton Rouge District	140½
Lake Charles District	72
Minden District	106
Monroe District	105½
New Orleans District	83
Ruston District	127½
Shreveport District	9
Total	699
Mississippi Conference	
Brookhaven District	78½
Hattiesburg District	139
Jackson District	43
Meridian District	26
Newton District	23
Seashore District	53
Vicksburg District	65
Total	427½
North Mississippi Conference	
Aberdeen District	44½
Columbus District	64

Corinth District	78
Greenville District	29½
Greenwood District	63
Grenada District	59½
Sardis District	18
Total	356½
Total three Conferences	1483

DISTRICTS LISTED ACCORDING TO NUMBER OF SUBSCRIPTIONS SENT IN

District	Subscriptions	Quota
Baton Rouge District (La. Conf.)	140½	464
Hattiesburg District (Miss. Conf.)	139	502
Ruston District (La. Conf.)	127½	462
Minden District (La. Conf.)	106	324
Monroe District (La. Conf.)	105½	331
New Orleans District (La. Conf.)	83	328
Brookhaven District (Miss. Conf.)	78½	537
Corinth District (N. Miss. Conf.)	78	715
Lake Charles District (La. Conf.)	72	317
Vicksburg District (Miss. Conf.)	65	411
Columbus District (N. Miss. Conf.)	64	604
Greenwood Dist. (N. Miss. Conf.)	63	385



METHODIST CHURCH, QUITMAN, MISS.

Grenada District (N. Miss. Conf.)	59½	449
Alexandria District (La. Conf.)	55½	326
Seashore District (Miss. Conf.)	53	492
Aberdeen District (N. Miss. Conf.)	44½	686
Jackson District (Miss. Conf.)	43	632
Greenville District (N. Miss. Conf.)	29½	266
Meridian District (Miss. Conf.)	26	543
Newton District (Miss. Conf.)	23	607
Sardis District (N. Miss. Conf.)	18	401
Shreveport District (La. Conf.)	9	460
Total three Conferences	1483	10,242

AFTER THE REVIVAL—WHAT?

We tried to write concerning revivals in our last issue, and we laid emphasis upon the Holy Spirit and the preaching of the great doctrines that have awakened men in the past, convicted them of sin, and pointed them to the Lamb of God who was lifted up to take away the sin of the world.

In this connection, we are reminded of the fact that following up a revival in the proper way is as great a task as having a revival. That the results of a revival are so often not conserved is in many instances due to the failure of Christians, including sometimes even the pastor himself, to put new converts to work and to nurture them in their Christian life. In

OUR CHURCH AT QUITMAN, MISS.

Assisting the pastor, Rev. H. Mellard, in a meeting that closed yesterday in our church at Quitman, Miss., the editor had the opportunity of a gracious fellowship with our fine people there and of learning at first hand how virile and important is our work at Quitman.

The new brick building there, cut of which we are carrying on this page, is a thing of beauty and well appointed for the regular services and the work of the Sunday school. It was built under the pastorate of Rev. John A. Moore, in 1928, at a cost of \$15,000 and without incurring indebtedness. However, the building was not dedicated until the first of the present year, when, under the pastorate of Rev. H. Mellard, Bishop Darlington was invited to preach the sermon and dedicate the building. He came, preached a great sermon, and, in the presence of a large congregation, dedicated the beautiful house of worship.

Quitman is a thriving town among the hills south of Meridian. The courthouse of Clarke County is there. The Long-Bell Lumber Company has a large plant in operation at Quitman and this, with farming and other interests of the section, makes the town quite a thriving and business-like place. In addition to its churches, the town has a splendid high school building. Quitman is on the Mobile and Ohio Railroad, and it is also reached by a number of good highways.

Judge J. D. Fatheree, district judge, is chairman of the board of stewards and very active in all the work of the church. Hon. J. L. Adams was chairman of the building committee for the construction of the church building. Mr. J. L. Gunn, a brother of Rev. E. C. Gunn, presiding elder of the Monroe District of the Louisiana Conference, is superintendent of the Sunday school. Mrs. H. C. Watkins is president of the Woman's Missionary Society; Mr. Clyde Norris is president of the Epworth League, and Mrs. Mellard is in charge of young people's work. The church has a remarkably good choir. Mrs. Thomas Dabbs is the excellent pianist, and Mrs. Empiro Edminston renders fine service with her violin.

Rev. H. Mellard, who was appointed to this important work at the last session of the Mississippi Conference, is in fine favor with his people and is enjoying a successful and fruitful pastorate at Quitman.

some instances we have even known of a member of the church to adopt a distant and doubting attitude toward one just received into the church, saying, "I wonder how long he will hold out."

Such ought not so to be. Members of the church and the pastor can do much toward conserving the results of a revival by a kindly, sympathetic and helpful attitude toward those who have just been received into the church.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

OUR PRESIDING ELDERS

(The Advocate will carry, from time to time, sketches of the men who, as presiding elders, are leading in the work of the several Conferences in our territory.—Editor.)

REV. E. NASH BROYLES, D.D.

Rev. E. Nash Broyles, D.D., has for several years served leading charges in the North Mississippi Conference. Beginning his pastorates at Coffeeville, he served in succession Shaw and Merigold, Durant, Macon, Clarksdale, Greenville, Corinth, West Point, and he is now serving the Aberdeen District as presiding elder.

He has served in various board positions; was president for a quadrennium of the Conference Board of Education, and has served as Conference Missionary Secretary. He was also educational



REV. E. NASH BROYLES, D.D.

secretary of the Greenville District during the great educational campaign.

Brother Broyles was a member of the General Conference of 1926, serving on the committees of Education, Church Extension, and Epworth Leagues. He was also a member of the recent General Conference at Dallas, serving on the committees on Missions, Church Extension, and Lay Activities. He was recently honored with the degree of Doctor of Divinity by the Bob Jones College of Florida.

The Aberdeen District is prospering under his leadership and splendid progress is being made by every department of the Church. The brethren are happy and the evangelistic fires are burning.

REV. JAMES H. FELTS

A Tennessean by birth, a Kentuckian by adoption, a Mississippian by transfer. Served five charges in the Memphis Conference prior to being transferred to the North Mississippi Conference. Has been pastor and presiding elder for some twenty-seven years since coming to Mississippi. He is now on his fourth district, the Corinth District, North Mississippi Conference. Fortunately, he has served as pastor for a time prior to each appointment as presiding elder. He was pastor of First Church, Corinth, two quadrenniums before being sent to his present charge. This is the twelfth year he has lived in Corinth.

Educationally he is the product of the Old Field School House, McTyre training school at McKenzie, Tenn., Wofford College, Spartanburg, S. C., under-graduate, and Vanderbilt University, Theological department, one year. Bad health and near-blindness kept him from reaching the desired goal educationally. He still has a good working knowledge of Latin and Greek, and can even dig out a little Hebrew when necessary.

He is NOT a close student, but reads intelligently, few weeks passing that some new book is not explored. He is a constant writer. However, he does not so much as offer for publication many of the products of his pen. He writes on nearly every subject under discussion in the Church, but the pigeon-hole or the waste-basket gets most of the manuscripts.

His record as pastor and presiding elder is an open book, any interested party may examine the minutes at pleasure for desired information. He will find nothing sensational, nothing so much as unusual, but just a record of faithful endeavor and a measure of success.

He has very definite convictions, but avoids personal friction, valuing his friendships as too sacred to allow differences of opinions to disrupt them. He has a wife and two sons. His wife still lives with him despite his failings. His sons live in Greenville, Miss. The older one, James H. Felts, Jr., is with the Frigidaire people. The younger one, Holland O. Felts, is associated with the law firm of Farish and Bell.

He has spared the photographer for many years, to say nothing of the press. However, there has been no insistent demand for his "cut," and such as has come has been declined for "reasons of state."

He has been a prohibitionist from his youth up. Nor has the propaganda of recent years changed his views in the remotest way. He is an advocate of church federation, but is very definitely opposed to the mergers that have been discussed and offered to date. He is a bit of an old-liner in matters of church policy and doctrine. He honestly believes that the preaching and practice of the Gospel of Jesus Christ is altogether sufficient for this or any other generation. He is an ardent advocate of a called and set-apart ministry, and opposes the mixing of religion and politics in the pulpit, or by pastors. He holds that a pastor should be a shepherd, not a political leader.

He may properly be classified as a preacher who believes something with all his heart, preaches about most of the things he believes with energy of body and mind and heart, and looks forward to a place of rest and refreshment "in the sweet by and by."

REV. WM. NOAH DUNCAN

William Noah Duncan was born in Tennessee near the city of Memphis in 1875. His early education was acquired in the public schools of Tennessee and Mississippi. From Millsaps College at Jackson, Miss., he was graduated with the degree of Bachelor of Arts in 1905. He was licensed to preach by the Corinth District Conference in 1897. In 1901 he was ordained local deacon by Bishop Morrison. He was admitted on trial into the North Mississippi Conference in 1905. In 1906 he was ordained elder by Bishop Hendrix. He has served as pastor the following charges: Pick-

ens, Shaw, Durant, Batesville, Senatobia, Holly Springs, Winona, Drew, Okolona and Macon. For eight years he was a member of the Conference Board of Missions, serving as its Secretary. He has served for four years as a member of the



REV. WILLIAM N. DUNCAN

examining committee for the First Year Class and four years as a member of the Committee on Admissions. Beginning with 1918, he served eight years as secretary of the Commission on Budget. In 1926 he was made the secretary of the Conference Board of Church Extension. Upon the death of Rev. J. B. Randolph in February of 1928 he was appointed to the Columbus District, where he is now serving. At the last session of the North Mississippi Conference he was elected delegate to the General Conference which met recently in Dallas.

CHRISTIAN LITERATURE

By Rev. H. Mellard

Life is literature. This statement is true because literature clusters about life. And without life literature would have no center. What the world wants to talk about, hear about, think about, write about is Life, vigorous, buoyant Life. Literature without life is an empty vessel. If such could be, it would be, insipid, distasteful. Literature is life's concomitant. Men both speak and act. Many of literature's priceless gems have been passed from lip to lip through the consecutive years, as well as by hand to hand or pen to pen. Are we justified in saying that literature is both spoken and written? Or do we show our ignorance by making this statement?

Many thousand sermons have been preached, in pulpits and out of pulpits, in churches and out of churches, in homes and out of homes, on mountain tops and in valleys, and if all that has been spoken and written by the disciples of Christ could be treasured up the world itself could not contain the books.

Literature is near the base of the kingdom. When life entered the threshold of creation, literature began its circuit around this sun and there has been no stop, a continuous flowing stream issuing from its fountain-head. A church without literature would be like a house without folks. It would be a blight. Living human beings are necessary to make a home, and without them all effort towards building a home must end in failure. A church without literature is like an

airship, well fitted for flight, perfect in model and shape, ample air-drome, fair weather, and the promise of success, but without the power to lift itself above the earth, and forced to remain on the lowlands of sin and shame.

The time when the first prayer was offered, the first word spoken in the name of the Master, literature made its first step towards building the kingdom, until today pulpits are over-crowded and printing presses are taxed to their utmost capacity in turning out volume after volume setting forth the good news of the kingdom of Christ, to take their places in the already overflowing libraries of the world.

Not the least service the Church can render her constituents and the world is to set forth her aim, her doctrine, her polity, in terms that can be easily and readily understood. Such a service is vital; it is necessary and of inestimable value in these modern times. When books are books, and magazines are magazines, one is apt to be taken in by a picture on the leaf of a pernicious volume, on the cover of a magazine, whose sole purpose is to slay every good intention of the heart and destroy each good soldier of the soul. An hour with a bad book or paper will undo the work that has employed and held the effort of the Church for a year.

Within recent months two gentlemen have asked me to pass upon a set of books each had purchased from an unscrupulous book vender, under the impression that they were buying volumes that rightly and correctly interpreted Scripture, when in fact they were the propaganda of a modern cult and contrary to the doctrine and polity of the particular denomination to which they were attached. The Church should not coerce thought, but should determine thought. She should not compel but should guide thought and direct into worthy channels. Energetic religious thought is vital to the outcome of an intelligent faith in a personal and self-revealing God. It will give birth to a vital, spiritual life and to high ethical ideals.

The basic motive of Christian Literature should be evangelistic. The literature of the early Church played this key and sang this note. It gave evidence of a new vitality, in both expression and composition. It pulsed with a new energy and enthusiasm, it spoke with authority born of new intelligence and experience and in terms that appealed but startled. If literature does not make Christian and contribute to the vitality and intelligence of the spiritual man it falls short of its true end and aim. It should reflect the spiritual life of the Church and should never be in eclipse. Would it be unfair to say spiritual life is partly in eclipse today? Especially in the more intelligent circles where science is the popular thing rather than religion? Perhaps the Church has swung too far away from the exactitude of a pointed religious tone and character, and there is an express need of the old-fashioned piety as set forth in the religion of our fathers and mothers.

The simple and unselfish life of the Church, reflected in literature, has attracted multitudes to her standards and won many victories for her faith. The Dairy Man's Daughter and Baxter's Saints' Rest were two pointed and polished swords of the spirit of God. They pierced the shields of unbelief that garrisoned the souls of men and thousands and thousands were brought into the kingdom of Jehovah. Pilgrims' Progress, that rehearsal of the drama of life, a polished shaft in the quiver of the Church, has gathered a rich harvest of prodigal souls. John and Charles Wesley were quick to see and value the power of literature as a necessary adjunct to the new life they experienced, and themselves wrote and preached and sang to the hearts and souls of dying Christendom until it awoke to the dawn of a new day.

With every new outpouring of the Spirit, there dawns a new day for literature. This does not mean that teaching of Christ, or the heart of

Christ has a new interpretation, but it does mean a new interpretation in the light of his perennial personality. The fullness of the incarnation, passion, death, resurrection, ascension, and the coming of the Holy Spirit, have not been exhausted. There are riches here for ages to come. Every visit the Church makes to the mountains of God, is a birthday of joy. For the Christ she heard about, read about, and talked about ceased to be the commonplace Jesus of Nazareth, because the fashion of his countenance changed before her soul, his vesture shines like light, his everyday tones are melodies she never heard before, his manner and gesture and step are majestic, and the Christ of Nazareth is changed into the heavenly Christ, the Lord of glory. The Church needs no new faculty of mind and heart but a new apprehension of the ever-new Christ. The trouble is not with her theology. This does not need to be revised or corrected. Her literature could not be more beautifully written, but it does need to be revitalized by the heart-throb of the living, loving and ever interceding Christ.

I believe most earnestly in the necessity for a literature that enshrines the Son of God, and makes his presence upspringing in the souls of the reader. That will level the barriers and break down the wall with which modern science and atheistic philosophy have encompassed the city of gold, that the light of God in the face of Jesus Christ may shine in men's hearts and enlighten the world.

"Jesus, I love thy charming name. 'Tis music to mine ear.

Fain would I sound it out so loud, That earth and heaven should hear.

Oh, God of Bethel, by whose hand, Thy people still are fed;

Who through this weary pilgrimage, Hast all our fathers led!

'Tis not a cause of small import. The pastor's care demands,

But what might fill an angel's heart; It filled a Saviour's hands."

(Note—The foregoing interesting paper was read at a recent meeting of the southern group of pastors of the Meridian District, and by vote of the group submitted to the Advocate for publication. —Editor.)

WHAT IS NECESSARY TO CHRISTIAN GROWTH?

By Rev. Hillary S. Westbrook.

In answering this prevailing question I wish to say that the normal Christian life is one of constant development and growth. This growth is the result of having been engrafted into the true Vine, which is Christ. It is God's will that we bear much fruit; but our fruit-bearing in the service of God depends not so much upon our natural ability as it does upon our union with Christ. Natural attainments and self-improvement are desirable parts and should be sought for, but spiritual growth and power is preeminently essential in this growth. But to grow in the grace of God requires time and pains. It is not instantaneous but a gradual growth. It is that steady process by which our lives are broadened and deepened in conformity with God's divine will. Many young Christians have become gloomy and discouraged because they have felt that others were far in advance of them in the grace of God. They have aspired to reach the desired goal with one great leap. But such is not God's plan, for our Heavenly Father knows what is best for us. He will supply our need in due time and for our growth spiritually. The Israelites when they crossed the Red Sea might have reached the borders of the promised land by a direct route which would have required a march of about

eleven days; but God saw that this was not for their good, so he led them down into Arabia.

God's process in our spiritual development is often hindered by our impulsiveness. We find it difficult to be still and await his appointed time. But the disciple must first learn to "tarry in Jerusalem" before he is ready to go forth on his heavenly mission. God will not keep us waiting always. He has work for us all to do in his harvest field, and he will commission us to go forth as soon as we surrender ourselves entirely to him for definite service. But growth never ceases; it is only enhanced by the baptism of the blessed Holy Spirit. The Holy Spirit baptism is one of fire, which consumes those carnal elements which hinder spiritual growth.

In order to grow, our souls must be properly nourished. We can find soul-food in the Word of God whether read or preached by clear-headed and conscientious gospel preachers, also in the reading of wholesome literature and good books. It is not, however, the amount that we read that does us the most good. It is that which we appropriate and assimilate that really feeds and nourishes the soul. Here is where we so often fail. We become awakened to certain privileges and perhaps see where we may measure up and thereby reach higher attainments; but alas! we do not apply ourselves earnestly, and so we fall in making the needed improvement for the deeper life.

It requires application and perseverance to assimilate soul-food. When more light is given, we must give diligence to measure up to all the truth revealed to our hearts. To do this we must have help from God. Importunate prayer is essential to spiritual growth. We can increase only as we seek help from Almighty God.

When awakened to a need we should come to God at once in earnest, believing prayer for the supplying of that need. The answer may not come instantly. But we should tarry and wait for the blessing promised us by the Heavenly Father. We may get the help desired through some severe trial; but it will be all the more precious for having come God's way. Let us purpose in our hearts to walk in all the light God gives us, and our growth in grace will be more secure and sure.

"When we walk in the light from above,
Catching glimpses of infinite love,
We may scatter each twinkling light
From the truth of the Book that is right.

When a shadow falls into our path,
And temptation would lead us to wrath,
If we're walking in heavenly light,
Evil presence will soon take its flight.

When we shine for the Savior each day,
We've a Friend who will help us for aye—
Not a moment our needs will forget,
But will guide us till life's sun is set."

Vaughan, Miss.

BOOK REVIEW

"The Royal Road to Friendship," by Rev. J. A. Chapman, A.B., B.D.. Price \$1.50. Garrett & Massie Inc., Publishers.

I have before me a small book of addresses by Rev. J. A. Chapman, A.B., B.D., of Norfolk, Va. I want to recommend it to my co-laborers in the pulpit of today. Nothing could better illustrate the versatility of the modern preacher than this book. It is a series of addresses delivered to various clubs, civic organizations and lodges. The author in each address centers his message around the basic principle of the organization and builds upon it the sermon. Each topic abounds in apt illustrations and quotations. Every preacher is tried to the utmost of his ability to meet the demands upon him in this field. The subjects treated are Knights of Pythias, Odd Fellows, Ma-

sons, Knights Templar, K. K. K., Patriotic Order Sons of America, Memorial Services of Volunteer Firemen, Rotary and Kiwanis, Loyal Order of Moose, Boy Scouts, Memorial Services to Veterans of the Federal and Confederate Armies, Mothers' Club, Woman's Club, High School, Philathea Bible Class, Baraca Class. Over all is the title of the book, "The Royal Road to Friendship."

Many a preacher, called upon to appear before one of these organizations, through which the life of America is so largely being expressed today, will be glad to have at hand a copy of these fine addresses, which will prove to be open gateways to a successful "getting by" with an opportunity to help shape and direct many lives. The work is well done and meets a need in every pastor's study.

F. J. PRETTYMAN.

SAFETY SIGNALS

By Rev. S. J. Davies

Life is a series of contrasts. Most of our knowledge of values comes to us from comparison. Everyday brings a new experience, a new adventure, in the field of hope and expectancy, joy and sorrow, and we can only know things present by what we have known. Reason by analogy, some logicians tell us, is not a sure method; it only approximates truth, yet our reasoning, for the greater part, is from simile. The seen leading by gentle dalliance to the unseen, the known to the unknown. Our thoughts, our feelings, appetencies and complexes—that's the modern psychology for them—are comparative. For ten days we have had warm weather. Farenheit ranging heatedly among the 90's and 100's. This morning a vagrant flash of lightning illumed my bedroom. In a few minutes another, then the low moaning and muttering of distant thunder. The cloud canopies flung their somber draperies over the twilight sky. Then the rain drops seemingly hesitant at first, lightly touching the grasses and flowers, so glad to receive them. Marshalling their forces apace the clouds hurst into louder soundings and fiercer flashing then anon poured refreshing riches upon the arid bosom of the earth. Summer's heat, and then summer's rain. Now the air is crisp, cool, invigorating. The gardens, lawns and parterres are impearling diamonds and pearls under the chrism of the morning sun. The trees are waving triumphant branches, clean washed and freshly verdant, as the breezes toy among them, then pass onward through open spaces to sing their matins to orchards and forests. Yes, friend, a summer rain is God's benison to His creatures and his children. The beauty, the blessing, the joy and gladness of common events, for it here we live, move and have our being! With many others, I am glad I heard the patter of the rain on the shingles this morning, and can realize the wealth and glory of life's contrasts as they come, borne on wings of that Providence whose eye is on that sparrow, now preening his plumage on the lilting branch of yonder oak. Does the tiny bird know ought of Providence? I presume not, yet the rain refreshed him and other sparrows wherewith they are glad. If your memory fails to recall it, open your N. T. and learn anew the Master's comparison of you and the sparrow. There is comfort in it for it gives the lesson of a soul's worth. Moreover, it brings the comforting assurance of personal guardianship. God's care for his own. The divine census never misses one, he counts them all, and we are assured the record is kept. The quality of mercy "like the gentle rain beneath." Beautiful thought from the immortal bard. May God's summer rains bring to all of us fresh courage, renewed hope and vigor, with the greater lesson of the benign, refreshing presence of the Holy Spirit.

The Chinese are a wonderful race. They possess extraordinary powers of vitality and con-

tinuity as a people. Students tell us their records of authenticated history reach far backward to ages remote, even beyond the times of Abraham. Famine, civil war and brigandage, are now inflicting untold horrors and suffering upon this great nation. War among these benighted pagans seems to consist chiefly of wholesale looting and robbing of the unfortunate parts of the country through which the hands of soldiers march. But men have never yet succeeded in civilized warfare, simply because Sherman was correct in his definition of it. Civil war is a misnomer. War never was and never can be civil.

The outside world is endeavoring to help the starving millions in the states bordering the Gobi desert. But the brigands, and poor means of conveyance, hinder the importation of needed food-stuffs. What an argument in favor of Christian civilization! And if there is any feeling of humanity in the breasts of these opponents of missionary work and the untold blessings of economic life the message of Jesus bears with its ministries, surely it is high time for these deluded or misinformed ones to call a halt and forever shut down their flimsy, outworn protests. Not one of the nations of Europe or America, enjoying the blessings of even a nominal Christianity, can suffer such a vast and devastating calamity. Even in the times of the great war the passions and hatred of men were held in abeyance, that the hungry thousands might be fed.

A GREAT LITERATURE

(The following article, which appeared on the editorial page of the Advocate on July 29, 1915, is again carried in our pages in response to the request of one of our readers.—Editor.)

There is such a thing as the rule of a minority in a republican land. A probable minority in this country have closed the schools to the Holy Bible by the assertion of "inalienable rights," and have denied the majority the right to have their children taught the greatest book of morals and religion in the world. They have also deprived the curricula of the schools of the one greatest Book of educational and cultural value.

A literary club, which has among its membership Catholic, Protestant, and Jewish women, among whom are several members of the faculty of a large State school, spent one year studying the Bible as literature. For the Bible is a great literature, and may well be studied as such. In the Bible there is a literature which touches all the chords of the human heart. And such is truly a great literature.

Where can be found a more poetic thing than the record of the dying Jacob? With a simple but perfect mastery, the ancient writer describes the last moments in the life of the old patriarch—how he calls all his sons about him, and tells them what shall befall them in the latter days. Where can be found a more eloquent thing than the curse Job pronounces upon the day of his birth? Some one has called it "The Elegy of a Broken Heart." Where can be found a finer piece of irony than stern old Eliab's mockery of the impotent priests of Baal and Ashtaroth? A writer of the present time says, in part: "When we examine the dramatic account of the 'Prodigal Son,' and the idyllic story of 'Ruth,' we must confess that modern art is powerless to approach their simple beauty and effectiveness. * * * It is a source of constant marvel that such venerable stories should have contained in large part the forecast of what writers are today striving after as standards. Undisputedly they take their place at the head of that small group of stories which, though they are the product of earlier centuries, remain today the best examples of their sort."

Also note the influence of the Bible upon other literature, and its place in the culture of the world. If education be, as some one has defined it, a preparation for reading, what man's education can be complete without the Bible? No other book will

better fit a man for wide reading and contribute more to his culture. For two thousand years the Bible has dominated thought and art. Though Jesus never wrote anything, so far as we know, he has largely influenced the world's literature. And the man who knows little of the Bible cannot read the poets far; for they are deeply indebted to the great Book. If the theme is not directly drawn from the Bible, as in many cases, numerous passages may be traced to it. In thirty-four pages of Browning, a reader marked seven direct Biblical references and quotations, and eight or more expressions which might be traced to Holy Writ.

The same is true of Tennyson and others. Some quote the Bible almost verbatim. There are strikingly similar passages in *Thanatopsis* and the third chapter of Job. Perhaps the coming of Birman Wood to Dunsinane was suggested to Shakespeare by a like strategy of Abimilech, as told in the Book of Judges.

And the chaste and beautiful language of the King James Version has helped to mold the English speech. From childhood we have even known people to verify questions of grammar, as well as religion, from the Bible, while many of its beautiful sentences live on the ear like the strains of a music that can never be forgotten.

Though Jesus never took up the brush, he has inspired the art of the world. And the man who does not know the New Testament will find in a masterpiece only a picture of no meaning, only so much paint.

The history of the world for two thousand years cannot be read intelligently by a man who is ignorant of God's Word, for much of history during that time is inseparably connected with the great fact of Christianity.

Neither could such a man understand many passages from the speeches of our public men today on the political forum and in the halls of state. One of the greatest orators of the time rose to fame in a great speech, the crowning passage of which was a figure drawn from the central truth of the Bible—"You shall not press down this crown of thorns upon the head of labor; you shall not crucify mankind upon a cross of gold."

This great Book of such educational value has been denied a place in our system of education. How consistent! But in this connection it is well to remember that this is more than a Book of wide educational and cultural value. The truth, set forth in beautiful literary forms, and on pages of deep human interest, will live and grow. Whether in the Psalms, or in the Prophets, whether in the Law, or in the Gospels, we do not read far without coming face to face with God. If we watch proud kings go forth to war, we do not fail to catch paeans of praise to the Lord of hosts. If we read of Abram emigrating from the east to the west, we also read of a city which hath foundations, whose builder and maker is God. If we read the seldom-told story of the love of two women for each other, we also read of the God of Israel under whose wings Ruth had come to trust. And He will transcend all human error, and some day the knowledge of God will cover the earth as "the waters cover the sea."—R. H. H.

BIBLE 423 YEARS OLD RESTS IN ORLEANS PUBLIC LIBRARY

By Melgs O. Frost, in the Daily States

There is a Bible in New Orleans that is 423 years old.

For generations it has rested here, more lately in the vaults of the New Orleans Public Library in St. Charles avenue, just above Lee Circle. Those who saw it knew it was an ancient book. Just how ancient they didn't know. The printed page that gave the date when it left the hand-press so many centuries ago, was missing.

Written in various places on the Bible was the statement that it was printed in 1460. Those who had the custody of the ancient volume were content to let it go at that. But now it is definitely established by German scientists that whoever

wrote that 1460 date in that Bible was in error by 47 years. The New Orleans Public Library Bible was printed in Germany in 1507. And if a book 423 years old this year isn't old enough to please you—well—you are hard to please.

It was D. D. Moore, librarian of the New Orleans Public Library, who started the investigation that definitely established the date when that valuable volume was printed. Mr. Moore's interest in that Bible was aroused from the moment he saw it. He had various pages photographed with their quaint black block type. He had photographs made of the curious old illustrations, printed from wood cuts carved so long ago. He had exact measurements taken, and exact description of materials drawn up.

Then he sent this letter to G. P. Winship of the Harvard Library at Cambridge, Massachusetts; and to Herr Karl W. Heirsemann, of the Kommissionen für den Gesamt Katalog der Weigendrucke, at Leipzig, Germany:

Gives History of Volume

"We have in the New Orleans Public Library a German Bible that has excited a great deal of curiosity. We are anxious to know more about it. Will you be kind enough to give me some advice as to its possible origin and value?"

"The New Orleans Public Library dates from 1843, when Abijah Fisk bequeathed his home at Customhouse and Bourbon Streets to the people of New Orleans for a free library. In 1847 Alvarez Fisk, brother of Abijah Fisk, purchased and gave to the library a collection of 6000 volumes that had been made by Benjamin F. French, an early bookseller and author. This Bible was evidently in the French collection. Written in ink in the Bible we find 'Exhibited by Benjamin F. French in Philadelphia, 1822.' In another place is written 'Exhibited by Benjamin F. French in New Orleans, 1834.'

"Written in various places in the Bible we find the claim made that it was printed in 1460. There is no title page or printed date in the book. There is an introduction and then the Bible from Genesis to the end of the Psalms. The book is eight and one-half inches wide, thirteen inches long and three inches thick. At one place in the book we find a note in English saying, 'Printed by Faust and Schoeffer, Mainz, 1460.' The covers are wood covered with parchment. The pages are sewed to strips of raw hide that are tacked to the wood. It is evident that originally it had two clasps on the front.

Identified in Germany

"I am enclosing herewith photographs that may assist in identifying it. Any information you can give me will be appreciated."

From the Harvard College Library came assurances that the New Orleans Public Library Bible was certainly fifteenth century, but that more specific identification "would be an uncertain quest at best."

From Germany came the exact information.

"We beg to inform you that the hand-written indication concerning the date and the origin of your copy of the German Bible is absolutely wrong," wrote the Kommission für den Gesamt Katalog der Weigendrucke Geschäftsstelle of Berlin. "The book mentioned by you is an edition of the Bible printed by Hans Otmar at Augsburg in two volumes in 1507. We have compared the photographs enclosed with your letter with the original volume existing here and we have succeeded in identifying these leaves with the corresponding pages of our text. The result to which we have come therefore seems to be beyond any doubt.

"As to the possible value of the Bible, we are not able to give you full particulars of it; we advise you to consult a trustworthy bookseller about this matter."

So the age of this New Orleans Bible is definitely established at 423 years in 1930.

An \$8000 Bible

The value of the New Orleans volume remains to be established. It is known that some Bibles are of unusual value.

In the Scientific American of April 23, 1881, is the record of the sale of one ancient Bible for \$8000. Thus it is described:

"The third part of the sales of the collection of books of the late George Brinley, of Hartford, Conn., was completed in this city April 7, 1881.

"The most notable book sold was the Gutenberg or Mazarine Bible, which brought \$8,000. Though this copy bears no date, it is supposed to have been printed between 1450 and 1455, the printing probably occupying the greater part of the five years. For four centuries the book lay buried in the obscure library of the Predigerkirche, at Erfurt, where it was discovered some fifteen years ago. It was purchased by Mr. Brinley in 1873.

"This Bible belongs to the extraordinarily rare first edition, and may properly claim to be the first book every printed with types. The text is the vulgate of St. Jerome. The type is Gothic, and not only the hundreds of illuminated capitals, brilliantly colored and decorated, but the paucity of typographical errors and the nice execution of detail evince its title to precedence of many other copies in point of origin, and its production as an exemplar. The capitals are many of them emblazoned with ornamentation in gold, and the two volumes are in the original binding—thick oak boards sheathed in calf, beautifully stamped, protected at the corners with ornamented shields of brass, and decorated at the center with designs in the same metal and bosses. The edges of many of the leaves are uncut and show traces of the enes of the rubricator. They are very broad, measuring 15 1/8 by 11 1/2 inches on the leaf.

"The book is without title pages; there is no pagination. The 641 leaves are printed in double columns of 42 lines each, and the initials and rubrics are in manuscript. The large folio volumes are of nearly equal thickness, the first, of 317, completing the text. One leaf of the first volume is in fac-simile and sixteen of the second. The copy is in an excellent state of preservation, unstained by time or mildew, and has evidently never been washed. The decoration is arabesque, and Dr. Trumbull infers from its general sumptuousness that it was originally intended for the library of some prince or nobleman—possibly some kindly patron of the struggling inventor."

LETTER FROM DR. SLOANE

Dear Editor: I have just finished reading your editorial, "Help the Cause of Prohibition," in the July 3rd issue, in which you speak in praiseworthy terms of the veteran fighter for prohibition, Dr. A. W. Turner, and I am writing to ask the privilege of adding my word of appreciation of Brother Turner's work in the recent legislature.

My duties as superintendent of the Anti-Saloon League of Louisiana kept me in Baton Rouge continuously from the beginning of the second week of the Legislature until the final defeat of the three measures introduced by the friends of the outlawed liquor traffic, and I found Dr. Turner always ready to give every assistance possible. His counsel, together with that of my immediate predecessor in the Anti-Saloon League superintendency, Dr. O. L. Jones, was helpful in securing the favorable results.

I want also to express appreciation for the fine spirit of co-operation of State and local W. C. T. U.'s, and the very prompt response of the presiding elder, Dr. W. L. Doss, and the pastors of the New Orleans District of the Louisiana Conference, along with the Baptist pastors and churches of the city and State at large. The protests sent to the Senate and House against the "wet" measures, together with delegations sent to Baton Rouge June 11 from all over the State to take part in the committee hearings on House Bill No. 66 to repeal the Hood Act showed the friends of booze in the Legislature that the prohibitionists of this State were in no humor to be ridden over, "rough shod." The official vote on this House Bill No. 66 was 57 to 35 against the repeal of the Hood Act.

The Woman's National Democratic Law Enforcement League, with State headquarters in

Baton Rouge, Miss Estie Dupre, secretary, did very helpful service. There were also clubs, a police jury, and organizations of many kinds for the social and moral uplift, and many individuals, and a large number of our parish sheriffs who registered their protests against the withdrawal of prohibition. The New Orleans Christian Advocate, the Baptist Messenger, the Shreveport Journal, and many other publications over the State helped in a fine way.

As superintendent of the Anti-Saloon League of Louisiana, please allow me, through your columns, Mr. Editor, to thank you all.

LEON W. SLOANE.

LOOKING AFTER OUR OWN

By Rev. W. R. Lott

The recent census returns bring out the fact that the growth in church membership has kept pace with the growth in population in the United States. To learn that should furnish some comfort to earnest workers and have an influence to make us more zealous to make greater growth during the next decade. The following are some simple methods which will aid us in looking after our own so that we can maintain our work.

Our greatest loss is not from death or withdrawals but is from loss in removals from one church to the other. Every busy pastor knows the truth of that and it grieves him to see it going on and have no check on it. However, there are some things the church can do to help keep in touch with these people who move away from us and to get hold of those who come into the range of our churches' influence. Whenever a member moves from one town to another, if the pastor will immediately notify the minister in the town or community where they move to that they are coming and tell him something about them, in most cases he will tie them on to the church in that new home. I know from experience it will work, for I have made it a part of my work never to let a member move away without doing that if I know the facts. Recently Methodists have moved to my charge and the pastors have written me about it, and without an exception I have been able to get them to join immediately. Then, not only write the pastor but write the members themselves that you are notifying the pastor they are coming, or are there, and they will look for the contact of the pastor. It goes without saying that many good people are lost to the church in this busy day.

FROM THE GREENVILLE DISTRICT

Everything is moving along very well this hot weather. Crops are badly damaged by long drought—seven weeks without rain.

Last Sunday we had the first service in the brand new Dowdle church at Walls. I say, "Dowdle church"—well, it's everybody's church. The whole community, which is small, but made up of all denominations, boosted it, put their money into it, sacrificed to make it a reality and seemed as proud of it as did the Methodists; but Brother Dowdle led, talked it up, and prayed for it till the people fell in with him and brought it to pass.

They never had a church of any kind there before. The elect women for years have been working and sacrificing and hoping some time in the future to realize their dreams.

They saw it and were glad. It's a handsome, ample and attractive brick veneer house, standing in the middle of a large lot. Brother Dowdle is a fine, hustling young fellow. He is in high favor among his people.

At the first service the house was crowded and chairs were put in vacant spaces. It was a great day for Walls. The building cost around \$6,500 and it is a wonder that such a house could have been built for that sum. The people raised and paid about \$4,000 of this in cash. So the debt for awhile is small.

L. M. LIPSCOMB.

HAS OUR TEMPERANCE EDUCATION SUFFERED UNDER PROHIBITION?

From the National W. C. T. U.

Fifty-seven years ago the W. C. T. U. organized to educate against drink simultaneously with the announcement by science that alcohol is a narcotic poison. Neither science nor the W. C. T. U. has changed its views. We continue our education while science only recently declared, "there is no longer room for doubt in reference to the toxic effect of alcohol beverages as weak as 2.75 per cent by weight."

This swift machine age demands clear thinking while alcohol blurs precision, causes inaccuracy in mechanical operations and tragedy in motor traffic. Most dangerous is the idea that total abstinence is fanaticism and moderate drinking is helpful.

Our own temperance work is on a wider front, reaching more people than ever and we find a livelier interest in the subject of scientific temperance teaching. Our department of Scientific Temperance Instruction works to promote the instruction of nearly 25,000,000 young people in the public schools in the truth about the nature and effects of alcohol and other narcotics, and their training to intelligent voluntary sobriety.

It was natural that with enactment of laws prohibiting the liquor traffic public interest should turn to law enforcement; but as we have declared previously before any law involving long established social custom can be thoroughly effective it must be written in the voluntary purposes of the mass of the people. For these reasons on the adoption of national prohibition the W. C. T. U. increased its activities in temperance instruction and training of youth. Education in the facts about alcohol and to the practice of total abstinence has been in the front rank of our educational plans. Each year since 1920 has seen definite progress in the quantity and quality of temperance education work done in co-operation with the schools. Superintendents and teachers are welcoming for school use the carefully prepared literature which the W. C. T. U. department of scientific temperance investigation keeps thoroughly revised and up to date with constant regard to new points of view in both scientific and educational fields.

We have speakers in the field specializing in educational talks to students of normal schools; we sponsor scientific temperance essays in the high schools, and in the past three years more than a million students have entered such contests.

To-day, with legislators, educators, teachers' organizations, parent-teacher groups and similar bodies intensely interested in the education of youth in the effect of intoxicants, the work of the W. C. T. U. has gained so many co-operating organizations and individuals that it is almost impossible to define the strength and outline of the general movement.

There has not been a halt in the advance of scientific temperance education in fifty-seven years; our own annuals since 1920 show that even with prohibition overshadowing the newspaper prominence of our educational work there has been the same steady advance and to-day there is a greater interest in teaching the scientific facts about alcohol as a beverage than there has been in twenty years. This is apparent in the activities of the State legislatures bringing temperance teaching laws up to date; the work of State superintendents of instruction in revising courses and keeping alive the subject; and the practical work of the National Education Association. An idea of interest is gained from the following paragraph from a recent W. C. T. U. report:

"West Virginia has enacted a new and better law requiring this instruction, and its State Board of Education has further developed its program for teachers' guidance by incorporating into the new course of study for high schools

the portions prepared on alcohol and other narcotics from the health program of the joint committee of the American Medical Association and National Education Association. The same outline has been used in whole or in part by other makers of health school programs. The new Cleveland course of study has definite topics on alcohol and other narcotics, beginning with the 6th grade."

In an average year local W. C. T. U. organizations will hold about 2,000 meetings in behalf of scientific temperance instruction and State directors of this department will address a thousand meetings of teachers and normal school students. No less than 15,000 teachers will hear our scientific temperance instruction message and our distribution of literature averages ten million pages. We give a hint of the opposition met with even in scientific temperance instruction in our 1929 report:

"It has been a year of genuine progress. One State, North Carolina, has enacted a new law intended to strengthen the instruction. It makes special provision for the training of teachers. Delaware has restored its law; New Mexico has enacted a law. Efforts to weaken or repeal the law have been defeated in Ohio and Missouri. While the antagonists of prohibition claim to maintain that they would have education, we still find subtle effort directed against the effectiveness of the laws which require the instruction." Evanston, Ill.

DISTRICTS AND PRESIDING ELDERS, MISSISSIPPI CONFERENCE

1800-1866

The following list of presiding elders who served in the Mississippi Conference from 1800-1866, was prepared by Rev. J. B. Cain, of Fayette, Miss., and will be of interest and value to our readers. Louisiana was a part of the Mississippi Conference until 1846.—Editor.

Mississippi first appears in the appointments of the South Carolina Conference in 1799 under the name, "Natchez." There were no districts, but Benjamin Blanton was presiding elder. Until the organization of our Conference in 1813 this territory was in the following districts under these presiding elders:

1801—Georgia (S. C. Conference), Stith Mead, P. E.

1802—Kentucky (Western Conference), William McKendree, P. E.

1803—Cumberland, John Page.

1804-05—Cumberland, Lewis Garrett.

1806—Mississippi, Wm. McKendree.

1807—Mississippi, Learner Blackman.

1808—Mississippi, Jacob Young.

1809—Mississippi, John McClure.

1810—Mississippi, John McClure.

1811—Mississippi, Miles Harper.

1812—Mississippi, Samuel Dunwody.

1813—Mississippi District (Tennessee Conference), Samuel Sellers.

Louisiana District (Tennessee Conference), Miles Harper.

Mississippi Conference

1814—Mississippi, Samuel Sellers.
Louisiana, Ashley Hewitt.

1815—Mississippi, Samuel Sellers.
Louisiana, Thomas Griffin.

1816—Mississippi, Samuel Sellers.
Louisiana, Thomas Griffin.

1817—Mississippi, Thomas Griffin.
Louisiana, Ashley Hewitt.

1818—Mississippi, Thomas Griffin.
Louisiana, Ashley Hewitt.

1819—Mississippi, Samuel Parker.
Louisiana, John Menefee.

1820—Mississippi, Samuel Parker.
Louisiana, Ashley Hewitt.

1821—Mississippi, John Lane.
Louisiana, Ashley Hewitt.

Alabama, Thomas Griffin.

Cahawba, Thomas Nixon.

1822—Mississippi, William Winans.

Louisiana, Ashley Hewitt.

Alabama, Nicholas McIntyre.

Cahawba, John Burrus.

1823—Mississippi, William Winans.

Louisiana, Ebenezer Hearn.

Alabama, Nicholas McIntyre.

Cahawba, Alexander Sale.

1824—Mississippi, William Winans.

Louisiana, Ebenezer Hearn.

Alabama, Nicholas McIntyre.

Cahawba, Alexander Sale.

1825—Mississippi, William Winans.

Louisiana, Ashley Hewitt.

Alabama, Ebenezer Hearn.

Cahawba, R. L. Kennon.

1826—Mississippi, Thomas Griffin.

Louisiana, Alexander Talley.

Alabama, Ebenezer Hearn.

Cahawba, R. L. Kennon.

1827—Mississippi, Thomas Griffin.

Louisiana, Alexander Talley.

Alabama, Ebenezer Hearn.

Cahawba, R. L. Kennon.

Washington, William Winans.

1828—Mississippi, Thomas Griffin.

Louisiana, Wm. Stephenson.

Alabama, Ebenezer Hearn.

Cahawba, R. L. Kennon.

Washington, William Winans.

1829—Mississippi, Thomas Griffin.

Louisiana, Wm. Stephenson.

Alabama, James H. Mellard.

Cahawba, Ebenezer Hearn.

Washington, William Winans.

Chata, Alexander Talley.

1830—Louisiana, William Stephenson.

Alabama, James H. Mellard.

Cahawba, Ebenezer Hearn.

Washington, Barnabas Pipkin.

Chata—Alexander Talley.

Bayou Pierre, Thomas Griffin.

1831—Louisiana, Wm. Stephenson.

Alabama, James H. Mellard.

Washington, Barnabas Pipkin.

Bayou Pierre, Thomas Griffin.

Black Warrior, R. L. Kennon.

1832—Louisiana, W. H. Turnley.

New Orleans, Barnabas Pipkin.

Washington, Thomas Clinton.

Yazoo, Thomas Griffin.

1833—Louisiana, Orsamus L. Nash.

New Orleans, Barnabas Pipkin.

Washington, Thomas Clinton.

Yazoo, John Lane.

Lake Providence, John G. Jones.

1834—Louisiana, Orsamus L. Nash.

New Orleans, William Winans.

Lake Providence, Preston Cooper.

Natchez, Thomas Clinton.

Vicksburg, John Lane.

1835—Louisiana, Preston Cooper.

New Orleans, Barnabas Pipkin.

Natchez, B. M. Drake.

Vicksburg, John Lane.

Chata, Orsamus L. Nash.

1836—Alexandria, W. H. Turnley.

Natchez, B. M. Drake.

Vicksburg, John Lane.

Choctaw, John G. Jones.

Chickasaw, Robert Alexander.

1837—Natchez, B. M. Drake.

Vicksburg, R. D. Smith.

Sharon, John G. Jones.

Holly Springs, David O. Shattuck.

New Orleans, Barnabas Pipkin.

Monticello, B. A. Haughton.

1838—Natchez, B. M. Drake.

Vicksburg, R. D. Smith.

Sharon, John G. Jones.

Holly Springs, John M. Holland.

New Orleans, William Winans.

Monticello, Green M. Rogers.

Grenada, D. O. Shattuck.

(Continued Next Week)

The Home Circle

KEEP A-GOIN'

Ef you strike a thorn or rose,
 Keep a-goin';
 Ef it hails or ef it snows,
 Keep a-goin';
 'Taint no use to sit and whine
 When the fish ain't on your line;
 Balt yer hook an' keep a-tryin',
 Keep a-goin'.

When the weather kills yer crop,
 Keep a-goin';
 When you tumble from the top,
 Keep a-goin';
 S'pose you're out o' every dime,
 Bein' so ain't any crime,
 Tell the world you're feelin' prime,
 Keep a-goin'.

When it looks like all is up,
 Keep a-goin';
 Drain the sweetness from the cup,
 Keep a-goin';
 See the wild birds on the wing,
 Hear the bells that sweetly ring,
 When you feel like sighin' sing,
 Keep a-goin'.

—Frank L. Stanton, in Christian Index.

TINY'S ALARM CLOCK

Tiny looked up from her slate as her big Brother Kent came in one day with an odd-shaped paper bundle in his hands. Tiny ran to meet him. "O Kent, what is it?" she asked, curiously. "Anything for me?"

"No," said Kent. "Such a wide-awake puss as you are doesn't need aids to early rising," and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks now, Kent. What made you bring another?"

Kent began winding the little clock. "You listen," he said.

Whirr-r. Rattle, rattle, rattle! Whirr-r. What a way for a clock to strike!

"It's an alarm clock," explained Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and wake us. You know I have to leave home before daylight sometimes," for Kent was a railroad engineer.

"How very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without any one touching it! Oh! I wish I had one!"

"There's another funny thing about it," went on Kent. "If people don't mind the alarm, when it strikes, but think they will sleep a little longer, they grow less liable to be awakened by it, and so it doesn't make any impression at all."

Tiny considered. "I wish I could have one all my own," she said again. "It must be such fun to hear it go off."

"You have one," said Kent gravely.

"I? An alarm clock?"

Kent nodded.

"Where?"

"Right in there," said Kent, with his hand over Tiny's heart.

"Well, I don't believe it went off," laughed Tiny.

"Yes, I'm sure it has. Wait till you feel like doing something wrong. That little clock will say, Whirr! Tiny don't. You see if it doesn't."

Tiny laughed and went back to her examples. Soon a call came from the kitchen. "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out cheerily: "Yes, mamma," and danced out of the room, looking back to say: "It went off, then, Kent, good and loud."

Kent nodded and smiled. "I thought it would."

he said.

And all of you little folks be sure to answer the first call, or they will ring and ring and ring in vain, and turn you out good-for-nothing men and women.—Selected.

THE TALE OF A TAIL.

Perhaps you do not know it, but in Bunnyland there lives a great-grandfather bunny. His real name is Bobby Bunny, but he is known to all the bunnies, great and small, as Great-grandfather Bunny.

Of course, he is quite old and very grey; almost as white as the cotton in his tail has always been. His frolicking days are over and he is content to sit still, and the rest of the bunnies see to it that he has the softest, cushiony arm chair to sit in.

Because Great-grandfather Bobby's teeth are not so good as they used to be, all the choicest morsels of corn and cabbage and carrots and bark are saved for him. Eating so much and sitting quiet have made him quite plump and even the very strongest chair in Bunnyland goes creakety-creak as Bobby Bunny carefully lowers his round, sleek body into it.

In the winter he sits by the open fire and nods and naps and tells stories. In summer weather his chair is placed in the shadiest corner of the north piazza where he nods and naps and tells stories. In fact, his silky, grey head seems to be just crammed with the jolliest stories.

And how all the bunnies love Great-grandfather Bobby and his tales, and no one ever tires of the rabbit lore of bygone days.

When Great-grandfather Bobby wakes in the morning and hears the pitter-patter of the rain on the roof he knows he will have a busy day of story-telling, for, just like you, the little bunnies who do not want to play in the rain must stay indoors, and they like rainy-day stories and games, too.

Except when the dear old fellow actually drowzes off in the middle of a story—they never wake him—there is seldom a time when his chair is not the center of a group of listening rabbits—big rabbits, middle-sized rabbits and teeny-weeny rabbits—all with long, shining ears, tilted eagerly forward.

Everyone knows that Great-grandfather Bobby is—oh, very wise, and all quarrels are brought to him. Whatever he says is quite all right.

Being very old, Great-grandfather Bobby has many odd habits. When a matter is laid before him he always reaches for his pigskin case and puts his great, bowed, bone-rimmed, owly spectacles on his smooth, twitchy nose. And always he looks square over the top of them!

When thinking deeply he pulls his long, silky right ear down, tucks the tip of it into his mouth and chews it. That is the beginning of every story; and when his soft paw goes up every bunny who is near flip-flops his ears and twinkles his pink nose in expectation, and bunnies come scampering from all quarters to hear what Great-grandfather Bobby has to say.

The baby bunnies call Great-grandfather Bobby's ear the hi-ki-yi, which is rabbit for story book. You see, they have no books as you have, and they believe that Great-grandfather Bobby gets the tales in some strange way from his ear.

"Great-grandfather Bobby," one will ask, "why is it that my tail is so very short and my ears are so very long?"

Up goes the paw and down comes the hi-ki-yi. Great-grandfather Bobby has told the story a hundred times, but he does not seem to mind repeating it.

"It was this way, Sonny Bunny"—he always begins the same way, except when it is a little girl bunny he says Sis Bunny instead of Sonny Bunny.

"It is just because the very first bunny who came hippity hop into Bunnyland was too vain.

"He had fine long ears like yours and his tail was bushy and long and flat; that is what caused all the trouble; it was such a splendid tail that

Buster Bunny—that was his name—began to boast to his neighbors about it.

"Next door to him, in Hollow Tree House, lived Squinky Squirrel, who was just the same color as Buster, but, of course, he was much smaller and had neat little ears and a tail to match.

"He was a good-natured, happy little fellow, and went whisking, frisking about his work and play. He and Buster became good friends, but always Buster teased Squinky about his short ears and tail to match!

"Why didn't he have a long, handsome tail such as he had? And Buster would hippity hop away through the woods to show off his graceful tail.

"One day Squinky got real angry; he had heard quite enough about his neighbor's fine ears and tail. Besides, it made him feel badly; he had always longed for just such a long, curling tail but had never made himself unhappy over it. Now, no matter where he met Buster he was reminded of his homely, stumpy tail.

"With a shrik of anger he darted at Buster and if ever Buster needed all the hippity in his four legs, it was right then!

"Away they went toward Bunny Bungalow. Squinky was no longer his happy, whisking, frisking self; he ran with all his might, determined to punish his boastful friend.

"My, but Buster did get tired, darting over rocks and logs and through bushes. But always Squinky was near his heels. He had to keep his precious tail laid flat on his back to keep the angry Squinky from tweaking it!

"When he thought he could not go any farther or faster Buster would remember vividly that Squinky's teeth were sharp enough to crack nuts with and that his paws ended in the pointiest sort of claws, and he would keep hopping and panting. By that time the hippity was all gone from his legs.

"Seeing he was nearly home he dashed madly around a rough stump, and as he went on, felt a great twinge of pain, but he never paused until he heard a queer, glad-sounding shout from Squinky.

"His tail was hurting him and he wanted to see what made Squinky so happy. Turning his head he was shocked to see only a bit of his tail and it was white as the snow he loved to play in!

"He forgot his weariness and hipped and hopped this way and that, to get a better view of himself—but his handsome tail was gone!

"His big, round eyes grew bigger and rounder, when, in answer to Squinky's eager voice, he beheld the beautiful, bushy end of his tail being borne triumphantly off by his neighbor with the despised stump of a tail.

"Then he knew just what had happened; in passing quickly around the stump, his flat tail had become wedged tightly in a crack and in his wild effort to reach his door, it had been jerked rudely off!

"It was a sorry bunny that, over his shoulder, regarded the remaining homely stump of his once boasted bushy tail, and a sorrier one still who, in a week later, was greeted by his neighbor Squinky, proudly wearing his own lovely, long tail!

"Now he thought he knew how his friend had felt before, but it was too late to mend matters.

"Squinky had carefully and gleefully carried home the severed tail, and though it hurt him badly, had coaxed his mother to sew it to his own poor one. Mother Squirrel had tacked it firmly with a thorn needle and a fibre thread. It was there to stay, Squinky said.

"You may be sure there was no more chaffing about tails after that, for the new owner of the tail felt sorry for Buster."

"And why are our tails regular cotton balls?" begs Sis Bunny, though she knows quite well.

"Buster always said he thought his fear of Squinky that day had turned it—white as—snow!"

Every bunny, with his finger on his lip, tip-toes softly away.

Great-grandfather Bobby is fast asleep!—Christian Guardian.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

HARD WORK REQUIRED

Mr. Tennyson, while waiting for a train, gave his attention to a legend of the city and wrote of Lady Godiva. The other night the writer, while waiting for a train in a station of one of our smaller cities (between midnight and day) fell to watching the toilers about the station—railway men passing along with their lanterns, others rolling trucks loaded with baggage, conductors coming in preparatory to going out on a run, engines switching back and forth, etc. Then at last when the train came at 2 o'clock, the writer got aboard and was soon asleep in perfect confidence that up in front a toiler would be faithfully watching, during the remaining hours of the night, two shining streaks that seem to stretch away forever into the darkness, while his companion in the cab would be shoveling tons of coal before the coming of dawn, and a train crew would all be doing their part.

And the writer thought that no preacher, no Christian, should complain at what he has to do for the Master, and that all of us should work harder for Him.

PERSONAL AND OTHER NOTES

Rev. Van Landrum recently assisted Rev. Roy Wolf, pastor on the Handsboro (Miss.) Charge, in a meeting at Nugent, Miss.

Our church at Pascagoula, Miss., is increasing its Sunday school attendance. The pastor, Rev. E. L. Ledbetter, is very active in the work.

Rev. W. H. Saunders and his people at Picayune, Miss., are planning the erection of a beautiful new church building in the near future.

Rev. M. R. Jones, pastor at De Soto, Miss., visited Quitman, Miss., recently to attend one of the services of the revival meeting in progress there.

In addition to his duties as pastor at Poplarville, Miss., Rev. M. M. Black is also serving Denkhams Camp, where we have some fine people.

Rev. T. R. Holt is planning for revival meetings at all the churches on the Carriere Circuit, Mississippi Conference, and is expecting gracious results.

Rev. W. T. Griffin, Conference evangelist, recently helped Rev. H. L. Daniels in a meeting at Long Beach, Miss. A number united with the church on profession of faith.

Rev. H. W. Von Hook, our pastor at Ocean Springs, Miss., has recently organized a Boy Scout troop and his work with the young people of the community is greatly appreciated.

In sending several subscriptions, Rev. A. T. McIlwain, pastor of First Church, Greenwood, Miss., writes that he will spend some time during August in assisting in revival meetings.

The bulletin of our church at Clarksdale, Miss., will be enlarged, that it may the better serve the moral and spiritual interests of the church and the city. Dr. V. C. Curtis is the pastor.

Rev. C. H. Gunn, our pastor at Vancleave, Miss., recently held a meeting at Bonnie Chapel, and there were a number of accessions to the church. Rev. J. E. Williams did the preaching.

Rev. P. B. McCullin, our pastor at Hall Summit, La., will assist Rev. E. L. Cargill in a meeting to begin the third Sunday in July at Castor, La., one of the points on the Sibley Charge.

The shutting down of the Hines sawmill at Lumberton, Miss., was a heavy blow to our church at Lumberton, but the sturdy laymen and the pastor, Rev. Charles Schultz, will continue to carry on.

Rev. L. D. Houghton has organized a Boy Scout troop at Creole, Miss., and has attracted the attention of the parents of the community. He is working toward the building of a new parsonage at Creole.

Rev. S. N. Young, at Saucier, Miss., has recently held, with the help of Brother O. C. Hull, a Cokesbury training school at Poplar Head Church. In connection with this school a revival meeting was held and much good was done.

The new parsonage at Enterprise, Miss., which has been planned for some years, is now under construction and will soon be ready for occupancy by the pastor, Rev. O. H. Scott, and his family. It will be an attractive and comfortable home.

In spite of rather discouraging conditions at Logtown, Miss., the charge is doing well under the fine pastorate of Rev. J. W. Moore. The burning of the church at Pearlinton was a heavy loss, but we are glad to learn there is hope of rebuilding.

Rev. Victor G. Clifford, our pastor at Columbia, Miss., recently sent in 24 subscriptions and we are very grateful to him. He wrote: "We have had 85 accessions to the church this year, 42 of whom have been by baptism and vows. We are very happy in the work here."

In sending in his subscription, Brother J. D. Hammett, Campti, La., writes: "We have been taking the Advocate for 65 years and cannot very well do without it in our old age. We look for it every week as one of the family or as a friend coming on a welcome visit."

Rev. W. D. Kleinschmidt, pastor of Mangum Memorial Church, Shreveport, La., called at the Advocate office one day last week. Brother Kleinschmidt formerly served for many years as a presiding elder of the Louisiana Conference, and is now in a successful pastorate at the church in Shreveport.

Rev. R. A. Bozeman, our pastor at Farmerville, La., writing concerning the union revival recently held by himself and the pastor of the Baptist church, reported on July 10: "Our big union revival closed Sunday night. Over fifty people joined the two churches. . . . Meeting said to be the best ever held here."

Rev. F. J. McCoy, pastor of our important church at Haynesville, La., brings cheer to the Advocate office by sending 16 subscriptions. Brother McCoy writes that the work at Haynes-

ville is doing well, and that Dr. Robert E. Goodrich, pastor of First Church, Shreveport, will assist in a meeting at Haynesville, beginning on July 28.

Rev. V. G. Clifford, who is having a successful pastorate at our important church at Columbia, Miss., is issuing a neat and attractive bulletin devoted to the services and interests of the church. From a recent special edition of the bulletin, devoted to the interests of the entire Seashore District, we take many items of interest for our personal notes.

Rev. F. N. Sweeny, superannuate of the Louisiana Conference, writes: "On the first Sunday in June we began our meeting in Franklinton, which ran two weeks. Miss Daisy Davies did the preaching, which resulted in a good revival in our church and 16 accessions on profession of faith. Large congregations attended, and much good was accomplished." Rev. A. D. George is the pastor at Franklinton.

Rev. W. L. Pearson, assisted by Rev. W. R. Lott of West Point, Miss., has recently had a revival in our church at Maben, Miss. The church at Maben has made fine progress under Brother Pearson's ministry. All the organizations are alive and working, and substantial growth in the membership is shown. The church at Maben will soon be ready to begin the erection of an annex for Sunday school work.

"We had the pleasure of having Rev. B. F. Lewis, Rev. W. M. Sullivan and Mrs. Rely and twelve girls from the Methodist Home in Jackson, Miss., with our Sunday school on June 29," writes Rev. Claude P. Jones, pastor of East End Church, Meridian, Miss. Brother Jones states the congregation were delighted with the visit, that they enjoyed the singing of the glee club and the fine address of Brother Sullivan concerning the support of the home.

Dr. Robert E. Goodrich, pastor of First Church, Shreveport, La., spoke at the twilight service in the open-air theatre on the campus of Centenary College, Shreveport, on the first Sunday evening in June. These meetings will be held through July and August, First Church and Noel Memorial Church co-operating. The Epworth Leagues of these churches are also uniting in their meetings, in the open-air theatre of Centenary, during July and August.

At both Second Church, Gulfport, Miss., and Mississippi City the Sunday schools are doing well. At Mississippi City the attendance is the largest in many years, if not the best ever. The Epworth Leagues of Second Church are well attended and they mean much to the young people. Rev. W. W. Moore, in addition to his regular duties as pastor of the church, has in charge the Veterans' Hospital, and he is doing helpful and constructive work among the veterans there.

Rev. E. L. Cargill, our pastor on the Sibley (La.) Charge, writes: "We closed a ten-day meeting here at Sibley last Wednesday night. Rev. W. R. Harvell, P. E. of the Minden District, did most of the preaching, and it goes without saying that it was well done. He still preaches as he did some years ago, when preaching in camp meetings. We feel that the meeting has strengthened the spiritual life of the church and community. There were six additions on profession of faith."

In a letter to the editor, Brother Rolfe Hunt, our pastor at Brandon, Miss., says: "Friday night, July 11, we closed a six-day meeting at the Methodist church at Pelahatchie, Miss., the preaching being done by Rev. Thomas O. Prewitt, pastor of Millsaps Memorial. The church was nearly filled at the morning services and at night considerable numbers could not get inside. There were eleven accessions, about half on profession of faith. Brother Prewitt is intensely earnest, a hard worker, and a good preacher. He fitted in well at Pelahatchie."

The Big Brother, published weekly by the Big Brothers Class of our church at Greenville, Miss., had the following in a recent issue: "When a man is not afraid to show that his religion comes first in his activities, that it is the center of his life, and when he makes all other activities—civic, social and commercial—fit in accordance with his religious duties, then his influence is keenly felt and his community is uplifted." E. R. Jones is the editor and W. C. Tompkins the assistant editor. Rev. T. M. Bradley is the pastor of the church at Greenville.

Through the kindness of Mr. J. G. Parham, superintendent of the Sunday school at Rolling Fork, Miss., we have received a report of the Sunday school there for the third quarter. The average attendance for the quarter was a fraction over \$4. The collection for the Orphanage was \$96.06. For Missions, \$24.84. For supplies, \$12.95. Sunday School Day, \$11.71. Total, \$175.59. The church at Rolling Fork was burned some time since and the church and Sunday school have been using the theatre building of Mr. Frank B. Sharborough. Rev. J. A. Moore is the pastor.

Mrs. Janie Drake Cooper, who has been serving as the efficient editor of the Woman's page in the New Orleans Christian Advocate, left recently for a two months' stay in New York. Just before leaving her home at Mt. Ararat Plantation, Church Hill, Miss., she wrote the editor of the Advocate as follows: "Have written my resignation to Mrs. Alford and she will, doubtless, appoint some one to edit the Woman's page." We regret that Mrs. Cooper, who has so ably edited this page and co-operated so fully and graciously with the editor, will not continue longer with this work.

Dr. David H. Bishop, recently head of the Department of English in the University of Mississippi, was elected to a professorship at a meeting of the executive committee of the Millsaps College board of trustees on July 12. During the session of 1930-31 Dr. Bishop will take the place of Professor M. C. White as head of the Department of English in Millsaps College. Professor White was granted leave of absence for one year at the annual meeting of the board in June. Professor White will spend his year of leave at the University of Wisconsin where he is doing research work in Eighteenth Century Drama. Professor White will also probably publish during the year the Book of Mississippi Verse which he has in preparation.

Rev. O. H. Scott, our pastor at Enterprise, Miss., has been leading the singing and work with the children and young people in the revival meeting just closed at our church in Quitman, Miss. The two towns, Enterprise and Quitman, are close neighbors, and Brother Scott has been driving to Quitman for the meetings, after attending to his pastoral and other duties in Enterprise. With his fine leadership and the consecrated talent of the church in Quitman, the singing was good and inspiring. Quite a number of the children and young people were brought into the church under the work of Brother Scott during the meeting. Brother Scott served for some years as an evangelistic singer and he is fully equipped for leadership in revival meetings.

Rev. Claude P. Jones, pastor of East End Church, Meridian, Miss., was formerly engaged in evangelistic work, and still finds opportunity to help brethren at intervals in evangelistic campaigns. He recently closed a meeting at Linden, Ala., in which the Presbyterian, the Baptist, and the Methodist churches co-operated. The meetings were held in the courthouse. There were 17 accessions to the churches on profession of faith and many by transfer. The following report of the meeting is taken from the "Linden News": "The success of the union revival which is being conducted at the courthouse by the Rev. Claude P. Jones, of Meridian, Miss., is indicated by the increasing crowds who come to hear him

twice daily. His masterful gospel sermons and the messages in song by Mr. H. M. Scott, of Milan, Tenn., hold the closest attention and the continued interest of both the people of Linden and of the surrounding towns. All the business houses of the town have shown their interest and loyal co-operation by closing for ten o'clock service. The spiritual results are indicated by the growth of the prayer bands which are in charge of Mesdames W. S. Lewis, J. E. Williams, John Shepard, G. W. Cunningham, S. W. Compton, John McKinley. The young people's work and juniors, which is in charge of Mr. Scott, has added much in the way of attendance and singing. A special feature of Tuesday evening service was several "spirituals" sung by the colored visitors, representing the various negro churches of Linden, who occupied the balcony."

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

BELIEVE IT OR NOT

From the W. C. T. U.

In 1908 the Retail Liquor Dealers' Association admitted that there were 4,000 liquor retailers in Minneapolis without license.

Authority—Minneapolis Daily Press, March 26, 1908.

"The back rooms of 445 saloons in Chicago contribute to the delinquency of more than 14,000 girls every twenty-four hours."

Statement by Chicago Tribune, February 25, 1914.

The average consumption of beer for every man, woman and child in Chicago in 1906 was two and one quarter barrels, the average for spirituous liquors was four gallons.

Authority—"The City of Chicago" in McClures, April 1907.

The manufacture of proof spirits for the whole of Canada for the calendar year ending August 31, 1929, was more than one third larger than for the previous year, the amount being 18,016,830 this year, an increase of 6,500,000.

Authority—Dept. of National Revenue, Ottawa Dispatch of October 14, 1929, printed in American Issue of October 26, 1929.

Poison whiskey known to have killed twenty-five persons in New York was traced by the police to a saloon where the stock was found to contain wood alcohol. Check up of deaths in the neighborhood led to the belief that more than 100 were caused by the whiskey. When the report was made public a mob wrecked the saloon, ungrateful for the fact that the neighborhood had been getting its booze at 10 cents a pint.

This filled the New York papers October 14, 1904.

A writer for Collier's magazine, Mr. William Shepard, said to the women at the great law enforcement meeting in Washington, last Spring. "From a constant investigation as a magazine writer of prohibition since the first of its existence, I tell you that if the women of America let go, America will turn reeking over night. And, if the motherhood of America does ever let go, it will serve us right if America turns to the saloon or its equivalent. But the motherhood and womanhood of America will not let go. In all human history motherhood has never run away. A call has come from the threatened firesides and you are here gathered for battle."

Vienna, Austria, Jan. 18—Prohibition in the United States is the "greatest cultural achievement of all times" and should be imitated as the only method of ending the alcoholic abuses that contribute 33 per cent of the insane asylum inmates and most of Austria's industrial accidents, in the opinion of Dr. Julius Tandler, social welfare minister.

Dr. Tandler, who made an intensive four-month study of American prohibition last summer, urged this step before the convention of the Austrian Workers' Abstinence league here last night. Though his hearers had for years read lurid newspaper accounts of American alcohol deaths and rum-running battles and expected encouragement to work through example of personal abstinence and agitation for temperance among their drinking friends, Dr. Tandler surprised them by asserting that the only solution for Austria's situation was to outlaw alcohol entirely by national legislation.

SUBSCRIPTIONS RECEIVED

July 8 to July 14, inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	631
Lake Charles District	
Rev. R. L. Clayton, Gueydan	2
Ruston District	
Rev. F. J. McCoy, Haynesville	16
Total Louisiana Conference	690

MISSISSIPPI CONFERENCE

Previously reported	397½
Brookhaven District	
Rev. F. J. Jones, Summit	5
Newton District	
Rev. H. E. Raley, Harpersville	1
Seashore District	
Rev. Victor G. Clifford, Columbia	24
Total Mississippi Conference	427½

NORTH MISSISSIPPI CONFERENCE

Previously reported	353½
Greenwood District	
Rev. A. T. McIlwain, Greenwood	3
Total North Mississippi Conference	356½
Total Three Conferences	1483

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MARY MAYERS GREEN, wife of Olin Green, Meridian, Mississippi, died on March 6, 1930, at her home.

Mary Mayers, daughter of the late Judge and Mrs. A. G. Mayers of Brandon, Miss., was born September 6, 1857. She was married November 22, 1881. The Mayers' home was always headquarters for visiting ministers of all denominations.

Just after the Civil War, a returned Baptist missionary, Rev. J. I. Roberts, visited in Brandon in her father's home. An indelible impression was made in her childish mind. In 1874, she joined a missionary band and was secretary and treasurer of the Brandon auxiliary, the first in the State, as far as is known, organized in 1873. The jubilee year 1923 found Mary Mayers Green serving the Woman's Missionary Society of Central Methodist Church, Meridian, as corresponding secretary. In her own words, she "praised God for his goodness in letting her have a small share in the glorious work and that she lived to see such marvelous growth through fifty years." Her prayer was that "we women may live up to our great privilege and not disappoint our loving Master."

She is survived by her husband, three daughters, Mrs. J. M. Dabney, Misses Louise and Hilda Green, all of Meridian, a fourth daughter, Sarah, having preceded her to the grave two and a half years ago, and one brother, Henry Mayers, of Los Angeles, Calif.

MRS. R. B. GULLY.

Meridian, Miss.

RESOLUTIONS OF LOVE AND RESPECT FOR MRS. MARY MAYERS GREEN

Whereas, Our hearts are indeed sad today when we speak of the death of our much-loved and honored member of our Woman's Missionary Society of Central Methodist Church, our Father, in his loving arms bore the sweet spirit of MARY MAYERS GREEN to dwell with him, the God whom she loved and served, her soul slipped away when she heard those tender words, "Well done, thou good and faithful servant, enter into the rest prepared for thee."

Mrs. Green loved her church and all of its activities. She was one of the pioneer members of this Mississippi Conference, a recognized authority on everything concerning the work of her beloved church. As a corresponding secretary she had no peer, many have been the hearts made glad by her bright, cheery cards and letters of sympathy. Therefore, be it resolved, first,

That we bow our heads silently in prayer as we bow our hearts in submission to the will of our Heavenly Father, as he gathers to himself his own child, for Mary Mayers Green served faithfully the God whom she

loved and trusted, as the words of her favorite hymn rose from her heart, "My faith looks up to thee," and with that faith she went home. Second,

That this Society, with one accord, feel we have suffered a distinct loss in the going of our dear co-laborer in our Master's work; that we follow her example and look for the brightest in the Christian's life; our loss is her eternal gain. Third,

That we extend to her bereaved family in these trying hours of their sorrow, our deepest sympathy and love, praying that God will send his Comforter to those she held dearest in this life. Fourth,

That a copy of these resolutions be spread upon the pages of our secretary's book, also a copy of the same be sent to the bereaved family of our much loved and always faithful member, Mrs. Mary Mayers Green. May God bless and comfort her loved ones.

Mrs. Robt. Brown, Chairman; Mrs. J. H. Rush, Mrs. J. C. Tempton.

RUSSIA AND THE BIBLE SOCIETIES

By Rev. Eric M. North, Ph.D., Gen. Sect'y American Bible Society

Throughout the years from 1806 down to recent times practically all Bible society work in Russia has been carried on by the British and Foreign Bible Society. Its agents were circulating the Scriptures from the Baltic to the Pacific, from the Black Sea to the far North, not only in Russian, but also in many other languages used in Russia and Siberia. The average circulation in the years just before the Revolution was more than 675,000 Bibles, Testaments, Gospels and other portions.

After the Revolution, the difficulties of the work greatly increased, and by 1919 the stock in Petrograd was finally exhausted. It proved impossible to replenish it. In 1922, 50,000 copies of the New Testament and Psalms were admitted and were gradually circulated from Moscow. Efforts were made to import additional Russian Scriptures or to publish them in Russia, but without success.

Various Russian groups appealed to the American Bible Society for aid in this situation. After many efforts to find a solution, the Society, in 1926, without prejudice to the priority of the British and Foreign Bible Society in the field, supplied the funds, through representatives in Russia, by which an entire Bible and a New Testament in smaller size were set up and plated in the government printing office in Leningrad. The action of the American Bible Society was based on a stipulation that these plates should be available to any Russian religious group which desired to print from them and could provide the expense. The "All-Russian Evangelical Christian Union," of which Mr. I. S. Prokhanoff is the president, printed from these plates an edition of 25,000 Bibles and of 25,000 New Testaments. The British and Foreign Bible Society provided the funds for printing 6,000 of these Bibles, and allowed the proceeds of their sale to be applied on the pub-

lication of the New Testament. The Union also made by photography from this Bible a second Bible in smaller size and printed 10,000 copies. It is reported that independently another Russian Bible was set up in Kiev and 5,000 copies printed. The Russian Baptists secured the composition and printing of a Russian Bible in Moscow and of a New Testament in Kharkov, but it is understood that it has so far been impossible to bring about the binding of the sheets by the government presses. In addition to the Leningrad plates, the American Bible Society made modest contributions to the printings both by the Evangelical Christian Union and by the Baptists.

Practically all of the Russian Scriptures printed or circulated in Russia are of the widely accepted version of the Holy Synod or of the Slavonic ecclesiastical version, chiefly the former. The editions printed in Russia since the Revolution have, however, been necessarily in the new orthography adopted by the government.

Some issue of Scriptures in other languages than Russian have been possible. The British and Foreign Bible Society, in 1926, was able to send into southern Russia 2,000 German Bibles, 4,729 copies of the Four Gospels in Ossete, and 2,000 Yiddish New Testaments, and to supply German Baptists in Russia with electros for a German Bible. In 1927, it supplied 3,400 volumes in Chuvash for a people in the Volga region. The Baptists published 5,000 copies of a Ukrainian New Testament in Kharkov in 1928. Since that time, so far as all information indicates up to the present, the importation of Scriptures into Russia is effectually prohibited, and permission for their publication within Russia cannot be secured. In Europe, some persons have tried to send Bibles across the border by mail, but few have reached their destination, and many have come back to the senders.

Those who are familiar with the history of the circulation of the Scriptures in times of persecution have little doubt that the copies of the Scriptures that are in Russian hands and homes are more eagerly read and prized than ever, and that the Book

is bearing its witness to the truth of the gospel. They will also remember that such prohibitions upon the circulation of the Scriptures have eventually been discarded. How far away or how near that time is in Russia, the wise man will not prophesy. But it will surely come—and come out of the influences which the Bible itself has created, fostered, and guided in Russia.

Meanwhile, the Bible Societies eagerly watch for the time and the occasion. The Societies will count in that hour on the prompt and generous support of the friends and lovers of the Bible, that once more it may be freely at its task of individual and social regeneration in a great land.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Seashore Dist.—Third Round

Lumberton, July 20, 11 a.m.; Q. C., at Baxterville, 2:30 p.m.
Columbia, July 20, 7:30 p.m.
Mentorum, at Antioch, July 26, 27, 11 a.m.
Wiggins, July 27, 7:30 p.m.
Biloxi, Aug. 3, 7:30 p.m.
Epworth, Aug. 3, 11 a.m.
Poplarville, Aug. 10, 11 a.m.
Saucier, at Lyman, Aug. 10, 7:30 p.m.
Carriere, at Carriere, Aug. 17, 11 a.m.
Hansboro, at Nugent, Aug. 17, 7:30 p.m.
Coalville, at Palmer Camp Meeting, Aug. 22, 3 p.m.
Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a.m.
Second Church, Gulfport, Aug. 24, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p.m.
Rev. J. O. Hanes will be the preacher at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Port Gibson, July 20, 11 a.m.
Lorman, at Mispah, July 20, 3 p.m.
Centerville, at Macedonia, July 27, 11 a.m., and 2 p.m.
Nebo, at Blue Hill, Aug. 3, 11 a.m. and 2 p.m.
Hermanville, at Rocky Springs, Aug. 10, 11 a.m.
Utica, at Carpenter, Aug. 10, 4 p.m.
Gloster, at Liberty, Aug. 17, 4 p.m. and 7:30 p.m.
Rosetta, at Mt. Vernon, Aug. 17, 11 a.m. and 2 p.m.

L. E. ALFORD, P. E.

Don't be **Stung!**

Here's the sure, quick, easy way to kill all mosquitoes indoors and keep 'em away outdoors!

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

ZONE MEETING AT BERWICK, LA.

Zone meeting No. 5 of the Woman's Missionary Society held its regular quarterly meeting Monday, June 30, at the home of Mrs. J. A. Pharr, at Fairview, with ladies from Morgan City, Patterson, Franklin, Baldwin, Houma and Donner.

The meeting opened with the doxology, followed by prayer led by Brother Milton, of Patterson.

Mr. Terry, who is stationed at the McDonnell School in Houma, led the devotional, reading the Scripture and making a short talk on same, followed by prayer.

Miss Hooper, of Houma, talked on the McDonnell School and its work, and showed slides of groups of children at the school and talked about them. All of which was very interesting.

Miss Lampard spoke on the daily vacation Bible school which was held at the McDonnell School last month. She brought with her a nine-year-old boy, Thomas Cantrell, who has been attending the school for the last three years. He sang a song which the children learned at the Bible school.

Mr. Terry again talked, and his subject was 'his plans for the boys' work at the school, of which he is in charge. His plans are to build a gymnasium and have manual training classes.

Mrs. L. F. Carpenter, of Illinois, who is visiting her sister, Mrs. J. M. Hamilton, sang several beautiful songs.

The business was then attended to, after which refreshments were served by Mrs. J. A. Pharr, which were furnished by the ladies of Morgan City.

The next meeting is to be held in Houma the latter part of September.

The Woman's Missionary Society was to have observed Houma Mission Day on June 17, but as they were unable to do so at that time this zone meeting was devoted to that object.

MRS. SIDNEY BRIZZARD.

Supt. Literature and Publicity.

Morgan City, La.

ZONE MEETING AT JACKSON, LA.

On June 12, 1930, at the Methodist Church in Jackson, La., was held the second zone meeting of zone number 6, Woman's Missionary Society. There were fifty members and seventeen visitors present.

Mrs. B. A. Price, the zone leader, presided and an interesting program rendered; the general topic, "World Peace." The thought was carried out in talks by Mrs. Bingham of Wilson, Mrs. Schulte of Kentwood, and Mrs. Moody, and in the devotional by Mrs. Moody of Ethel.

Dr. Robarb favored us with a violin solo. A vocal number was rendered by Mrs. Stanley and Mrs. Miller,

Jackson and New Hope tied for the banner and it was given to New Hope this quarter. A rising vote of thanks was given Jackson for her kind hospitality.

MRS. W. W. HAUSEY, Zone Sec.

FROM LOUISVILLE, MISS.

My Dear Mrs. Cooper: Two great objectives of the Woman's Missionary Society of Louisville, Miss., are, being well organized, and giving service. All departments are doing good work, from primaries to adults. "If you want a thought to live, plant it in the heart of a child." If you want loving, consecrated service, call on young people. They realize what it means to use our talents, our personality in doing something for others, and will be richly blessed by Jesus.

Our regular program meeting of the Woman's Missionary Society was beautiful and excellent. The young people's auxiliary was on the program; gave a beautiful missionary pageant. The climax of the program was reached when little Dorothy Kelly gave a beautiful pianologue.

Sincerely,

MRS. T. J. LEE.

ZONE MEETING, JACKSON DISTRICT

Zone 1 of the Jackson District has held two very interesting and inspirational meetings this year, under the able leadership of its new chairman, Mrs. Gordon Patton.

Zone one is composed of the following auxiliaries: Galloway Memorial, Millsaps Memorial, Glendale and Grace, all of Jackson; Brandon, Peahatchle, Fannin, Pearl's Chapel and Ridgeland. Holly Bush, Gulde and Drake as yet have no auxiliaries, but we are hoping before the year closes to organize one at each place.

Our first meeting was held at Pearl's Chapel, with all auxiliaries represented except one. The pastor, Rev. E. J. Coker, was present, and gave us words of welcome and encouragement.

We have adopted the plan of asking each lady who attends to take a few sandwiches, and the hostess auxiliary to furnish a drink. The plan has proven quite successful, as it does not work a hardship on any one. The second meeting was held at Ridgeland, June 12, with representatives from all but two auxiliaries. We were very fortunate in having with us at this meeting our much loved district secretary, Mrs. W. F. Mahaffey.

Several little girls from our orphanage very sweetly brought us a message in song, and Mrs. Riley, also from the orphanage, gave us a very interesting talk about her trip to General Conference and the Southern Association of Methodist Orphanages.

Several members who were privileged to attend the Annual Conference at McComb were asked to tell of some of the wonderful messages they heard there. Some of the high points in Mrs. Alford's, Miss Bule's

and Miss Conde's messages were very vividly brought before us.

We are hoping to have even better meetings in the future and get much zeal and inspiration to go forward in the great work of missions.

MRS. W. H. PARMAN, Zone Sec.

JACKSON DISTRICT CONFERENCE

The District Conference of the Jackson District was the first district meeting to be held after the Annual Conference in McComb, in April. We had a fine day with good attendance and a splendid program. I suppose the secretary did not understand that we desired a report sent to our church paper, or it would have appeared in our missionary columns earlier. I shall try to relate the main features of the program, though I do not have a copy of the minutes of the day's session.

The district meeting of the Woman's Missionary Societies of the Jackson District, Mississippi Conference, convened at Canton, Thursday, May 15. The program began at 9:30 a. m. with the devotional conducted by Mrs. O. S. Lewis. Mrs. Blanche Howell, president of the Canton auxiliary, led in prayer. A most cordial welcome was extended to one and all by Mrs. Will Bradley. Mrs. Charles Fisher of Yazoo City responded in a very gracious manner. Mrs. A. F. Watkins was elected secretary for the day and at this time called the roll of the auxiliaries. More than one hundred delegates were present, besides a number of visitors, including several of our preachers from our district and Brother Byrd and his wife from the Vicksburg District.

The report of the district secretary showed marked progress during these months, with vast opportunities for service. The credit was given to all—cheerfully and willingly working together—laborers together with Him. Countless letters and cards were written in carrying on the correspondence. Literature was sent out regularly; leaflets were mailed quarterly; bulletins monthly; council and Conference minutes annually.

Nine of the seventeen zone meetings were attended by the district secretary, visiting each zone and a number of special auxiliary meetings. Also the church district conference in Jackson in April, and the Annual Missionary Conference in McComb.

Some Achievements of 1929

1. Auxiliary histories completed.
2. Intensive membership campaigns.
3. Special stewardship programs—in auxiliaries and zones.
4. Vast social service work.
5. Increase in Missionary Voice subscriptions, with nine auxiliaries rating 100 per cent, namely, Braxton, Canton, Flora Young Matrons, Jackson, Galloway Memorial, Learned, Pochontas, Ridgeland, Sartilla and Vaughan.
6. Increased interest in Mission and Bible study. The certificate issued by council to the Braxton auxiliary was on exhibition.
7. Honor roll attained by six adult auxiliaries; Braxton, Jackson, Capitol Street, Galloway Memorial, Mendenhall, Vaughan and Yazoo City. Yazoo City making 100 per cent. The others 90 per cent and above. Three Chil-

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health. Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

Children's Societies making honor roll: Braxton, Galloway Memorial and Peahatchle.

8. Efficient zone work in five well organized zones with capable leaders.

9. Increased finances met: Adult pledge met; children's pledge, \$39 overpaid; young people's pledge paid with help of adults; besides the regular Wesley House pledge the "Love Gift" helped our conference retain one of the workers at Meridian Wesley House and the debt on the community house was also lifted. The Scarritt pledge was met. The Young People's paid \$10.40 piano fund for Hiroshima School, Japan.

10. Week of prayer observed by twenty-three adult auxiliaries and three children's organizations, with an offering of over \$400.

11. Moved forward in organizations: 3 new adult auxiliaries, making a total of 41; 3 new young people's auxiliaries, making a total of 4; 3 children's auxiliaries, making a total of 3; 14 Epworth junior divisions; 15 primary divisions; 16 baby divisions; according to reports sent to Mrs. Wilson, conference superintendent children's work; 14 Epworth juniors; 11 primary; 10 baby divisions. Jackson district was recognized as Banner District in children's work for 1929. Three newly organized departments, D'Lo, Vaughan and Yazoo City; three departments on honor roll; a greater percentage reporting; the largest pledge and that overpaid.

Attention was called to posters on the wall; a list of adult auxiliaries with gold stars by the honor roll auxiliaries; similar posters representing young people's and children's work. Another with auxiliaries grouped according to zones with the names of the zone leaders. An outline on "Publicity" was placed on a blackboard for the benefit of those who did not hear Mrs. Cottrell, conference superintendent of publicity, give this at McComb.

The new conference year was reported as having begun well, with a number of auxiliaries reorganized and strengthened and one new young people's Grace Church, Jackson. Attention was called to the same schedule of quarterly events for 1930 as for 1929. Each one was urged to sacrifice, if necessary, in order to meet the 10 per cent increase in pledge. We were urged to pay one-half of dues and pledge for the year by June 30, the

(Continued on Page 15)

W.F. GRAY'S
GENUINE
GRAY'S OINTMENT
PRICE 25c
NASHVILLE, TENN.

Balls and carbuncles yield readily to
Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

PARKER'S
HAIR BALSAM
Removes Dandruff Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at drug stores.
Hilcox Chem. Works Pathecoque N. Y.

Sunday School

LOUISIANA CONFERENCE

Mr. A. L. Dietrich, Nashville, Tenn., writes he has sent each Sunday school superintendent the 1930 Yearbook, which I am sure will be read with interest. This book has some interesting statistics. The Louisiana Conference reports "Additions to the Church on Profession of Faith," 2534; of this number, 1755 came from the Sunday school. Our per capita giving is \$2.29; only two or three Conferences made a larger percentage.

Mr. I. A. Hearn, Columbia, La., district secretary of the Monroe District, writes: "Glad you are planning to be with us. We are expecting you; Brother McLellan and Mrs. Holmes to be with us at our district meeting. Hope to have a good delegation. I appreciate your sending me the program of the Ruston meeting; I am sure they had a great conference."

We had Sunday School Day yesterday; had a good program, and a fair collection. Bring a list of schools that have observed this day.

Mr. H. N. Pharr, superintendent at New Iberia, is the first to send in report from daily vacation Bible school. Records show a total enrollment of sixty.

The July issue of "Missions and Sunday School Extension" carries up-to-date records of Sunday School Day Offering, giving totals by districts. It also carries schedule of our standard training schools for the fall, beginning with the Leesville-DeRidder School, August 17. The faculty for this school has been secured.

The Ruston District held their fifth Annual Sunday School Conference at Indian Village on July 4. We have attended each of these annual conferences and noted with interest their growth and improvement. The attendance was much larger than last year. The presiding elder, Rev. R. M. Brown, presided in the absence of the district secretary, Mr. E. W. Gill. The local Sunday school superintendent, Mrs. C. B. Bryan, gave the conference a hearty welcome. The pastors and superintendents present gave interesting reports from their work. The Elementary Group Conference was presided over by the Conference elementary superintendent, Mrs. W. W. Holmes. The main address of the day was delivered by Mr. Sam Collins of Monroe. It was "home coming" day for him, as his early life was spent in this community, having attended Sunday school in the same church.

Starke's University School

Military Day and Home School for Boys
44th year. New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night under supervision. Cigarettes, tobacco and hazing prohibited. About \$18,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. Opens September 9, 1930.

Motto: Work Wins

For Further Information Address

J. M. Starke : : Montgomery, Ala.

The Conference elected the following officers for the coming year:

District Secretary—Mr. T. W. Camp, Haynesville, La.

Elementary Superintendent—Mrs. B. F. McLure, Ruston, La.

Adolescent Superintendent—Miss Elizabeth Murphey, Arcadia, La.

Adult Superintendent—Prof. Barr, Eros, La.

Missionary Superintendent—Miss Nettie White, Ruston, La.

Teacher Training Superintendent—Rev. J. S. Henley, Hodge, La.

Parent-Teacher Superintendent—Mrs. V. C. Cupp, Ruston, La.

Evangelism Superintendent—Rev. J. F. Dring, Jonesboro, La.

Sunday, July 6, we visited the Melder Charge, attending Sunday school at Hineston at 10 a. m., and worshipping with the Fellowship Church at 11 a. m., which was Quarterly Conference occasion. Dr. A. S. Lutz, the presiding elder, brought a great message on the subject of "The Church." This was also "home coming" day in this country community, and the occasion was one of profit and pleasure. In the afternoon we had an opportunity to speak on the Sunday school work to the whole group.

The Monroe District is to have their Annual Sunday School Conference this week, July 11, at Little Creek. The conference opens at 10 a. m., with devotional led by Rev. W. H. Giles of Tallulah, followed by short talks by members of the Conference Board Staff: Dr. W. W. Drake, Mrs. W. W. Holmes, Revs. B. C. Taylor, A. K. McLellan, and C. D. Atkinson, and Rev. H. N. Brown of West Monroe.

In the afternoon the program consists of Departmental Hour, short business conference, and a talk from the presiding elder, Rev. E. C. Gunn.

C. D. ATKINSON, Conf. Supt.

MISSISSIPPI CONFERENCE

Mr. O. C. Hull has spent the month of June in the Seashore District. From all sides come glowing reports of his work. This is a most happy situation indeed. A man with a passion for service with a wide open field in which to serve. Several communities which have had very little work in them lately were reached and I trust much good work begun.

Sunday schools were organized and reorganized. This will mean much to the childhood of the communities if the adults can be unselfish in service to maintain the work.

Mr. Garnett Adair has been rendering fine service in Cokesbury work this summer. The communities where he has served have been helped and more units of credit have been issued than we have ever issued in Cokesbury classes. Brother Adair is a fine worker and he is proving very helpful as he visits from home to home in the communities.

Miss Tommie Hall has been successful in Daily Vacation Church School work. The communities have responded in a fine way and she has been enabled to get much abiding work accomplished. Each school she leads seems to grow in influence and power. We trust that the remaining schools will be her best.



Wm. R. Riley & Co. Inc.

Rev. George H. Jones, of Montrose, with the help of Miss Joyce Burton, put on a fine Vacation Church School. Fifty-two registered and above 40 average attendance. For this hot weather, etc., I think that is a wonderful project. This shows what can be done. The sending of a helper here last year certainly has repaid us for our trouble and we are very grateful to God for this.

Rev. J. L. Carter and his workers held a two weeks' Vacation Church School which, from the reports, must have been unusually successful. We surely appreciate this fine work on the part of these. This church will also aid in directing work for the benefit of the colored church in Union and some of the workers here in Union will aid in carrying on the Vacation School at Beach Springs. Surely the bread cast upon the waters by the Sunday School Board are returning many fold increased.

In looking over the receipts from missions we discovered that several of our larger churches are not sending in the mission offering as they have done in the past. We trust that some of these at least will catch this item and send in an offering. Your Board is hard pressed just at this time and it would be a great relief to the work if these schools would respond.

This week the Standard Training Schools for Hattiesburg and Natchez have been arranged for and we surely do appreciate the fine attitude of the workers and their great brotherly spirit in aiding in the work. We are trusting that these schools will be better than they have ever been. The success of all training schools is the attitude of the local workers towards the schools. We can have real success with ordinary workers if we are boosters; you have all experienced this. With good faculties, as we have them, success depends upon the attitudes of those who are responsible for the work.

Nothing before the local church is as important as getting ready to function under the new Board of Christian Education. A local board of Christian education must be organized in

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address
HUNTINGTON SEATING CORP.
Huntington, W. Va.

each church. Now is the time to begin to get ready for that board. Many persons will make good members of that board. Some will need to know much about it; all will need to understand what the duties of this board will be so that no time will be lost.

The Conference Sunday School Board is striving to be equipped to render all the aid possible to individual churches in this matter. The summer and fall Standard Training Schools will have a course on "Religious Education in the Local Church." This course will aid in a most definite way in preparing persons to function as members of the local Church Board of Christian Education.

Because of this reason we are getting as many schools in the fall as possible. We hope that this effort will be an actual contribution to the ongoing of the work.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

We are conducting a training school in the city of Corinth this week. Rev. E. S. Lewis, the much loved pastor, had to be carried to the Methodist Hospital in Memphis; Rev. J. H. Felts, presiding elder of the District, was ordered by his physician to take a few days' rest, and the almost unbearable heat has hindered the usually large number that attend these schools. Nevertheless, the work is going on, encouraging and strengthening the

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.
A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

teachers for their task of guiding the children and young people of today into a larger, richer life in Christ. We are confronted with obstacles on every inch of the way, but these are to be overcome in the strength of our Lord. We are reminded, "That it is not by might, nor by power, but by my Spirit saith the Lord of Hosts."

Before these lines are in print, we shall be at work in the Sardis District, holding a Standard School at Sardis, a course in Worship at Red Banks, taught by Rev. J. E. Cooper, of For-dyce, Ark., two courses at Free Springs on the Tyro Circuit, taught by Miss Burford, of Alabama, and Rev. W. R. Hammon-tree, of this Conference. Miss Burford is to teach a course in Pupil Study, and Mr. Hammon-tree the Small Sunday School. A course, the Sunday School Worker, will be taught by Rev. E. G. Mohler at Arkabutia; this same course is to be taught by Mr. E. B. Whitten on the Shuford Circuit.

Miss Maggie May Jones taught the Worship course at Horn Lake and gave help in a vacation church school last week. Other charges in the Sardis District are hoping to have schools at a later date.

The Conference Sunday School Board is furnishing young women in helping pastors hold vacation church schools on the circuits and in the towns. These schools are due to train the teachers even more than the children. A type of work can be done during the week that we do not have time to do Sunday morning. Thus the work in the Sunday school will be greatly improved. The education of a few leaders requires much time and thought, and through them the Christian education of all the people will require infinite patience and hard work. It is a staggering task, but our Church is committed to that task. The man who gives this work of Christian education a secondary place in his thinking and in his daily work is standing against a current that will sweep him aside as mere driftwood. Christian education aims to give a full and vital knowledge of the true and living God, to guide in the way of Christ-like living. It begins with the infant and continues through the entire earthly life. It is not spasmodic or seasonal but continuous and vital.

VACATION CHURCH SCHOOL AT MONTROSE

Dear Dr. Harper: We have just closed a two-weeks' session of a very successful vacation church school. This school was under the direction of Miss Joye Burton, whose home is here in Montrose, and all the teachers and workers were home talent. Each de-

BLACKSTONE COLLEGE FOR GIRLS

Blackstone Dept. J. Virginia
An Old Virginia School with a National Reputation

Many States represented in the enrollment. Work offered from first year of high school through two years of college. Strong Commercial Department. Exceptional advantages in Art, Music and Home Economics. Gymnasium and sports. Handsome new fire-proof buildings. Beautiful campus. Splendid health record in Piedmont, Virginia. Two hours from Richmond. Happy Christian home life for a selected and limited number of girls. Help from other sources makes rates surprisingly low.

W. B. GATES, President
GEO. P. ADAMS, Secretary

nomination (Baptist, Presbyterian, and Methodist) furnished workers and pupils, although our own Sunday school sponsored the vacation school. There were fifty-two pupils who registered, and the average daily attendance was above forty, divided almost equally between the three denominations.

The Junior studied the unit entitled, "Our Church," and learned much about the purpose and workings of the Church; also something about the famous churches of history. They made various things that are useful about a church, and presented them to the three churches. Among these were

collection plates, bulletin boards, small tables. They also made scrolls, somewhat after the fashion of ancient scrolls, and copied choice passages of Scripture on them.

The Primaries studied "How We Get Our Food," and learned some of the processes through which God and man labored to provide food for our bodies. And they also learned something of the food that is wholesome for the souls of boys and girls, and men and women. They played and they laughed, worked and studied, worshipped and learned, and had a very profitable time in the vacation school.

At the morning church hour on the fifth Sunday in June, they had charge of the service, reading the Scripture from their scrolls, taking the collection up in their own collection plates, singing their songs, praying their prayers, making talks about the Church and about food, etc. Indeed, it was a good occasion.

The older boys of the school became interested in the Boy Scout movement, and now we are attempting to organize a scout troop with about a dozen and a half fine boys.

Cordially yours,

GEO. H. JONES.

LADIES, We Want Your Opinion

And Will Show Our
Appreciation of
Your Courtesy



WE are planning to market a new brand of superb pure silk hosiery which we think should easily sell at good retail stores for two dollars a pair. We manufacture this dainty hosiery in our own mills, from the finest pure silk imported directly from Japan. Not a thread of cotton or rayon is used in these hose except in the reinforced heel soles. They are silk all the way to the top, of 42 gauge, 7 strand construction, with slender French heel. Every pair is perfectly proportioned, trim and stylish—caressingly sheer and soft.

Washing does not dull the lustre of Siva hosiery, nor damage their sleek texture. In fact, they are even better looking after washing than before. Rarely is such delicate loveliness found in hose that afford such extra-long service.

Your opinion will be valuable to us. For this reason we offer to mail you as many pairs as you wish at one dollar a pair or three pairs for \$2.75, in any assortment of colors and sizes. A card will be enclosed on which we will ask you to write your opinion of Siva hose. We will consider your reply confidential, and will not use your name in any way.

You can send check, money-order or cash. If you prefer, you need send no money at all, and the hose will be sent C. O. D. They are sent to you strictly on approval, and you are under no obligation whatever to keep them. If you return the hose unused, your money will be instantly refunded. The Nicholson Bank & Trust Company of Union, S. C., guarantees the return of your money.

**SIVA
HOSIERY CO.
Station B
UNION
South Carolina**

Dainty Siva hose can be had in sizes 8, 8½, 9, 9½, 10 and 10½. They are offered in the following popular shades: Ivory, Beige Clair, Champagne, Plage, Sunbask, Blond Dore, Sun Brown, Rosedor, Muscadine, Rendezvous, Dream Pink, Nude, Alnora, Light Gunmetal and Dark Gunmetal. Color card and sample furnished on request. Please mail the coupon today. We pay the postage.

SIVA HOSIERY COMPANY,
Station B, Union, S. C.
Gentlemen:

You may send the Siva Hosiery according to your special offer, with full return privilege, at one dollar a pair or three pairs for \$2.75.

Name _____

Address _____

No. of Pair _____ Colors _____ Sizes _____

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: For the first time I let three entire weeks go by without writing you a letter. I won't state the reasons why, because it will take all the space to tell you of our splendid Assemblies and plans for work the next few weeks.

You Hi-Leaguers who missed the opportunity of attending the Second Hi-League Assembly missed the time of your lives. We had two-hundred wide-awake, enthusiastic registered Leaguers. I cannot give, in detail, an outline of the program, or name all who contributed to its success. The Handicraft Classes, for the boys and girls seemed to be one of the high spots in the day's program. Mrs. V. S. Garnett and Miss Vercy Henry assisted the girls in poster making and schemes for party plans and other social functions. Rev. Dan Anders and Rev. Edgar Dufresne instructed the boys in picture mounting. At scheduled hours during the day the Leaguers attended Bible, Missions, Methods, Nature Study, Handicraft and Business Sessions. Mr. George Fox of Logansport proved to be a most efficient Hi-President, and with the assistance of Miss Rosamond Milam presided over the business sessions.

You would have to hear Mr. James V. Reid of Fort Worth on the piano to know his real worth. He was present through both assemblies and delighted the hearts of the Leaguers with his music and song, not only at business and platform hours but in the dining hall as well. We have already issued an invitation to Mr. Reid to return next year.

Miss Iva Mae Pierce of Shreveport made the play hour the best ever. Rev. H. L. Johns of New Orleans brought great messages to the Leaguers at the evening platform hours. The vesper services seemed to the Leaguers at both assemblies to be the sweetest time of day and always proved a great inspiration. The dean, Miss Anna Pharr Turner, had the pleasure of awarding 176 certificates at the close of the assembly.

And you, Senior Leaguers, who missed the Assembly, missed more than I can tell. Our registration wasn't quite that of last year, but the total of the two assemblies was the greatest we have ever had. We had

the pleasure of having our Conference president, Charles White of Alexandria, remain for both assemblies. Of course the Leaguers were delighted to have Rev. B. Frank Pim of Nashville present. Mr. Pim has won the hearts of the Louisiana Leaguers. He arrived before the close of the Hi-Assembly and remained through the Senior Assembly. You will think our assembly was complete when I tell you that Julia Reid had the opportunity of being with us for four days. She received her furlough from her work in Cuba just in time to be with us for a short while. Julia means much to Louisiana Leaguers and we are always so proud to have her happy smile with us.

Dr. J. B. Peters of New Orleans thrilled the Leaguers with his inspiring messages at the platform hour. Oh, I wish I could mention each individual because each one played such a special part in making the record achieved possible. It is almost an impossibility for me to try to portray to you the experiences had and the impressions made in the lives of those who attended. It proved to be a great revival for those who attended and I, myself, need such a revival yearly if I would know Jesus.

I must thank Rev. H. W. Rickey of Mansfield, the Chamber of Commerce and the citizens of Mansfield for the wonderful co-operation given us. Brother Rickey was "on hand" at all times to help in every way possible.

Thanks again, one and all, for what you did for the 1930 Assemblies. Our officers for next year are: Charles White, president; Floyd James of Ruston, vice-president; Alice Kelly of Lake Charles, secretary; Harold Riggs of Monroe, treasurer; Rev. Guy M. Hicks of New Orleans, dean of Senior Assembly, Rev. J. B. Grambling, dean of credits, and Rev. Dan Anders of Opelousas, dean of Hi Assembly; Miss Vercy Henry of Glenmora is recreational leader and Era agent, and Rev. Henry Bowdon of Ponchatoula, Life service superintendent. Of course I am field secretary for another year, so stay by me and we'll get somewhere yet.

Our summer workers have begun their plans to be in the different districts. Some have not definitely finished their plans, but Jolly Harper and Carl Lueg begin in Ruston and Monroe District this next week.

The next interesting feature for you will be the Senior camp at Camp Grant Walker on July 16-21, and the Hi camp July 21-26. This camp site is only 19 miles from Alexandria and just out of Pollock. The rates are reasonable and if you can possibly do so you should plan to attend. Rev. D. B. Boddie is business manager, and he is certainly busy getting things ready for you.

I must say a word about Mt. Sequoyah, as there are so many making plans to go. If you want to go and do

not have a way to get there, write me and I can get you a place in a car with other Leaguers for a small part of the expense. In case you are going in your car and have room for other Leaguers, write me and I can fill your car up with Leaguers that will help in the expense of the trip. The dates are August 13-22, the time for making plans is NOW, and the assembly is great. Rev. J. B. Grambling is to be recreational leader this year and Louisiana is bound to be the liveliest Conference there with such a leader. Please write me at once if you plan to go, and state your way of going. It is inexpensive and I know of no better fun and fellowship anywhere.

I'll have to keep other news for next week. Just remember that we are starting a new League year and the greatest record is yet to be made. Will your League have a part in it or will you be satisfied to sit back and be selfish, undeveloped and unhappy? We have a great program and we need YOU and I really think you need US. Let's sing "We Need Each Other."

Your same field secretary with greater determination,

ELIZABETH LANGFORD.

MISSIONARY BEATITUDES

Blessed are the missionaries of the gospel, for to them is given the promise of the presence of Christ.

Blessed are the sowers of the Word, for they shall abundantly rejoice.

Blessed are those who turn many to righteousness, for they shall shine as the stars forever.

Blessed are they who spend themselves in service for the needy, for they shall have the benediction of the King.

Blessed are the givers for the spread of the gospel, for they are approved by our Savior.

Blessed are those who are persecuted for righteousness sake, for great is their reward.

Blessed are the intercessors, for they have the assurance of answered prayer.—December Royal Service.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Mathiston and Maben, at Clarkson, preaching, July 17, a.m.; Q. C., afternoon.

Fulton, at Friendship, preaching, July 20, a.m.; Q. C., afternoon.

Nettleton, at Evergreen, preaching, July 23, a.m.; Q. C., afternoon.

Woodland, at Sparta, preaching, July 25, a.m.; Q. C., afternoon.

Pontotoc, preaching, July 27, a.m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—Third Round

Chester Ct., at Salem, preaching and Q. C., July 19, a.m.

Noxapater Ct., at Rocky Hill, preaching and Q. C., July 20, a.m.

Louisville, preaching and Q. C., July 20, p.m.

Brooksville, preaching, July 6, p.m.; Q. C., July 23, p.m.

Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.

Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.

High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Mashulaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.

W. N. DUNCAN, P. E.

Corinth Dist.—Third Round

Hickory Flat, at Ebenezer, July 19.

Guntown, at Pleasant Valley, July 20.

Iuka Station, July 20, p. m.

Iuka Circuit, at Harmony, July 21.

Chalybeate, at Mt. Pleasant, July 22.

Belmont, at Patterson's Chapel, July 23.

Tishomingo, at Paradise, July 24.

Dumas, at Welr's Chapel, July 26-27.

Ripley, July 27-28.

Silver Springs, at Mt. Carmel, Aug. 2-3.

Marietta, at Nebo, Aug. 4.

Mantachie, at Oak Grove, Aug. 5.

Burnsville, at Chapel Hill, Aug. 9-10.

Certain changes have been made in trying to accommodate pastors who will be absent from their charges for a few weeks. All charges having only week-day conferences will be favored in the final round.

JAMES H. FELTS, P. E.

Grenada Dist.—Third Round

Ebenezer, at Coxburg, July 17.

Water Valley, Main St., July 20.

Poplar Creek, at —, July 26 and 27.

Conference Standard Training School, Grenada, June 9-14.

In many of the charges listed above Conference and lay-activity services are jointly scheduled.

E. H. CUNNINGHAM, P. E.

Greenwood District—Third Round

Sunflower, at Fairview, 11 a.m. and 2:30 p.m., July 27.

Inverness, night, July 27.

Belzoni, 11 a.m. and 2:30 p.m., Aug. 3.

Itta Bena, night, Aug. 3.

L. P. WASSON, P. E.

EXCESS ACID SICKNESS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalinize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

CHURCH HEATING
Moncrief
Heating-Cooling-System
Write today for literature
Moncrief Furnace Company
ATLANTA GEORGIA

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

end of the second quarter. Also urged to follow Council and Conference plans; to do everything well and on time.

Some achievements of auxiliaries were discussed: "How We Got Our Council Certificate," Mrs. W. F. Mahaffey, Braxton; "Our Best Social Service Project," Miss Sarah Kee, deaconess, Galloway Memorial; "Proving That the Plans for the Children's Department Can Be Made Successful," Pelahatchie and Yazoo City; "What We Have Done for Our Young People," Mrs. G. L. Pon, D'Lo. The Missionary message was brought by Miss Halle Buie, missionary to Korea. It was a great privilege to hear Miss Buie tell of her work in Korea and to see the many curios that she passed through the audience.

We were very fortunate to have our own Conference president, Mrs. L. W. Alford, with us. Her address was most helpful, as she poured out her very soul in telling us of our great missionary work and the Pentecost of today.

After prayer by Brother Allen, pastor at Benton, we accepted the invitation of Mrs. Comfort, president of Canton Wesleyans, to lunch in the basement of the church. During this social hour, the young people of Canton rendered special music. The preachers and other visitors were introduced and each one brought a short message. Mrs. Gordon Patton of Jackson, one of our zone leaders and our new conference vice-president, was with us and spoke for a few minutes. Our new conference superintendent of social service, Mrs. J. Morgan Stevens, is from our Jackson District too. After enjoying the bountiful lunch, the district secretary called a meeting of all the presidents to discuss special plans for membership campaigns.

Miss Pattie Lewis was in charge of the music for the day. She was responsible for the beautiful organ solo at this time. After a hymn, prayer was offered by Mrs. D. M. Key. At the close of a short business session a love offering of \$19 was presented to Miss Buie. Mrs. B. F. Lewis, conference historian, spoke in regard to our conference histories and quickly sold the fifty copies on hand. Mrs. Seawright of Millsaps Memorial Church, Jackson, invited the next district conference and this invitation was gladly accepted. Auxiliary achievements continued: "The Quarterly Events—What They Have Meant For Us," Mrs. B. E. Walker, Capitol Street Church; "How We Succeeded in Making the Missionary Voice Subscriptions Equal to Our Membership," Mrs. Sam Ewing, Vaughan; Mrs. E. D. Simpson, Sataralia; "How and Why We Increased Our Connectional Funds," Mrs. R. E. Rodgers, Millsaps Memorial, Miss Helen Stewart, Madison; "The Council Appeal on Maintenance," Mrs. B. F. Lewis.

A SAFE PLACE FOR YOUR BOY

During July and August

Camp Sapphire, Brevard, N. C., located near entrance Pisgah Nat'l Forest, Pioneer Camp of the Carolinas. Christian but non-sectarian. Has operated 17 years under same management. Illustrated booklet free on request. Address W. McK. Fetzer, Camp Sapphire, Brevard, N. C.

Mrs. Lewis used, very forcibly, the illustration of the growing child. Of course, we want our children to grow and how gladly we provide their increased needs! So, our great missionary work grows each year and more is required to meet the need. May we, as individuals, feel our responsibility most keenly.

Thanks were given to the Canton ladies for their lovely hospitality; to each one who served on program, and to each one who attended the meeting and helped to make it a success. The program closed at 3 o'clock p. m. with prayer by Miss Buie.

Thanks to you again and may we "Speak a shade more kindly than the year before;

Pray a little oftener; love a little more;

Cling a little closer to the Father's love;

Thus life below shall liker grow to life above."

MRS. W. F. MAHAFFEY,
Dist. Sec., Jackson District.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Greensburg, at Oakland, July 18, 3 p.m.
Walker, at Holden, July 19, 20, a.m.
Gonzales, at New River, July 26, 27, a.m.

Baker, at Bethel, Aug. 3, 11 a.m., 1:30 p.m.

District Epworth League Institute, at Camp Ground, Aug. 3, 8.

Bluff Creek Camp Meeting, Aug. 8, 17.

Clinton, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.

Pine Grove, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.

St. Francisville, at Tunica, Aug. 10, 11 a.m., 1:30 p.m.

Denham Springs, at Live Oak, Aug. 16, 17, a.m.

Plaquemine, at P., Aug. 17, 4 p.m., 7:45 p.m.

Springfield, at Albany, Aug. 24, 11 a.m., 1:30 p.m.

Zachary, at Slaughter, Aug. 24, 7:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round

Gueydan, at Gueydan, July 20, a.m., p.m.

Merryville, July 27, a.m., p.m.

Sulphur and Vinton, at Vinton, Aug. 3, a.m., p.m.

Abbeville, Aug. 10, a.m., p.m.

Indian Bayou, Aug. 17, a.m.

Lake Charles, Aug. 17, p.m.

Hornbeck, Aug. 24, a.m., p.m.

Cameron and Pine Grove, at Pine Grove, Aug. 31, a.m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Standard, at Standard, July 20, a.m.; Q. C., 2:30 p.m.

Rochelle, July 20, p.m.

Ringgold, at Rocky Mount, July 27, a.m.; Q. C., 2:30 p.m.

Cotton Valley, July 27, p.m.

Sibley, at Burk Place, Aug. 3, a.m.; Q. C., 2:30 p.m.

Hall Summit, at Holly Springs, Aug. 10, a.m.; Q. C., 2:30 p.m.

Plain Dealing, at Benton, Aug. 17 a.m.; Q. C., 2:30 p.m.

Campti, at St. Maurice, Aug. 31, a.m.; Q. C., 2:30 p.m.

Coushatta, Aug. 31, p.m.

W. R. HARVELL, P. E.

Monroe Dist.—Third Round

Oak Ridge, at Oak Ridge, July 17, 4 p.m.

Fairbanks, at Crew Lake, July 20, 1. a.m.

Winnsboro, July 20, 8 p.m.

Wisner, at Wisner, July 27, 11 a.m.

Bonita, at Jones, July 27, 8 p.m.

Gordan Avenue, July 30, 8 p.m.

West Monroe, Aug. 1, 8 p.m.
Waterproof, at Wesley Chapel, Aug. 3, 11 a.m.

Tallulah, Aug. 3, 8 p.m.

Lake Providence, Aug. 6, 8 p.m.

Bastrop, Aug. 7, 5 p.m.

Rayville, Aug. 8, 8 p.m.

Oak Grove, Aug. 10, 11 a.m.

Epps, at Forest, Aug. 10, 4 p.m.

Mer Rouge, Aug. 12, 8 p.m.

Monroe, First Church, Aug. 13, 8 p.m.

District Sunday school meeting, Friday, July 11.

Let us make an effort to complete our quota of Advocate subscriptions by the time the third round of conferences is ended.

ELMER C. GUNN, P. E.

New Orleans Dist.—Third Round

Felicity, July 20, a.m.; Aug. 6.

Delta Ct. and City Mission, at Burwood, July 24.

Covington, at Waldheim, June 27.

St. Mark's, Aug. 3, a.m.; July 30.

First Church, Aug. 10, a.m.; July 23.

McDonoghville, July 10, p.m.; Aug. 4.

Rayne Memorial, Aug. 17, a.m.; July 1.

St. Martinville, at Pecan Island, Aug. 24.

W. L. DOSS, Jr., P. E.

Ruston Dist.—Third Round

Group Quarterly Conferences

Group 7. Calhoun and Choudrant, at Indian Village, July 19, 10 a.m. to 2:30 p.m.

Ruston, Aug. 4, following official board meeting.

ROBERT M. BROWN, P. E.

Shreveport Dist.—Third Round

Preaching Dates

Oil City, at Trees, July 20, a.m.

Mooringsport, July 20, p.m.

Mitchell ct., at Benson, July 27, a.m.

Greenwood and Bethany, at G., Aug. 3, a.m.

First Church, Shreveport, Aug. 3, p.m.

Logansport, at Bell Bower (Home Coming Day), Aug. 31, a.m.

Quarterly Conference Dates

Pelican, at Naborton, July 13, 3 p.m.

Mansfield, July 13, after night service.

Greenwood and Bethany, at G., Aug. 3, 2 p.m.

Group Conferences

2. Mooringsport, Oil City, and Vivian, at Vivian, Thursday night, July 17, 7:30 p.m.

3. Shreveport churches, at First Church, Thursday night, July 24, 8 p.m.

All the above dates are subject to change to suit the convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Georgetown, at Hopewell, July 17, 11 a.m. and 2 p.m.

Bayou Pierre, at Pleasant Ridge, July 18, 11 a.m. and 1:30 p.m.

Foxworth, at Sartinsville, July 20, 11 a.m. and 1:30 p.m.

Centenary, July 20, 8 p.m., and Aug. 6, 8 p.m.

Osyka, at Muddy Springs, July 23, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Third Round

Eucutta, at Boyles Chapel, July 20, 11 a.m., 2 p.m.

Hattiesburg, Main Street, July 21, 7:30 p.m.

Richton and Piave, at Richton, July 27, 11 a.m.; 2 p.m.

New Augusta, at Beaumont, July 30, 3 p.m.

Mt. Olive, Aug. 6, 7:30 p.m.

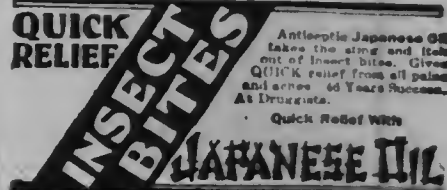
Ellisville, at Pleasant Ridge, Aug. 8, 11 a.m.; 2 p.m.

Heidelberg, at Sandersville, Aug. 10, 11 a.m.; 2 p.m.

Hattiesburg, Broad St., Aug. 11, 7:30 p.m.

Taylorville and Mize, at Bethel, Aug. 12, 11 a.m.; 2 p.m.

Hattiesburg, Court St., Aug. 12, 7:30 p.m.



Purvis, at Talowah, Aug. 13, 11 a.m.; 2 p.m.

Bonhomie, at Bonhomie Camp, Aug. 13, 7:30 p.m.

Williamsburg, at Oakvale, Aug. 15, 11 a.m.; 2 p.m.

Silver Creek, at Oakvale, Aug. 17, 11 a.m.; 2 p.m.

Sumrall, at —, Aug. 17, 7:30 p.m.

Hattiesburg Circuit

W. A. HAYS, P. E.

Jackson Dist.—Third Round

Florence, at Richland, July 20, 11 a.m.; July 21, 10 a.m.

Clinton, at Clinton, July 20, 4 p.m., 8 p.m.

Harrisville, at Braxton, July 27, 11 a.m., 2 p.m.

Jackson, at Capitol St., July 27, 8 p.m.; July 28, 8 p.m.

Madison, at Pearl Chapel, Aug. 1.

Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.

Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.

Yazoo Circuit, at —, Aug. 10, 11 a.m., 2 p.m.

Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.

Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.

Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.

Mendenhall, at Bethany, Aug. 24, 11 a.m., p.m.

Satartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.

J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Matherville, at Langsdale, July 19, 7:30 p.m.; Salem, July 20, 11 a.m.

Shubuta, at Andrew Chapel, July 20, 3:30 p.m. and 7:30 p.m.

Meridian, Fifth Street, July 23, 7:30 p.m.

Meridian, Hawkins Memorial, July 25, 7:30 p.m.

Waynesboro Circuit, at Hlwanl, July 26, 11 a.m.

Daleville, at Linwood, Aug. 3, 11 a.m.

DeSoto, at Hopewell, Aug. 10, 11 a.m.

Cleveland, at Big Oak, Aug. 23, 11 a.m.

Matherville, at Salem, Aug. 17, 11 a.m.

Bucatanua, at State Line, Aug. 17, 11 a.m.

Quitman, Aug. 17, 7:30 p.m.

Meridian, Poplar Springs, Aug. 20, 7:30 p.m.

T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Shiloh, at Johns, July 20, 11 a.m., 1:15 p.m.

Trenton, at Polkville, July 20, 3 p.m.

Raleigh, at Trinity, July 21, 11 a.m., 1:30 p.m.

Montrose, at Garlansville, July 24, 2:30 p.m.

Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.

Laurel, Kingston, at Antioch, Aug. 3, 11 a.m., 1:30 p.m.

Laurel, West End, Aug. 3, 7:30 p.m.

Laurel, First Church, Aug. 4, 8 p.m.

Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.

H. A. GATLIN, P. E.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

THE FIRE OF SACRIFICE

Just as it takes the fire to burn the dross from the ore, yielding in return pure metal, so does it take the spirit of sacrifice in our lives to bring out the best within us.

Trials, labor, grief, these are but the fires in our lives which are necessary to purify and bring out our virtues.

In business there are demanded of us sacrifices, labor, trials, economies. All these stimulate, strengthen judgment, make for administrative qualities and cultivate resourcefulness.

Is any sacrifice in life worth while?

Yes, because of the compensation.

Not the compensation of dollars and cents, not the compensation in name and glory, but the compensation to self.

Sacrifice establishes character, without which an individual is a floating derelict on the sea of life. It makes for purity of motives, honor, dependability power for service, and unselfishness. It establishes ideals. It takes the fire of sacrifice to clarify a man's mind and heart so that he can establish the worthier ideals for himself understandingly. A man who desires anything must be willing to go the whole way for it, not merely half way. No man gains anything in the way of power and privileges who does not pay. No man can wish for a change in his life and fortune who is not willing to pay the price in changed habits in thought and action.—Exchange.

POSSIBILITIES OF PRAYER

Both history and science clearly demonstrate that prayer offers great possibilities. Prayer is our most precious means of connection with Divine Power. The highest forces of life are not found at work in material things, but in a world of the intangible. Jesus did not exaggerate when he spoke of the "faith that can move mountains." He was stating a scientific principle when He told His hearers that through faith they could secure health, happiness, and prosperity. Somewhere and somehow an unlimited source of vitalizing power exists. Man is the motor that can use this intangible power. Prayer is the feed wire or the conduit that connects man with the great source of supply. This inexhaustible store in intangible power is chief among the undeveloped resources of

NOTICE

I desire to purchase the back numbers of the New Orleans Christian Advocate; also the Minutes of the Annual Conferences of Louisiana and Mississippi Methodism since the Civil War. Any information as to where this material can be secured will be appreciated.

PAUL N. GARBNER
Duke University, Durham, N. C.

FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fire-proof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. R. O. T. C. Athletics. Give your boy what he cannot lose—education. Catalog, 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M., Box 28, Fork Union, Va.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

religion, and more general proficiency in prayer is the key to success in tapping this great treasury of well-being. This well of Divine Power is deep, and without prayer we would have no sweep by which to draw it up and put it to human use. The two must be paired. Each is useless without the other. Together they are all powerful. . . . I testify as a business man, that I believe no metes and bounds can yet be set to the jurisdiction of this vitalizing power. To me, the use of faith and prayer, as the most precious means of connecting with this Power, is justified beyond question. The greatest development to which we may look forward in the years ahead will be along these lines. The store of electricity latent in the universe is as nothing compared with its store of vitalizing forces which today go unused. These are the supplies which Jesus had in mind when He talked to the people two thousand years ago about the power of faith. Hitherto, we have been led too often to believe either that he spoke figuratively, or that He talked of the powers possessed by Himself which could not be used

by others, but neither was the case. As sure as there is a universe, these hidden stores of vitalizing power exist. The office of the Church is to mobilize this power and extend its beneficent operations in the world. The future of the Church hangs in what it does with this opportunity. That denomination which first transforms itself into a deeper, wider mill-race for this energy and presents it to the world, in a practical and appropriable form, will be the Church of the future. The Church which prays most and prays best is the Church which will grow most rapidly.

SOOTHE YOUR EYES with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses and clears. Safe and painless. 25c.
DICKEY DRUG CO., BRISTOL, VA.

idly. We are spending millions in developing water powers and steam generating plants, but the power that we are getting in those ways is not to be compared for scope and quality with the great spiritual forces which may be ours for the asking. America today does not need more man-made laws of more material wealth, but more spiritual force.

GRENADA COLLEGE A FOUR YEAR CHRISTIAN COLLEGE FOR WOMEN

Courses leading to B.A. and to B. S.
VOICE, VIOLIN, PIANO, PUBLIC SCHOOL MUSIC,
ART, DESIGNING, HOME ECONOMICS.
Graduates receive Professional License and are in demand as teachers.

Write for Catalog.
J. R. COUNTISS, President
Box C, Grenada, Miss.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512-CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 2924.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JULY 24, 1930.

C. MILTON CHALMERS, Manager.

TRAGEDY OF AN EMPTY LIFE

Personality is the one great fact of human life and the outstanding fact of the universe. It is not really the imposing building that we admire, but the genius and the art of the architect. It is not chiefly the sublime handiwork of the Great Architect that we admire but the Architect himself that we adore, when we look to the starry expanse. And long ago men realized that the whole creation is a majestic symbol of the great Creator. "The heavens declare the glory of God." And it is inconceivable that the Almighty Person should create a host of worlds to be the vast bone-yard of brutes that perish! God has created persons in his own image and after his likeness. And only because men can look up to God and say, "Thou and I," can he live the life that is peculiar to himself—a life infinitely removed from and far uplifted above the hyssop on the wall and the beasts of the field. And moral responsibility and religious sanctions depend upon the fact of personality. Because we are persons, able to discern between good and evil and weigh them in the balances of our judgment and take the one or the other with imperial will, we bear the weight of an awful responsibility.

But we are not the only persons that inhabit the moral sphere. There is a real person of evil known by several names in Holy Writ. He may not be a roaring lion, seeking whom he may devour, but the devil is a real person, going to and fro in the earth, and walking up and down in it. Who has not felt his powerful influence in the heart? And serving him are evil spirits in the world that are constantly employed in trying to thwart and undo the work of the Holy Spirit.

These observations should help us to understand the tragedy of an empty life, as related in Matthew, 12:43-45. "When the unclean spirit is gone out of a man," said the Master, "he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house whence I came out: and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." It is a sad commentary upon human nature that the devils find their only habitat in human hearts, that they walk through dry places and find no rest.

Faith is the beginning of a life of practical godliness, if it be true faith—so James writes. And the man who comes to Christ for cleansing should at once manifest his faith and his love, and should insure himself by entering at once upon the service of his Lord. For a house, swept and garnished, but empty, will soon become the prey, not only of the first evil spirit, but of others, so that the last state of the man will be worse than the first. "An idle brain is the devil's workshop." Let us

IN RECOGNITION OF THE FINE WORK OF DR. TURNER

No man has done more for the cause of prohibition in Louisiana than Dr. A. W. Turner, who was for many years the superintendent of the Anti-Saloon League of the State and who is now Legislative Director of the Louisiana Legislative Prohibition League, with headquarters in Shreveport. Dr. Turner is a member of the Louisiana Conference, and the Methodists of Louisiana and elsewhere, for that matter, should be justly proud of the fact that one of their men has been such a stalwart worker in the great cause of prohibition.

THE BIRD WITH A BROKEN WING

I walked in the woodland meadows,
Where sweet the thrushes sing.
And found on a bed of mosses
A bird with a broken wing.
I healed its wounds, and each morning
It sang its old sweet strain;
But the bird with a broken pinion,
Never soared as high again.

I found a young life broken,
By sin's seductive art,
And touched by a Christ-like pity,
I took him to my heart.
He lived with a nobler purpose,
And struggled not in vain;
But the life that sin had stricken,
Never soared as high again.

But the bird with a broken pinion,
Kept another from the snare,
And the life that sin had stricken,
Raised another from despair.
Each loss has its compensation,
There are healings for every pain;
But the bird with the broken pinion,
Never soars as high again.

—Hezekiah Butterworth.

In this connection, we are grateful to Rev. C. C. Miller, Vivian, La., for a copy of the letter which he has recently sent to The Shreveport Times for publication and which we are glad to carry below:

"I am asking that you allow me space in your valuable paper to express a word of commendation for my friend in the cause of prohibition during the late session of the Louisiana Legislature. I allude to the Rev. Dr. A. W. Turner who is a resident of the city of Shreveport.

"There was a bill introduced in the Senate to repeal the 18th Amendment, known as the Schwing Resolution; another was introduced in the Senate by Senator Labbe, asking the Congress of the United States to submit to the voters of Louisiana the question of repealing the 18th Amendment. There was also another introduced in the

beware of idleness in the Christian life and let us give ourselves, unreservedly, earnestly, freely, lovingly to the Master's service.

REQUEST FOR AN OLD SONG

A recent brief note in the Advocate, requesting for a reader the lines of the song, "The Bird With a Broken Wing," brought a little encouragement to ye editor.

If there are some subscribers, as we sometimes hear, who do not read the Advocate, there are evidently many others who do read it. For at once copies of the song began to reach our office, and we have received no less than a dozen copies—some from women, some from men (including several pastors), and from all sections of our territory. So, after all, we feel that the Advocate is reaching many of our people with its messages every week. And we are convinced that it ought to be reaching a larger number of our people. To this end, we ask the earnest help of all our pastors. We even venture to ask the busy pastor to do some personal work for the Advocate. Statements from the pulpit will bring the matter to the attention of the people, but few will bring a subscription to the pastor. A statement from the pulpit must be followed by a personal interview. And if the pastor will give even a few hours to this kind of work, he will secure subscriptions to the Conference organ. There are some pastors in our territory who never fail to send a large list of subscribers to us. **What they can do, others can do.**

But, above all, we really started out to express our gratitude to those interested and kind persons who at once complied with our request and at the cost of time and effort to themselves. We heartily thank every one of them. And through their kindness we are glad to carry the poem.

House of Representatives by Mr. Wingrave to repeal the Hood Law.

"It is a matter of very great satisfaction to the friends of prohibition that every one of these bills met defeat, and that our friend, Rev. A. W. Turner, was chiefly instrumental in defeating the above bills.

"I have had the honor of knowing Dr. Turner for nearly two-score years, and having been associated with him in his work in the Louisiana Legislature in behalf of prohibition can appreciate his knowledge of men, his wisdom and fidelity to the cause which enabled him to stem the tide.

"I think the good people of Shreveport and the citizens of Louisiana in general ought to pride themselves upon having such a man as representative of the prohibition cause as Dr. Turner has proven himself to be in every emergency.

"He was at the wheel when the 18th Amendment was adopted in our State, and up to the present time every effort he has made in behalf of prohibition has been crowned with success. Of course, there were other agencies at work whose fidelity is unquestioned; but the success of the great victory is due more largely to Dr. Turner than to any other agency.

"REV. C. C. MILLER."

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE VISION OF THE GOLDEN CROSS

By Mrs. Alfred Franklin Smith

"The Cross that builds a hospital where pain
Hath healing balm—and souls reap gain."

A vision came like dawn of morning's beam,
Unfolding in the heart a wondrous dream;
Love's tribute, wiping sorrow's flowing tears,
Lifting tense burdens, grievous, through the
years,
Relieving pain and grief and fears.

A Golden Cross the standard lifted there
To breathe new hope, aid suffering everywhere;
To give surcease from ache, and bring a smile
As mind relents its anguish for a while;
The Cross of Love doth hours beguile.

Through it come healing power, beauty, and might,
Blessing worn ones the darksome weary night;
Souls pain-tossed are comforted, life seems
more fair,
Its soothing, healing touch doth banish care;
Ah, Cross of Gold, thy gifts are rare!

No tow'ring shaft can ever etch our fame,
Make men's hearts throb at mention of our name,
Unless we share the cross and mark the tread
Of other feet, as life's swift race is sped—
O Golden Cross, thy glory shed!

—Baltimore Southern Methodist.

THE METHODIST CHURCH OF MEXICO SET UP

By Dr. O. E. Goddard

The commissioners elected by our last General Conference to organize the Methodists of Mexico into a church met with the commissioners from the M. E. Church and the commissioners from the Southern Methodist and M. E. Annual Conference in Mexico, in Mexico City July 7. It was found that each of the four groups of commissioners was clothed with the proper authority to participate in the organization of a Methodist Church of Mexico. Bishop W. A. Candler was elected chairman and Bishop F. J. McConnell vice-chairman, Dr. R. E. Diffendorfer English secretary, and Rev. Juan Pascoe Mexican secretary. The M. E. Church, South, had five commissioners present: Bishop W. A. Candler, Frank Onderdonk, O. E. Goddard; Bishop S. R. Hay, alternate, filling the place of Judge Childers and Dr. C. A. Bickley the place of Mrs. W. J. Piggott. Bishop F. J. McConnell, Dr. R. E. Diffendorfer and Miss Knox represented the M. E. Church. Five Mexican commissioners were present from each of the Annual Conferences of Mexico.

The joint commission declared by virtue of the powers invested in them by the several Conferences, that these two Annual Conferences are merged into "The Methodist Church of Mexico." They adopted a brief constitution, embracing the

Articles of Religion, General Rules, Restrictive Rules and a few other matters. They left as much of the details as possible to the General Conference to work out. They called the General Conference to meet in Mexico City September 16. All the active clerical members of the two Annual Conferences are delegates to the first General Conference, also a layman to be elected by the quarterly conference of every charge whose pastor is a delegate to the General Conference. (As there are four presiding elders in each Annual Conference, it was further ordered that these elders select at large four laymen from each Annual Conference to be members of the first General Conference. This gives an equal number of preachers and laymen in this first General Conference. This Conference will determine the composition of future General Conferences.)

The General Conference of the M. E. Church instructed their delegates to maintain organic relations with the Mother Church. Our General Conference instructed us to set up an autonomous church with some vital relationship to the Mother Church. Some of us had serious misgivings whether you could have autonomy and organic relationship. The terms seemed to be exclusive. But a plan was submitted, largely the product of the brain of Dr. Diffendorfer, General Secretary of the Board of Missions of the M. E. Church, which seems to reconcile these seeming contradictory terms. In brief the plan is this: A "Council of Co-operation" is organized composed of sixteen members—eight of these to be elected by the General Conference of the Church of Mexico (preachers, laymen and laywomen must be on this Council), two by the Woman's Foreign Missionary Society of the M. E. Church, and two by the Board of Foreign Missions of the M. E. Church and four by the Board of Missions of the M. E. Church, South, two of whom must be women. This Council forms the nexus between the Methodist Church of Mexicans and the two Mother Churches. It is an organized body with a legal entity. Bishop McConnell says it satisfies the demand of the M. E. Church for organic relationship with the Mother Church.

This corpus—this Council of Co-operation—takes the place of all committees, central councils or any other committee now in existence in Mexico of either church, general work of women's work. It will be the sole mean of business between the new church and the Mother Churches. All the askings, all financial matters except salaries of missionaries, will channel through this Council. It will have oversight of all schools, hospitals, social centers. This Council will set up a board of trustees or managers for each of the institutions now in existence. But these local boards will be responsible to the Council of Co-operation. This Council will also be responsible for the way by which the property now owned by the Mother Churches shall be held. This is something entirely new in Methodism, but it seems to meet the requirements of the two General Conferences as well as meet the demand of the Mexicans for autonomy.

It was perhaps the most harmonious meeting ever known at the setting up of a new Church. There was not the slightest indication of antagonism between Mexicans and Americans. There was no lack of harmony between the Northern and Southern members of the joint commission. It is true that the M. E. Church and the M. E. Church, South, have different views as to how to set up self-governing churches in foreign fields. The Northern idea is to organize a "Central Conference" with a degree of autonomy, but subject to the Mother General Conference and still a part of the Mother Church. The missionary leaders in the Southern Church stood for autonomy. When this became known in the General Conference of the M. E. Church, they with great magnanimity said they would waive this policy and treat with us in order to have this unification in Mexico and Korea. This fine spirit of co-operation is greatly appreciated by the M. E. Church, South. For them to have set up "Central Conferences" in

these fields and we autonomous churches would have been unfortunate. Thanks to their fraternal spirit, autonomous churches are to be set up including both Methodisms.

It must be said that Bishop Candler contributed much, not only by his splendid ability as a presiding officer, but also by appropriate advice from the chair from time to time. At three different times he took the floor to insist that this union must be a genuine union—not a mechanical union, but a chemical union. He pleaded again and again that all the old lines, old prejudices, old differences of all kinds be obliterated and a new unified Methodist Church of Mexico start off with the blessings of God. Both the Mexicans and our brethren of the North greatly appreciated his fine spirit and great ability.

Bishop Hay did not speak often, but when he did speak it was sane and helpful. Mrs. Hay added much to the pleasure of the journey by her presence.

This writer has never been in a meeting where it was more manifest that the hand of God was guiding, nor in one where his presence was more felt. It was a great occasion and I am thankful to the Father for the privilege of having advised this step and being permitted to participate in setting up the first of the new churches. Let us hope and pray that the commissioners in Korea and Brazil may also have the presence and guidance of Him whose churches we are organizing.

OUR NEW FINANCIAL PLAN

By W. G. Crim, Chairman, General Commission on Benevolences

In financing, its benevolent enterprises, both General and Conference, for the current quadrennium, the recent General Conference adopted a plan which is new in several respects. The plan will be fully explained at the Annual Conferences this coming fall, but in order to prevent misunderstandings it seems advisable to make a preliminary statement.

1. The word "assessment" has been eliminated from the Discipline, the word "apportionment" being substituted therefor. This seems a small matter, but it means that the Church is not relying upon taxation methods in supporting its activities but proposes to give to each charge the measure of its obligation and privilege, trusting each to do its full share in supporting the advancing line.

2. The General apportionments were reduced from \$2,130,000 to \$2,000,000, a reduction of approximately 7 per cent. In addition, a separate sum of \$40,000 for Lake Junalaska and Mount Sequoyah was referred to the Annual Conferences for acceptance.

3. Inasmuch as the work of several important causes could not be financed on the reduced apportionments, the General Conference provided for an annual free-will offering in addition to the apportionments. This offering is to follow a cultivation period and is called the "Voluntary Kingdom Extension Offering." It is for a minimum of \$1,200,000, which amount is to be devoted to the work of Missions, Church Extension, Education, and Hospitals. The cultivation period is for the months of January and February or such other time as the Annual Conference may decide. Also during this period the plan provides that the whole program of the Church as represented in General and Conference benevolences and the Kingdom Extension Offering shall be presented to every congregation.

4. In order to properly educate and inform the Church concerning all of the benevolent causes for which money is asked, including both General and Conference apportionments, as well as the Kingdom Extension offering, the General Conference set up Commissions on Benevolences. There is a General Commission composed of one Publishing Agent and the General Secretaries and one person from each General Board of the

Church. There is also to be an Annual Conference Commission on Benevolences in each Annual Conference, which Commission is to be composed of the Bishop in charge, presiding elders, Conference and district lay leaders, and chairmen of the several Conference Boards.

These Commissions are charged with cultivating the Church in behalf of all the benevolent causes in an endeavor to secure the payment of 100 per cent on the apportionments and also the full amount of the Voluntary Extension offering. This is the first time the Church has developed a consistent policy for informing our people as to what becomes of the money they are asked to give for benevolences.

5. It is specially provided that both the General and the Conference Commissions on Benevolences are to do their work through the regular agencies of the Church. The General Commission is specifically prohibited from employing any additional staff but must use the staffs of the participating Boards. These Commissions are not set up to conduct "drives." They are simply to render what assistance they can to the established agencies of the Church, especially to the pastors, in their efforts to realize the objective of 100 per cent collections from all the charges. With thorough co-operation of all the lay and clerical forces of the Church, it ought to be possible to bring the liberality of our people up to the measure of the need, so that 100 per cent payment will be made, not only on apportionments but also on the Kingdom Extension offering, which is in every way as important.

In order to get an early start on the task before it, the General Commission met in Nashville on June 6 for organization. There was a careful consideration and long discussion of the new financial plan, and a policy of procedure was adopted. In carrying out this policy the following general principles will be observed: (a) At the approaching sessions of the Annual Conferences, the Conference Commissions on Benevolences will be organized and the work of cultivation within the Conference will be under the direction of the Conference Commission. (b) The General Commission will produce literature, furnish such other help as may be requested, and co-operate in every possible way with the Conference Commissions, and in everything that is done the apportionments adopted by the Annual Conferences for their own local causes, will receive proportionate emphasis with the General apportionments and the Kingdom Extension offering.

The plan of procedure adopted by the General Commission provides that throughout the Church each year there shall be four "Periods of Emphasis" on the collection of all the benevolent money. Unfortunately, these periods of emphasis have been referred to as "cultivation periods," and a misunderstanding has unavoidably resulted because it has been supposed that each of these "cultivation periods" would be similar in method and duration to the January-February Missionary Cultivation Movement with which we became familiar during the past quadrennium. Such, however, is not the case. Speaking generally, we may describe the four periods of emphasis as follows:

1. District Stewards' Meetings:

The first will be carried out at the District Stewards' meetings under the direction of the Annual Conference Commission on Benevolences.

The General Commission realized in its planning that priority must be given to the "benevolent apportionments," and that the established agencies of the Church must be utilized in furthering the collection. So it was determined that the first and most logical agency with which to begin would be the District Stewards' meetings. These are usually called by the presiding elders to meet within the month after the Annual Conference adjourn. It will be observed that this will be a very important meeting in the coming quadrennium. The District Stewards' apportion the benevolences to the charges and the new Discipline provides that the charge lay leaders should

attend the District Stewards' meeting. The presiding elder is a member of the Conference Commission and he presides at his District Stewards' meeting. Also the presiding elder usually calls the pastors of the district to meet at the time and place of the District Stewards' meetings to consider the work of the year. All of this makes the approach of the General and Conference Commissions to its task of co-operating with the local agencies quite desirable through the District Stewards' meetings.

The District Stewards' meetings have always discussed the benevolences and most charges have always put on an every-member canvass at the beginning of the year to cover the benevolent budget. At the District Stewards' meetings literature will be provided for pastors who desire it and other necessary help will be given when possible by the General and Annual Conference Commission on Benevolences.

2. Cultivation Period—January and February.

The financial plan calls for the four participating boards, namely, the Board of Missions, Board of Church Extension, the Board of Education, and the Hospital Board, to conduct a period of intensive cultivation in behalf of the Kingdom Extension Offering. This constitutes the second period of emphasis and will be in January and February as provided by the General Conference. It is understood, however, that any Annual Conference may select another date if it so desires. This will be a real cultivation campaign, not greatly differing from the Missionary Maintenance Movement of the last quadrennium. It will be launched at the District Missionary Institute. There will be a Study Period and free literature will be available, and at the close of the two months' period there will be a free-will offering. The difference between the new plan and the old lies in the fact that the literature and cultivation will cover all the benevolent causes and the free-will offering will not be for Missions alone but for Missions, Church Extension, Education, and Hospitals. This cultivation will also be under the direction of the General and Annual Conference Commissions on Benevolences and it will be as thorough as the hearty co-operation of every agency of the Church can produce without the objectionable features of the military or war-time drive but with all the dynamic results of the operating forces of a peacetime and God-fearing Church, determined to advance in Jesus' name.

It is understood that any charge so desiring may combine its apportionments and its share of the free-will Kingdom Extension offering in one budget. This was specifically provided by the General Conference. It is also provided, however, that when charges do so combine the two, they shall take a collection for the whole budget at the close of the cultural period, and the money so realized is to be divided proportionately between the apportionments and the Kingdom Extension offering.

3. District Conferences.

The third Period of Emphasis will be in the Spring at the time of the District Conferences. Here the matter of the collections on the apportionments and the Kingdom Extension offering will be thoroughly discussed. The Discipline (paragraph 87, answer 5) says that the District Conference "shall inquire particularly into the conditions of the several charges in the District concerning . . . (5). Their financial systems and contributions to Church purposes . . ." Always the matter of benevolences has been discussed at the District Conferences. It is fitting that the presiding elder, who is a member of the Conference Commission on Benevolences, should bring forward as a major portion of his District Conference program a thorough and comprehensive discussion and report of the whole benevolent program. The General and Conference Commission will endeavor to be of real service at District Conferences during this period.

4. The fourth period of emphasis will be near the close of the Conference year. It will be carried

out especially by the presiding elder in his fourth round of the quarterly conferences, though he may handle the situation according to any plan he may adopt. This will simply be a final appeal, the main objective being to bring every charge "out in full."

It is hoped indeed that all of the charges will "pay out in full" long before this fourth period is due, thereby eliminating it entirely. If such is not the case, an attempt will be made to make the final effort as effective as possible.

This in brief outline is the procedure for the new quadrennium. The General and Annual Conference Commissions on Benevolences are not in any sense overhead directive agencies. They desire only to be helpful to the churches through the regularly established agencies in carrying on our benevolent work. They earnestly pray for the co-operation of every preacher and member of our connection to the end that the Methodist dollar, which has in the past been worth only 65 cents, may in the future be worth 100 cents. Further, it is our earnest desire to make the whole benevolent program a high spiritual adventure. We are hoping to conduct the work of these Commissions in such a way as to leave lasting and helpful spiritual inspirations and experiences. If we can all work together to accomplish this, it will mean a new day for Southern Methodism.

CHURCH EXTENSION—MISSISSIPPI CONFERENCE

The executive committee of the Board of Church Extension of the Mississippi Conference will meet in Capitol Street Church, Jackson, Miss., on Tuesday, August 12, at 2 p.m., to pass upon applications to the General Board.

Write to Rev. I. H. Sells, McComb, Miss., for blanks. Have them properly filled out and endorsed by your quarterly conference and send to the secretary, Rev. I. H. Sells.

W. M. WILLIAMS, Chairman.

Magee, Miss.

REVIVAL AT SUMRALL, MISS.

We began our revival meeting June 15 and closed on the 29, under the leadership of Dr. J. M. Glenn of Georgia. Not for a long time have the people of Sumrall and surrounding community heard more earnest, sincere and devout sermons than those given by Dr. Glenn at the Methodist Church. Under his godly and faithful messages and untiring efforts the spiritual life of the church membership was quickened.

All denominations were made to feel the need of more faith in God. The lost were made to see and feel their lost condition, and there were several conversions. There were about fifty additions to the Methodist and Baptist churches, most all on profession of faith.

Dr. Glenn's message stirs the heart. He is the type of evangelist our Church needs. He works for a real spiritual revival and not for a mere emotional wave. Brother Glenn, having served as presiding elder and pastor, knows the pastor's problems and will help to solve them. His sound gospel, his avoiding the sensational, his endeavor not to resort to the superficial in order to draw the crowd, his strong faith in God and love for lost humanity, his gospel appeals, won for him the love and strong commendation of the entire community.

As pastor and people of Sumrall, we gladly commend Dr. Glenn to any church in need of the services of a cultured, spiritually sound, soul-stirring, gospel evangelist. We find in him a genuine spirit of evangelism, one who loves the Methodist Church, having a passion for the salvation of the lost. I heartily commend him to the pastors of Methodism everywhere.

W. H. LANE.

REVIEWING DR. HARPER'S NEW BOOK ON "THE LAND OF NEW ACADIE"

By Rev. Chas. C. Jarrell, D.D.

The Homeland Series, edited by Dr. Elmer T. Clark, is issued by the Board of Missions of our Church for popular use in our churches. Dr. E. H. Rawlings and Mrs. B. W. Lipscomb particularly recommend these little volumes for use in the Department of Missionary Education and Promotion.

An interesting volume of this series is just off the press, bearing the well-known colophon of the Board of Missions. This book of sixty-three pages carries the alluring title, "In the Land of New Acadie," and is from the versatile pen of Dr. R. H. Harper, editor of the New Orleans Christian Advocate. Dr. Harper knows his Louisiana like he knows his native language, and loves his State with the ardor of romance. In this modest book historical knowledge, local familiarity, literary description, human appreciation, and missionary zeal combine to make this volume a valuable home missionary contribution.

The lovers of Longfellow's Evangeline will be pleased with the pictures of the labyrinthine lands through which flow the languorous waters of Bayou Teche. The lovers of history will recall the six flags that have waved over this historic country. The lovers of humanity will be moved by his eloquent pleas in behalf of these people whose highways were bayous for one hundred and fifty years. The lovers of missions will kindle over his accounts of preaching the gospel by boat. Lovers of nature will be charmed by the glimpses of the

"Land of the mocking-bird, sunlight and beauty;
Land where the willow bends over the stream;
Land where the odor of sweet-scented flowers
Enraptures the senses and nurtures a dream;
Land where the cypress, majestic and solemn,
Enfolds in its shadows a silvery gloom,
Land where the prairies are frosted with lilies
And yellow-leafed jasmines are always in bloom."

Lovers of Methodist history will be thrilled by the story of the pioneers who planted our first churches among these descendants of the ill-fated Acadians who fled from the storms of war to these remote regions of French life and culture. Elisha W. Bowman, B. M. Drake, Marinie Prince, W. J. Picot, Martin Hebert, Robert E. Martin, and other names of men still living are lovingly mentioned in this brief sketch.

The MacDonell School at Houma is highly appraised and the need for better church buildings and better paid workers is clearly shown.

Fortunately for me this volume came into my hand as I was boarding the famous "Sunset Limited" of the Southern Pacific. As I sped through the Evangeline country I sauntered through this delightful book and thus the train and the land and the book combined to make a memorable trip for me.

Dr. Harper is to be congratulated on this contribution to the literature of the land he loves and of the Church he serves.

SAFETY SIGNALS

By Rev. S. J. Davies

The joy, meaning and worth of life lie in knowing how best to appropriate its opportunities and privileges as these may be presented through its span. A right attitude, a clear vision, a grateful heart, joined with wholesome common sense, enriches one far more than material things. Ruskin reminds us of the rare beauty of the cloud pictures and writes an essay thereon well worth the perusal of any. Our language is rich in terms descriptive of nature and the vast reaches of her domain, with the lessons of en-

during truth and masterful beauty. She would fain teach to them who approach her shrine with seeing eyes and hearing ears. Day unto day, night unto night, four seasons tripping through the year, donning and wearing garments woven and fashioned in suitable style appropriate to each are the regal teachers who read her lessons and preach her sermons. To me (and may I bring the lesson to you?) these summer mornings bring refreshment, renewed strength and a sense of gratitude to Him who holds this magic servant, nature, in his hands and directs all her comings and goings. There is a poem in every morning as it breaks in resplendent glory from out its birthplace in the eastern sky. An epic which David was not slow to see in the rose burst of sunrise and the marshalling of his battalions of light, with their triumphal march across the ethereal heaven. Light, splendor, glory, beauty, all these follow in the magnificent train of the sunrise and are symbols of the princely Christ, who lighteth all. Sing again, ransomed child of light, the praise to the blessed Spirit with every new dawn.

"As o'er the eastern hills the day advances fast,
The Comforter has come."

* * *

The preacher had invited his friend, the drummer, to the service. The latter came and listened attentively to the sermon. The preacher requested an opinion of his efforts from his friend. Here was the reply: "You made a fine representation of your firm, a first-rate display of goods, assured them of a good bargain, but you failed to close the trade." Now, in all candor, is not this the trouble, or fault, or weakness, of our Church today? Failing to close the trade. Ours hitherto has been a fruitful ministry. Transgressors have been taught God's ways and sinners converted. Methodism, North and South, has men and means enough to take America for Christ. And yet our showing last year was pitiable. No gain, but a loss, for more than three million Methodists of the M. E. Church and an increase so meager among us as to call for shame and reproach. Good preaching, of its kind, fine churches, choral symphonies and classic orchestral music, and the sweetest, nicest, best looking crowd of men and women of the community in attendance.

More money, more churches, more preachers, more paid workers employed in the churches and on the boards, more and better equipment in the way of buildings, colleges, universities, etc., and fewer conversions and additions to our number. Are we closing the trade? It is a great trade. Eternal profits are at stake.

Are we gaining the world and losing our soul? Don't fall back on the old statement that numbers don't count. They do count in the growth of the kingdom, and the angels count them, when repentant and converted. Recent progress of the Methodist Church has not thrilled the heavenly choir with much joy in this latter year. Close the trade, beloved, let me exhort you. Enforce the truth; bring it home to the hearts and consciences of the congregation. Methodism was born in a revival, grew in many revivals, and can only continue to live in revivals. A static church, one that only holds its own, never will, nor ever can, meet the need and call of the Christian ideal. Christ has come to bring life, abundant life, progressive life, to men.

LAMBUTH MEMORIAL DAY

Lambuth Memorial Day will be observed at Pearl Chapel Church on Thursday, August 7. Pearl Chapel is the old home church of Dr. Lambuth and is situated a few miles east of Madison, Miss. Dr. L. L. Cowen is the speaker for the occasion. This should be a great day for many reasons, among others, this marks the one hundredth birth year of Dr. Lambuth. The program will begin at 11 o'clock and conclude at will in the afternoon. Lunch will be served on the ground. Everybody cordially invited to be with us.

PAUL H. GRICE, P. C.

POETICAL THOUGHTS

By Mrs. Geroge S. Brown

Walk in wisdom toward them that are without,
redeeming the time.—Col. 4:5.

LIFE'S RESPONSIBILITY

This is the thing I would have you learn—nothing
is yours to keep,
And never you'll rest from the need of toll till the
last, long final sleep.

There's never a place or a time in life when nothing
you'll have to do.
Whatever the post you shall come to here, it shall
call for the best in you.

You may dream of riches and all the joy which
silver and gold can buy,
But the greater the wealth that may come to you,
the greater your care shall be,

For the more that this life shall give to you, the
more to this life you must give;
For this is the great unwritten law, no man to
himself can live.

Has God bestowed on you talents rare by which
you may rise to fame?
Then upon your soul he has laid the charge with
courage to use the same.

No skill nor power can bring you ease, for this
you will find is true,
He who has much to do with here, shall ever
have much to do.

For life and talents and wealth and fame are
given to men in trust,
And each must work with the gift he has till his
flesh returns to dust.

For this is the law that governs all, and this is
the common test,
He that shall come to the best life has must give
to the world his best.

—Edgar Guest

Did you ever notice, when you go to a summer resort, how many people there are who feel that they can let down all the bars and do things they would never think of doing at home, lay aside duties that press just as much there as here, determine not to lend a helping hand anywhere? "We are here to rest," they say, when asked to take a class in Sunday school or to give of their time and talents. Supposing we all said that. Of course we are tired and life has been strenuous, but unless we are really sick there is never the time and place where we can afford to be idle. No matter where we are there is work to do. Time is a gift from God. Talents are to be used for Him and when folded away in a napkin meet with the same condemnation they merited when the Saviour was here on earth. The more we have the more is expected of us. God did not ask the man who had only one talent to bring back as much as the man who had two or five, but he did expect him to use what he had. The richer we are the more we ought to give. God never stops giving and doing for us. Suppose He should take a vacation and cease caring for us? No man can live unto himself. Our lives have an influence for good or had no matter where we are. There are the poor in every place. There are the tired and sick and lonely, and weary and troubled. Life calls everywhere and at all times for ministry. We have no time to consider ourselves. All that we have has been given us in trust, and we have to give on account to God. There are no holidays in God's great vineyard. "Work—work—work," is the motto and we must give the best we have if we would have the best come back to us.

REPORT ON MISSIONARY MAINTENANCE AND SPECIALS, 1929-1930

LOUISIANA CONFERENCE

Alexandria District

First Church	\$517.22
Boyce	45.00
Bunkle	217.00
Glenmora	65.00
Lecompte	14.25
Lottie	9.50
Marksville	36.00
Melville	12.50
Oakdale	30.00
Oberlin	20.00
Pineville	65.87

District total \$1,032.34

Baton Rouge District

First Church	\$142.00
Istrouma	47.00
Bogalusa	193.70
Denham Springs	64.86
Franklinton	204.20
Jackson and Ethel	65.00
Kentwood and Tang	100.00
Natalbany	12.25
Plne Grove	59.00
Plaq. and Don.	50.35
Ponchatoula	150.00
St. Francisville	25.00
Springfield	32.00
Walker Ct.	49.00
Zachary and Slaughter	28.00

District total 1,222.36

Lake Charles District

Abbeville	\$55.33
Acadia Ct.	10.00
Crowley	111.00
Gueydan and Kaplan	54.00
Hornbeck	20.00
Indian Bayou	15.00
Lake Arthur	43.12
Lake Charles	431.00
Leesville	98.70
Many and Zwolle	102.40
Merryville	23.00
New Iberia	25.00
Rayne	70.00
Sulphur and Vinton	172.10

District total \$1,230.70

Minden District

Campit	\$35.00
Cotton Valley	26.45
Coushatta	100.00
Hall Summit	125.00
Haughton and Doyline	55.00
Jena and Eden	23.25
Jonesville	100.00
Minden	613.00
Minden Ct.	50.00
Plain Dealing	125.00
Ringgold	40.00
Sibley	38.50
Sicily Island	50.00
Springhill	82.65
Standard and Olla	25.00
Winnfield	202.50

District total \$1,691.35

Monroe District

Bonita	\$85.00
Columbia	147.65
Epps Ct.	15.20
Gilbert	100.00
Lake Providence	79.70
Mangham	116.66
Mer Rouge	10.00
First Church, Monroe	541.25
Oak Ridge	50.00
Rayville	165.00
Waterproof	47.00

West Monroe	283.00
Winnsboro	117.71
Wisner	84.25

District total \$1,842.42

New Orleans District

Delta Ct.	\$30.00
Franklin	40.00
Houma and French Mission	197.95
Morgan City	150.00
New Orleans—	
Algiers	153.43
Carrollton	525.00
Epworth	225.00
Felicity	100.00
First Church	651.95
McDonoghville	60.00
Louisiana Avenue	13.75
Rayne Memorial	619.25
St. Mark's	109.33
Second Church	54.50
Patterson	46.70
St. Martinville	5.00
Slidell	35.00

District total \$3,016.86

Ruston District

Arcadia	\$133.75
Bernice	26.00
Dubach	30.00
Bienville	20.75
Calhoun	30.00
Choudrant	40.00
Clay	13.00
Eros	36.00
Farmerville	50.00
Gibbsland	103.00
Haynesville	392.00
Hodge	40.50
Homer	295.00
Marion	100.85
Simsboro	25.00

District total \$1,335.85

Shreveport District

Belcher and Gilliam	\$93.30
Grand Cane	131.60
Greenwood and Bethany	32.00
Ida and Hosston	44.75
Mitchell Ct.	11.70
Mooringsport	25.00
Pelican	73.00
Shreveport—	
Cedar Grove	25.00
Claiborne	10.00
First Church	6,187.50
Mangum Memorial	124.00
Park Avenue	125.00
Vivian	150.00

District total \$7,032.85

Districts

Alexandria	\$1,032.34
Baton Rouge	1,222.36
Lake Charles	1,230.70
Minden	1,691.35
Monroe	1,842.42
New Orleans	3,016.86
Ruston	1,335.85
Shreveport	7,032.85

Conference total to July 15, 1930 \$18,404.73

JOHN H. CARTER, Treasurer.

ALFORD FAMILY REUNION

In the celebration of the 85th birthday of Rev. N. E. Alford, a happy, family reunion was held on Thursday of last week at the old home church at Holmesville, Pike County, Miss. Five years ago a similar reunion was held and there were present relatives who had come from far and near, and numerous friends. There were persons present from five counties of Mississippi and three par-

ishes of Louisiana, including fifteen preachers. In a notice that reached us too late to appear in advance of the meeting held last week, Rev. J. M. Alford, one of our pastors at Shreveport, La., wrote: "At this time we are extending a cordial invitation to all our friends and relatives to be with us. A program has been arranged in which our father and his four sons in the ministry, his one son-in-law, and our sister, Annie, who is head resident of the Kingdom House, St. Louis, will take part. An old-fashioned 'spread' in the old-fashioned way will add to the enjoyment of the occasion. Dr. J. L. Decell, the presiding elder of the Brookhaven District, and the pastors from eight or ten nearby charges will be there." On Wednesday, the 16th, the immediate family met at the home of Rev. L. F. Alford, at Bogus Chitto, Miss. The editor greatly appreciated an invitation, and regretted that he could not be present.

LOOKING AFTER OUR OWN

By Rev. W. R. Lott

(The timely article under this caption was, by a regrettable error, carried only in part last week. We are therefore carrying the complete article this week.—Editor.)

The recent census returns bring out the fact that the growth in church membership has kept pace with the growth in population in the United States. To learn that should furnish some comfort to earnest workers and have an influence to make us more zealous to make greater growth during the next decade. The following are some simple methods which will aid us in looking after our own so that we can maintain our work.

Our greatest loss is not from death or withdrawals but is from loss in removals from one church to the other. Every busy pastor knows the truth of that and it grieves him to see it going on and have no check on it. However, there are some things the church can do to help keep in touch with these people who move away from us and to get hold of those who come into the range of our churches' influence. Whenever members move from one town to another, if the pastor will immediately notify the minister in the town or community where they move to say they are coming and tell him something about them, in most cases he will tie them on to the church in that new home. I know from experience it will work, for I have made it a part of my work never to let a member move away without doing that if I know the facts. Recently Methodists have moved to my charge and the pastors have written me about it, and without an exception I have been able to get them to join immediately. Then, not only write the pastor but write the members themselves that you are notifying the pastor they are coming, or are there, and they will look for the contact of the pastor. It goes without saying that many good people are lost to the church in this busy day.

To do these things does not take half the care that an insurance business would exercise in looking after the prospects. Numbers of suggestions have been made as to changes in the present methods of transferring our members, etc., but to my way of thinking we have it now about like it should be and with reasonable care on the part of the active church members we can keep up with our own. We can count on this one thing that the church that looks after its members will be the one that grows. It will do no good to complain about the negligence of the people themselves, we will just have to get over that and hold our people. Most people will respond quickly to attention if it is given in the right spirit and they will serve in a church that shows care for them. People have to achieve church membership wherever they go and it is a process and not an act. Many of them are not capable of doing this in a strange community unless they are helped by kind hands and the church with those hands will be loved and supported.

DR. HUTCHINSON'S STATEMENT

By Rev. Marlin H. McCormack, Jr.

From the Nashville Advocate of June 6, 1930, I take the following:

"Dr. Forney Hutchinson read to the Conference the following statement:

"Mr. Chairman and Brethren and Sisters of the General Conference: In the interest of economy, both of time and money, I desire to make a brief statement by way of personal privilege.

"I am just a little embarrassed because I do not know the result of the last ballot taken in our effort to elect a bishop. My statement must, therefore, cover either of two possibilities.

"After much prayer and careful consideration, I must request, in the event there is no election, that those who have been voting for me (I do not say my friends, for you all are my friends), do so no more. If, on the other hand, I have been elected, I must respectfully decline to accept. I do this primarily for two reasons.

"In the first place, I am not temperamentally fitted for the task which this office imposes. I love the pulpit and the pastorate, and the close touch with the simple-hearted, devout laity of our Methodism. Administrative work has always been burdensome to me, and the duties of a bishop are primarily administrative. I have great misgivings lest I should be very unhappy in such a task, and lest I should find myself disqualified for the highest type of usefulness in this particular field.

"In the second place, I cannot bring myself to believe it is wise for me, at least, to be elected to this office and ordained for life. I have no way of knowing whether I would fit this position, or whether it would be at all congenial to me or not. If I could be elected as a general superintendent of my Church for four years, set apart to that work by a simple service of consecration, with the possibility of a quadrennial re-election, provided the Church found my services desirable and I found it possible to continue to serve the Church in that capacity, I would be very happy to undertake it, but I cannot find it in my heart to accept for life a position for which I am by no means sure I am fitted.

"With these words of explanation, I wish now to assure my friends of my very deep appreciation of their loyalty, and to assure this General Conference of my unfailing love for my Church. I ask, therefore, that there be no further balloting on my name.

"Sincerely,
"FORNEY HUTCHINSON."

Such a statement is without precedent in Methodist history. In essence, Dr. Hutchinson says that if the office of bishop were torn to bits, remolded nearer his heart's desire, and handed to him on the proverbial silver platter, he would accept it provided it carried with it a gilt-edged "satisfaction-or-money-back" guarantee.

Dr. Hutchinson makes the plain, unmodified statement in the fourth paragraph of his lengthy ultimatum that "I am not temperamentally fitted for the task which the office imposes." No one has expressed any doubt as to the accuracy of this statement; but after saying this, he goes on to say that he would be "very happy to undertake it," provided it were reduced to his convenience. He is perfectly willing to try it for four years with the privilege of returning to the pastorate should he find the office of bishop less congenial and comfortable, but, on the other hand, in case he should be so fortunate as to have assigned to him a highly desirable episcopal district, he takes great pains to include in his terms a provision for "the possibility of a quadrennial re-election."

Nothing would bring a quicker finish to our great Church, than the politically permeated policy of a short-term episcopacy. We should have done with all such efforts to cross-breed

our episcopal form of government with either the congregational or presbyterian type. To limit the term of a bishop to four years, or any specific term, would send a poisonous dart to the very heart of the genius of the episcopacy, and reduce it to a group of mere political offices.

There are several questions I would like to ask Dr. Hutchinson. Why didn't he take this same attitude toward the orders of deacon and elder? Certainly he is now as familiar with the office and work of a bishop as he then was with those of a deacon or an elder. He accepted each of these orders for life.

In the ritual of consecration each candidate for the office of bishop is asked the solemn question: "Are you persuaded that you are truly called to this ministration, according to the will of God?" What right has any man to let any other consideration supercede this one? If the question can be answered in the affirmative, how can a loyal Methodist preacher offer excuses for rejecting the divine imperative? If the question must be answered in the negative, what other reason is necessary for one declining the office? It seems that one's decision as to whether he will accept the election to the episcopacy should hinge entirely on this one factor. Yet, strange to say, Dr. Hutchinson doesn't mention whether he feels called of God to the episcopacy in his entire statement. What the Church needs is not bishops who are merely "temperamentally fitted" for the office, but men who, like Paul of old, are called of God through Jesus Christ for this great task of leading the work of a great Church.

Would it be entirely out of place for a young Methodist preacher to say to one of more mature years that, "You will find it far better and more glorious for any Methodist preacher to go willingly and readily, yea even eagerly, to whatever task the Church calls him, taking the call of the Church as the call of God, and remembering the promise of the Master, 'Lo, I am with you always, even unto the end of the world?'"

DISTRICTS AND PRESIDING ELDERS, MISSISSIPPI CONFERENCE

(Continued from last week)

1800-1866

The following list of presiding elders who served in the Mississippi Conference from 1800-1866, was prepared by Rev. J. B. Cain, of Fayette, Miss., and will be of interest and value to our readers. Louisiana was a part of the Mississippi Conference until 1846.—Editor.

- 1839—Baton Rouge, Barnabas Pipkin.
Natchez, William Winans.
Brandon, Green M. Rogers.
Vicksburg, John Lane.
Sharon, John G. Jones.
Grenada, David O. Shattuck.
Holly Springs, John M. Holland.
Texas Mission, Littleton Fowler.
- 1840—Baton Rouge, Barnabas Pipkin.
Natchez, William Winans.
Paulding, Enoch N. Talley.
Vicksburg, John Lane.
Sharon, Green M. Rogers.
Grenada, Peter James.
Holly Springs, Malcolm McPherson.
Providence, B. A. Haughton.
- 1841—Baton Rouge, Barnabas Pipkin.
Natchez, William Winans.
Paulding, Enoch N. Talley.
Vicksburg, John Lane.
Sharon, Green M. Rogers.
Providence, B. A. Haughton.
Alexandria, Richmond Randle.
Monroe, David M. Wiggins.
- 1842—Covington, Barnabas Pipkin.
Natchez, William Winans.
Paulding, Enoch N. Talley.
Vicksburg, John Lane.
Sharon, Green M. Rogers.
Providence, Samuel W. Spear.
Alexandria, William G. Gould.

- Monroe, David M. Wiggins.
- 1843—Baton Rouge, Barnabas Pipkin.
Natchez, Benjamin M. Drake.
Paulding, J. N. Hamill.
Vicksburg, Lewell Campbell.
Sharon, Green M. Rogers.
Alexandria, William G. Gould.
Monroe, David M. Wiggins.
Jackson, John Lane.
New Orleans, William Winans.
- 1844—Baton Rouge, Barnabas Pipkin.
Natchez, Benjamin M. Drake.
Paulding, J. N. Hamill.
Vicksburg, Lewell Campbell.
Sharon, Anthony T. M. Fly.
Alexandria, William G. Gould.
Monroe, David M. Wiggins.
New Orleans, William Winans.
- 1845—New Orleans, William Winans.
Natchez, B. M. Drake.
Vicksburg, Lewell Campbell.
Baton Rouge, Barnabas Pipkin.
Pearl River, David M. Wiggins.
Sharon, A. T. M. Fly.
Monroe, J. N. Hamill.
Alexandria, William G. Gould.

(The churches in Louisiana were set apart this year and were organized into the Louisiana Conference in January, 1847. The Florida Parishes, with the exception of Baton Rouge and perhaps some other points, remained in the Mississippi Conference until 1896.—Ed.)

- 1846—New Orleans, W. D. Chase.
Baton Rouge, Barnabas Pipkin.
Natchez, B. M. Drake.
Vicksburg, Lewell Campbell.
Pearl River, David M. Wiggins.
Sharon, A. T. M. Fly.
Monroe, J. N. Hamill.
Alexandria, Wm. F. Brown.
Attakapas, John Powell.
- 1847—Clinton (La.), Thomas Clinton.
Natchez, William Winans.
Vicksburg, Green M. Rogers.
Sharon, A. T. M. Fly.
Pearl River, David M. Wiggins.
- 1848—Clinton (La.), Thomas Clinton.
Vicksburg, Green M. Rogers.
Yazoo, John Lane.
Lake Washington, Lewell Campbell.
Sharon, Asbury Davidson.
Pearl River, David M. Wiggins.
- 1849—Covington, D. M. Wiggins.
Natchez, Wm. H. Watkins.
Vicksburg, John Lane.
Sharon, Asbury H. Davidson.
Yazoo, Green M. Rogers.
Lake Washington, Lewell Campbell.
Jackson, James Walton.
- 1850—Covington, D. M. Wiggins.
Natchez, Wm. H. Watkins.
Vicksburg, John Lane.
Yazoo, Green M. Rogers.
Lake Washington, Lewell Campbell.
Jackson, James Walton.
- 1851—Covington, H. J. Harris.
Natchez, B. M. Drake.
Vicksburg, John Lane.
Lake Washington, Lewell Campbell.
Yazoo, Levi Pearce.
Sharon, D. M. Wiggins.
Jackson, James Walton.
- 1852—Covington, John Lusk.
Natchez, B. M. Drake.
Vicksburg, John Lane.
Lake Washington—L. Campbell.
Sharon, D. M. Wiggins.
Yazoo, J. Walton.
Paulding, J. Nicholson.
- 1853-1854—Covington, John Lusk.
Natchez, B. M. Drake.
Vicksburg, L. Campbell.
Lake Washington, John Lane.
Yazoo, James Walton.
Sharon, D. M. Wiggins.
Paulding, G. M. Rogers.

(Continued next week)

The Home Circle

HOW BIG BEN GOT HIS NAME

Facts About the Famous Clock So Dear to the Hearts of Foreigners

"Big Ben" has ceased from booming for a brief space, and a large section of London misses in consequence one of its most familiar sounds. But there is nothing very wrong; a little cleaning is being done. How many people know why the famous clock is called "Big Ben?" The name, in fact, is that of the hour bell—which weighs 13 tons 11 cwt.—and was so-called after Sir Benjamin Hall, who was first commissioner of works in 1860, the year in which the clock was first set going in the tower. It had, however, been in motion in the manufactory for some years before that date. Each of the hour dials is 22 feet 6 inches in diameter, and the clock is 180 feet above the ground. The quarters are struck on four bells weighing from one ton to four tons each.

The large bell cracked before leaving the foundry, and a similar fate befell the second bell of the same size, the hours being struck for several years on the largest of the quarter bells. "Big Ben" the Second, after undergoing repairs, was again brought into use and has performed satisfactorily ever since. The clock part proper takes only about 20 minutes to wind, but the striking parts five hours each. It should be remembered that the first stroke of "Big Ben" denotes the hour, the smaller bells indicating the quarters by the first stroke in each case.—London Sphere.

BILLY'S SHINING PENNY

By Emma Gary Wallace

Billy was always glad when his Uncle Tom came to stay a few days with them, and it was a special treat to go out for a walk with this tall, good-looking uncle of his.

On this particular occasion, Billy and Uncle Tom did a number of errands. They went into a store where Uncle Tom bought some socks and handkerchiefs. They went for a ride on a trolley car, and later took a taxi. They bought some candy and each had a glass of soda water. Uncle Tom bought a newspaper and gave some pennies to a little boy who was crying because he had fallen and bumped his chin. Then because Uncle Tom was very generous, he saw some tiny little red purses in a window, and he went in and purchased one of these for Billy, and put a shiny new penny in it.

"There, young man," said Uncle Tom, "now you can carry your own wallet and be as big as the rest of us!"

"Oh, thank you, Uncle Tom, what is a wallet?" Billy exclaimed, examining the little red purse before he put it into his pocket.

"A wallet," explained Uncle Tom, "is something you carry your cash in, and if you put your pennies into it, they will not be spilling out of your pockets when you turn somersaults, or run, or have a hole in your pocket."

That night when Billy was getting ready for bed, he took out his little pocketbook, opened it, and wondered how many pennies it would take to fill it right up full. Then suddenly he paused, for the coin inside did not look at all like the pennies which he often had given him. It was much yellower and heavier. Billy examined it closely and he thought this was rather a nice looking penny. He would keep it, and perhaps some day he would have more like it.

In the morning, Billy went down to the grocery store at the corner for his mother, and the girl in the little office smiled at him.

"I've got a wallet," Billy informed her, "with a queer penny in it. Want to see it?"

The girl took up the coin.

"Who gave you that?" she asked.

"My Uncle Tom did. He's got lots of pennies," declared Billy.

"Well, that particular one is worth five hundred common pennies," the girl told him. "You better take it home and put it away, for it's a five dollar gold piece and not a penny at all."

Billy walked out of the store thoughtfully. Five dollars was a lot of money—at least to him, but Uncle Tom always seemed to have some money in his pocket—and anyway, if Uncle Tom meant to give this coin to him, it was all right. And if it was a mistake, he'd never know whether he gave the five dollar gold piece to the little boy who was crying, or to the taxi man, or in the trolley car.

Billy walked slowly. Five dollars ought to buy most a mountain of candy, or that wonderful toy electric train in the toy shop window.

"Keep it, keep it," a voice seemed to say to him.

"And I can tell mother that Uncle Tom gave me the money to buy the train with after he goes away."

But some way Billy couldn't be happy. He knew that if he did that, he would dread the time Uncle Tom would visit them again—Uncle Tom whom he loved so much.

Another voice seemed to be speaking to Billy. It said, "Uncle Tom made a mistake. Give him back that money. He thinks you are honest. Be honest."

Billy held up his head and straightened his shoulders and marched home as fast as ever he could go. Uncle Tom was sitting on the porch, and he was somewhat surprised to have Billy say, "Shut your eyes and open your hand, and I'll give you something you'll think is grand."

Uncle Tom obeyed.

"Why, why," he said, "this feels like my lost five dollar gold piece. And it is! Why, I'm so glad, Billy, because it really wasn't mine. It was given me to give to a poor lady who is sick and hasn't the things she ought to have to make her well. I am to see her to-morrow. This morning I found the gold piece was gone, and I was trying to figure out just when I had made a mistake and thought it was a penny. I am so glad that this shining penny came into your hands."

Uncle Tom took Billy's two hands and looked at them.

"My," he said, "but it's fine to have honest hands and an honest heart, for honest hands and an honest heart are clean ones."

This time Uncle Tom put a dime into the little red pocket book.

"There," he said, "you have the equal of ten pennies."

And Uncle Tom smiled, and the little voice inside of Billy seemed to be singing, "You did the right thing, and that's why you are so happy!"—Christian Advocate.

FRISKY GRAYSQUIRREL'S NARROW ESCAPE

By Mrs. Gobe Smith

Mother Graysquirrel went to the door of her home in the hollow of a large oak. She gave one last look backward to make sure that Bunny and Frisky were asleep, and then crept out on a limb and looked all around to be sure that there was no danger, then ran down the tree to the ground below.

But Frisky was not as much asleep as his mother had fancied he was. All the time Frisky was watching his mother with one small bright eye, and just as soon as she reached the ground Frisky also crept to the edge of the great hole and peeped out, just in time to see Mother Graysquirrel's long plummy tail streaming in graceful little ripples out behind her as she ran swiftly over the leaves and clean pine needles.

Frisky wondered how it would seem to get down on the ground and play in the cool shady wildwood. He had only been allowed to get out

on the limbs and bask in the warm sunlight and play "peek-a-boo" with Bunny through the branches of the old home tree. So he peeped over the edge again and again and poked his head and forefeet out and looked down to the earth below very wistfully.

"I wish you would be quiet so a body could sleep," growled Bunny as she turned herself over in the downy nest. "Mother told us to take a nap and I don't believe you've shut your eyes since she left."

"I do not want to sleep; I want to get out of this place. I'm going down to the ground and play in the shady woods awhile," said Frisky. "Don't you want to go, too?"

"No, I do not; you know very well that Mother has always told us never to leave the house when she is away. She has promised to take us soon," Bunny answered drowsily.

"Mother will never know we have been out unless you are a 'tattle-tale,'" exclaimed Frisky.

"If something were to catch us she would know," replied Bunny.

"But nothing's going to catch us. There's nothing to fear. There are no hunters in the woods at this season. You're just a 'fraid cat'—I'm going—are you coming?"

"No," emphatically declared Bunny.

"So long, then," and Frisky climbed over the edge and ran down the trunk of the tree to the ground below, just as he had seen his mother do.

He played around the roots of the tree for awhile and then began running to other trees, first this way then that, staying each time longer and each time going farther and farther away. Frisky was having the time of his life. He loved the great cool shady wildwood.

Suddenly Frisky stopped, looked and listened. There was a queer sound from somewhere. Something was running through the wood making a terrible noise! Frisky's little squirrel heart stood still at the sound. That must be one of the dogs Mother Graysquirrel had told him about. Yes, a dog had struck poor little Frisky's trail and was coming on and on. What must he do, he wondered. He must get back to the old tree, and that quickly, and how? He sat and looked about; he had no idea he was so far away. His squirrel instinct gave him his direction, however, so he leaped forward and ran in the direction of the old oak tree.

Yes, Frisky ran as fast as his poor little legs would carry him, but the big dog was fast gaining on him. Strange things were going on in Frisky's mind. He was thinking of home and Bunny, and Mother and Daddy Graysquirrel. Yes, Mother would know now that he had disobeyed her. How he wished that he had stayed at home with Bunny. He would not be in trouble now if he had listened to Bunny. He could almost feel the big dog's sharp teeth grasping the back of his little neck. He was fast becoming exhausted. Could he make it? He was at the roots of the old tree at last, but would he have strength enough left to climb it?

The dog sprang forward just as Frisky bounded up the trunk, pressing his sharp little claws into the rough bark. Up and up he went, never one time looking back at the big dog, who was standing on his hind legs with his forepaws high upon the tree barking as loud as ever he could.

Suddenly Frisky felt himself pulled over into the large hollow in the tree and he sank in an exhausted heap on the soft bed, saved!

Mother and Daddy Graysquirrel and Bunny and Frisky all laughed and cried and laughed and cried, for joy, of course, over Frisky's escape. Really, Mother Squirrel was so happy that he was safe at home once more that she did not have the heart to scold him for disobeying her—not much, anyway. But Frisky Graysquirrel declares that he was frightened within an inch of his life and that he learned a lesson that home is the best and safest place in all the world, and that he will never wander far from it alone any more, at least not until his legs grow stronger.—Southern Christian Advocate.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to reeled manuscripts.

Editorial

MRS. W. F. HENDERSON DEAD AT SHREVEPORT

We regret to receive from the pastor, Rev. J. M. Aiford, the following: "Mrs. Lucie May Henderson, wife of our brother, Rev. W. F. Henderson, passed away at noon yesterday (Thursday, July 17) and was buried in the Forest Park Cemetery at 5 o'clock to-day. Dr. R. E. Roodrich, pastor of First Church, and Dr. H. T. Carley, our presiding elder, assisted the writer, her pastor, in the services which were held in the home at 6505 Southern Avenue. All the Methodist pastors of the city were present. Brother Henderson and the family are grief-stricken, and we all are sad because of the death of this excellent Christian woman. She was a member of the Cedar Grove Church and was faithful to duty as long as health would permit. A good woman is gone from us. She died as she lived—in the triumphs of the Christian's faith and hope." We deeply sympathize with Brother Henderson and the family in their bereavement. We are assured they know the sources of comfort and help.

SOME MESSAGES FROM OUR SUBSCRIBERS

From time to time we include in the column, "Personal and Other Notes," the cheering messages that reach us ever and anon from our subscribers, especially from those who have long been subscribers. We are glad thus to recognize the loyalty of these faithful persons who have so long "stood by" their Conference Organ and at the same time drawn pleasure and profit from it.

The editor may be pardoned, we think, for gathering together several of these messages, and for suggesting that the paper, which has meant, and still means, so much to these faithful members of our Church, should also prove a blessing to others. We give below several letters that have recently come to us, along with renewals for the Advocate.

Mrs. Susie Thomas, Starkville, Miss., writes: "The Advocate is one of the first, if not the first, paper that I can remember when as a child it came into my father's home many years ago. Since his home-going, I have been taking it. I pray our Father's richest blessings upon it that it may fight valiantly for 'the faith of our fathers' in these times of restless activities of every kind."

Mrs. Sam Gwin, Lexington, Miss., writes: "I have been a subscriber for 65 years in May." We deeply sympathize with her in the loss of a son on July 4.

* * *

Mrs. W. W. Hurst, Vicksburg, Miss., writes: "I sent in my first subscription when I was 21 years old and I have been taking it for 61 years, and now feel that I cannot very well do without it."

* * *

"Have read it since I was a child," writes Mr. E. P. Harper, Star, Miss., "and 'it's sweet to know as I onward go' that the Advocate rings true to the ideals of Southern Methodism and faith in God."

* * *

From Pineville, La., Mrs. Sallie Phillips writes: "I can't get along without it. Seems it grows better all the time. Wishing you and our new manager all kinds of good luck and lots of new subscribers to the Advocate."

PERSONAL AND OTHER NOTES

Rev. A. S. J. Neill, our pastor at Oak Grove, La., began a revival meeting in his church on July 20.

Dr. Theodore Copeland, evangelist of Dallas, Tex., recently conducted a good meeting at Rice, Texas.

Next week Rev. K. S. L. Cooke will conduct a meeting at Ingomar, one of the points on the New Albany Circuit, North Mississippi Conference.

From the bulletin of our church at Port Gibson, Miss., we learn that the pastor, Rev. R. H. Clegg, and his family recently enjoyed a brief vacation.

Rev. N. S. Loftus recently assisted Rev. C. H. Herring, pastor of the Matherville (Miss.) Charge in a good meeting at Theadville, Miss. There were five accessions to the church.

Rev. Jeff Cunningham, son of Rev. E. H. Cunningham, presiding elder of the Grenada District, is serving during the summer as assistant pastor of First Methodist Church, Greenwood, Miss.

Dr. C. M. Chapman, our pastor at Holly Springs, Miss., has been enjoying a rest at the Seashore Camp Grounds, Biloxi, Miss. In a card to the editor, he writes: "The breezes are fine."

In sending us 12 subscriptions from his charge, Rev. E. M. Shaw, of Iuka, Miss., writes: "Things go well with us. Just started our revival last night (July 16)."

Prof. Pierce Cline, of Shreveport, recently addressed the Men's Bible Class of our church at Minden, La. Dr. R. H. Wynn is the pastor of this important church.

The attractive bulletin of our church at Columbia, Miss., of which Rev. V. G. Clifford is the pastor, indicates a varied activity in this church during the summer.

Dr. J. L. Deceli, presiding elder of the Brookhaven District, is to do the preaching at the Caseyville camp meeting, Scotland Circuit, in the near future. The meeting will run through two Sundays.

Mr. Hollis H. Bain, Jr., of Shreveport, and Miss Frances Josephine Floyd, of Hope, Arkansas, were married on July 6. The father of the groom is a steward of First Methodist Church, Shreveport, and a past grand master of Louisiana Masons.

Rev. H. H. Ahrens asks us to announce that his new address in New Orleans is 347 Millaudon Street. Brother Ahrens formerly resided on Prytanla Street. He is well known throughout the Louisiana Conference and throughout the Church.

Dr. Paul N. Garber, registrar of the School of Religion of Duke University, is anxious to secure the back numbers of our several Christian Advocates; also old copies of the minutes of the various Conferences. He may be addressed at Durham, N. C.

The Index-Journal, of Greenwood, S. C., recently began the publication, in Sunday editions, of the "Twitterings of Timothy Twigg," by Dr. R. H. Bennett, president of Lander College, Greenwood, and a man well known throughout the Church as a preacher, lecturer and writer.

We learn from "The Church Visitor," bulletin of our church at Picayune, Miss., that the pastor, Rev. W. H. Saunders, will begin a meeting on next Sunday. Mr. Fred Barnett, of the General Hospital Board will do the preaching, giving special attention, we understand, to stewardship.

Rev. J. G. Snelling, of New Orleans, superintendent of the Memorial Home, and Louisiana Conference Secretary of Missions, recently assisted Rev. Harry W. Brown in a fine meeting at Springfield, La. Rev. J. P. Bonnacarrere led the singing. There were twelve accessions to the church.

Dr. F. L. Wells, pastor of First Methodist Church, Baton Rouge, and Mr. McEuen, director of music and worker with young people of the same church, assisted the pastor, Rev. Henry Bowdon, in a good meeting last week at Ponchatoula, La., Dr. Wells doing the preaching and Mr. McEuen leading the singing.

Rev. Harry W. Brown, our active pastor at Springfield, La., with a half-dozen or more boys of his church whom he accompanied into New Orleans for a day or two of sight-seeing, called at the Advocate office on last Saturday. They were going down to visit the battlefield of New Orleans, and thence home.

A meeting, running through eight days, recently closed at Sturgis, Miss. There were many accessions to the church. Rev. B. F. Bullard, pastor of Price-Memorial Church, Greenwood, Miss., did the preaching. A correspondent writes: "We are delighted with the success of the meeting." Rev. W. M. Wright is the pastor.

In the recent meeting at Quitman, Miss., in which the pastor, Rev. H. Mellard, was assisted by Rev. O. H. Scott, of Enterprise, Miss., and by the editor of the Advocate, there were fourteen accessions to the church, two by certificate and twelve upon profession of faith, while the church was revived and strengthened.

The first copy of "Vera-oLOGY," the official publication of the Department of Recreation of the Mississippi Conference Epworth League Assembly, has reached our office and we find it filled with suggestions and matters of interest for our young people. It is edited by James W. Sells and Vera Brilt Sells, Brookhaven, Miss.

Rev. A. R. Hoffpauir, our pastor at Plaquemine, La., has been enjoying an auto trip to the West, including a visit to his son, Seth Ward, and having fine fellowship with Dr. W. H. Nelson and Rev. A. I. Townsley, both formerly members of the Louisiana Conference. He writes: "Made 2753 miles in seven days. Not a 'flat.'"

The announcement of the eighth annual assembly of the Epworth League at Mt. Sequoyah, Fayetteville, Arkansas, August 13-22, indicates that a fine program has been arranged for the meeting. Rev. J. B. Grambling, pastor at Hammond, La., and well known Epworth League worker, will be in charge of recreation.

Dr. Cleanth Brooks, pastor of Noel Memorial Church, Shreveport, La., preached last Sunday evening at the twilight services in the open-air theatre, Centenary College campus. These twilight services are being held the present month by First Methodist Church and Noel Memorial Church, Shreveport, and will be continued through August.

The Baptist Message, published at Shreveport, La., on June 19 carried an editorial, "Bishop Cannon Vindicated." The closing paragraph is in part as follows: "We join with all the friends of prohibition and civic righteousness and good government throughout the country, outside the Methodist denomination, in congratulating the General

Conference on the . . . vindication it accorded" Bishop Cannon, etc.

In sending us several subscriptions, Rev. D. F. Anders, our pastor at Opelousas, La., writes: "Our work is moving forward in every department. Had a great young people's revival. Rev. Jolly Harper assisted me in the singing and the pastor did the preaching. In the last service about sixty young people came to the altar, consecrating their lives for salvation and service. We have had one volunteer for the mission work as a result."

Brother Leggett, a local preacher from the Barlow circuit, last week assisted the pastor in a meeting at Wright's Chapel, on the Scotland circuit, Mississippi Conference, and Rev. W. T. Griffin, Conference evangelist, has just closed a good meeting at New Hope Church. Five young men were received into the church and many were reclaimed. Rev. Wesley Ezell is the pastor on this circuit and is pushing all the interests of the kingdom.

The Star Herald of Kosciusko, Miss., on July 16 carried the following: "Rev. Chas. Assaf, of Jackson, is now holding a series of meetings in Attala County. He will preach at Pierce's Chapel Friday night and will begin a revival meeting at Macedonia Sunday afternoon at three o'clock." Brother Assaf is a Syrian and is an unusually interesting speaker. In this meeting announced by the local paper, Brother Assaf is assisting Rev. Wade Heath, pastor of the Kosciusko circuit.

Rev. B. F. Bullard, pastor of Price Memorial Church, Greenwood, Miss., has recently closed one of the most successful meetings the city has had for some time. A tent, with a seating capacity of about four hundred, was used and it was filled every night for two weeks. There were sixty-one additions to Price Memorial Church and additions to other churches in the city. Funds were raised to clear all indebtedness on the church building and to retire all other outstanding debts.

The Grenada Sentinel of July 11 said: "The many Grenada friends of the Rev. E. S. Lewis are distressed to learn that he is ill in the Methodist Hospital in Memphis. While his condition is not critical, he is seriously ill, and Mrs. Lewis is constantly at his bedside. His son, Mr. E. S. Lewis, Jr., of Jackson, visited him this week, and his son and daughter, Mr. and Mrs. W. A. McCool, are planning to go up to see him Sunday." We have no later report from Brother Lewis, but we trust he has recovered.

Rev. W. P. Bailey, the pastor, writes: "We have just closed one of the most successful revivals ever held at Horn Lake. We were assisted by Rev. J. D. Simpson, of Byhalia. There were twenty-three members received into the church, twenty-one of whom were baptized on the last night of the meeting. We began our revival at Poplar Corner on Sunday, July 20, with Rev. A. T. McIlwain, of Greenwood, assisting us. We hope to make a good report at Starkville this fall."

The third church edifice to be erected by the Baptists at Natchitoches, La., was set apart to the worship of God on June 29. The building is valued at \$100,000. Our own Church has realized the importance of the work at Natchitoches, on account of the location of the Normal School there, and some years ago the Methodist Church at Natchitoches, with such aid as could be secured from over the State, and with aid from the Board of Church Extension, erected a larger church building with increased facilities for Sunday school work.

A good vacation church has been in session at our church in Kosciusko, Miss. Two groups of children are being taught under leaders from the local church, fostered by the Woman's Missionary Society and the Sunday school. Mrs. R. P. Neblett has charge of the Junior group, which meets in the lecture room. Miss Ruby Owen and

Miss Mary L. Burneuter are her assistants. The Primary group meets in the Beginners' room, in charge of Miss Violet Straham, with Miss Bessie Straham and Miss Beatrice Burueuter as her assistants. The school will close to-morrow evening.

The Grenada Sentinel (Grenada, Miss.) of July 11 said: "Work on the handsome new brick gymnasium being erected by Grenada College is going rapidly forward, and it is expected that the building will be completed by the latter part of next month, so that it will be ready for use when the college opens in the fall. A standard basketball court and an indoor baseball diamond are to be included in the building, with bleachers, dressing rooms and showers, and standard gym equipment will be installed throughout so that, when completed, the structure will be a credit to the institution."

"Through the untiring efforts of Mrs. Ed. Conger, we've had a most splendid Bible school," writes Mrs. K. W. Dodson, of Arcadia. The school

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

was of such importance that the attention of the local paper was drawn to it and an excellent editorial appeared in The Bienville Democrat, under the caption, "A Wonderful Spirit." The editorial especially commended the school for the fact that a spirit of world-friendship was cultivated in the children who attended, commenting upon the fact that a chest was prepared by the children of the school and the chest sent with others to the children of the Philippine Islands. This is indeed a fine spirit to develop in the children.

A revival closed at St. Francisville, La., on the evening of July 13. The evening services were held under the oaks surrounding the Oaks Hotel and the morning services were held in the church. Preceding the morning services a children's service was held, and great interest was manifested. The final service with the children was held in connection with a picnic for the little people. Rev. L. E. Crooks, the pastor, and Rev. Mr. Nelson and Rev. Mr. Bingham, local Presbyterian preachers, preached forceful sermons during the meeting. The closing message, "What Shall I Do With Jesus?" resulted in a fine re-consecration service of all the Christians present. Rev. J. T. Barrett, of New Orleans, led the singing and did work with the children and young people.

A despatch from London on last Monday said that Bishop Cannon and Mrs. H. McCallum had been married in London on July 15. On Tuesday the Times-Picayune carried the following: "The

Christian Advocate, a Methodist publication in Nashville, Tenn., to-day received the following cablegram from Bishop Cannon: 'Bishop James Cannon and Mrs. H. McCallum, widow of H. C. McCallum, Jr., of Detroit, Mich., were married on July 15, at Christ Church, London, by Dr. Farrum, pastor of the church. The marriage was private but Sir Henry Lunn and Dr. MacNear, friends of Bishop Cannon, were invited to attend and sign as witnesses. Bishop Cannon is en route to Brazil.'

Mr. P. K. Abel, a leading layman of our church at Winnfield, La., writes us that he has received a letter from Rev. R. A. Holloway, of Austin, Texas, saying that Mrs. Holloway had died at her home in Austin on June 18. Brother Holloway served for two years in the Louisiana Conference, coming by transfer from the Little Rock Conference and serving at Winnfield during 1906-07. He then transferred to the West Texas Conference and soon afterward, on account of poor health, took the superannuated relation, and established his home in Austin. Brother Abel writes of him: "Winnfield was fortunate to have him during the two years he spent in Louisiana and we often speak of him as an ideal preacher and pastor, and we think he was an ideal preacher and pastor because he had an ideal preacher's wife." Brother Holloway, in writing of her, says: "She was loved by all who knew her here, white and black. Her outstanding characteristic, like that of her Master, was self-sacrifice. To have lived with as good a woman as she was for 55 years, I ought to have made greater attainments and caught more of her Christian spirit." We sympathize with our afflicted and lonely brother.

TO BRETHREN DESIRING HELP IN REVIVALS

On account of changes, I have the third and fourth Sundays in August that I could give to some brother needing help in his revivals.

Summit, Miss.

W. T. GRIFFIN.

SUBSCRIPTIONS RECEIVED

July 15 to July 21, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported 699
Alexandria District
 Rev. D. F. Anders, Opelousas..... 3
 Total Louisiana Conference..... 702

MISSISSIPPI CONFERENCE

Previously reported 427½
Newton District
 Rev. H. J. Oakley, Carthage..... 1
Seashore District
 Mr. W. P. Foxworth (Rev. V. G. Clifford),
 Columbia 10
Vicksburg District
 Rev. J. B. Cain, Fayette..... 1
 Total Mississippi Conference..... 439½

NORTH MISSISSIPPI CONFERENCE

Previously reported 353½
Corinth District
 Rev. E. M. Shaw, Iuka..... 12
Greenwood District
 Miss Annie L. Stephens (Rev. B. F. Bullard),
 Greenwood 1
Sardis District
 Rev. J. B. Conner, Olive Branch..... 3
 Total North Mississippi Conference..... 369½
 Total three Conferences..... 1511

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, the sad intelligence reaches this assembly of the great loss to our organization and to the Church generally occasioned through the death of our beloved sister, MRS. M. L. BURTON; and

Whereas, we are concerned at the historic church where Brother and Sister Burton began their co-operative labors to advance the Kingdom's interests forty-three years ago; and

Whereas, there are abounding evidences of abiding fruits of their resourceful labors in this as well as in other fields profiting through their services; therefore, he it resolved, by the Woman's Missionary Zone Assembly of the Brookhaven District, Mississippi Conference, at Adams Church, on June 30, 1930,

That we extend to Brother Burton and their son, Chaffin, our sincere sympathies;

That we acknowledge with gratitude the spiritual benefits accruing to us and to the church through the co-operative efforts of Brother and Sister Burton;

That we commend to the bereaved husband and son and other relatives the comforts of divine consolation and pray that the grace so often recommended by the husband minister to others in like trials may now be his all sufficient portion;

That a copy of these resolutions be sent by the secretary of the assembly to Brother Burton and a copy for publication to the New Orleans Christian Advocate.

(Offered by Mrs. S. E. Carruth and Mrs. L. W. Alford.)

Unanimously adopted by the Zone group.

MRS. CORINNE HUFFMAN, Sec.
Summit, Miss.

HON. SOLOMON DAVID MILLER, of Raleigh, Miss., was born April 23, 1851, and departed this life June 23, 1930. He joined the Methodist Church in early life and was a consistent member till death. On February 7, 1878, he was married to Miss Sarah Joanna Buntyn; to this union were born nine children, seven sons and two daughters. They also have one adopted daughter. Three of the sons preceded their father to the other side of the great divide. Brother Miller was a faithful husband, a loving father and

a good neighbor, a man of extraordinary natural gifts, a man of strong conviction; standing firmly for what he believed to be right.

This scribe was his pastor for four years; we have never found truer friends than he and his good wife proved themselves to be. I am so glad this world does not end all. A life that is useful to our Father in this world will be continued in a better country. Therefore, I would say to his loved ones: Weep not as those who have no hope, he is not dead but sleepeth. Be ready for the reunion by and by.

M. R. JONES.

De Soto, Miss.

On Monday morning, April 14, 1930, at 2 o'clock, there passed peacefully away, at his home near Laurel, Miss., one of its well respected citizens, JOHN LEAKE, aged eighty-eight. His illness, though a lingering one, was borne with faith and patience. He is survived by his sorrowing wife and two daughters, Mrs. Carrie Peterson, of Didsbury, Canada, and Mrs. Maysie Lowe Penbina, of North Dakota. Three brothers and one sister also survive. They are: William, of Grand Forks, North Dakota; Albert, of Phoenix, Arizona; Christopher, of Cambridge, Mass., and Mrs. Annie Tuttle, of Halifax, Nova Scotia. Numerous other relatives and friends mourn his passing. Mr. Leake was a citizen who possessed many sterling qualities of character and was especially marked by geniality of disposition, uprightness of life, and friendliness. He was born in Nova Scotia, of Christian parents, and came to Laurel in 1902. Seeing the possibilities of the South, he located here. His passing will long be felt in the community in which he lived. The largely attended funeral service was conducted by his pastor, Rev. J. A. Wells, assisted by Rev. J. W. Fagan. The many and much appreciated flowers indicated deep sympathy for the family and respect for the deceased. He was laid to rest in Lake View Cemetery of Laurel.

MRS. S. LEAKE.

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round
Centenary, July 20, 8 p.m., and Aug. 6, 8 p.m.

Osyka, at Muddy Springs, July 23, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—Third Round
Richton and Plave, at Richton, July 27, 11 a.m.; 2 p.m.

New Augusta, at Beaumont, July 30, 3 p.m.

Mt. Olive, Aug. 6, 7:30 p.m.

Ellisville, at Pleasant Ridge, Aug. 8, 11 a.m.; 2 p.m.

Heidelberg, at Sandersville, Aug. 10, 11 a.m.; 2 p.m.

Hattiesburg, Broad St., Aug. 11, 7:30 p.m.

Taylorville and Mize, at Bethel, Aug. 12, 11 a.m.; 2 p.m.

Hattiesburg, Court St., Aug. 12, 7:30 p.m.

Purvis, at Talowah, Aug. 13, 11 a.m.; 2 p.m.

Bonhomie, at Bonhomie Camp, Aug. 13, 7:30 p.m.

Williamsburg, at Oakvale, Aug. 15, 11 a.m.; 2 p.m.

Silver Creek, at Oakvale, Aug. 17, 11 a.m.; 2 p.m.

Sumrall, at _____, Aug. 17, 7:30 p.m.

Hattiesburg Circuit—

W. A. HAYS, P. E.

"flies are highly dangerous"

says the U. S. Public Health Service



Jackson Dist.—Third Round
Harrisville, at Braxton, July 27, 11 a.m., 2 p.m.

Jackson, at Capitol St., July 27, 8 p.m.; July 26, 8 p.m.

Madison, at Pearl Chapel, Aug. 1.

Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.

Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.

Yazoo Circuit, at _____, Aug. 10, 11 a.m., 2 p.m.

Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.

Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.

Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.

Mendenhall, at Bethany, Aug. 24, 11 a.m., p. m.

Satartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.

J. T. LEGGETT, P. E.

Meridian Dist.—Third Round
Meridian, Hawkins Memorial, July 25, 7:30 p.m.

Waynesboro Circuit, at Hiwani, July 26, 11 a.m.

Daleville, at Linwood, Aug. 3, 11 a.m.

DeSoto, at Hopewell, Aug. 10, 11 a.m.

Cleveland, at Big Oak, Aug. 23, 11 a.m.

Matherville, at Salem, Aug. 17, 11 a.m.

Bucaturra, at State Line, Aug. 17, 11 a.m.

Quitman, Aug. 17, 7:30 p.m.

Meridian, Poplar Springs, Aug. 20, 7:30 p.m.

T. J. O'NEIL, P. E.

Newton Dist.—Third Round
Montrose, at Garlansville, July 24, 2:30 p.m.

Homewood, at Homewood, July 27, 11 a.m.; July 29, 10 a.m.

Laurel, Kingston, at Antioch, Aug. 3, 11 a.m., 1:30 p.m.

Laurel, West End, Aug. 3, 7:30 p.m.

Laurel, First Church, Aug. 4, 8 p.m.

Forest and Morton, at Morton, Aug. 10, 11 a.m., 3 p.m.

H. A. GATLIN, P. E.

MISSISSIPPI CONFERENCE
Seashore Dist.—Third Round

Wiggins, July 27, 7:30 p.m.

Biloxi, Aug. 3, 7:30 p.m.

Epworth, Aug. 3, 11 a.m.

Poplarville, Aug. 10, 11 a.m.

Saucier, at Lyman, Aug. 10, 7:30 p.m.

Carriere, at Carriere, Aug. 17, 11 a.m.

Handsboro, at Nugent, Aug. 17, 7:30 p.m.

Coalville, at Palmer Camp Meeting, Aug. 22, 3 p.m.

Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a.m.

Second Church, Gulfport, Aug. 24, 7:30 p.m.

Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p.m.

Rev. J. O. Hanes will be the preach-

er at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round
Centerville, at Macedonia, July 27, 11 a.m., and 2 p.m.

Nebo, at Blue Hill, Aug. 3, 11 a.m. and 2 p.m.

Hermanville, at Rocky Springs, Aug. 10, 11 a.m.

Utica, at Carpenter, Aug. 10, 4 p.m.

Gloster, at Liberty, Aug. 17, 4 p.m. and 7:30 p.m.

Rosetta, at Mt. Vernon, Aug. 17, 11 a.m. and 2 p.m.

L. E. ALFORD, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round
Woodland, at Sparta, preaching, July 25, a.m.; Q. C., afternoon.

Pontotoc, preaching, July 27, a.m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Columbus Dist.—Third Round
Cedar Bluff Ct., at Siloam, preaching and Q. C., July 26, a.m.

Ethel Ct., at Shady Grove, preaching and Q. C., July 27, a.m.

High Point Ct., at Rural Hill, preaching and Q. C., July 28, a.m.

Mashulaville Ct., at New Hope, preaching and Q. C., Aug. 3, a.m.

W. N. DUNCAN, P. E.

Corinth Dist.—Third Round
Tishomingo, at Paradise, July 24.

Dumas, at Weir's Chapel, July 26-27.

Ripley, July 27-28.

Silver Springs, at Mt. Carmel, Aug. 2-3.

Marletta, at Nebo, Aug. 4.

Mantachie, at Oak Grove, Aug. 5.

Burnsville, at Chapel Hill, Aug. 9-10.

Certain changes have been made in trying to accommodate pastors who will be absent from their charges for a few weeks. All charges having only week-day conferences will be favored in the final round.

JAMES H. FELTS, P. E.

Greenwood District—Third Round
Sunflower, at Fairview, 11 a.m. and 2:30 p.m., July 27.

Inverness, night, July 27.

Belzoni, 11 a.m. and 2:30 p.m., Aug. 3.

Itta Bena, night, Aug. 3.

L. P. WASSON, P. E.

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required.

Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to

J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Janie Drake Cooper, Church Hill, Miss.

THE JUBILEE INN, SHREVEPORT, LOUISIANA

"A home for the girl away from home" describes in a few words the Jubilee Inn, which is a co-operative home for young business women. This name was chosen because the institution was established during the jubilee year of our women's organized work.

Early in the year of 1928, when the women of Southern Methodism were studying about the heroic deeds of the past, and were realizing more fully than ever before their spiritual heritage, the City Mission Board of

Bossier City. The following officers were elected: President, Mrs. Geo. S. Sexton, Jr.; vice-president, Mrs. H. E. Gump; corresponding secretary, Mrs. R. H. Nelson; recording secretary, Mrs. E. M. Venable; treasurer, Mrs. N. L. Hudson; auditor, Mrs. C. A. Tolar. The members of this organization have worked together in perfect harmony.

The first task undertaken by the board was to make a survey of the business women of the city and determine the number of girls who lived away from their family. Boarding

entertainments and outings being planned. Wholesome meals are served and the charges are scaled in accordance with each individual's income, therefore no salary is so small as to prevent its recipient from becoming a member of the household. Two sewing machines have been donated to the house, and this spring a class in designing and dress-making was taught by Mrs. Wiseman. Electric irons are also at the disposal of the family. The Inn is designed for the girl beginning in business away from her parents, and provides a home-like place of residence with a Christian atmosphere.

The records show that up to the present one hundred and twenty young women have lived at the Inn. All in residence there are now church members; seven denominations are represented, including the Roman Catholic and Jewish faiths. The average earning capacity is \$12 per week, the lowest wage received being one dollar per day. Eight occupations are represented: stenographers, clerks, book-keepers, seamstresses, waitresses, companions, telephone and telegraph operators, besides business college students.

Miss Nicholls speaks with optimism concerning the future of the Inn and tells of the happy companionship which exists among the young ladies there, who share many pleasures during their leisure hours. It is always considered a privilege to receive visitors, and interested parties from out of town are given a hearty welcome.

The sponsors of the co-operative home feel gratified with the results accomplished during this short time, and hope in the near future to purchase for the Jubilee Inn a permanent home. Our prayer is "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." (Psalms 90:17.)

FROM MONROE, LA.

The Methodist Woman's Missionary Society held its regular program meeting at the church Tuesday afternoon with circle six in charge, Mrs. Holloway presiding, assisted by Mrs. Warner. The meeting opened with song "Something for Thee." Mrs. Warner called for circle reports, all circles being represented but one. The subject for discussion was Missions, both home and foreign. Mrs. Buchanan gave an interesting paper on "Missions in Korea." She said the main idea in gaining the confidence of the Korean people is for the missionary to enter into their home life, teaching them how to live, and make homes, how to improve sanitation, which is said to be terrible.

Many children are born every year in Korea but sixty out every one hundred die before they are one year old, mostly because of sanitary conditions. She said we do not desire to gain Korean lands or money, but our chief aim is to enrich their lives by making their home life happier and teaching them to know about and trust a Heavenly Father.

Little eight-year-old Mildred Irene Rodgers gave a lovely piano solo. Leaflet, "Educating the Korean Girls and Children," was given by Mrs. Cudd. She said "Southern Methodists have twenty-three kindergartens in Korea, with children from Christian

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

and non-Christian homes, high and low, rich and poor, but all alike. They love to hear the beautiful Bible stories and love to join in singing the Christian songs. Often there are as many mothers as there are children at these classes. All mothers are interested in what her child is learning and enjoying each one, whether Christian or not, reverently bows her head when a child's voice is raised in prayer.

There are three high schools for girls, each having a grammar school and kindergarten department. Each one also has a missionary society, a student prayer meeting and a Y. W. C. A. She said no one can estimate the great good done by the woman's work in the Southern Methodist mission in Korea.

Mrs. Anderson spoke interestingly on our home mission work. The main subject discussed was the Wesley house at Houma, La., to which we contribute and in which all of Louisiana has a special interest. A description of the buildings, grounds, the flowers and facilities for the education and religious teaching was given. She said this school is only seven years old, but the lovely Christian influence of its splendid head, Miss Ella Hooper, is known all over the country. She asked all zones to consider taking scholarships for the children.

The devotional was led by Mrs. Holloway, using the Scripture, Matthew 5:38-42, and prayer. At the close of the meeting the Juniors celebrated their mite-box opening with an interesting program. Refreshments were served by their leader, Mrs. Sholars, and her assistants.

MRS. J. P. ROYCE, Supt. Pub.

Monroe, La.

(Continued on Page 15)

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1894—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy holders same as stock companies.

For applications and particulars, address

HENRY P. MAGILL, Sec'y and Mgr.

1509 Insurance Exchange, Chicago, Ill.

REV. J. H. SHUMAKER, General Agent

Southern Church Department

METHODIST EPISCOPAL CHURCH SOUTH

808 Broadway, Nashville, Tenn.



THE JUBILEE INN AT SHREVEPORT

Shreveport was organized. It was composed of equal representation from each woman's auxiliary of the seven Methodist congregations in the city. These include, listing according to size of membership: First Church Adult, Noel Memorial, First Church Adult No. 2, Mangum Memorial, Cedar Grove, Parke Avenue, First Church Young People, Claiborne Avenue, and

INDIGESTION GOES—QUICKLY, PLEASANTLY.

When you begin to suffer from heartburn, gas or indigestion, it's usually the fault of too much acid in your stomach. The best way—the quickest way—to stop your trouble is with Phillips Milk of Magnesia. A spoonful in water neutralizes many times its volume in stomach acids—and does it instantly. The symptoms disappear in five minutes.

You will never use crude methods when you know Phillips Milk of Magnesia. And you will never allow yourself to suffer from over-acidity again. It is the standard anti-acid with doctors and has been for over fifty years.

Your drug store has Phillips Milk of Magnesia, in generous 25c and 50c bottles. Full directions for its many uses in every package. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875.—Adv.

houses were inspected, wage scales were tabulated and much information was obtained. The Council sent us Deaconess Ella Cooper, who remained here for a while and directed the work of the local committees.

The result of these investigations proved that a co-operative home for business girls was greatly needed in Shreveport. Accordingly, the enterprise was projected, and after due consideration as to location, a suitable house was leased at 412 Fannin Street. This is in walking distance of the business section of the city, and was formerly a commodious residence on a street of substantial houses, though commercial property is now encroaching. The house was renovated, and several bathrooms were added. The grounds were beautified with shrubbery and flowers, and comfortable swings were placed beneath the over-arching branches of the large trees.

On September 20, 1928, the doors of the co-operative home were opened with appropriate ceremonies. Deaconess Mary Nicholls is the head resident and our Council worker. Her services have been so valuable that the board of directors requested she be assigned to her present place for another year. Many of the parents have also expressed appreciation of her never-failing care for their daughters.

Jubilee Inn offers accommodations for about thirty girls. There are attractive parlors, where the young ladies receive their callers, and the social side of life is not neglected, many

Sunday School

LOUISIANA CONFERENCE

Rev. Don E. Dulaney, our pastor at Morgan City, writes: "In a one hundred per cent council meeting we started plans for a daily vacation Bible school to be held in our church at Morgan City. Please send literature and any suggestions or information that you may have. Our Sunday school is doing a good work with poor facilities, but we hope to carry through a building program which will enable us to work the B Type Standard. Please send us the New Program of Work for C. Type for present use."

Among the recent visitors in our office this week were: Miss Elizabeth Langford, Conference Epworth League Field-Secretary, who was en route to the Central Louisiana Camp, near Alexandria, which opens this week, and Mr. Freddie Savoie, of Crowley, La., who was en route home from Louisiana Polytechnic Institute, at Ruston.

Friday, July 11, we left by auto in company with the Extension Secretary, Brother McLellan, and the Conference Elementary Superintendent, Mrs. Holmes, for the all-day meeting of the Sunday school workers in the Monroe District, at Little Creek Church. The District Conference was in session when we arrived, with Mr. I. A. Hearn, presiding. We noted the presence of the following pastors: Dr. W. W. Drake, and Revs. R. M. Brown, J. W. Booth, D. C. Barr, J. W. Faulk, R. F. Harrell, C. M. Morris, A. C. Lawton and R. W. Faulk.

Every interest of the Sunday school was presented. The conference proved to be so fine that they voted to make it an annual occasion, putting emphasis

on each school sending a representative from each department. The noon-day dinner was "home coming" occasion as well as Sunday School Conference. Brother Dan Barr was one of the honor guests. The Little Creek community is noted for its Christian hospitality. The whole occasion was a pleasant and profitable one, notwithstanding the July temperature.

Sunday, July 12, was spent in Ruston. This was a real "home coming" occasion to the writer, as I have known Ruston since 1885, the date of my arrival there from Georgia. The pastor, Rev. H. M. Johnson, had invited me to preach for him, and I brought a message on "The Grace of God." Brother H. J. Boltz, the honored superannuate of Ruston, and I shared noon-day hospitality at the parsonage.

At 3 p.m. we had our set-up meeting for their ninth Annual Standard Training School. Prof. H. E. Townsend had nearly all of his departmental superintendents and other leaders present. The presiding elder, Rev. R. M. Brown, was present and was elected chairman of the board of managers. The only out-of-town pastor present was Rev. R. V. Fulton. The Extension Secretary, Rev. A. K. McLellan, was present and spoke on the value of a District Week Training School. The date for their training school is the first week in September, with Rev. H. M. Johnson as educational director.

The first fall Training School will be held at DeRidder, August 17-22. The Stewardship Course in this school will be taught by Rev. Ira A. Brumley.

C. D. ATKINSON, Conf. Supt.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss. This week the Sunday school at Byhalia sent a check for \$25, the amount contributed on Sunday School Day. We heartily thank these loyal and liberal people for help in extending Christian education throughout the Conference. Many of our large churches seem to be satisfied when they send in a small incidental collection for carrying on the important work of the Church. The Sunday School Board employed a gifted and capable young woman, Miss Maggie May Jones, to help in establishing daily vacation church schools, Childhood and Youth Week, and other work pertaining to the welfare of young children. Miss Jones and the Conference Superintendent are to hold institutes at Arcola, the 22nd, Greenville, 23rd, Cleveland, 25th, Sherard, 26th, Moorhead, 28th.

As previously announced we are conducting schools at Sardis, Red Banks, Free Springs, Shuford, and Arkabutla this week. Next week we may be able to give facts and figures as to the attendance and credits issued at these schools. We have visited Free Springs, Red Banks, and have word from Shuford. The reports are very encouraging. The General Sunday School Board was very generous in giving us the services of Rev. J. E. Cooper, of Fordyce, Ark., to teach the Worship course at Red Banks, and Miss Helen Burford, of Malden, Ala., to teach Pupil Study at Free Springs. Few of our people realize the amount of help given by our General Board.



In all the work mentioned in the above lines, our success is almost wholly dependent upon the interest manifested by the pastor. Sometimes the pastor does his best and the people disappoint him, but in most cases the people are willing to follow where the pastor leads. If the pastor does not take a course in the training school that is held in his charge, he need not expect the people to be very much interested in training, but if he leads the way his intelligent people are apt to follow. Rev. W. I. White, pastor at Red Banks, led the way for three of his young people to attend the Conference Training School at Grenada, these young people became enthused and were not contented until they had a school at Red Banks where a large number might be benefited by taking a course in worship. The good heaven works to the glory of God and the heaven of evil works to the destruction of many souls. One way to make the people more loyal to God is to make leaders who are passionately loyal in word and deed.

In the matter of giving missionary instruction and making contributions toward the Home and Foreign Mission enterprise it is better to imitate those who do their best than to follow those who do as little as they can. Christ has given his all for us and he has the right to expect us to give our all to him in service to our brothers. We hear much about "tight money," "hard times." The trouble is, we are worldly minded, we have bought more than we can pay for, men who have money have lost faith in us. The cure for hard times is to work hard, live within our income and pay the amount we owe God. This is simple, but it is even truer. We can have "good times," we can have revivals of religion, we can have God with us if we use the remedy put in our hands.

ELEMENTARY NOTES—NORTH MISSISSIPPI

The new pamphlet on equipment and arrangement of Elementary Departments is now available free of charge. This little booklet, written by Miss

FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fire-proof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. R. O. T. C. Athletics. Give your boy what he cannot lose—education. Catalog, 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M. Box 28, Fork Union, Va.

Freddie Henry, of the Elementary Department of the General Sunday School Board, based on the study and experience of a number of elementary workers, discusses some general principles in regard to the selection of furnishings, arrangement of rooms and decorations of rooms for children in the church in order that the most successful educational enterprises may be carried on.

Pictures, charts and suggestions as well as some splendid discussions in regard to room are made. Chairs, tables, equipment suggesting activity come in for their part in the pamphlet. Those who wish copies of it may secure same free of charge by writing to Miss Maggie May Jones, Grenada College, Grenada, Miss.

MEETING AT LYDIA, LA.

Dear Advocate: We have closed a few days' revival meeting at Lydia Church, one of our French mission appointments. Brother A. M. Serex, pastor of the First Methodist Church, New Iberia, La., did the preaching. Mrs. Serex also kindly helped in the music and singing, which was highly appreciated by the pastor and the congregation. Dr. Serex preached in perfect French revival sermons with enthusiasm and power. Every message had a note of Methodist evangelism seeking the conversion of sinners and pressing forward practical Christian living.

The attendance was very good and several of our Roman Catholic, French fellow-citizens attended the services, among them a few who came for the first time. We believe that our French missionary activities in that community offer some opportunity of advancement.

Yours in the service of the Master,
A. M. MARTIN.

PROTECT YOURSELF
When You Buy Aspirin
look for the Name
BAYER

It pays to be careful when you buy Aspirin. Genuine Bayer Aspirin is safe as well as sure. These tablets are always reliable—they never depress the heart.

Know what you are taking for that pain, cold, headache or sore throat. To identify genuine Bayer Aspirin look for the name BAYER on every package and the word GENUINE printed in red.



BROTHERS GUICE AND STAPLETON IN GOOD MEETING

Dear Dr. Harper: I have just recently been engaged in a revival meeting at Wynne, Ark., with C. N. Guice, a former member of the Mississippi Conference, and a native son of Natchez. So impressed was I with the manifested interest in this gracious meeting, I want to tell our Advocate readers that the gospel of repentance has not lost its power, and we found the people of Arkansas hungry for the uncompromising messages of Norman Guice.

Great crowds attended every night and unusually large congregations came the morning hour.

All ages of the family were represented, and the young people were as eager to hear the singing and preaching of the gospel as were the older ones.

One very delightful feature of the meeting was the large attendance of young people at the prayer service each night, preceding the preaching services, special services for all, beginning with the children, were held and they were attended with enthusiastic and unusual interest.

Norman Guice was never more popular and his messages are crisp and gripping from start to finish. He knows how to preach.

We had most excellent co-operation from all the churches and their pastors.

Our pastor, Bro. W. L. Oliver, is popular with his people and he still believes in getting folks converted. He commands the love of all who know him and it was good to be associated with him.

I wish we could have Guice in Mississippi throughout the two Conferences.

Cordially yours,

O. W. STAPLETON.

Jackson, Miss., July 3, 1930.

FROM DENHAM SPRINGS CHARGE

Dear Dr. Harper: Will you give me space for just a word from the Denham Springs and Live Oak charge? We have just closed our revival at Live Oak. Brother A. J. Martin of Greensburg did the preaching and also much of the singing. We had record crowds at nearly all the services, and

Starke's University School

Military Day and Home School for Boys 44th year. New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night under supervision. Cigarettes, tobacco and hazing prohibited. About \$18,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. Opens September 9, 1930.

Motto: Work Wins

For Further Information Address

J. M. Starke : : Montgomery, Ala.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS MAIN 1000

the people were greatly pleased with Brother Martin's work with us. We had six additions to the church on profession of faith.

We are looking forward now to the tent revival in August at Denham Springs, with Brother P. M. Caraway doing the preaching, and are expecting great things in this meeting. Our work here seems to move with encouragement along all lines.

G. H. CORRY, Pastor.

LETTER FROM SATARTIA, MISS.

Phoenix Church has recently given us the second big pounding since Conference, for which we are very grateful. And beside paid our salary a little in advance. The pounding was sponsored by the W. M. S. and collected by Mrs. S. C. Newman and Mrs. M. Falkner. Phoenix, Mechanicsburg and Satartia gave us a big pounding and welcome on our return for the third year, which inspired us to do our best for these good people. The W. M. S. at Phoenix is wide awake. They meet by Mrs. Falkner and Mrs. Newman going around in their cars and gathering up the ladies who have no way, or no one to drive them, and meeting each week in the various homes. The zone meeting of a part of the Jackson District has recently been entertained by the Phoenix Church. The ladies served a most delicious and bountiful dinner in the school auditorium on a table made in the form of a cross, which was decorated with bowls of seet peas.

The W. M. S. at Satartia is worthy of special mention. The W. M. S. at Mechanicsburg under the leadership of Mrs. P. Williams, did a fine year's work last year. Other departments of the church could be mentioned with delight. Meetings have been planned for each church and we covet the prayers of all.

E. D. SIMPSON, P. E.

A NUISANCE AND A MENACE

I refer to those abominable little shows that travel through the South—and perhaps every other part of our land. They make a specialty of working towns and small cities, and they "work" them for all they are worth. Their largest patronage is from the Negroes and the lower-class whites, and through fortune-telling, tricks, gambling devices, etc., they get many a dollar from their unwary victims, who need the money for food and clothing. They often visit towns where there is no public system of sanitation, and their presence for several days or a week constitutes a real menace to the health of the community. But even where the sanitary conditions are satisfactory there is another menace to the public health and morals that is even more serious. There are often immoral women traveling with these shows, and in some instances doctors have reported a number of cases of social diseases that were traced directly to them. Think of the evil that may be done to a community where half a dozen or more immoral characters are allowed to ply their nefarious trade unmolested.

Here is a real menace, now how shall we deal with it? In a great many in-

stances Town Councils permit these shows to use the town lot for a small revenue. In such cases the responsibility lies with the Town Council, and if proper influence be brought to bear upon the matter, these shows can be barred from such towns; for what are a few paltry dollars of revenue compared with the evil done by these iniquitous characters? In other cases where private grounds are rented for these shows, a healthy public sentiment can prevent their entering any town, if the facts are brought to the attention of the people of the community. Not a single argument can be brought forward in behalf of these shows, but very strong arguments can be made against them. They do not bring any entertainment or amusement that is of value—just the contrary, it is usually of the lowest type. They take money from the ignorant and credulous, paying the town a few dollars revenue, and carrying away from the community hundreds and sometimes thousands of dollars. Add to these objections the menace to the public health, with gambling and prostitution almost invariably present, and there is no argument whatever for their tolerance. Let the Christian laymen get busy and clean up our towns where this evil exists.

OBSERVER.

McDUFF-PLATT

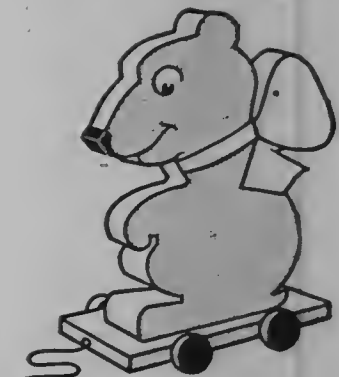
The marriage of Miss Lillie Mae Platt, of Grand Cane, La., and Mr. W. L. McDuff, of Rayville, La., was solemnized with beautiful simplicity at the Grand Cane Methodist Church, Wednesday morning, June 13, at nine o'clock. "At Dawning" and "All for You" were sung by Mrs. D. B. Raulins, accompanied by Mrs. H. P. Dowling, who also played the wedding march. Rev. L. R. Nease, Jr., officiated, the double-ring ceremony being used.

The bride is a graduate of Mansfield College, having taught three years at Longstreet, La. She is a talented musician and has been Sunday school pianist at Grand Cane for several years. The groom has attended Rice Institute and Centenary College and is

now connected with the Rayville Bank. He was formerly Epworth League Secretary of the Monroe District and is now assistant superintendent of the Rayville Sunday school.

A host of friends joint in wishing this promising young couple a long and happy life together.

L. R. NEASE, JR., Pastor.



CHILDREN CRY FOR IT—

CHILDREN hate to take medicine as a rule, but every child loves the taste of Castoria. This pure vegetable preparation is just as good as it tastes; just as bland and just as harmless as the recipe reads.

When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

Castoria is sold in every drugstore; the genuine always bears Chas. H. Fletcher's signature.

Fletcher's CASTORIA

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 3225 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM NORTH MISSISSIPPI

Dear Editor: According to the report of the district secretary, Miss Ruth Boyd, the Columbus District has already pledged \$110 for Missions and Conference work. There are still other Leagues in this district to make pledges.

The Senior and Hi Leagues at Kosciusko checked up 100 per cent this quarter. Their Junior League checked up 100 per cent at the assembly this year. The Leagues at Kosciusko are doing splendid work. Rev. R. P. Neblett is the pastor.

The Leagues of the Columbus District will hold their annual camp near Columbus the latter part of August. Rev. C. M. Kinard will have charge of this camp. Brother Kinard is the bachelor preacher of the Columbus District. However, this is not because of his own choice.

Miss Boyd is planning a District Institute to be held at West Point early in September. She hopes to have a good representation of the Leagues of the district at this meeting. Plans for the League work will be brought out in detail at this meeting and they will try to stimulate more interest in the work of the local chapters. Miss Boyd is a wide-awake secretary and she is going to put Columbus District on the map. Her predecessor, Miss Minnie Crowder, did splendid work as district secretary.

We hope all the Leagues in the Conference will realize the importance of making and paying pledges. We want to make a larger contribution to missions this year than we made last year. We should have more study courses on missions and this will make it easier for us to raise money for missions. We also want to remember Epworth Hall at Grenada College.

At a cabinet meeting in Grenada, June 30, plans were made for our League work during this Conference year. All the district secretaries except two were present. We had a very enthusiastic meeting.

We decided to hold a District Institute in each district during the month of July. At these institutes each secretary will present to her Leaguers the plans which we adopted at our cabinet meeting. We want to get the plans for our work before the Leaguers early in the Conference year so that we may accomplish our purposes.

At our cabinet meeting we worked out a plan whereby we can help raise the money to build a modern dormitory and dining hall at Grenada College. The College authorities plan to

build a \$100,000 dormitory, including a dining hall. They are to raise \$30,000, the Leaguers are to raise \$20,000 and an individual will give \$50,000. Our Leaguers will enter enthusiastically into this plan.

The cabinet voted unanimously to give the president a secretary. This secretary will look after all the correspondence of the League work. This will give the president more time to spend in the field promoting League work.

Maybe the officers of our League Conferences in Louisiana and Mississippi would like to have the names and addresses of the officers of our Conference here in North Mississippi. Possibly we can exchange ideas and be of some help to each other. Here is a list of our officers: President, W. L. Robinson, Coffeeville; vice-president, W. L. Pearson, Mathiston; secretary, Miss Gena Stephens, Oxford; treasurer, S. E. Ashmore, Webb; superintendent Epworth Hi, Mrs. N. N. Maxey, Corinth; Junior superintendent, Mrs. R. P. Neblett, Kosciusko; district secretaries, Miss Zerelda Green, Fulton; Miss Dorothy Smith, Iuka; Miss Ruth Boyd, West Point; T. G. Lowry, Greenville; Mrs. S. E. Ashmore, Webb; Miss Margaret Armstrong, Coffeeville; Miss Martha Lauderdale, Hernando.

W. L. ROBINSON.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: You should be with me this week. I just arrived at Camp Grant-Walker, where we are beginning our Senior Epworth League Camp for Leaguers of central Louisiana. There are just a few of us on the job this afternoon as we are getting the camp in readiness for the arrival of the Leaguers tomorrow. Rev. D. B. Boddie is the efficient business manager. Of course we always need Agatha Brewer, of Lecompte, with us as she is the best yet in dormitory and camp arrangements. Jolly Harper, of Pineville, lends the strong back in helping carry the load, as well as a capable mind. Vercy Henry, of Glenmora, and Winona Bates, of Pineville, are lending a helping hand, too.

The Senior Camp will close on next Monday and the Hi League Camp will open and convene until the 26th. We have a splendid staff for each camp and are looking forward to some great days together.

The Leaguers of Baton Rouge District are getting ready for the Bluff Creek Camp to be held August 4-9. Bluff Creek is a beautiful place for a camp, and we have a great program planned for those who attend. Any Leaguer above fifteen years of age may receive credit at these camps and all Leaguers in the Conference are welcomed to attend. The fees are very small, and such fellowship as we offer

is unsurpassed in any recreational program. At the Bluff Creek camp we have a combined program with the Sunday school. Besides, each Leaguer taking a course in Missions and Epworth League Methods will have the opportunity of studying "The Small Sunday School," or "The Life of Christ," and thereby earning a Cokesbury credit as well as a Christian Culture credit. Such combined camps will prepare us for the new correlated program that our General Board is fast preparing for us. Rev. A. K. McLellan and Rev. J. H. Bowdon teach these two courses. I will not give you the line-up of the faculty yet, but you will be interested in knowing that Rev. W. C. Scott, of Bogalusa, is our platform man.

A letter from Elsie Whitman tells me that the program for the Lake Arthur Camp to be held August 26-31 is about ready for publication. This is the fourth year that we have had a League Camp at Lake Arthur and the Leaguers of Lake Charles District look forward to this annual event with great interest. If you are interested in attending, write to Elsie Whitman, Lake Charles.

A mighty fine letter came to my desk from Ruth Fabre, of New Orleans. She is secretary for the City Hi Union and is promising to be great in that capacity. We are already working on the Hi-League Institute to be held there the first week in September. And I must report that the program for the Shreveport Hi-League Institute is about ready. It takes place the second week in September. Anna Pharr Turner, of Shreveport, our Conference Hi Superintendent, for another year, is promoting plans for this institute.

I am still hearing news from those who want to go to Mt. Sequoyah on August 13-22, but some are slow in letting me know when and how they intend going. Louisiana is to be well represented in quality as well as quantity this year. If you want to go I can still get you transportation in some of the cars going, so please get in touch with me and join the caravan of Leaguers headed for the Ozarks. We are going to have a "perfectly marvelous time." That is a California expression but it "fills the bill" in Louisiana as well.

I haven't told you that Jolly Harper and I had a fine three-days' meeting in Clay, Ruston District, last week. Jolly is to work Ruston District for us this summer and he made a great start at Clay. The people of that little community were most cordial in their hospitality and if Jolly hadn't eaten so many watermelons I'd feel free in taking him back there next year.

Carl Lueg is to be in Monroe District, starting on the 21st. Merle Whitman began work in Shreveport District on the 17th. Lillie Mae McQuaid and Clara Kirtland are working in Baton Rouge District. Due to quarantine existing in so many sections of North Louisiana, because of infantile paralysis, much of our work is having to be postponed.

I want to thank Rev. Sam Steel, of the Pelican Pines, for his fine article in last week's Advocate. Even though he did call me "two dynamoes in a petticoat" such boosts as that make us attempt the great things in life. Commendation and appreciation from our friends encourage us to push ever

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

forward. May we not disappoint those who place their trust in us. Speaking of Rev. Mr. Pim, of Nashville, and his fine contribution to our assemblies reminds me to tell you that little Frank the Third has arrived in his home, so we can look forward to having a Pim in Leaguedom for some time to come.

Keep up your good work, Leaguers. While other folks knock off for vacation we stay by the post. I am certainly proud of the new start we have for 1930-31. Let me help you when I can.

(Above my signature I'll use the phrase of a certain Leaguer who wrote me last week.)

Emphatically yours,
ELIZABETH LANGFORD, Field Sec.

THE TITHER'S SURPRISES

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease of going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.—The Reflector.

Free to Asthma and Hay Fever Sufferers

Free Trial of Method That Anyone Can Use Without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as Chronic Asthma or Hay Fever, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with attacks of Asthma or Hay Fever, our method should help you.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumigations, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it today.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
1975J Frontier Bldg., 462 Niagara St.,
Buffalo, N.Y.
Send free trial of your method to:

DAISY FLY KILLER

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Write today for DAISY FLY KILLER from your dealer.

HAROLD SOMERS, BROOKLYN, N. Y.

W. F. GRAY'S
GENUINE
Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

NEXT ZONE MEETING WILL BE AT EBENEZER

The zone meeting for the second quarter was held at West, Mississippi, Monday, June 23. Although the crowd was not as large as usually in attendance the meeting was one of much interest.

Rev. Mr. Baird, of Durant, led the devotional. Mrs. Scott, of Pickens, president of the zone, made a short talk that was helpful to all.

All societies were represented with exception of Ebenezer.

Questionnaires on the conference minutes were given by Miss Cecile Ramsey, of Durant, and Miss Stella Doty, of Lexington. Mrs. W. L. Harmon, of Goodman, read a paper, "How To Get and Hold New Members." Mrs. W. M. Doty, of Pickens, told the advantages of a mission school. Adult standards of excellence was given by Mrs. Guyton, of Pickens.

We were glad to have Mrs. Brown with us. She is the secretary of the Greenville District. The banner was presented to the West auxiliary, having the greatest number present. All the societies had splendid reports. Dismissal with prayer was made by Rev. Mr. Baird.

The next meeting will be held at Ebenezer, the date to be announced later.

Corresponding Secretary.



Will Write to Any Woman

"I took Lydia E. Pinkham's Vegetable Compound both liquid and dry form before my children were born. A woman in a hospital in Missouri told me about it. Although I am rather small and delicate I have had five healthy children. I feel well and strong and I am not nervous like I used to be. The Compound has helped me more than anything else. If any woman will write, I can tell her more about my case."—Mrs. W. Haynes, 9152 110 St., Richmond Hill, New York.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

ZONE MEETING OF GREENWOOD DISTRICT

The zone meeting of the Methodist Missionary Society was held at Carroll County Tabernacle, on June 25, with the Carrollton and North Carrollton auxiliaries entertaining.

The meeting was called to order at 10:30 a. m. by singing, "Come Thou, Almighty King." Brother Suydam, pastor of Carrollton, led the devotional, reading part of the 19th chapter of Revelation, his theme being, "For the truth revealed through Christ Jesus is an inspiration to all prophecy." This was followed by the song, "I Love to Tell the Story."

Bro. H. F. Lewis led in prayer. The chairman, Mrs. H. P. Lewis, of Moorhead, talked on "Our Duty to Work for God," giving from the Bible, "Let all the redeemed speak for the Lord." Mrs. Lewis is a real live wire and puts her whole heart into the work.

Next number was a round table discussion on "What the Zone Meetings Mean to Me." Mrs. Wilburn, of Greenwood, very ably told of the growth of the zone meetings. Mrs. Luter next gave a reading on "Are You a Methodist Woman and Do You Know What the Missionary Society Does for Women?"

This was followed by a quiz on the minutes by Mrs. Lewis. Mrs. Bailey urged all societies to observe the full number of days in week of prayer. Adjournment for lunch followed. A delicious two-course lunch was served in the tabernacle, and the social hour was very much enjoyed. The afternoon session opened at 1:30 with singing, "Higher Ground." Mrs. Bailey had charge of this session, and in her charming business way urged all societies to send in their reports, work hard and send gift boxes to the Wesley House. She next called for reports of all auxiliaries. The following societies were represented: Greenwood, Carrollton, North Carrollton, Schlater, Minter City, and Moorhead.

This was followed by a consecration service held by Brother Lewis. He urged all to put God first in their lives, quoting, "If You Love Me, Keep My Commandments." A season of prayer followed, closed by Brother Suydam.

MRS. J. S. BATSON, Sec.

ZONE MEETING OF THE LAKE CHARLES DISTRICT, ZONE 1.

On Thursday, June 26, 1930, the Methodist Woman's Missionary Societies of Zone No. 1 held a very interesting meeting at Sulphur, La.

The new zone leader, Mrs. Ward Anderson, called the meeting to order and the assembly sang, "Work, for the Night Is Coming." Mrs. Lonnie Clark very capably gave the devotional, choosing for her subject, "Growing in Grace." She quoted numerous passages of the Scripture bearing on the subject, and stressed the need of a world revival, this revival to begin in our own hearts. Mrs. Clark drew a beautiful comparison of earthly friendship and friendship with Jesus, showing how the latter spreads happiness and inspires a wonderful prayer life with a desire for a deeper, fuller knowledge of all things pertaining to God. She spoke of the efficacy of prayer and urged everyone to pray for their friends and the Church.

BLACKSTONE COLLEGE FOR GIRLS

BLACKSTONE, VIRGINIA

Two year diploma courses in College, Teacher-Training and Commercial departments. Certificates and diploma courses in Organ, Piano, Violin, and Voice. High School Department member of Southern Association. Special work in Dramatics, Physical Education and Home Economics. Our ideal is a happy, Christian College home offering the best of Educational advantages in its field of service. All buildings new and fireproof. Write for catalog and View-book, Dept. J.

W. B. GATES, President

GEO. P. ADAMS, Secretary

Minutes of the previous meeting, held in Vinton, were read and approved.

Auxiliaries represented at the meeting and the number of delegates present were as follows: Lake Charles, 9; Sulphur, 18; Vinton, 12. Sulphur, having the largest representation, was awarded the "Ira Hooper attendance banner."

The assembly was fortunate in having Miss Julia Reid, missionary to Cuba, who gave a graphic account of her work among the natives. She told of the simple, trusting faith of the natives and of their willingness at all times to do the things required of them, and of the sincere Christians they became when once they had accepted the Christ. Miss Reid spoke of how very much the prayers and financial assistance of the mission societies meant to the work in the foreign field, and closed with the plea that the good work never cease.

Mrs. Bryant Mouton's vocal solo, "Somebody Cares," was pleasingly rendered and greatly enjoyed.

Mrs. M. J. Kaufman spoke of the value of zone meetings, naming four outstanding values: educational; inspirational, spiritual, and Christian fellowship. Mrs. Kaufman told what zone meetings really stood for in the following original rhyme:

Z is for zest in my Master's cause,
O is for onward, we must not pause;
N for the needy, so many there are;
E is for earnestness, our watchword thus far.

M is for missions, that others Christ may know,

E is to elevate someone, as onward we go,

E is for eagerness the Gospel to spread,

T for temptations through which we must tread.

I is for interest we have in our work,
N is never to give up or shirk.

G is for group, our zone meeting group,
Let us strive to live upright, that none may rebuke.

Mrs. R. S. Walton, district secretary, conducted a quiz on the missionary conference minutes to make the members of the societies thoroughly conversant with missionary activities. She made a plea for co-operation to have the district on the honor roll with an average of at least 75 per cent.

Mrs. Anderson, zone leader, enumerated the duties, accomplishment of which would entitle the district to a place on the "Standard of Excellence." She pointed with pride to the fact that in the last few years three missionaries had been sent to foreign fields from the Lake Charles District, and she urged that it be the aim of the missionary societies to send more workers in the future. Reports were given by the auxiliary presidents as follows:

Mrs. H. M. Lane announced the re-

cent federation of the Vinton auxiliary. Their outstanding work has been to provide entertainment for the young people of the church. The mission study was regularly attended and thoroughly enjoyed. The auxiliary will make a payment of three hundred dollars on the parsonage indebtedness on July 1. Mrs. Nye, of the Lake Charles Mission Society, stated that they had done splendid work in assisting the poor and needy through the evilian relief. The mission study lesson as outlined had been carefully prepared, resulting in a better understanding of the work in the mission fields.

Mrs. Lonnie Clark, representing the "Gleaners" of Lake Charles, told of the social service work among the colored people in Lake Charles; how thankfully it was received, and of the splendid results obtained. This auxiliary contributes ten dollars per month toward the salary of a Christian worker at Natchitoches. The auxiliary meets in the homes of its members, earnestly carrying out the mission study plan and encouraging the development of a beautiful spiritual life.

Mrs. Gates, of the Sulphur auxiliary, reported that the last payment had been made on the parsonage. At each meeting the mission study formed an important part of the program. Mrs. Breaux, of Sulphur, gave a splendid report of the junior social service work and told of plans to have a shower of useful gifts sent to the Houma mission school. Death having so recently visited the home of Mrs. H. P. Nicholas, president of the Edgerly mission society, a report from there was not available. The secretary was instructed to write a letter of condolence to Mrs. Nicholas, expressing the sincere sympathy of the missionary societies in her hour of sorrow occasioned by the death of her beloved husband. Mrs. M. J. Kaufman, of Vinton, stressed the advantages of the "vacation Bible school," and told how enthusiastically both adults and juniors entered into the work.

Reverend D. B. Raulins, of Lake Charles, and Reverend R. S. Walton, of Sulphur, were welcomed visitors at the meeting.

Mrs. Anderson announced the next meeting to be held in Lake Charles on Thursday, September 11.

After singing, "Take the Name of Jesus With You," Reverend Mr. Walton pronounced the benediction, then a social hour was enjoyed, attractive plates being served by the hostess church.

MRS. J. N. WETHEREL,

Sec. Zone 1.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
Huntington, W. Va.

MEETING OF ORGANISTS IN LOS ANGELES

In a discussion of the effect of architecture on music, the organ builder, the architect, the acoustician and the organist will gather together for the first time under peaceful auspices at the Twenty-third Annual Convention of the National Association of Organists in Los Angeles, July 28-August 1.

These four technicians of their own trades have met many times under the unfinished roofs of churches and theatres under construction. There, seated on bags of cement and with blueprints spread over an upturned mortar box, the question of the effect of architecture on music has been discussed—the organ builder, the architect, the acoustician and the organist each arguing for his own demands as to how he wants things when construction is completed.

And—when the church or theatre is completed, the organist is the man who "holds the bag." The organ builder, the architect and the acoustician depart and the organist remains to play on "what hath been wrought."

There will be no bags of cement at the convention in Los Angeles, and there will be no blueprints spread over an upturned mortar box. But there will be discussion on music and architecture. Ernest M. Skinner, of the craft of men who build organs, will present the organ builder's point of view. Clifford M. Swan, authority on acoustics, will tell what's needed by an organ in the erection of an amphitheatre, from the point of view of the acoustician. T. F. Budworth, leading authority in the development of mechanical reproduction and amplification of sound, will present another angle on the subject, and Warren D. Allen, organist of the University of California, will present the interests of the organist. The views of the architect will be presented by a leader in the field of building design.

The forum on music and architecture will be conducted by Harold Vincent Milligan, president of the National Association of Organists and Executive Director of the National Music League of New York. Mr. Milligan is organist and musical director of the Riverside Church, New York City. The Association has invited all organists, both here and abroad, to attend the convention and take part in the discussions.

TEXTILE STUDENTS GRADUATE IN COTTON GARB

Expression of Loyalty to the Textile Industry

Not "the wearing o' the green," but the wearing of white cotton is the sign and symbol of loyalty these days at Textile Industrial Institute, Spartanburg, S. C., according to the Rev. R. B. Burgess, president of the institution. Mr. Burgess notes that a novel feature of the recent commencement

exercises at Textile, held June 27-30, was the wearing of white cotton garments by all participating in the graduating exercises, not only by all the graduates but even by the president himself.

The wearing of white cotton, says President Burgess, was not done primarily for the sake of comfort or economy, but as a manifestation of patriotic loyalty on the part of the Textile graduates to the textile industry and to the South. The girls of the graduating class appeared in white cotton dresses which they themselves had made and the young men were uniformly garbed in white shirt and trousers.

It is of particular interest to note that the graduates of Textile more than probably helped to make the very cloth from which their graduation garments were made, as Textile Industrial Institute is the unique home mission school of the Southern Methodist Church where the students of the mill regions of the South are given an opportunity to earn an education and a living at one and the same time by working part time in the neighboring

cotton mills and going to school part time. As an expression of gratitude for what Textile Institute and the textile industry has meant to them, these students of Textile were willing to forego the wearing of more costly and conventional dress and to appear in simple white cotton on their graduation day, one of the most important occasions of their whole lives.

The class of 1930 was the largest class in the history of Textile Institute. There were twenty-two to finish the high school department and four-

teen who completed the junior college course.

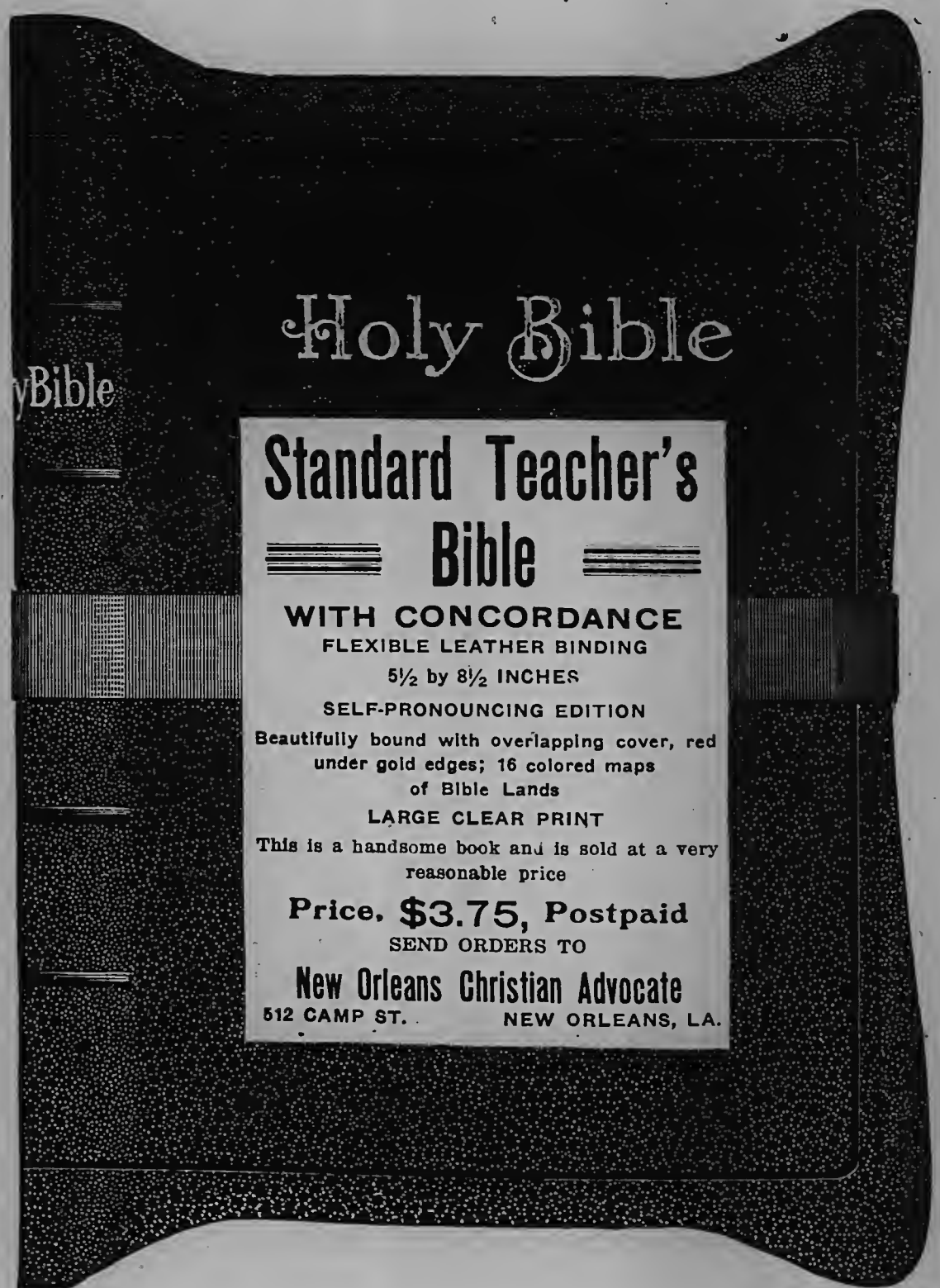
The commencement exercises were held in Blackwood Chapel, the new auditorium recently completed on the campus. The baccalaureate sermon was preached by Dr. W. G. Cram, General Secretary of the Board of Missions of the Methodist Episcopal Church, South, and the address to the graduating class was made by the Honorable C. M. Wilson, State Supervisor of Vocational and Industrial Education of the State of South Carolina.

GRENADA COLLEGE A FOUR YEAR CHRISTIAN COLLEGE FOR WOMEN

Courses leading to B.A. and to B. S.
VOICE, VIOLIN, PIANO, PUBLIC SCHOOL MUSIC,
ART, DESIGNING, HOME ECONOMICS.

Graduates receive Professional License and are in demand as teachers.

Write for Catalog.
J. R. COUNTISS, President
Box C, Grenada, Miss.



Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands
LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid
SEND ORDERS TO
New Orleans Christian Advocate
512 CAMP ST. NEW ORLEANS, LA.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Christian Advocate

NEW ORLEANS

Vol. 76—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3931.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JULY 31, 1930.

C. MILTON CHALMERS, Manager.

TREE-SITTERS

We wonder if some man has glibly and confidently told us that the remote ancestors of the human race came down from the trees a hundred million (or five hundred million—what's the difference?) years ago, will now exclaim exultingly, "Aha! I told you so—these children and even women sitting around in trees and on other places of elevation clearly prove that their remote ancestors were either birds or monkeys, and that they are feeling the 'call of the wild.'" Well, one little fellow we know up on Lowerline Street in New Orleans soon found the call of the appetite to be stronger than the call of the wild. Not having made in advance satisfactory arrangements for a commissary department, he had to come down, confessing (though not in the same words we are using) that the army had suffered defeat not because, in this instance, it had been unable to march on its stomach, but because it had not been able (paradox) to sit on its stomach.

Women, we are told, are joining the number of tree-sitters, and from all over the country come stories of the strange places that have been adopted for these aerial perches. The birds, from the tom-tits to the eagles, will soon be in arms at this invasion of their domain.

Sometimes we wonder what the world is coming to, yet perhaps some old papyrus, or cuneiform inscription, might reveal that children sat in trees several thousand years ago, though some millions of years after (according to the man we mentioned above) the remote ancestors of the human race came down from the trees. The good of it? Some one will have to tell us. Shows endurance, you say. But denies the child necessary activity. Proves pluck and determination, you insist. Such pluck and determination would be better proven and employed in working the garden, mowing the lawn, helping mother about the house, and mastering a hard lesson. But of course that would not be as spectacular. If some one would get up an endurance contest along the lines just suggested, and the papers would give publicity, something of value might be accomplished.

But whatever the points pro and con, what is the final purpose in view? Nothing worth while. Life should be judged by its purposes. The Germans at least always had an objective before them. The Crown Prince was looking toward Paris when he was storming at the gates of Verdun and the heroes within the lines clung to the bloody earth and cried, "They shall not pass!"

If the motives of some men were better, their lives would be better. "As he thinketh in his heart, so is he." Let us set before ourselves great objectives, high and holy things, and learn to measure and value life by its goals, by the blessed and eternal end in view.

"IN THE GOOD OLD SUMMER TIME"

A recent press report from a town in North Mississippi gave the temperature at 113 or 115 degrees in the shade, and the comment was added that though cotton is regarded as a hot-weather plant it does not do quite so well when the thermometer registers 115 in the shade and 120 in the sun.

Doubtless even cotton is feeling the terrible temperatures that have literally raged for some weeks. Certainly human beings have suffered. And we fear the Church will suffer even more than usual, especially in the towns and cities. Revivals in the rural districts and in the smaller towns serve to keep up the interest of the church in summer, but in the larger places it seems to be accepted, as a matter of course, that little can be done during the summer. Some pastors even begin to talk, in a tone of resignation, at the approach, about how many are going away, and the small attendance that may be expected at church, etc. In the common use of the word, that is very poor "psychology" on the part of the pastor. Then the choir takes a vacation, stewards and Sunday school teachers retire, if not to their own vine and fig-tree, to some other place, and the several organizations of the church, at the first rise in the thermometer, move to adjourn "to meet the last of September," etc.

We do not really know any way to prevent this, but if some town or city pastor can work out a plan to keep up the interest of the church "in the good old summer time," he will confer a great benefit upon his brethren, provided of course they want to be active.

This is a serious matter, for the devil works overtime, and, further, while other things are going at full tilt in summer, it seems bad for the church to "let up" so in its work.

DR. NELSON TO WRITE HISTORY OF CENTENARY COLLEGE

We carry in this issue a request from Dr. W. H. Nelson (editor of the Pacific Methodist Advocate, with office in San Francisco) for any things that bear upon the history of Centenary College—this to assist him in the task undertaken of writing the romantic story of the century-old institution. We trust that many old students of the College will be able to furnish him data of value.

Centenary College was established by the State of Louisiana at the town of Jackson, La., in the year 1825, and it was known as the College of Louisiana. In the 40's the property was sold to the Mississippi Conference (Louisiana then being a part of the Mississippi Conference), and the Conference transferred the infant Centenary College from Brandon Springs,

WHAT SCHOOL?

There never was a time when such general interest was manifested in the education of our youth as is manifested at the present time. And this being the season when parents are considering where their sons and daughters are going next session, we would put in a word for the church schools.

We recognize the fact that in some instances a student who is a Methodist may desire to pursue some special course elsewhere, but in the majority of cases we feel that the students from Methodist homes should attend Methodist schools.

In spite of present-day difficulties, we believe the church schools are still providing a more wholesome Christian influence than is possible in other institutions. And, while the fact that the church school is usually smaller than the State school may set some limitations to its work, the same fact gives the church school a great advantage. That advantage is the intimate contact of teacher and student and the painstaking effort to lead every student to do his best. We have even noticed a tendency in the great universities to weed out the less promising students and thus to presume to say who are fitted to receive a higher education. This is not true of the church school. And while many a student of a small school must confess that he has forgotten too many of the things his instructors tried to teach him, he will gratefully acknowledge, as he remembers some faithful and godly instructor whose life and influence were worth more than all the books he taught, that he is under an infinite debt for what some of his teachers were to him.

In our territory there are four fine institutions that are well prepared to serve our youth—Centenary College in Louisiana, and in Mississippi the two schools of the Millsaps—Whitworth System, and Grenada College.

Being recently for some days in the home of Rev. and Mrs. H. Mellard of Quitman, Miss., we found that Brother Mellard was alert to the matter of directing the attention of the young people and their parents to our church schools. And we doubt not there are many other pastors who are doing likewise. Certainly the pastor can render a great service in this way, not only to the schools, but also to our students, to our homes, and to our Church.

Miss., to Jackson, La. Since that time the institution has been known as Centenary College of Louisiana. Some years ago Centenary was again moved—this time to Shreveport, La., where it has grown into commanding influence as an institution fit to be compared with its own best days at Jackson. Its long history is replete with human interest and, with such a pen as that of W. H. Nelson at the task, we may

(Continued on Page 8.)

THE SIXTH ECUMENICAL METHODIST CONFERENCE

By Rev. A. J. Weeks, D.D.

The last Ecumenical Methodist Conference (London 1921) elected a Continuation Committee of 45 members equally divided between the Eastern and Western Sections. This Committee is charged with the duty of setting up the next Ecumenical Conference. Inasmuch as the next Conference is to meet in the territory of the Western Section this duty largely devolves upon the Committee of that section.

The Committee of the Western Section met in Washington, D. C. early in February and organized with the following officers: Chairman, Bishop Wm. F. McDowell; vice chairman, Bishop E. D. Mouzon; secretary, Dr. T. D. Ellis; treasurer, Dr. James R. Joy. An executive committee was appointed with Bishop W. N. Ainsworth, chairman, and Mr. Elmer L. Kidney, secretary. A program committee was appointed with Bishop F. D. Leete, chairman, and A. J. Weeks, secretary.

October 1931 was agreed upon as the time for holding the Sixth Ecumenical Conference, the exact date to be fixed after conference with the Committee of the Eastern Section. Selecting the place of meeting was referred to the Executive Committee with unanimous agreement that the territory of the Methodist Episcopal Church, South, was entitled to it.

The two committees, executive and program, met in Washington, March 20th.

Cordial and attractive invitations were presented by a number of cities of the South but definite action was deferred to a subsequent meeting. The program committee discussed the general form of the program and appointed a sub-committee to bring recommendations to the next meeting.

The two committees met again in Louisville, Ky., on June 13th. The executive committee selected Atlanta, Ga., as the meeting place of the next Ecumenical Conference. The program committee adopted the first draft of the program. While no publication of any part of it can be made in its present unfinished form it is not amiss to say that there appears to be perfect agreement that Methodism ought to be courageous enough and Christian enough to frankly face and discuss the problems with which a widely extended Christian communion is concerned in a world like this in an hour like this.

Five Ecumenical Methodist Conferences have been held as follows: 1881, London; 1891, Washington; 1901, London; 1911, Toronto; 1921, London.

The last Conference was composed of 550 delegates representing 22 Methodist bodies with a combined church membership of more than ten millions. From the Eastern Section were 220 delegates and from the Western 330. Approximately the same number will compose the next Conference at Atlanta.

When we met in London in 1921 the world was covered with wounds and a melancholy accent crept into every spoken word. When we meet again next year we will meet in a changed world but we will find that the challenge of a world in need will be just as fierce as it was ten years before.

Occasionally one hears the complaint that these gatherings accomplish very little. Not a great deal could be accomplished by a conference meeting once in ten years with scarcely any contacts in the years between the meetings. My own observation convinces me that far more has been accomplished than anyone could in fairness expect. More ought to be accomplished and with proper effort and direction can be. Somehow a plan ought to be devised that would help the millions of Methodists over the world keep step together and keep their faces turned in the direction Wesley was constantly looking.

Because of its history, its strength, its spirit, and because of world needs, Methodism has an evangelistic obligation unequalled by that of any other religious communion on earth.

We of the South rejoice that this world conference of Methodists is to meet in our section. We doubt if any other religious bodies have greater influence in the South than the Methodists have. There is no large area in the South unreached by us. As the Methodist hosts from many far places and from every section of our own country gather in Atlanta it will be a high privilege to see them and hear them. Georgia is the only one of our states visited by the Wesleys. It is our hope that arrangements will be made for the members of the Ecumenical Conference to visit Savannah, the scene of their labors and sorrows. Sherman, Texas.

OUR PRESIDING ELDERS

REV. WILLIAM LAFAYETTE DOSS, JR., D.D.

Rev. Wm. Lafayette Doss, Jr., D.D., the son of William L. Doss and Jennie Allen Keller, was born



DR. WM. L. DOSS, JR.

in Morehouse Parish, La., near the site of the present town of Collinston, on February 26, 1881. He received his early training in the public and private schools of Morehouse, Acadia and Vermilion parishes, and at Ruston, La. Entered Centenary College, Jackson, La., in the autumn of 1899; and graduated from that institution with the degree of A. B. in 1903. He entered the Biblical Department of Vanderbilt University in the autumn of 1903 and graduated with the degree of B. D. in June, 1906.

He served as a supply on the Jennings and Jackson Street (Lake Charles) Charge until the meeting of the Louisiana Conference at the close of 1906. At that Conference he was received on trial, and he was received into full connection in 1908. Bishop Ward ordained him a deacon in 1908 and Bishop Murrah ordained him an elder in 1910. Dr. Doss has served the following charges: Patterson, Jeanerette, Rayne, Epworth Church—New Orleans, Duhaich, Homer, and Carrollton Avenue, New Orleans, and he has served as presiding el-

der of three districts, the Alexandria, the Lake Charles, and the New Orleans. The fine education building of the Carrollton Avenue Church, New Orleans, was built during his pastorate. Dr. Doss is now in his second year as presiding elder of the New Orleans District.

Dr. Doss is recognized as one of the strong men of the Louisiana Conference and he enjoys a commanding influence because of his scholarship, his upright character and his loyalty to the Church and love for the kingdom. Centenary College, at the last commencement, justly honored him in conferring upon him the degree of Doctor of Divinity.

REV. W. R. HARVELL

Rev. W. R. Harvell was born in St. Helena Parish, Louisiana, and reared on a farm. He finished the high school at Greensburg, La., at the age of seventeen, and thereafter to the age of twenty-three he assisted his father (a merchant, planter and mill man) in his business.

Brother Harvell was converted at the Bluff Creek camp meeting when he was twenty-one years old; he felt the call to preach, but fought the call for two years, finally surrendering after a night of prayer, heart-searching and full consecration.

He was licensed to preach in September, 1893, by the quarterly conference of the Greensburg Charge, Rev. P. A. Johnson preacher in charge. He attended Centenary College from January, 1894, to 1898, when he was admitted on trial into the Louisiana Conference, in session at Crowley, and at the same time ordained a local deacon by Bishop E. R. Hendrix. As a member of the Louisiana Conference, he has served missions, circuits (with eight churches, six churches, four churches, two churches) and stations. During the thirty-two years of his ministry in the Louisiana Conference he has served five charges four years each. God has greatly blessed his ministry. He is now in his second year as the presiding elder of the Minden District, Louisiana Conference.

Brother Harvell has always loved the work of evangelism, and many, many times he has seen the power of God greatly manifested in revival meetings. The approbation of God has been upon him in a fruitful ministry.

REV. T. J. O'NEIL

Rev. T. J. O'Neil was born on May 2, 1872, at Energy, Clark County, Miss. He was reared on a farm and served as a farm hand while quite young. He received a rudimentary education in the public schools of the State, and took two years' correspondence course in Vanderbilt University.

At the age of twenty he began teaching, and gave five years to this work in the schools of Clark and Lauderdale counties.

When twenty-one years old he was licensed to preach at Manassa Church, DeSoto charge, Rev. T. L. Mellen preacher in charge. He was admitted into the Mississippi Conference at Hattiesburg, Miss., in December, 1898. At the same Conference he was ordained a local deacon by Bishop Charles B. Galloway.

He served for ten years on several charges, and then four years as presiding elder of the Newton District. Again taking up the work of teaching, but this time in the service of the Church, he gave two years to the presidency of the Mississippi Conference Training School at Montrose, Miss., and, following that, he served for five years as the president of Port Gibson Female College. He then returned to the pastorate and served eleven years. At the last session of the Mississippi Conference he was appointed presiding elder of the Meridian District.

Brother O'Neil has served on a number of the examining committees, the Board of Education, and the Board of Finance. He has been secretary of the Commission on Budget twelve years and

treasurer of the Mississippi Conference Endowment Fund twenty-two years. He is a member of the faculty of the Seashore Divinity School, having served in that capacity for two years. He was a delegate from the Mississippi Conference to the General Conference which met in Dallas in May.

in our church hymn books, and an affront to the spirit of the times that seeks to create an anti-war sentiment. The hymn breathes a spirit of vengeance utterly at variance with the spirit of Christ. One can understand how such a lyric of hate could be born at a time when passion reigned, but it is hard to understand why a great church, now con-

ness all her own, and endowments of body and mind which could easily have secured her an influential place in vital affairs. Regarded intellectually or morally, she was equal to any reasonable demands within the limits of her physical equipment. Nor does it tell against her holiness of life and behavior that she chose the solemn obligations of wife and mother.

Other "saints" of her sex wedded heaven or the church and made their causes their dearest concerns. Susanna Wesley was in no way inferior to them in spiritual renown because she married a learned but eccentric country parson, smoothed his perplexed path, shared his poverty, enlarged his pastoral supervision, and bore him nineteen children, two of whom became the most famous religious leaders of current Protestantism.

Contrast her pinched and meager temporalities with the scenes of fashionable splendor; the balls, ridottos, revelries and routs of court and camp during the reigns of George the First and George the Second in Britain, and Louis the Fourteenth and his grandson, Louis the Fifteenth, in France. Not a few of their gaieties were afterward quenched in ignominy or drowned in blood. But her homestead nourished the religious zeal and sagacity which revived the spiritualities of great nations.

The answer to the pride and prodigality of the Bourbon paradise was the guillotine. The answer to the humility and restriction of Epworth Rectory was a regenerated civilization. Their incessant outrages of decency and justice were terribly revenged. Susanna Wesley's trust in the cradle she rocked was vindicated.

At Epworth, as at Bethlehem, were hidden the fountains of a purer faith and a nobler affection. Countless myriads who passed from darkness to light have blessed the place and the mother who adorned it. One is eager to scan every detail of her sacrificial career; to lift her into delayed but deserved prominence; to show why every maid and wife can delight in this princess of celestial lineage, and to cause American womanhood to exult in her admirable qualities. But the somewhat dense Samuel Wesley, erstwhile rector of Epworth and second-rate poet, obstructs a full-length view of his better half.

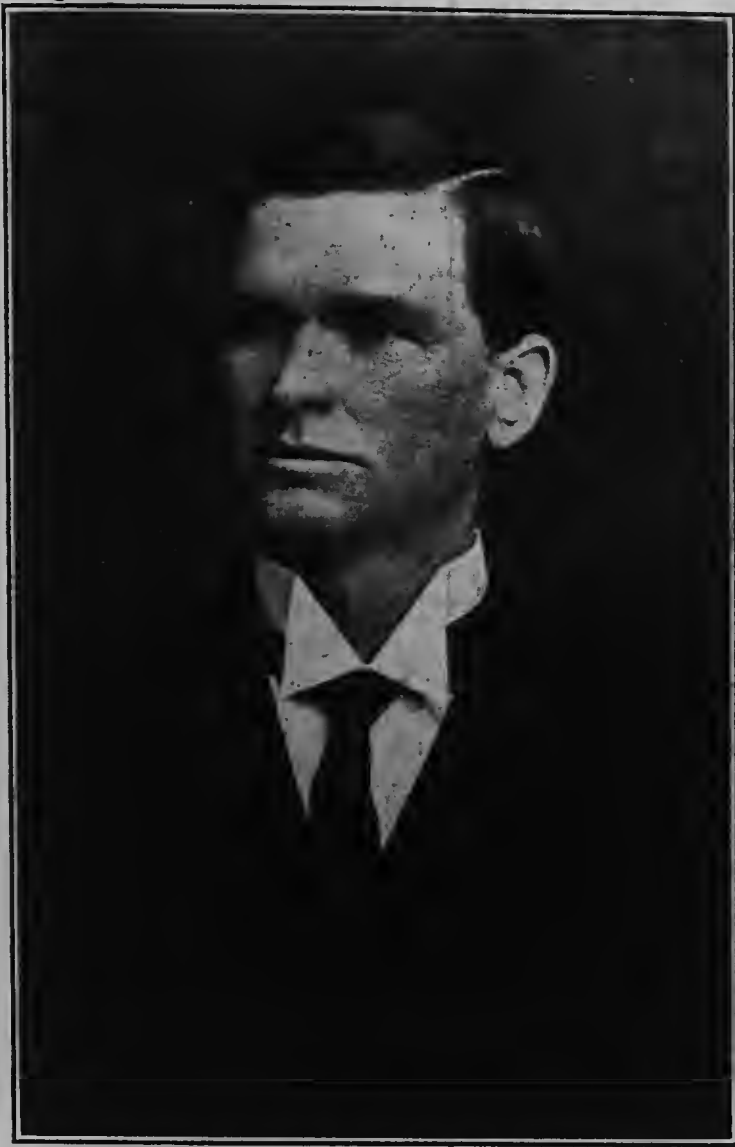
He tells us complacently of the woman "who graced my roof and blest my life," and goes on to say:

"Yet still I bore an undisputed sway,
Nor was't her task but pleasure to obey—
Scarce thought, much less could act, what I denied."

Susanna Wesley's routine can scarcely be realized by her modern sisters, for whom all doors fly open at a touch. The hourly conflict of this cultured and winsome creature with debt and duns, furlous rustics and rancorous parishioners, may be read between the lines of her few letters which are still extant. They reveal her as belonging to a race which triumphed in tribulation and relished formidable obstacles as the signs of divine approval. Self-silencing toil was embraced by her as a providential mercy. The conceptions of feminine privilege and opportunity which prevail in the Twentieth Century would have been repudiated by her as something strange and heathenish. For she was by descent a Puritan, the beautiful and beloved daughter of a pious and scholarly doctor of that sect, the Reverend Samuel Annesley, who by his brethren's consent was entitled "The St. Paul of London's Nonconformity."

Although Annesley had been ejected from a rich London parish because he would not bow the knee to Stuart tyranny, he kept his piety and his poise, shone in conversation, resisted evil-doers; displaying to the end the conspicuous firmness of principle and the fraternal attitude becoming a Puritan graduate of Queen's College, Oxford, and a Christian gentleman.

From him Susanna inherited her persistent and quiet courage, her boldness of innovation, her exemplary patience and fortitude, and that fervid devotion which breathed her soul into her deeds.



REV. T. J. O'NEIL

FROM THE PELICAN PINES

By Dr. S. A. Steel

I see the Publishing House is sending out a new Cokesbury Hymnal. The old one was the best collection of church music we have had, except the Hymn Book; but it had one serious blot. It contained that execrable composition, "The Battle Hymn of the Republic." I invariably tear out the leaf on which that bloody lyric is printed. No, it is not Southern prejudice. To call it that is rank tomfoolery. I have had plenty of that in the past; but seventy years is long enough to work a good deal of evil out of my nature, and I think it has been done. "The Battle Hymn of the Republic" was written by Mrs. Julia Ward Howe. She was a talented Northern woman, with 99 per cent of her nature simon-pure hatred of the South. She made a visit to Washington and saw the vast armed host that Lincoln had assembled to invade the South. Some of us old people know what that invasion meant—wide wasting destruction from the Potomac to the Mississippi. When Mrs. Howe saw the marshalled armies of the North, the afflatus came upon her, and her joy at the prospective desolation of the Southland found expression in this hymn of exultant hate. I can conceive of no greater inconsistency than to advocate the abolition of war, and at the same time to teach our young people to sing a hymn that glorifies war. The hymn promotes the spirit of war. The Yankee soldiers carrying the sword in one hand, the torch in the other, marched across our country to the diabolical music of that hymn. It is a disgrace to our Church to put it

stantly seeking to promote a spirit of peace, will adopt it and teach our young people to sing it. If I were a Methodist Mussolini that lurid of war would be put in a museum with instruments of torture now happily obsolete forever.

Mansfield, La.

SUSANNA WESLEY—THE MADONNA OF EPWORTH

By Rev. S. Parkes Cadman, D.D.

Women who to-day celebrate the new freedom might well remember how much of it was created in the cold, bleak, ill-furnished rectory of the Lincolnshire fen lands where Susanna Wesley dwelt obscure, unfriended, and unknown. Certainly it is high time that she came into her kingdom, where her radiant personality, ready wit, keen vision, and unflinching goodness would move to the manner born.

Her cell was the home, her austerities those of child-bearing and rearing, her discipline one of continuous physical hardships, her fruit, the sons who illuminated the evangelical world. Truly if the mother of the Gracchi was the model for pagan emulation, the mother of the Wesleys is the model for Christian emulation.

The fact that Susanna Wesley exists for us mainly because she was a wife and a mother is a speaking comment on the temper of her troubled time. The Eighteenth Century had light but not love, sense but not sympathy, strength but not wisdom. Its very merits were of the earth, earthy.

No contemporaries seem to have thought of Susanna Wesley as a human being, with a sacred-

He stimulated her independence of mind; and so much did he respect it that when at thirteen years of age she abandoned Puritan tenets he offered no objection.

Susanna grew up fair and fascinating, one of a levy of eight sisters who formed a distinguished group, all of whom were married. She was not destined to be the bride of some solitary Sir Galahad of that treacherous man-ridden era. Indeed, had there abounded knights as fine and brave as those of the Table Round, needless to say, she would have married the man of her heart. He came into her youthful dreams when she was in her teens through their united opposition to ancestral beliefs.

For Samuel Wesley, like Susanna Annesley, had honestly rejected Puritan traditions and thrown in his lot with the Anglicans. This coincidence led to their friendship and the friendship to love.

They married in 1869, soon after his graduation from Oxford, and launched their frail bark in what turned out to be a tempestuous sea.

Lovers of great hymns upon the Passion of Christ cannot forget the Epworth rector's moving lines:

"Behold the Savior of mankind!
Nailed to the shameful tree . . ."

nor wonder that the man who wrote them was beloved by Susanna Wesley. True, he was not worthy of her; few men were; but she saw in his whimsical nature possibilities which his sons afterward demonstrated.

After short tenures in London, and South Ormsby, Lincolnshire, he brought her and their first-born child, Samuel, to Epworth, the place since celebrated in Christendom as the scene of their joint labors for nearly forty years. An Eighteenth Century English country parsonage suggests idealized pictures of a rose-covered Queen Anne house of warm red brick, handsome and commodious, with flower-covered lawns, woods and paddocks, and fertile glebe lands lying around it. To be frank, Epworth rectory was a shabby, rambling, dilapidated structure, built of timber and plaster, and thatched with straw.

In this half-tamed and wholly uneducated nook of England all Susanna Wesley's children save one were born. Here some of them died. In the adjoining church which cuts the skyline with its ancient tower they were baptized, and in its churchyard the dead of that family circle are buried.

In 1791, a grim year for their remembrance, only a dollar and a half could be scraped together, and this had to go for fuel. The barn fell down, the house burned up, the row of little graves in the churchyard grew longer, the debts swelled enormously. The writings on which the rector lingered so laboriously could not find a publisher.

Political animosity alienated those who could have relieved the situation.

"Renouncing the world" is the last sacrifice many parents of today dream of imposing upon themselves. Mrs. Wesley had the faith and courage to make it to the utmost. She robbed herself of health and ease to enrich her children.

During twenty years she bestowed the prime of her splendid womanhood's powers upon their development in knowledge and religion. No reward on earth was then in sight, but it came later, pressed down and running over. Her home was the birthplace and the shrine of a world-wide faith.

Theirs were the short and simple annals of the poor, interspersed with black days and blacker nights when there was no money in the house; where food, clothes, and coal were wanting. While Wesley was fussing with his clerical assemblages, his poems, and the commentary on the Patriarch Job, his wife devoted herself to the care of the farm, the parish, and the family.

When John was born on June the 17, 1703, and Charles followed in 1707, she began to make full proof of her amazing abilities as a trainer and

a teacher. For John in all essentials was his mother's son, and Charles, who was only kept alive by the utmost pains, soon rendered promise of his superb genius as a hymnist. Many modern mothers will question the possibility and even the wisdom of Mrs. Wesley's far-famed domestic regime; but it should be judged by its results. And it is only just to say that it was the growth of necessity rather than a preconcerted arrangement. Her own modesty is extraordinary; she did not suspect any unusual educational bent in herself; and her son John had to exercise considerable pressure to induce her to set down in writing an account of the methods she practiced. They were so effectual that every child responded to its training and at least three, if not four, became scholars of distinction.

It may be charged against her Spartan code that it blighted the merrier side of family life and made the days at the rectory an ironclad round of detested obligations. But the charge is disproved by numerous allusions which reveal the benign grace which suffused Mrs. Wesley's ways of motherhood and housewifery.

Charles, the youngest boy, was growing up in a cheerful and normal manner, untroubled by religious doubts and fears. The daughters were their mother's chief companions, but under the unpropitious circumstances of their life they were forced to turn their attention to matrimony as the sole means of relief. John was the one who was looked upon as a providential child. His education progressed rapidly. His mind, one of the ablest of the time, expanded, like flowers in the sun beneath his mother's leadership. He entered Charterhouse School in 1714 and there acquitted himself with infinite credit.

Upon the completion of his studies John Wesley was appointed chaplain to the settlers in Georgia; and Charles had been asked to accompany him as the governor's private secretary. At first they declined the adventure. But Mrs. Wesley, unbroken by her trials or her widowhood, urged them to undertake it. "Had I twenty sons I should rejoice that they were all so employed, though I should never see them more," said the intrepid woman. Her boys had already been dubbed "Bible Bigots," "Bible Moths," "Sacramentarians," "Methodists," sour hypocrites, and kill-joys, by the dissipated students of their University.

The name "Methodist" was destined to stick, and is now honorably borne by ten million members and twenty million adherents in the United States alone. Evidently to Mrs. Wesley's sanctity had been added the gift of prophecy.

They went to Georgia only to return disillusioned and disappointed, broken in body and greatly depressed in mind. During the critical years when they were but preparatory, she was their stay and strength. After John had come under the influence of the Moravian teachers, she advised him and Charles about their change of doctrinal emphasis. They could not get beyond her depth, or deal with theological mysteries to which she was unaccustomed. With characteristic caution she bade them go forward to attain a new spiritual consciousness while clinging to the divine realities which time had verified. Startling tidings reached her in her retirement that John, the pride of Oxford, was preaching in the open air, and Charles willing to do likewise. Her eldest son, Samuel, the dignified, law-abiding clergyman, and master of Tiverton School, could not credit the story. No Wesley, as he supposed, would violate the customs of the Established Church by preaching anywhere outside her sanctuaries. He did not recall the One who preached on the hillsides and in the valleys of Galilee and Judea.

The Revival spread from coast to coast; and every conversion added to the renown of their mother. At last she had entered her rest, and her beautification was begun in the crusades of her children.—McCall's Magazine.

THE NEW CHURCH

(Dedicated to the new Methodist Church at Madison, Miss.)

By J. F. Dorroh

Beside my garden walk there stood a withered stalk,
A little rose-bush, just a barren thing;
Until the hand of God touches the sleeping sod,
And charm and beauty into being spring.

A costly pile of brick and tile, of steel, cement
and wood,
With carven lines of fair designs, beside the highway stood.
And all the while 'twas but a pile of architecture fair;
A stately whole—without a SOUL—until God enters there.

I know we pay the wage of those whose hands engage
In building to the Lord His holy fane;
But, if God have no place in bolt and rod and brace,
Then is the builders' labor all in vain.

Not yours! Not mine! It is a shrine, with all the
"feel" of home.
Where Mercy stands with outstretched hands, and
all "who will" may come.
And all who teach, and all who preach, must cast
all doubts aside—
And teach the youth the "Living Truth." And
preach "Christ crucified."

The Cross above the door a cross is—nothing more;
A hollow symbol—vain and meaningless;
Unless it really stands for loving hearts and hands
That "in His name" reach forth to help and bless.

The steel and wood? True brotherhood, cemented
by His grace.
The bolt and rod? The love of God that holds all
in its place.
The Cross? To show the way to go. It points the
soul to Heaven.
The light that pours from open doors? His Peace
so freely given.

Here, heedful of man's needs, cast out the narrow
creeds.
And preach "thus saith the Lord" and this alone.
That which in Pilate's day the builders cast away
Must ever be its chiefest cornerstone.

No doubts of Holy writ must find a place in it;
No modernistic tenets must prevail.
But we must follow Him in sermon, prayer and
hymn,
As did King Arthur's Knights the Holy Grail.

We ever pray "Give us this day, O Lord, our
daily bread."
So from its door must nevermore one soul go forth
unfed.
Our "meat" must be to do as we would have
another do;
And not alone to help "our own," but help all
others, too.

And, what of me? I lift to Thee blind eyes, and
cry, "Unclean!"
Too weak my own to walk alone, upon Thy
strength I lean.
May I Thy grace find in this place—here truly
learn to live.
May I here find that peace of mind the world can
never give.

CORINTH DISTRICT NOTES AND PERSONALS

By the Elder

The third round conferences have been so exceptionally good in every way as to greatly encourage.

The revival period at Booneville, conducted by Rev. J. V. Bennett, the pastor, was exceptionally satisfactory. More than fifty members have already been received and a number of others have given their names for membership. At the third Quarterly Conference Booneville reported one-third of the salary for the year.

Rev. W. R. Liming reports five conversions at the services at Mt. Pleasant, Tishomingo Charge, recently.

Rev. J. L. Nabors, Belmont Charge, is in the hospital at Booneville. Some broken bones caused by a truck running into the car he was in will keep him in for a few days. Dr. A. E. Bostick, the beloved physician of that whole section, was a victim of the same accident. Not serious.

Miss LaVerne Martin, the talented daughter of Rev. A. A. Martin, is rapidly recovering from an appendix operation. Miss Martin is in the McRae Hospital, Corinth.

Rev. E. S. Lewis is recovering from a vicious kidney attack. He is, as reported last week, in the Methodist Hospital, Memphis.

Rev. Haywood Blakemore, student pastor at Oxford, preached at First Church, Corinth, the 20th of July. A capacity house heard this home boy, and were more than delighted with his message.

Rev. J. O. Dowdle of Lake Cormorant closed a meeting with the pastor and people at South Side, Corinth, Wednesday, July 23. It was a most satisfactory meeting.

Rev. W. R. Crouch, our pastor at Guntown and Saltillo, is taking the six weeks' course offered by Emory University.

Rev. E. M. Shaw, our pastor at Iuka, is in a very happy meeting at this writing. Rev. J. C. Nelson of the Iuka Circuit is doing most of the preaching.

Rev. J. E. Lawhon of Dubbs is doing the preaching for his brother, Rev. L. C. Lawhon, at Chalybeate, in a successful meeting this week.

Rev. T. H. Dorsey did the preaching in what is said to have been the most satisfactory meeting for many years at Guntown.

The "elder" has been on the "lift" for some twenty days. With a little brotherly advice thrown in for good measure his physician recently told him to go to it again. The advice is being heeded.

The brethren are nearly all in meetings in the great open field. Reports to date indicate results far beyond anything known in recent years. Additional notes will be furnished later on. Local rains are refreshing us in many sections of the district.

REVIVALS ON THE GRAND CANE CHARGE

Revivals have recently been held at each of our four churches on the Grand Cane Charge. Below is a summary of the respective dates of the revivals, the places where the revivals were held, and the preachers who assisted us:

May 21-30, Grand Cane, Dr. A. M. Serex.

June 4-13, Keithville, Rev. J. J. Rasmussen.

June 30-July 6, Keatchie, Dr. H. T. Carley.

July 16-25, Stonewall, Rev. H. W. Ledbetter.

The revivals were well attended, the preaching at each place was of a high order, and there were several accessions to membership. The prospects are favorable for a good report at Annual Conference.

L. R. NEASE, JR., P. C.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: A report has recently been received from the Conference Treasurer giving the total payments on Benevolences up to July 16th. Your Conference lay leader must be allowed to express his disappointment that the showing made in this report is no better. Since my report published early in July, which gave the payments up to June 16th, two charges have been added to the list and nine have increased their payments to Conference Work. The distressing feature is not that some have paid so little, but that so many have paid nothing. Examine the list just referred to and you will see how many large congregations are in this class. The following is a list of the charges that have made payments since June 16th:

	Conf. Work	Gen. Work
Brookhaven District:		
Brookhaven	\$ 300.00	\$ 200.00
Meadville and Bude.....	115.76	63.01
Hattiesburg District:		
Bonhomie	73.42	6.00
Leakesville	18.00	0.00
Jackson District:		
Eden and Bentonla	64.75	42.30
Galloway Memorial	1,000.00	0.00
Newton District:		
Philadelphia	200.00	0.00
Philadelphia Ct.	12.00	0.00
Seashore District:		
Poplarville	170.00	0.00
Vicksburg District		
Gloster and Liberty.....	100.00	0.00
Port Gibson	210.00	150.00

The total paid by all charges to July 16th is only \$4,975.03.

J. M. SULLIVAN.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

According to the Methodist Yearbook for 1930, the Methodist Episcopal Church in the United States sustained a loss of 52,037 in membership, while in the foreign field the loss was 4,122, making a grand total loss of 56,159. Besides, there was an alarming decrease in the receipts for its mission work; the income for missions last year was \$814,694 less than the preceding year, which itself was \$367,649 less than the year before. Perhaps no church is so permeated with all forms of modernism as the Northern Methodist Church, which, doubtless, accounts for its startling loss both in membership and in its receipts for missions. No modernistic church can expect prosperity, and no modernistic preacher can hope for a fruitful ministry—neither have any message for a lost world.

Dr. I. N. Haldeman, the widely known pastor of the First Baptist Church of New York City, has written a book entitled, "A King's Penknife, or Why I Am Opposed to Modernism." At the beginning of each chapter of his book, Dr. Haldeman states the following reasons for his opposition to modernism:

1. "Because, like king Jehoiakim, of Judah, it cuts out of the Bible with the penknife of destructive criticism all things not acceptable to the natural mind; 2. Because it seeks to obscure the public mind with a false issue concerning the age-old accepted doctrines of Christianity; 3. Because it uses orthodox phrases and then denies the facts which those phrases are intended to express; 4. Because it is the complete repudiation of the Bible as the fully inspired word of God; 5. Because it means moral and spiritual disaster to the rising generation; 6. Finally, because it is nothing less than old infidelity masquerading in the guise of so-called progressive and liberal Christianity." I earnestly recommend the reading of

this book by our young preachers to counteract the influence of some of the books they are having to read in their courses of study.

When modernists arrange their programs for various occasions of assembly, they almost invariably put on as speakers one or more prominent men who are regarded as orthodox. Is it not strange that some men, bishops, secretaries of the boards, editors, and pastors allow themselves to be used thus by liberalistic propagandists? But what is even stranger than this is the fact that those who have the responsibility of arranging programs for supposedly orthodox gatherings are engaging speakers who are known to be modernistic. For example, at the annual meeting of the Methodist Students' Conference at Grenada, in this good year of 1930, one of the chief speakers was Dr. W. T. Workman, who, not long since, was dismissed from the faculty of a Methodist University in Texas because of his heretical teachings. In view of such facts the soul is made to cry out, "How long, O Lord, how long?"

Evolutionists are a strange group of people. They become argumentative if one denies their simian ancestry, yet they never hang the picture of a monkey on the wall among their family portraits. "O consistency, thou art a jewel!"

A German scientist is now telling the world that instead of men having descended (ascended?) from man. That is, monkeys are degenerate men. What do you think about that?—and have you not seen some men who were lower in the animal scale than monkeys? Some things are hard to classify—both men and monkeys.

"The Alliance Weekly" reports that New York City is to have a Hindu Temple on Riverside Drive. The temple is to have a roof garden where its devotees may worship the rising sun! Believers and teachers of a syncretic religion should make a note of this fact.

Have you seen this new definition of a church? "A church is a group of people who are so enthusiastic over their religious duties that they are willing to pay a preacher for trying to make them go to church."

In the columns of The Wesleyan Methodist it was related that a woman passenger on a Los Angeles street car sat down by a plasterer and lit a cigarette. The laborer immediately arose and walked to another section of the car where he stood in the aisle, rather than be misjudged because he sat by a smoking woman. Many smoking women do not realize that the habit places them among a class of women who are not highly esteemed by self-respecting men.

The old country gentleman could not be shaken from his conviction that the world is square because the Bible said the earth has four corners. Well, despite the contentions of all the "old fogies," the earth is round and "the world do move!"

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Wednesday, September 10, 1930, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before September 5, 1930. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.

SHREVEPORT DISTRICT CONFERENCE

By H. E. Gump, Secretary

The 1930 session of the Shreveport District Conference was held in the chapel at Centenary College on April 17, just previous to the meeting of the General Conference in Dallas, and now that we can talk and think of things other than those connected with that gathering (as well as being reminded of it by our presiding elder, Dr. Carley), this report is given.

We again had a "one day" conference, this arrangement having been voted at Mansfield a year ago. It has its drawbacks as well as its advantages, but most of our delegates seem favorable to the "one day" idea. It works fairly well in our district, with paved roads all centering at Shreveport, but might not prove so satisfactory elsewhere. The one big advantage was the large number of delegates present on time, their sustained interest in the business of the conference throughout the two sessions, and, as Dr. George Stuart once advised young preachers, "When you get through, quit." Dr. Carley finished up the work and quit in time for our folk to get home to feed the chickens and attend to the milking. And yet the work did not seem to be rushed.

Except for the absence of Brother H. W. Riekey of Mansfield, who was detained by illness in the family, every pastor in the district was present, and Brother Riekey sent in a fine written report. Every charge in the district was well represented by delegates, a total of 92 members of the conference, in addition to the presiding elder, answering to the roll.

Pastors' reports showed very good conditions in all of the charges and indicated that every church was actively engaged in the program of the Church as outlined by our leaders. The various connectional interests were represented by officers or representatives from the Annual Conference Boards and all were given time to address the conference. Many other visitors from other districts and cities were present and introduced, among whom were the Rev. E. J. Harris, presiding elder Nacogdoches District, the Rev. F. D. Dawson, Sunday School Secretary Texas Conference, and the Rev. Chas. H. Doak, pastor at Garrison, Texas; brethren who came over, as they said, "to see how a good district conference was managed."

Dr. George Sexton and Mother Griffith gave the entire conference, visitors and all, one of the best dinners that any bunch of Methodists ever sat down to, Dr. George explaining that they had fixed no extras, but had provided only the regular Sunday dinner as served to the student body. Many of us wanted to matriculate then and there.

Delegates to the Annual Conference in Alexandria this coming November were elected as follows: R. H. Nelson, R. T. Douglas, W. A. McKennon, A. W. Calcote, Mrs. H. B. Wren, H. J. Bussa, H. E. Gump, H. H. Bain, Mrs. Wiltz Ledbetter, J. T. Russ and S. A. Alexander. Alternates elected are, Mrs. J. M. Alford, Tom Hickman, M. W. Drake, Mrs. P. C. Reeves and Dr. J. R. Rushing.

A fine report of the work of the Woman's Missionary Society in the district was made by Mrs. H. B. Wren, the district secretary, which was highly complimented by Dr. Carley. Resolutions of respect to the memory of the Rev. B. T. Crews and the Rev. J. G. Sloane, two of our honored superannuates who passed on during the year, were adopted, as were also resolutions from the Committee on Christian Literature, Committee on General State of the Church, and a special resolution thanking and complimenting Centenary College. A fund of \$200 was subscribed to assist theological students at Southern Methodist University, Dallas, as was done a year ago.

The climax of the conference came in the granting of license to preach to four fine young men, two of whom are sons of ministers now working in this district, the address and charge made to them by the presiding elder, Dr. Carley, and the prayer in their behalf by Dr. R. E. Goodrich, of

First Church, Shreveport. The names of the young men thus licensed are:

James Clair Senslatter, Centenary College.
Louis Houston Perot, Converse, La.
Edgar Paul Roberts, Mooringsport, La.
Charles Roger Lahey, Oil City, La.

The 1931 meeting will be held with our church in Cedar Grove.

ATTENTION—FORMER CENTENARY COLLEGE STUDENTS AND FRIENDS!

I have been requested by the President of the Board of Trustees of Centenary College, Shreveport, La., to write the history of Centenary College. Dr. Sexton, the President of the College, has placed much available material bearing on the history of the College in my hands, but I need every scrap of material possible. If you have been a student of the College write me. If you know anything of the history of the College, know any President, professor or student of the College, please write me. If you have any of the old catalogues, statements, periodicals, papers or letters bearing on the history of the College, send them to me. Postage will be refunded, and they will be returned to you in good shape. I am all set to write the history of the College, and want to have it ready for publication by the first of the year, but we must act immediately. If you can help in any way do it now.

Thanking you in advance—please send material to W. H. Nelson, 307 Pacific Building, San Francisco, Calif.

MRS. HARGROVE DEAD

After a lingering illness in the home of her son, in Linn, Mo., Mrs. Mary Lipscomb Hargrove, widow of Rev. Thomas B. Hargrove, died recently and, after services in the home, her body was buried in Elmwood Cemetery, Kansas City. Mrs. Hargrove was born in Columbus, Miss., September 12, 1855. After the death of her husband in 1896, she devoted herself to teaching. After one year in Grenada College, she went to the chair of Bible in the Scarritt Bible and Training School, then in Kansas City. She held this position for 21 years, then resigned to become Centenary Secretary, representing the women of the Church in the Centenary movement. She later taught in the Texas Woman's College, Fort Worth. During her long service to the Church, she had served eight years as president of the Woman's Foreign Missionary Society of the North Mississippi Conference, and fourteen years as the Recording Secretary of the Women's Board of Foreign Missions. Besides her son, Rev. W. H. Hargrove, she is survived by two brothers, Prof. Dabney Lipscomb, and Dr. J. H. Lipscomb, both of Columbus, Miss., and by one sister, Mrs. Laura L. Beard, of Columbus.

DISTRICTS AND PRESIDING ELDERS, MISSISSIPPI CONFERENCE

Prepared by Rev. J. B. Cain

(Continued From Last Week)

- 1855—Covington, John Lusk.
Natchez, W. H. Watkins.
Vicksburg, John G. Jones.
Yazoo, Levi Pearce.
Sharon, H. J. Harris.
Paulding, Green M. Rogers.
Jackson, B. M. Drake.
1856—Covington, J. Y. Griffing.
Natchez, L. Campbell.
Vicksburg, B. M. Drake.
Yazoo, Levi Pearce.
Paulding, R. J. Jones.
Greenville, John Lusk.
Fayette, John G. Jones.
1857—Covington, J. Y. Griffing.
Natchez, L. Campbell.
Vicksburg, B. M. Drake.
Yazoo, Levi Pearce.

- Sharon, H. H. Montgomery.
Paulding, R. J. Jones.
Greenville, Wm. B. Hines.
Fayette, John G. Jones.
1858—Covington, Barnabas Pipkin.
Natchez, L. Campbell.
Vicksburg, B. M. Drake.
Yazoo, Levi Pearce.
Sharon, John Lusk.
Paulding, R. J. Jones.
Greenville, W. B. Hines.
Fayette, J. G. Jones.
1859—Clinton (La.)—Barnabas Pipkin.
Natchez, Lewell Campbell.
Vicksburg, Levi Pearce.
Yazoo, D. M. Wiggins.
Sharon, Jacob Matthews.
Biloxi, R. J. Jones.
Greenville, W. B. Hines.
Fayette, John G. Jones.
Starkville, George D. Wade.
1860—Clinton (La.)—B. Pipkin.
Natchez, W. H. Watkins.
Vicksburg, Levi Pearce.
Sharon, James Walton.
Biloxi, R. J. Jones, Sr.
Greenville, W. B. Hines.
Fayette, B. M. Drake.
Brookhaven, Thomas Price.
1861—Clinton (La.)—Barnabas Pipkin.
Natchez, Wm. B. Hines.
Vicksburg, Levi Pearce.
Yazoo, D. M. Wiggins.
Sharon, James Walton.
Biloxi, R. J. Jones, Sr.
Greenville, Wm. B. Barton.
Fayette, John Lusk.
Brookhaven, Thomas Price.
Starkville, William Wadsworth.
1862—Clinton (La.)—Barnabas Pipkin.
Natchez, W. B. Hines.
Vicksburg, John Lusk.
Yazoo, D. M. Wiggins.
Sharon, Josiah M. Pugh.
Biloxi, R. J. Jones.
Greenville, Wm. P. Barton.
Fayette, Benjamin Jones.
Brookhaven, Thomas Price.
Starkville, James G. Carlisle.
1863—Clinton (La.)—Joseph Nicholson.
Natchez, Wm. B. Hines.
Vicksburg, John Lusk.
Yazoo, Henry J. Harris.
Sharon, J. M. Pugh.
Paulding, Burwell B. Whittington.
Greenville, Wm. P. Barton.
Fayette, Benjamin Jones.
Starkville, J. G. Carlisle.
Brookhaven, Thomas Price.
1864—Natchez, W. B. Hines.
Vicksburg, John Lusk.
Yazoo, Humphrey Williamson.
Sharon, J. M. Pugh.
Paulding, B. B. Whittington.
Fayette, Benjamin Jones.
Starkville, J. G. Carlisle.
Brookhaven, Thomas Price.
1865—Natchez, James A. Godfrey.
Vicksburg, John Lusk.
Yazoo, H. Williamson.
Sharon, J. M. Pugh.
Paulding, B. B. Whittington.
Fayette, Benjamin Jones.
Starkville, J. G. Carlisle.
Brookhaven, Joseph Nicholson.
Greenville, James McClennan.
Hansboro, Kenneth A. Jones.
1866—Natchez, James A. Godfrey.
Vicksburg, G. H. Clinton.
Jackson, H. F. Johnson.
Yazoo, J. M. Pugh.
Greenville, James McClennan.
Starkville, K. A. Jones.
Brandon, B. B. Whittington.
Paulding, James English.
Brookhaven, B. Jones.
Areola, J. Nicholson.

The Home Circle

MORE NOISE THAN LIGHT

There's a new little girl just come to live next door to my house. Her folks moved in last month. There's a daddy and a mamma, and a little thin, black-eyed grandma, who wears black lace caps on her very gray hair and who can tell the most wonderful stories.

I know she can, for I often play on the front porch with Trinette (that's what they call the new little girl), where her grandma always sits a-knitting, and just a wee bit of coaxing brings out all sorts of legends and fairy tales, and fascinating "what happened when I was a little girl" living at St. Quen sur Selne or visiting an aunt on her ferme in the Vosges."

Trinette's grandmere is the most comfy sort of grandmother ever. Our antics—though our daddy calls Trinette "a handful," and me a "terrible tomboy"—never make her nervous, nor does our singing, whistling, or shouting ever seem to annoy her.

There's but one noise she hates, and that's the snap of a percussion cap or torpedo; and but one thing that scares her stiff, and that's fireworks; and only just yesterday she told me why.

"You see, cherries," she said. "My good husband—your grandpere, Trinette—had just brought us over from the steamer that July 4; me and my two sons, your father, Trinette, and your bon oncle Etienne—to the little house just outside the big town, which he had ready for our coming.

"All day long we'd been setting up beds and unpacking bags and boxes—too busy even to notice the holiday noises all round about us and our great big garden. I was getting our supper ready in the little basement kitchen. Though hardly seven o'clock, it was already getting very dark, and the gas was still unconnected, and our three lamps were unfilled; and also there was no kerosene oil.

"Helas, mon ami," said I to your grandpere, "what do we now? There are no lamps, no candle sticks, and not even a small candle end."

"O, we'll send the boys," said your grandpere quite cheerfully, "for candles which we'll stick into any old bottle we'll be sure to find."

"Allons, boys," he called to your father, Trinette, and to your uncle, "there's a little shop around the corner where one buys such things. Run quickly and get three candles for your mother."

"But, mon pere," said Etienne, "the man, maybe, can speak no French."

"While we, mon pere, know no English."

"And so you must learn," laughed grandpere, giving the boys some silver; "just hand them the money, hold up three fingers, and say 'candles,' and you'll get whatever you want."

"The little boys trotted off briskly on their first errand in a foreign land, muttering 'Candles, candles,' as they went. By the time they were back it was really quite dark and supper was ready.

"Stick them in here," cried I, handing Francois three bottles, "and set them on the table so we may see to eat."

"With my back to them, I was dishing out the supper, and I could hear them talking about the queer American candles.

"So very queer," marveled they; "not at all like those of St. Quen; one is red, and one is green, and one—"

"There was a noise—a deafening noise like that of rattling musketry—and a glare of lightning. Flery sparks were raining down upon us and upon the supper table, and balls of red, green and blue fire were flying up against the ceiling with loud pops and sputterings.

"Never in all my life had I seen or heard the like. Never in all my life before (or since) have I been so frightened. Had it not been for dear grandpere, Trinette, I really think I would have died from alarm. He, however, soothed us—indeed, the little boys were soon over their scare, and hopping about in glee over the queer Ameri-

can candles, and explained to me all about fireworks and the great American Day of Independence, and showed me that nothing in the room had been burned.

"But it was weeks before I was quite over my fright; and even now I cannot see or hear fireworks without being all in a jump and a-tremble.

"You remember our first Fourth, Francois, do you not?" turning to Trinette's daddy, who just then came up the front steps with Trinette's mother.

"Indeed, I do," laughed he; "and also what the man in the little store said when father (who'd gone with us on our second trip for candles), took him to task. 'Well, then,' said he, 'and how was I to know? Sure, there's only one sort of candles boys do be wanting on the Fourth of July, and them's Roman candles.'"

"So, our good father couldn't even blame him for our poor chere mere's terrifying experience."

"But this year," declared Trinette's mother, with a consoling smile, "grandmere won't have to see and hear what so scares her; nor will she have to fear that Trinette and her friends on the block will burn their eyes out or their fingers off. We've found a safer, saner way to celebrate the great American Fourth of July."—Junior Herald.

ROVER AND THE HORNETS

A good many years ago two boys and I went blackberrying in a big meadow miles from home. On our way there we met a stray dog. He was a friendless forlorn-looking creature and seemed delighted to make up with us, and when we gave him some scraps of bread and meat from our lunch basket, he capered for joy, and trotted along at our side as if to say: "Now, boys, I'm one of you." We named him Rover; and, boylike, tried to find out how much he knew, and what he could do in the way of tricks, and we soon discovered that he would "fetch and carry" beautifully. No matter how big the stick or stone, nor how far away we threw it, he would reach it and draw it back to us.

At length we reached the meadow, and scattered out in quest of blackberries. In my wandering I discovered a hornets' nest, the largest I ever saw, and I have seen a good many. It was built in a cluster of blackberry vines, and hung low, touching the ground. Moreover, it was at the foot of a little hill, and as I scrambled up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't see why the dog and the hornets' nest should have connected themselves in my mind, but they did, and a wicked thought was born of the union.

"Rob! Will! Come on. Let's have fun." They came promptly, and I explained my plan. I pointed out the hornets' nest and proposed that we roll a stone down to it, and send Rover after the stone. "And, oh, won't it be fun to see how astonished he'll be when the hornets come out?" I cried in conclusion. They agreed that it would be funny.

We selected a good-sized stone, called Rover's special attention to it, and started it down the hill. When it had a fair start, we turned the dog loose, and the poor fellow, never suspecting our trick, darted after the stone with a joyous bark. We had taken good aim and, as the ground was smooth, the stone went true to the mark, and crashed into the hornets' nest just as Rover sprang upon it. Immediately the furious hornets swarmed out, and settled upon the poor animal. His surprise and dismay fulfilled our anticipation, and we had just begun to double ourselves up in paroxysms of laughter when, with frenzied yelps of agony, he came tearing up the hill towards us, followed closely by all the hornets.

"Run!" I shouted, and we did run, but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled like a black avenging cloud all over us, and the scene which followed baffles my power of description. We ran, we scattered, we rolled on the ground, and we howled with agony.

I have never known just how long the torture

lasted, but I remember it was poor Rover who rose to the emergency, and with superior instinct, showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress, and could give no assistance, he ran blindly to a stream which flowed through the meadow not far away, and plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream, and looked at one another dolefully through our swollen, purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessive y funny fun we had been having with Rover.

The poor dog, innocent and free from guile himself, judged us accordingly, and, creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted with me.

"Boys, we've had an awful time, but it served us right."

Neither of them contradicted me, and, rising stiffly, we went slowly homeward, with Rover at our heels.

"That, my boy," said Mr. Stanley, in conclusion, "is a good instance of poetic justice."—Our Dumb Animals.

"AS DOVES TO THEIR WINDOWS"

By F. Lyman MacCallum of the American Bible Society, Sub-agent at Istanbul (Constantinople)

Ohanes, the storeman, summoned me to the back windows. This invitation usually signifies a new carnation or rose in one of his pots on the window ledge. But this time the glow on his face was confused with evidences of anxiety. And no wonder; for there in the pot from which sprouts his favorite rosebush a pair of wild doves had arranged a rather sketchy nest of rootlets and deposited an egg.

"The egg dies if I water it; the rose if I don't," he said.

Ultimately he solved the difficulty by placing nest and egg in a wooden box resting on some cross-sticks. After infinite consultative cooling the couple accepted the new arrangement and Madam proceeded to do her duty by society with a second egg. Then she settled down to the task of hatching.

All the occupants of the Bible House came tip-toeing to pay her their respects—an honor which she would most gladly have done without. When their great peering faces came too near she blinked and trembled with alarm and her mate on the nearby roof fell silent with anxiety. But in time she grew accustomed to even these comings and goings and there was a marked increase of mutual trust and respect.

The rosebush rejoiced in her presence and sent two twigs out toward her. On the end of each a rose burst into bloom, the only two blossoms which the bush produced this year. On the stock-room shelves, less than a yard distant, some bold-and-crimson bindings gleamed gently on her; for the Bible mentions her race often and kindly. Doves seem the most Christian of birds, especially when compared with the kites that fight and snatch or the crows that sneak and steal.

The day came when two little monsters struggled out of their shells. Young dragons they seemed rather than the offspring of their gentle and shapely parents. But the doves were delighted and nurtured them industriously.

Again one morning Ohanes summoned me to the back window. There were signs that his "soul was squeezed," as the Turks say. He showed me a nest empty and cold. Despite the kindly shadow of the rosebush the gimlet eye of some kite had pierced to the hiding place of these infants. A sudden swoop, a second's hasty work—and the Bible House idyll was at an untimely end. Now the sight of kites sailing in the sky on tireless wing fills me with curious thoughts about two hapless dovelets whose only flights were vicarious. And the window has lost its chief charm even though it has the roses.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to relied manuscripts.

Editorial

DR. NELSON TO WRITE HISTORY OF CENTENARY COLLEGE

(Continued From Page 1.)

expect a volume that will indeed "read like a romance."

Dr. George S. Sexton, president of Centenary College, has shown his wisdom in securing Dr. Nelson to write the history of the institution. William Hamilton Nelson attended Centenary College at Jackson, and his work in writing the story of the College will be a work of love. Then, he is eminently fitted for such a task. He has served for some years as the editor of the Pacific Methodist Advocate; he contributes to other periodicals, and within the last few years he has published several books, including "Alluring Arizona" and a life of John Bunyan.

MRS. COTTRELL EDITOR OF WOMAN'S PAGE

As stated in the personal notes of the Advocate, Mrs. Janie Drake Cooper, in going to New York recently for a stay of two months, asked to be relieved of the work as editor of the Woman's Page of the Advocate, and Mrs. T. B. Cottrell, Forest, Miss., has been appointed to the work that Mrs. Cooper has been so ably doing.

We trust that all who have communications and reports for this department of the Advocate will not fail to take note of the change in editors of the Woman's Page, that delay and confusion may be avoided. All communications intended for the Woman's Page must go through the hands of Mrs. Cottrell; communications sent to the Advocate office will be forwarded to Mrs. Cottrell. Delay will therefore be avoided if communications are sent direct to Mrs. Cottrell.

PERSONAL AND OTHER NOTES

Mr. V. A. Hammond, scout executive for the Evangeline country, recently delivered a message on scouting in our church at Crowley, La.

We are naturally interested to find one of our exchanges, among the weekly periodicals of North Mississippi, reprinting in full an article that had just appeared in the Advocate.

Rev. J. T. Barrett, after assisting in a meeting at St. Francisville, La., and visiting a camp near Pineville, La., spent several days last week with his mother in New Orleans.

The editor is this week assisting the pastor, Rev. K. S. L. Cooke, in a meeting at Ingomar, one of the churches within the bounds of the New Albany Circuit, North Mississippi Conference.

Rev. J. T. McVey, our pastor at Merryville, La., called at the office one day last week. The editor was out at the time and he greatly regrets that he did not have the pleasure of seeing Brother McVey.

A gentleman, formerly of New Orleans but now of Crowley, La., whom the editor met on the street car the other day, spoke in high praise of the work of Rev. C. K. Smith as pastor of our church in Crowley.

Rev. L. E. Crooks, our pastor at St. Francisville, La., writing from Dallas on June 19, states: "I am here taking the course that the Board of Missions is giving us. It is fine. Will do some real work while here."

A church building has been erected in Beverly Hills, a suburb of Hattiesburg, Miss., through the efforts of Brother Hardy Norsworthy, and a church was recently organized there by the presiding elder, Rev. W. A. Hays.

A mission school for the Primary and Junior missionary societies of our church at Clarksdale, Miss., has recently been conducted, with Mrs. A. L. Nelson teaching for the Primary, and Mrs. J. F. Field teaching for the Junior.

Rev. F. N. Ladner, pastor on the Bonhomie Charge, Mississippi Conference, on July 20 closed a good meeting at Sandy Hook, one of the points on his charge. There were two accessions and the church was graciously revived.

In the Quitman County Democrat of July 17, in the Methodist Church news, Rev. A. Y. Brown, our pastor at Marks, Miss., makes a strong appeal to his people in behalf of the New Orleans Christian Advocate. We are grateful to him.

Rev. A. J. Martin, pastor of the Greensburg (La.) Charge, recently conducted a meeting at the Oakland tabernacle. Rev. S. A. Seegers, pastor at Amite, La., did the preaching, the congregations were large and the results were very fine.

In sending us a communication, Rev. R. F. Harrell, our pastor at Columbia, La., wrote: "We had a good meeting in June; received eleven into the church; we had Brother Spinks to help us in the singing, and the pastor did the preaching."

The Associated Press on July 23 carried a dispatch from the S. S. Arlanza, stating that Bishop Cannon and Mrs. Cannon plan to remain in South America, with the Bishop engaged in the work of the church there, until next September.

Mr. Horace M. Du Bose, Jr., son of Bishop Du Bose, recently accidentally shot himself in the arm while getting into his car to go to target practice with friends, and the arm was badly mangled. He is an attorney at Winston-Salem, N. C.

Christian Keener Cagle, former West Point football captain, has accepted a contract as assistant football coach at the Mississippi A. and M. College. Mr. Cagle is a Louisianian, and he was evidently named after Rev. Christian Keener, a son of Bishop Keener.

The Lincoln County Times (Brookhaven, Miss.) recently said: "Kiwanians enjoyed a fine meeting and luncheon yesterday, with Dr. J. A. Smith as speaker. Dr. Smith discussed 'Six Ways to Get Off the Earth,' to the edification and instruction of his hearers."

The papers have announced that Dr. Robert E. Goodrich has been transferred from First Church, Shreveport, La., to First Church, Birmingham, Ala. At the time of our going to press we

had not learned whether or not any provision has been made for Shreveport.

An elderly member of First Church, Baton Rouge, in a letter to the editor, wrote that she had heard Rev. L. W. Cain, the presiding elder of the Baton Rouge District, preach at First Church the preceding Sunday—"A good sermon," she said, "and I believe I know a good sermon when I hear it."

Rev. Sidney A. Seegers, our pastor at Amite, La., and family recently enjoyed a brief visit to relatives in New Orleans. While in the city Brother Seegers called at the Advocate office and he and the editor enjoyed lunch together. He reported that the work at Amite is moving along well.

Rev. J. B. Grambling, our pastor at Hammond, La., called at the Advocate office one day last week. He reported that the work at Hammond is doing fine; the congregations are large, and money for the new church building is coming in every week. Brother Grambling and his people hope to build this fall.

"To our notion Dr. J. R. Countiss' brief talk at the public meeting of the bank directors Monday struck the happiest note of any delivered, and was received with greater favor than any other made that day," said the editor of the Grenada Sentinel (Grenada, Miss.) in a recent editorial on "Pessimism is Injurious."

In sending us five subscriptions on July 23, in addition to a good list already sent us, Rev. F. J. McCoy wrote that the revival meeting planned for Haynesville, La., had been postponed on account of infantile paralysis. Dr. Robert E. Goodrich, pastor of First Church, Shreveport, has been engaged to do the preaching.

Accompanied by Mrs. Ladner, Rev. F. N. Ladner, of the Bonhomie Charge near Hattiesburg, Miss., drove to New Orleans on a shopping trip on Thursday of last week. While in the city, Brother Ladner called at the Advocate office and gave the manager two subscriptions. Last year Brother Ladner supplied the Delta Circuit, below New Orleans.

The church news from Sledge, Miss., in The Quitman County Democrat, of July 17, had the following: "The Methodist revival has just closed after a successful meeting with splendid attendance. The services were conducted by Rev. Mr. Lord of Batesville. The children of the community helped in the singing. Mr. Harris and others brought in out-of-town people on trucks."

Mrs. C. M. Martin is one of the Advocate committee at East End Church, Meridian, and she writes that we may expect soon a good list of subscribers from that church. Mrs. Martin is in charge of the social service work of the W. M. S. of the church and she says that in often visiting the hospitals and reading to the sick she finds they are greatly interested in the Advocate.

In a letter to the editor, Rev. G. A. Morgan, our pastor at Springhill, La., writes of Mrs. Morgan, who recently underwent a serious operation, that she is slowly regaining her strength. He states that the work of the Church at Springhill is encouraging. A fine revival the early part of June greatly blessed the people. The preaching was done by the pastor, and Brother E. S. Pagan had charge of the choir.

The Board of Temperance and Social Service of our Church will conduct an institute at Mt. Sequoyah, August 6-10. The program will include sermons and addresses by Dr. John S. Chadwick, pastor of our church at De Funiak Springs, Fla., and an address by our good friend and fellow editor, Dr. M. E. Lazenby, of the Alabama Christian Advocate, on "The Newspaper's Responsibility to the Prohibition Movement."

Rev. A. P. Stephens, Conference evangelist, who has been very successful in revival work this year, has just closed a meeting held in the Methodist Church at Black Hawk, North Missis-

Mississippi Conference, with the pastor, Rev. E. L. Jernigan. There were twenty-nine accessions to the church. He is now engaged in a revival at Hesterville, nine miles north of Kosciusko. The meetings will last through the week.

Rev. G. M. Hicks and his people at Epworth Church, New Orleans, are giving special attention to the prayer meeting, setting the goal of attendance at 200. Already it has been necessary to transfer the service from the usual place of meeting in a Sunday school room to the main church. Wednesday night of last week the attendance was 87, and at the preceding meeting, 95. The two sides, the Reds and the Blues, are working to increase the attendance and reach the goal set.

In sending a subscription on July 23, Rev. Hilary S. Westbrook, our pastor at Vaughan, Miss., wrote: "We have just closed our revival meeting at Ellison and Vaughan with profitable results. The attendance at the morning services at Ellison and at Vaughan in the evenings were fine. The sermons preached by Rev. Irl H. Sells, of McComb, Miss., were packed full of good, wholesome truths. I think I will be safe in saying we are getting along very well with our work for Him here."

In requesting a list of the subscribers on his charge, the Covington Charge (La.), that he may undertake a campaign among those who are not subscribers, Rev. James W. Sudduth writes: "Our work here moves along nicely with a very good attendance at our church services and a prayer meeting just organized for the past three or four weeks, which had an attendance of thirty-three last Wednesday evening. The possibilities of our church here are very great, and our present success makes us very happy."

Rev. R. L. Dill, of Sylacauga, Ala., presiding elder of the Sylacauga District of the North Alabama Conference, preached at the First Methodist Church, Kosciusko, Miss., at the evening hour on Sunday, July 20. This was the special service, such as is being held by the three congregations of the city, with the pastor, Rev. R. P. Neblett in charge. Dr. Dill is on his vacation visiting in the home of his son, R. L. Dill, Jr., manager of the Nehi Bottling Works, and his sister-in-law, Mrs. S. E. Hale, on East Fair Grounds Street.

We take the following from the Lambert and Crowder Methodist news in the July 17 issue of The Quitman County Democrat: "Sunday night closed our revival services at Vance. Brother Wilson preached to a crowded house. The church and the entire community were helped by the meeting. Mr. and Mrs. Landrum, of the Mississippi Quartet, were visitors at the Sunday night service and joined Scott Stafford in a special number. . . . The pastor (Rev. T. B. Thrower) has been invited to do the preaching at Mayhew, Miss., his home town, beginning Sunday, July 20."

Committees have been named for the annual union meeting, August 3-17, in the Carroll County Tabernacle. The several denominations that cooperate in this meeting "take time about" in providing for the preacher, etc. This year the Presbyterians are responsible and the Rev. J. Ernest Thacker, of Norfolk, Va., a general evangelist of the Southern Presbyterian Church, will do the preaching. He comes highly recommended. Last year the Methodists were responsible and the Lewis Brothers, of the Mississippi Conference and the North Mississippi Conference, conducted a great meeting in the Tabernacle.

The Conservative, Carrollton, Miss., on July 8 carried the following: "Rev. H. D. Suydam will preach at North Carrollton Methodist Church next Sunday morning at 11 o'clock. He will be at Marvin in the afternoon at 3 o'clock, and at Valley Hill in the evening at 8 o'clock. The revival meeting at Valley Hill will begin next Sunday night and run through this week."

Under date of July 23, Rev. H. S. Johns, our pastor at Greenwood, La., wrote: "Our dear, good Mrs. H. P. Mathews, mother of Rev. F. A. Matthews, of the North Arkansas Conference, died Sunday afternoon at Fayetteville, Ark., and was buried here in Greenwood, Monday afternoon. Sister Matthews had gone to Lincoln, Ark., to visit her son, was taken ill there and taken to a sanitarium in Fayetteville, and died ten days later. Sister Matthews was a great and good lady, reared a fine family, was honored and loved by all. Her funeral was conducted by myself, assisted by Rev. Dr. H. T. Carley, and Rev. Mr. Hancock, Baptist pastor of Bethany, who had known the family a long time. A great gathering of friends, with a profusion of flowers, testified to their love for her. For many years Sister Matthews was a steward of the Church."

Through the kindness of Mr. A. M. Mayo, the veteran superintendent of the Sunday school of our important church at Lake Charles, La., we have received an account of the fine workers' council meeting that was held recently. Miss Dorothy Weber told of her work at the Bethlehem House in Augusta, Ga. Mrs. J. O. Davis represented the temperance work of the W. M. S., and urged more temperance work in the Sunday

service has been singing in Mrs. Martin's department since he was two years old. He was recently invited to sing over the radio from station WCOC.

IMPORTANT MEETINGS—BATON ROUGE DISTRICT

Two important meetings of our Church within the bounds of the Baton Rouge District will be held during the coming month. At the Bluff Creek Camp Grounds, August 4-9, will be held the District-wide Epworth League Efficiency Camp and Cokesbury School. This is for young people above the age of fifteen. Credits will be given on both courses. Young people are invited to come for fun, fellowship, information and inspiration. The costs will be as follows: Registration, \$1; board and room, \$6; books, \$1, a total of \$8 plus transportation to and from the grounds. Write Rev. J. H. Bowdon, Camp Manager, Ponchatoula, La., for details.

August 9-17 will be held the annual camp meeting on the Bluff Creek Camp Grounds. There will be preaching daily by the leading preachers of the Baton Rouge District. For details write L. S. Harvell, Grangeville, La.

SUBSCRIPTIONS RECEIVED

July 22 to July 28, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	702
Baton Rouge District	
Mr. J. R. Abels (Rev. J. H. Bowdon), Ponchatoula	1
Monroe District	
Mrs. C. M. Purvis (Rev. R. W. Tucker), Rayville	1
Ruston District	
Rev. F. J. McCoy, Haynesville	5
Total Louisiana Conference	709

MISSISSIPPI CONFERENCE

Previously reported	439½
Brookhaven District	
Rev. L. F. Alford, Bogue Chitto	4
Rev. W. J. Dawson, Monticello	1½
Rev. D. W. Ulmer, Glancy	5
Hattiesburg District	
Rev. F. N. Ladner, Bonhomie	2
Mrs. W. S. Scott (Rev. H. C. Castle), Lucedale	1
Jackson District	
Rev. H. S. Westbrook, Vaughan	1
Meridian District	
Rev. H. Mellard, Quitman	10
Newton District	
Rev. C. W. Crisler, Laurel	1
Vicksburg District	
Rev. Jas. M. Lewis, Louise	3
Total Mississippi Conference	463

NORTH MISSISSIPPI CONFERENCE

Previously reported	369½
Columbus District	
Rev. W. M. McIntosh, Columbus	1
Sardis District	
Rev. W. M. Jones, Sardis	1
Total North Mississippi Conference	371½
Total three Conferences	1548½

COTTAGE FOR SALE OR RENT

Cottage 166 on the Seashore Camp Ground; just remodeled; furnished, screened, electricity; new partitions, new roof, new double flooring; new side and front porches; raised from ground; five rooms, good furnishings; \$50 a month. Selling price, \$700. Will rent now weekly, etc. Address Miss M. Rodd, 1235 St. Andrew, New Orleans, La. Phone, Jackson 3018-J.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

school. J. E. Ney spoke of the value of stereoscope views in teaching Sunday school lessons. Mrs. O. C. Stanton, of Crowley, La., district superintendent of the elementary department, discussed her work. Rev. D. B. Raulins, acting pastor, discussed the work of the church and the Sunday school, and especially stressed the importance of the standard training school to begin in the Lake Charles church on October 26, with a fine corps of instructors.

One of the features of the program of Sunday School Day in East End Church, Meridian, Miss., was the part presented by the cradle roll department, of which Mrs. C. M. Martin is superintendent. Led by Mrs. Martin, who carried in her arms Bobbie Edwards Eggerton, the six-weeks-old son of Mr. and Mrs. Bryan Eggerton, teachers and babies of the department entered the church. Mrs. Martin read the poem, "We Found a Blessed Baby," after which Margaret Cunningham sang a welcome to the new cradle-roll members. The superintendent told what the cradle roll means to the church, and Mrs. W. P. Lang paid tribute to Mrs. Martin and her work with the babies. The program closed with a song by Milton Lawrence, aged three, with piano accompaniment by his mother, Mrs. J. M. Lawrence. Little Master Law-

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

After an illness of several weeks MRS. MARY J. WATSON died at her home near Guntown, Miss., July 14, having reached the age of 78 years and 2 days. She began early in life to lay the foundation of the beautiful Christian life which she lived. She united with the M. E. Church, South, in her girlhood days. All through her long career, she was faithful and loyal to her Church. She delighted to attend upon its ordinances, always being present as long as she was physically able to go. She was married to A. Watson August 4, 1872. To this union were born eight children, two of whom, together with the husband, have already passed on in death before her. Though she has ceased to be one in our midst, yet her influence lives on and on. The reflection of her character can readily be seen in her son and five daughters. She trained them to have the same high Christian ideals that she possessed. The funeral services were held in her church at Pleasant Valley by her pastor, Rev. W. R. Crouch, who was assisted by Rev. T. H. Dorsey, a former presiding elder of her district. Flowers were in profusion, while friends and loved ones thronged the church in their desire to pay their last tributes of respect and love. She will be missed in her home, in her church, in her community. But may her memory and influence continue to live in the hearts and minds of those who have known her.

HER PASTOR.

IN MEMORIAM

Since it has pleased God in his all-seeing wisdom and tender mercy to take from our Sunday school our precious little member, Christine Redditt, and,

Since in her going our Sunday school has lost a faithful member with an unusually sunny disposition; one yet so young, who was always ready to do her duty with a smile; one who, during her long illness, taught all who visited her the lesson of patience by being so very patient herself.

We, the Sunday school of the M. E. Church, South, Columbia, La., realize in her going we have lost a splendid little worker.

We, the Sunday school, do hereby extend our heartfelt sympathy to the bereaved family.

We ask that a copy of this resolution be sent to the family of the deceased and a copy sent to the Christian Advocate and a copy sent to the Caldwell Watchman for publication.

Mrs. W. A. Brandin, Mrs. I. B. May, committee.

RESOLUTION

Whereas, it has pleased God to call from our midst a beloved friend and co-worker, MISS MATTIE ELLIS; in her going the Woman's Missionary Society of East End Church has sustained a great loss, we realize the Master's work must go on and we

earnestly pray that her mantle may fall on us, that we may prove faithful to our trust and be ready to receive the plaudit, "She hath done what she could."

We, as a society earnestly desire to express to her family our sincere and loving sympathy in this sad bereavement, and commend them to Him who alone can comfort in this sorrow.

"God is our refuge and strength, a very present help in trouble." We may not always understand his way, but the time will come when we shall realize he doeth all things well.

Be it resolved,

That we, as a Missionary Society, deeply deplore the death of our sister, whose willing hands were ever ready to do what they found to do. Be it further resolved,

That a copy of these resolutions be spread upon the minutes and a copy sent to the bereaved family. Our prayer is that this great sorrow may be sanctified to our good in bringing us nearer to the tender and sympathizing Saviour, and in confirming that blessed hope of reunion.

Mrs. C. M. Martin, Mrs. W. M. Taylor, Mrs. M. A. Davis, committee.

LETTER FROM LIBERTY, MISS.

Dear Advocate Readers: A two weeks' revival meeting at the Liberty Methodist church closed Sunday night, July 13.

Rev. Percy Vaughn, the pastor, assisted by Rev. Mr. Wilder, an evangelist, both preacher and singer, conducted the services, with the co-operation of the pastors of the other churches of the town. All Christians of the community helped with their attendance, interest and prayers.

Brother Vaughn's sermons during the entire meeting were full of gospel truths, which held the attention and gripped the hearts of his listeners, while Rev. Mr. Wilder brought the precious gospel of love and saving power in song. The last week Rev. Mr. Vaughn preached at the morning service and Rev. Mr. Wilder at the night service, each in his forceful and appealing way.

There were nine accessions to the church, eight on profession and one by letter. Seven came from the Sunday school.

On leaving, a liberal free-will offering was presented to each, Rev. Mr. Vaughn and Rev. Mr. Wilder.

Mrs. Bert Minks, Mrs. Florence Travis, publicity committee of the W. M. S.

A FINE SPIRITUAL REVIVAL JUST CLOSED AT RAYVILLE, LA.

A fine spiritual ten-day revival has just closed at the Methodist church at Rayville, La., with the Rev. O. L. Tucker, of Wisner, son of beloved Rev. R. W. Tucker, doing the preaching. When we say, "revival," we do not always mean "taking in new members," for all meetings do not result in a "revival" of the new, but reviving the Church and its members. The sermons delivered by the lovable Christian character were just an emblem of his life, especially the sermons we listened to. The 23rd Psalm,

Kill dirty roaches!



Spray
clean smelling

FLIT

The World's
Largest Selling Insect Killer



because its
stainless
vapor
KILLS
QUICKER

© 1930 Stanco Inc.

"The Lord is my shepherd," just fitted to our minds and hearts what our pastor, Rev. R. W. Tucker, is to his church and congregation. He is a perfect shepherd and of course so much of his life and Christian leadership was shown in his son, O. L. Tucker. Despite the awful heated weather, the attendance was fine; all realized the value of these great messages and we feel that our Methodist congregation was drawn nearer in heart and life. Brother Tucker tried to impress on every heart, "sin." There are no new sins in this world. Sin in its everyday life will draw its followers away from Christ, away from the Church, away from friends, and those vital points were brought out so very plainly by this pastor that each and all of us could see that "We, as a Church, must come up to the teachings of Christ to be one of his own."

Brother Tucker, our regular pastor, was with us at each service and he with his strong influence, aided by Sam W. Colvin, we feel that much good was accomplished. And our lovable friend, Brother Barr, always in our hearts, was with us a few days. Brother Tucker and his son, Rev. O. L. Tucker, with Mrs. Tucker, were most charmingly entertained in the homes of us all and we wish to extend to them our love and good wishes for their sweet companionship, which we will always hold dear in our hearts. We just trust and pray that every church will feel as we do and that they each and all will have the lovely messages brought to them as we did.

MRS. C. A. BLATCHFORD.
Rayville, La.

PENNSYLVANIA MINISTER TAKES TRIP THROUGH SOUTH

A Pennsylvania minister who recently took what was probably his first trip through the South, travelling in a Ford car, makes some comments on what he found, which will be of interest to readers. Names were not given because the comments were made in a personal letter. The following paragraphs are particularly interesting: "Getting close to everybody and everything as one does in an old coat and an old Ford, I did not see one saloon or

anything like one from Pennsylvania through Virginia, Tennessee, Alabama, Mississippi, Arkansas, Texas, New Mexico, Arizona, California, Nevada, Utah, and back east. "You can smell it in New Jersey and see it in New York. When I tried to nose about and ask where I could get a glass of beer (I never touched it in a lifetime) people were insulted. In New Mexico we saw the sign, 'We sell nearbeer because there is no real beer near here.' That seemed to be the fact most everywhere. I spent Sunday in Pecos, Texas, a town under the influence of the oil boom, and it was one of the quietest and most delightful Sundays I have ever enjoyed. The churches were all united in a special evangelistic campaign just started. I contrast this with a Sunday 40 years ago at Twinlakes, Colo., in the silver mining district, where Saturday night everyone was drunk and the door had to be locked to keep out a drunk-madman. We had to get out of there for reasonable safety. I was delighted with the good roads in Tennessee and the fine school buildings. One need not fear for evolution in Tennessee. The State can't help itself. It is evolving splendidly."—Presbyterian Advance.

THE MENACE OF THE MOVIES

In 1924 the Chicago Censorship Board made the following eliminations from 788 pictures:

1811 scenes of assault with guns with intent to kill.

175 scenes of assault with knives with intent to kill.

128 scenes of assault with other weapons.

231 scenes of hanging.

173 scenes of horror (as clawing out eyes, biting off ears, etc.)

757 scenes of attacks on women for immoral purposes.

929 scenes of nudity and semi-nudity.

31 scenes of jail breaking.

In 1928 this same board made 6470 cuts from films.

The New York censors in four years, 1924 to 1927, eliminated 4825 scenes as "tending to incite to crime and 3,763 as indecent or obscene, or immoral, or tending to corrupt morals."—The Christian Statesman.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

ANNOUNCEMENTS BY MRS. ALFORD

Mrs. T. B. Cottrell, of Forest, Miss., will succeed Mrs. Janie Drake Cooper as editor of the Woman's Page in the New Orleans Christian Advocate. Mrs. Cooper's absence from the Conference necessitates this change. We, as a Conference, are most fortunate to have Mrs. Cottrell as our new editor and I am asking that all communications be sent to her address, Forest, Miss.

The "History of the Mississippi Conference, W. M. S.," written by Mrs. B. F. Lewis, is available at this time and can be secured from your district secretary. Surely every Missionary woman will want a copy of this history in her library. The price of the paper cover is 35 cents, and the cardboard 50 cents.

The president of each auxiliary will send direct to the district secretaries the money received from the sale of the history. Secretaries will forward same to our Conference treasurer, Mrs. Jno. T. Sharp, Jackson.

It was decided in our executive session that the next zone meeting would be a "History Day." Let's study our history and make this an outstanding program.

Let's adopt the Vicksburg District slogan for our Conference slogan: "Who puts God first never falls behind."

MRS. L. W. ALFORD.

LETTER FROM MISS HASKIN

Mrs. T. B. Cottrell,
Forest, Miss.

My Dear Co-worker: The General Conference is over and we are entering upon a new quadrennium with

WOMEN SHOULD LEARN USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full directions for its many uses. All drug stores, have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

all of its possibilities for spreading the good news of the Kingdom and I am hoping that better and larger results may come through our publicity work.

You may have learned through the Council Bulletin that the Conference work for the Missionary Voice has been added to the work of the Conference publicity woman. This was action taken at the last meeting of the Woman's Missionary Council. At a recent meeting of the executive committee of the Council a by-law was passed which places the responsibility of the Voice in the hands of the auxiliary publicity woman, who is to work in co-operation with the Voice agent. This gives you a channel of communication.

I am hoping that the work for the Voice has not ceased with the close of the January and February campaign months. Efforts should be continued in two directions: first, by continuing to increase the number of subscribers in each local church, and second, by devising ways and means to encourage its reading.

Messages sometimes go out from the Voice business office to the auxiliary agents as we have a full list of their names, but I shall depend upon you to stimulate the auxiliary publicity women.

I hope to find time to revise the handbook, mailing this new issue early in the fall.

Thanking you for your helpful co-operation and wishing for you the largest success, I am
Most cordially,

ESTELLE HASKIN.

Nashville, Tenn, June 30, 1930.

FROM PRENTISS, MISS.

The second quarterly meeting of the Hattiesburg District, Mississippi Conference, was held at Sumrall, Miss., July 7, 1930, at 2 p. m. A very interesting and helpful program was rendered, consisting of the following papers:

What is Prayer, and Old Testament Examples, by Prentiss Society.

Comment on Examples of New Testament Prayers, by Bassfield Society.

Our Prayer Life, by Sumrall Society.

The Prayer Life of Jesus, by Sumrall, substituting for New Hebron Society.

After having finished the program, very delightful refreshments were served by the hostess society.

MRS. G. C. TERRELL, Reporter.

LETTER FROM LOUISVILLE, MISS.

On July 7, 1930, the program committee presented to the Woman's Missionary Society a practical, helpful and interesting program on "Social Service." Mrs. R. E. King led the devotional, reading for her lesson the 25th chapter of Matthew, verses 34-46. Why have social service in Missionary Society? was presented by Mrs. J. T. Wesson.

The crux of the Home Mission Enterprise was discussed by Mrs. Irvin

Woodruff. This dealt with our duty to the Negroes and Interracial Cooperation. Local Self-Government and the Citizen's Responsibility, discussed by Mrs. James M. Legan. A beautiful duet, "Someone Else Needs a Blessing," rendered by Mrs. W. L. Luken and Mrs. W. L. Stormont.

MRS. T. J. LEE, Pres. W. M. S.

MRS. JAMES M. LEGAN, Supt. Pub.

ZONE MEETING AT CANTON

The zone meeting of the Woman's Missionary Society convened in Canton at the Methodist church on Tuesday, July 1. The meeting was presided over by Mrs. Simrall, of near Madison, and the program was opened with all singing, "O, Worship the King," after which a devotional was led by Rev. O. S. Lewis, which was followed by song 206, "Jesus Saves." The welcome address was given by Mrs. N. J. Law and the response was made by Miss Helen Stewart, of Madison.

Mrs. C. B. Greaves, of Flora, gave an interesting talk on "How to Get a Hold on the Children." Several round-table discussions were enjoyed. Among the subjects discussed were: "Good Plans for Programs," "Young People's Mission Work," and one of the most important was "Seven Ways to Get and Hold the Women of the Church in Missionary Societies." The seven ways were outlined as follows:

1. Meet weekly for Bible study.
2. Give something worth-while after you get them to meeting.
3. Good leader.
4. Publicity.
5. Preparedness.
6. Social side.
7. New members.

A splendid address was given by Mrs. A. F. Watkins, of Jackson, who selected as her subject, "Gifts and Service," and used as a comparison the parable of the talents.

After Mrs. Watkins' splendid talk, song 19, "Jesus Calls Us," was sung.

The meeting adjourned for the noon hour. A bountiful dinner consisting of dainty salad, fried chicken, sandwiches, ice cream and cake was enjoyed.

The afternoon session convened at 2 o'clock and was opened with song 51, "All Hail the Power," and the devotional was given by Miss Helen Stewart. Miss Stewart selected "Love" as her subject. Miss Stewart divided her lecture into three parts:

1. Love is the Law of the Kingdom.
2. Love the Keynote.
3. Love Is Everything.

Miss Stewart's talk was followed by prayer by Mrs. Watkins.

Other features of the afternoon session were reports from the various societies represented, and the outlining of the program for the next meeting.

An interesting high light of the program was the pageant showing the need of training and also proving that the work of the Missionary Society has just begun.

"Can the World See Jesus in You?" was the closing song, and Rev. Mr. Lewis made the closing prayer.

ZONE MEETING

(From the Big Brother, Greenville)
Zone 1, of the Greenville District of the W. M. S. of North Mississippi, held the second quarterly meeting of the

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

year 1930, in the Methodist church of Arcola, on June 30. Due to the absence of the chairman, Mrs. DeWitt Walcott, Mrs. G. A. Brown, district secretary, presided. The meeting was opened with the singing of "Blest Be The Tie." Rev. J. P. Murff, the pastor of the Arcola church, read a portion of the 10th chapter of Romans, after which he led in prayer. Mrs. Brock, of Hollandale, sang a solo, accompanied by Mrs. Edwin Spivey.

The business of the auxiliaries was disposed of at this time and a quiz on the minutes of the annual conference held in Greenville, in March, was conducted by Mrs. Brown. There were present, eight representatives of the W. M. S. of Hollandale, ten from Arcola, three from Leland, and ten from Greenville.

The last meeting of the year will take place in September. The meeting was closed by a prayer led by Mrs. Williams.

ZONE MEETING AT ROLLING FORK

One of the most interesting and most helpful meetings of the auxiliaries of the upper part of the Vicksburg District and Zones One and Two, was held in the Rolling Fork school auditorium June 30, 1930, with fifty-seven members present, ten auxiliaries being represented, the ladies of the Rolling Fork auxiliary acting as hostesses. The meeting was called to order by Mrs. W. H. Clements, the chairman of Zone One, with a song: "Come Thou Almighty King," followed by prayer by Brother Baggett.

Mrs. W. H. Clements, of the Rolling Fork auxiliary, extended a cordial welcome to the visiting auxiliaries. This welcome was responded to by Mrs. W. T. Hegman, of Holly Bluff.

The minutes of Zone One and Zone Two were read. First Zone chairman read Acts, 1:8, then had silent prayer: "For all nations that Christ may be known unto the ends of the earth." Second Zone chairman read Acts, 8:4, then silent prayer: "That all believers may become witnesses for Christ by their daily lives, their words, their deeds."

The following program was given: Special music, by Mrs. F. B. Graft and Mrs. L. C. Hicks. "Pentecost Then and

(Continued on Page 14)

W. F. GRAY'S
GENUINE
POINTMENT
PRICE 25c
NASHVILLE, TENN.

Cuts and scratches should be promptly treated. Soothe, heal and protect them with
Gray's Ointment
At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

Sunday School

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The class taught by Rev. J. E. Cooper of Fordyce, Ark., at Red Banks enrolled 39 and issued 24 credits. The pastor, superintendent, and members of the class are enthusiastic over the results of their study of the course in Worship. They are eager for another class. When the other reports come in we can make an excellent showing in the Sardis District.

Miss Maggie May Jones and the Conference Superintendent had a conference with Mrs. R. B. Wilburn, of Greenwood, Tuesday morning. Mrs. Wilburn is an enthusiastic teacher in the Junior department of the Greenwood Sunday school.

Tuesday night we met with a small group of workers at Arcola. Miss Gladys York is leading in the daily vacation church school. Miss Jones had an opportunity of giving the benefit of her experience to the workers in this project. Rev. J. R. Murff and his wife are giving themselves fully to the work of the kingdom and the people are responding most heartily to their efforts. It was an inspiring sight to watch the ten boys and fifteen girls take a reverent and intelligent part in the worship and other activities of the school. The teachers and the children will do better work on Sunday after their experience in this school held during the week.

Wednesday night we were with Rev. T. M. Bradley and a group of his excellent people at Greenville. Every person present shared in the service of prayer. Miss Jones gave a great message that was appreciated by everyone present. Our hearts were made to rejoice on account of the presence of the Spirit in this meeting. Thursday morning we met with beginner, primary and junior teachers. The discussions and practical suggestions were uplifting. The teachers agreed to read, The Worship of the Little Child, Training Primaries in Worship, Training Junior in Worship, and Train-

ing Adolescents in Worship. They agreed to observe Childhood and Youth Week early in October. We are at Cleveland and will say something of what is accomplished in our next letter.

MISSISSIPPI CONFERENCE

The Cokesbury work this summer is the best work we have been able to do along this line in our Conference. The employed staff and the student help have been unusually successful in their work and have reached more persons with the work than ever and have seemed to get a better hearing than ever. It grieves us to know that many churches desiring aid will have to be neglected this summer, but we can only travel as far as our money will allow us to travel.

The vacation church schools have made a decided contribution to the cause of religious education—the schools held by the local workers unassisted, those aided by the employed staff and those conducted by our full-time worker. Certainly if the Conference had the money there is a field for the full-time employment of a worker to head up this work and the week-day work and mother clubs and nothing else. God has blessed us in leading and guiding the work so that more persons have been aided than ever before.

Miss Alford spent the week of July 6 to 13 aiding in a vacation church school at Pearl River Ave., McComb. Sickness and other difficulties prevented carrying out the plans in full, but all felt repaid for the efforts put forth.

Miss Tommie Hall closed a two-weeks' daily vacation church school at Pearl Chapel, July 11. They had faithful workers and a large number of pupils enrolled. This is the first work of this type attempted by this church and it is gratifying the support the workers gave it and the response of the people.

Rev. Geo. Jones reports an unusually good vacation church school conducted at Montrose by his own workers. Miss Joyee Burton took the lead in this work and from the reports she evidently did a good and substantial piece of work. Last year they used an outside leader for this work and this year they were able to go it alone. I am proud of the success on the part of these workers. The more we can do for ourselves the more we will be able to do for others. There is a fine way to save the world and it was Jesus' way. Brother Jones has also conducted three Cokesbury schools on his own charge with fine success. Nothing brings more joy to our hearts than to have our ministers succeed in leading their own people to a fine victory.

The Hattiesburg District Standard Training School has been arranged for and the time set for the seventh of September. We will have five courses this year and the courses will all be required for Standard diplomas except one, which will be an Adolescent Course, unless other plans materialize. We will have Adolescent Psychology by Mrs. G. F. Winfield, Story Telling by Miss Doris Alford, Religious Education in the Local Church, by Rev. John C. Chambers, Worship by Rev. S. F. Harkey. A Bible unit will be



provided, using "The Worker and His Bible."

The Natchez Training School has been organized and the courses arranged for. We will have Junior Organization, Religious Education in the Local Church, and Christian Stewardship by Rev. L. E. Alford. This school will be held October 12. We are trusting for the largest and best school we have ever held at Natchez.

We feel that the cause at Natchez, in spite of poor crop prospects, etc., is looking well and the attitude of the workers is very fine indeed towards the work.

Our Training School at Carthage will be conducted August 17. We will have three courses here. Bible by Rev. B. F. Lewis, Religious Education in the Local Church by J. C. Chambers, and Pupil Study by Miss Dorris Alford.

This is the second session of the Carthage Standard Training School and we are looking for a general improvement all along the line. This is a fine, progressive people and we are hoping that the school this year will render a finer, better service than ever before.

Port Gibson comes next; their school will begin August 31. Pupil Study by Miss Alford, Christian Stewardship by Rev. L. E. Alford, and Religious Education in the Local Church will be the courses offered there this year. This will be the second Standard Training School for Port Gibson and the fourth Training School. God has blessed this loyal people in their church work and they are going to continue to go. We are expecting a Training School this year that will encourage and inspire every worker.

Pray for the workers. They work better and do more work as you pray and support them with your faith.

JOHN C. CHAMBERS.

TRIP TO MT. SEQUOYAH

The trip to Mount Sequoyah this year was not near so exciting as the trip two years ago. I went to Memphis by train and then by the Frisco route to Fayetteville. The trip from Memphis

FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fire-proof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. E. O. T. C. Athletics. Give your boy what he cannot lose—education. Catalog, 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M. Box 28, Fork Union, Va.

to Springfield, Mo., was very pleasant indeed. An oil burner surely make for comfort and gets rid of much of the dirt of travel. The coaches were good and as clean as any train I ever traveled on. When we came to Springfield River we reached scenery that would compare favorably with any scenery we have ever looked upon from a train window. For miles we followed this stream. It was a regular mountain stream and was clear. In some places it looked blue, in others green, and when it was shallow the rushing, white spray was very refreshing to look upon. All along the way there are beautiful trees. At intervals there would be seen an island. Sometimes these islands are of considerable size and have wonderful trees upon them and then look as if they would make the finest places in the world to camp out. I was told that this particular section is filled with all kinds of campers and people who come to this part of the country for summer vacation. There are two power dams on this stream, one is a rather small affair, but the other is of considerable size.

We had about two hours in Springfield. We walked through town and made a round of the stores and principal streets and took a look at the principal buildings. They do not have any large sky-scrapers. Their biggest and best buildings are their hotels. It is a nice town. They told me it has about 78,000 population. The streets were filled with shoppers and it seemed to be a mighty free and open-hearted group of people. It was dry and hot. This seemed to be a thrifty people. Some evidences of building were present. We left Springfield upon a local train, burning coal, and the difference in comfort and dirt was apparent to every one. The train was well filled and the crowd all seemed

SPIRITUAL LIFE CONFERENCE

LAKE JUNALUSKA, N. C.

August 21-28, 1930

A CONFERENCE FOR PREACHERS AND LAYMEN

Among the speakers will be:

- Dr. Chas. E. Jefferson,
New York City
- Dr. J. R. Sizoo, Washington, D. C.
- Dr. M. E. Dodd, Sbrveport, La.
- Dr. F. S. Hickman,
Duke University, Durham, N. C.
- Dr. Elbert Russell,
Duke University, Durham, N. C.
- Bishop W. N. Ainsworth, Macon, Ga.
- Dr. Bob Jones, Montgomery, Ala.
- Dr. W. F. Quillian, Nashville, Tenn.

Reduced Railroad and Hotel Rates

For further information write

REV. RALPH E. NOLLNER

Lake Junaluska, N. C.

to be in good humor. It appeared that the crowd was all going camping or visiting. It was a pleasure to visit with some of them. I discovered from those persons I talked with that "hard times" had arrived. I found a bumper wheat crop and a big oat crop. The early corn was short, but the late corn looked fine. Apples and grape crops were both looking fine, but I was told that the hot dry weather was making both east their fruit.

The prairies looked as if the frost had fallen they were so brown and dead-looking. I was told the water was scarce in places and that some had sold their cattle for what they could get. At several points the woods were burned off and it looked bad. At places the air smelled as if the woods were burning for a great distance and there seemed to be hanging great clouds of smoke. Rain has fallen around us, but here at Fayetteville no rain has come. We had to change cars at Monette for Fayetteville. They said it was an oil-burning engine, but I surely did get a cluder in my eye from it and it was not as nice as the train we left and nothing like as nice as the train out of Memphis.

Dinner on the diner is certainly a hardship to me. I just never could eat with any degree of comfort when I pay two prices for everything and then have to give a day's wage for half enough to eat. The service was good and the food was fine and by combining with Miss Alford we both made out pretty well and had a fine dinner.

Darkness came between Monette and Fayetteville. We arrived at Fayetteville and came on out to the Mountain, where Mr. and Mrs. Yancey were on deck attending to the wants of their many guests.

We are most comfortably situated in cottage No. 16. I noticed that they have named this cottage FUN. We are in the shade most all the day and so far we have been very pleasant. The cafeteria here has well cooked food at very reasonable prices. I don't think I have found it better at any place I have been in the summer. This certainly is helpful to all who come. The grounds are in mighty good shape and improvements have been made that add much to the comfort of those visiting the Assembly. Flowers have been planted all around

Starke's University School

Military Day and Home School for Boys
44th year. New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Cavalry Reserve Officer. Target practice on regular range. Study Hall at night under supervision. Cigarettes, tobacco and hazing prohibited. About \$18,000 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. Opens September 9, 1930.

Motto: Work Wins
For Further Information Address
J. M. Starke : : Montgomery, Ala.

It'll Pay You to Shop In
HOLMES 88th Birthday Sale
Beginning Monday, March 31, at 9 a.m.
A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices
HOLMES
Canal Street NEW ORLEANS MAIn 1000

and walks laid out and the trees trimmed up and many other touches that make you feel as if someone cared for your comfort and desired your presence. The Arkansas Club have built a very tasteful building, which is a library. The reading room is open so that you get all the breeze that is stirring. This building is rendering a very large service to those who are taking work.

There are 250 enrolled in this term of the Leadership School. This means that the grounds are crowded and much extra space is occupied by the students outside of the grounds.

I think the entire employed staff on the west side of the river are here with few exceptions and several from the east side of the river. It is a delight to know that Mount Sequoyah is growing in its service to the Church.

The spirit of the group is all that one can ask. Certainly it is a fine group of Christian men and women, and the fellowship is very, very helpful. A sunset worship service was uplifting and abiding in its effect upon the group. It is a pleasure and a privilege to be here.

I was struck by the large number of people on the train who pulled off their shoes. I wondered if they all bought shoes too small, or what. It was really amusing to watch person after person take off his shoes and give his feet an airing. The relief that spread over the face was really beautiful to see.

I was pleased to learn from the office that Sunday School Day funds are coming in fine. This made me feel mighty good. I appreciate from the deep of my heart the fine response that has been given to this cause. It is going to make it possible for the Board to render more service and bring us to the end of the Conference year without a deficit and perhaps with some little amount to leave to the incoming board. This would be most helpful indeed as this new board will need all the help it can get from every source.

Speaking of the new board and the new plan of work, there is no indication at this time of any immediate change or any change that will be coming at any time soon. Take for example the fact that Sunday school literature has been contracted for for the first quarter in 1931 and has been for some time, because this material has to go to the printer a good long time ahead.

Let us not be in too great haste to change, but let us wait for the plans from the new board with what patience we can just as we waited for our new Fords.

This board can make a blue-print program for us, but if they do it won't work. To grow a program takes time. My hope and prayer is that we will have patience and faith and move along as we are advised and aided.

Pray for the work and the workers.
JOHN C. CHAMBERS.

BOYS' CAMP

At Junakaska, beginning August 4, there will be held a boys' camp lasting for two weeks. The expenses are very moderate indeed and the results will be worth the investment to any church or district to send an older

GREAT PROGRAM AT MT. SEQUOYAH, AUGUST 6-10

FIVE DAY INSTITUTE ON TEMPERANCE AND SOCIAL SERVICE

Interdenominational, but sponsored by Board of Methodist Episcopal Church, South

Platform Specialists of International Fame

Mrs. Mary Harris Armour, National Lecturer of W. C. T. U.

Dr. H. L. Bowlby, Secretary of Lord's Day Alliance

Dr. J. S. Chadwick, on The London Treaty

Round-Table Discussions of Timely Topics

Every Woman's Missionary Society Should be Represented

CALL FOR REDUCED RATE SUMMER-RESORT TICKETS TO -
FAYETTEVILLE, ARK.

Delightful Climate.

Reasonable Expenses

For reservations address

SUPT. S. M. YANCEY

Western Methodist Assembly

Fayetteville, Ark.

boy here that he may be instructed to do this type of work for his own church. Those of you who are interested will do well to write to Mrs. C. F. Nesbit, 1403 North West Street, Jackson, Miss., for an application blank.

Our Conference needs several trained leaders in this field and it means much to have a few who are actually trained in the doing of the work.

Those of our boys who have attended this camp in the past have made real contributions to the Epworth Leagues and Sunday schools of the Conference and particularly to the local churches to which they belong.

Our conference, if properly organized along this line, can offer many advantages and aids to the development and training of our young people.

JOHN C. CHAMBERS

EDUCATORS APPEAL FOR NATION-WIDE CO-OPERATION FOR 18TH AMENDMENT

"The time has come for all the people in this country who appreciate the contribution which the Eighteenth Amendment has made to American life to bring to the attention of the younger generation the conditions which formerly existed and to interpret to them the great gains that have been made in home life, in school opportunity, and in community conditions under the new policy of the outlawry of beverage alcohol," was the message recently received from Joy Elmer Morgan, editor of the official journal of the National Education Association, by F. D. L. Squires, secretary of the American Business Men's Prohibition Foundation of Chicago.

Mr. Morgan's appeal is made in reply to the inquiry of the Foundation regarding the militant action taken by the National Education Association referring to National Prohibition.

"The circumstances surrounding the adoption of the statement on the Eighteenth Amendment are particularly significant," says Mr. Morgan.

"It is the strongest and most direct statement which the Association has adopted since the Amendment went into effect," he continued. "The last clause, pledging the support of the Association to 'an active educational campaign in the schools in behalf of habits for which the Eighteenth Amendment stands' is an addition to the original resolution as reported by the committee, and when added from the floor, the spontaneous applause of the delegates left no doubt as to their firm conviction and determination to move forward."

"The marvel is not that our great Protective Amendment has created problems but that so gigantic a reform has moved along with such remarkable success. I predict that within five years the tide will have turned and it will be difficult to understand how anyone could have believed the impression which the liquor forces have been trying to spread throughout the country during recent years."

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Meridian Dist.—Third Round

Daieville, at Linwood, Aug. 3, 11 a.m.
DeSoto, at Hopewell, Aug. 10, 11 a.m.
Cleveland, at Big Oak, Aug. 23, 11 a.m.
Matherville, at Salem, Aug. 17, 11 a.m.
Bucatanua, at State Line, Aug. 17, 11 a.m.
Quiltman, Aug. 17, 7:30 p.m.
Meridian, Poplar Springs, Aug. 20, 7:30 p.m.

T. J. O'NEIL, P. E.

When You Contract for a Monument, Specify

WINNSBORO GRANITE

to Secure Beauty, Permanence, Highly Legible Inscription and Dignity. You Can Then Have the Satisfaction of Knowing You Have Purchased the BEST. Refuse All Substitutes.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

There," by Mrs. Malcolm Bankston. Message from our corresponding secretary, Miss Ella Wayne Ormand. Message from our Conference superintendent of children, Miss Clegg. Song by the congregation, "Pentecostal Hymn," composed by Mrs. L. M. Elliott, of Rolling Fork, Miss. The meeting adjourned for lunch and the ladies of the Rolling Fork auxiliary served a most attractive and delicious plate lunch.

The afternoon session was called to order at one o'clock. "Be ye doers of the word and not hearers only," was stressed. After a hymn, prayer was led by Mrs. James M. Lewis.

A pageant was presented by the girls of the Rolling Fork Young Ladies' Auxiliary. Mrs. W. T. Hegman, district secretary, gave a very instructive and inspirational lecture, "Whither Bound?" Round-table discussions, followed and reports of committees. Consecration services were led by Rev. J. O. Ware.

CHURCH VISION.

By Rev. E. P. Craddock

Protestant religion seems to have grown stagnant in the pool of education. We have knowledge without wisdom; power without control. We are in the slough of unhappiness. Happiness comes from within, the pardon and forgiveness of sin.

A united church is in the moulding
With love divine unfolding.
The reigning church of Christ is one
Where his will is sought and done.
Days ago, the days to come
Evil must be fought, and victory won.

Men of heroism who will dare and do
The things that must be done.

In this day of ease, luxury and egotism, the world is blinded by mechanical materialism. A new vision must come to the Church to unveil the fulgent ray of Calvary, to unfurl the blood-stained banner of Prince Emmanuel, that in this day and generation, the Church may go forth "as fair as the moon, as clear as the sun, and terrible as an army with banners."

Fundamentalism and modernism must come together at the old rugged cross, to focus that light to a dying world and minify, not magnify, our

PAINS

No matter how severe,
you can always have
immediate relief:



Bayer Aspirin stops pain quickly. It does it without any ill effects. Harmless to the heart; harmless to anybody. But it always brings relief. Why suffer?

BAYER ASPIRIN

differences. The world is to be saved, saved from sin, sin is the fight, the battle is on, victory must come through Him "who overcame the world, the flesh and the devil." A real soldier of the cross, not a conscript man is the slogan of the land, from sea to sea, so mote it ever be.

No longer the test, a shibboleth, a creed,

Born again, to serve God is the need. In Him, and by Him we feed,

The sermon on the mount is the seed. That springs the flower of the age, "the rose of Sharon, and the lily of the valley." "The way, the truth, and the life."

The Christ religion can not change, its apparel may change, beliefs of men change, but the Christ never. "He is the same yesterday, today, and forever." To love is to serve, "to live is to give, to deny is to die."

"Truth forever on the scaffold, wrong forever on the throne—

But the scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above His own."

HIGHER THAN MINE

"So are My ways higher than your ways and My thoughts than your thoughts."—Isa. 55:9.

"I would have chosen a sunlit path, strewn with roses fair,

With never a cloud to darken my way, nor a shade of anxious care.

But He chose for me a better way—not sunshine or roses sweet,

But clouds overhead, and thorns below that cut and hurt my feet.

I have deep joys of another kind, my Rose of Sharon is He

And as for sunshine—His lovely face is perfect sunshine to me.

I would have chosen my life to be active, tireless and strong:

A constant, ceaseless working for Him, amid the needy throng.

But He chose for me a better lot—a life of frequent pain,

Of strength withheld when 'twas needed most, and loss instead of gain.

He gave me work of another kind, far, far above my thought,

The work of interceding with Him, for souls that He had bought.

'Tis far better to let Him choose the way that we should take,

If only we leave our life with Him He will guide without mistake.

We, in our blindness, would never choose a pathway dark and rough,

And so we should never find in Him "The God who is enough."

In disappointment, trouble and pain we turn to the changeless One,

And prove how faithful, loving and wise is God's beloved Son."

—From "The Bible for China."

BLACK WALNUT A SAFE TREE

Some weeks ago, reports came to this country from Europe of severe gales and heavy damage to shipping, as well as serious damage on the land. This damage extended to many of the ancient trees of the realm. In Cornwall, an elm 13 feet in circumference, and a 400-year-old ash over 5 feet in diameter, were among the "casual-

ties." It was reported that in most cases the trees brought down by the storms were elms. When this matter was brought before an English forestry expert, he replied, "The elm is what we call a treacherous tree. It will stand for 50 or 100 years, apparently in perfect strength, with everyone having confidence in its security—then it breaks in a comparatively light wind."

This reminds us of the recent project of nut-tree planting undertaken by the American Forestry Association in co-operation with Boy Scouts. The object of this plan is to encourage the planting of trees of greatest economic value. Black walnut, for instance, ranks high in this respect. It produces a highly desirable nut, the market for which cannot be filled. In confectionery, there is no other nut that rivals our own black walnut. It is highly and richly flavored. Therefore, there are much smaller quantities necessary to flavor candy or pastry. Moreover, it is a nut that holds its firmness and flavor when introduced into cooked materials.

We are all familiar with the usefulness of black walnut wood, which in cabinet making is more frequently known as American walnut. It is the one wood with the combination of necessary characteristics that make it the gunstock wood of the world. For furniture and interior woodwork, it is to be seen in finest productions of the master craftsman.

Accordingly, the native walnut is one of the best possible trees for planting in the United States. It will grow in all sections, except those of sterile soil and deficient moisture. Walnut grows best on land that will produce good corn. On such land it should be put out as a shade tree, highway tree, shelter belts for buildings or pastures, for odd spots where temporary floods might injure annual crops, or on spots which topography isolates from regular fields. The thought to be kept in mind is that there are untold millions of trees occupying land now in farming sections that are really "weed trees" and will never produce anything but cordwood, or, at most, some low-grade farm lumber or fence posts. Such trees should be gradually replaced with millions of nut trees that give an annual return in a nut crop, and when the tree is mature, produces one of the finest cabinet woods to be found anywhere in the world.

Besides all this, walnut is a safe tree to plant. It is safe because the wood is strong and resistant to decay. It is also safe because the walnut is a long-lived tree and because it is a deep-rooted tree. Some trees, like the beech, have wide-spreading surface roots which kill other vegetation. Walnut, because it is deep-rooted, permits blue grass to grow well, right up to the trunk of the tree.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

WEAK EYES refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c. **DICKEY DRUG CO., BRISTOL, VA.**

Black walnut is a safe tree to have around because its roots go down deep into the soil and because the trunk and limbs are strong and durable.

MISSISSIPPI CONFERENCE

Seashore Dist.—Third Round

Biloxi, Aug. 3, 7:30 p.m.
Epworth, Aug. 3, 11 a.m.
Ploverville, Aug. 10, 11 a.m.
Saucier, at Lyman, Aug. 10, 7:30 p.m.
Carriere, at Carriere, Aug. 17, 11 a.m.
Hansboro, at Nugent, Aug. 17, 7:30 p.m.
Coalville, at Palmer Camp Meeting, Aug. 22, 3 p.m.
Ocean Springs, at Fayard's Chapel, Aug. 24, 11 a.m.
Second Church, Gulfport, Aug. 24, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Aug. 27, 7:30 p.m.
Rev. J. O. Hanes will be the preacher at the Seashore Camp Meeting, July 2-13.

JAMES L. SELLS, P. E.

Vicksburg Dist.—Third Round.

Nebo, at Blue Hill, Aug. 3, 11 a.m. and 2 p.m.
Hermanville, at Rocky Springs, Aug. 10, 11 a.m.
Utica, at Carpenter, Aug. 10, 4 p.m.
Gloster, at Liberty, Aug. 17, 4 p.m. and 7:30 p.m.
Rosetta, at Mt. Vernon, Aug. 17, 11 a.m. and 2 p.m.

L. E. ALFORD, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round

Silver Springs, at Mt. Carmel, Aug. 23.
Marietta, at Nebo, Aug. 4.
Mantachie, at Oak Grove, Aug. 5.
Burnsville, at Chapel Hill, Aug. 9-10.
Certain changes have been made in trying to accommodate pastors who will be absent from their charges for a few weeks. All charges having only week-day conferences will be favored in the final round.

JAMES H. FELTS, P. E.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.



The Baylor School

A BOY'S OPPORTUNITY
Sound Scholarship and a Happy School Life on the most beautiful campus in the South. An accredited preparatory school for many boys. Christian Influence. High Scholastic Standards. Unusual Equipment. Golf, Tennis, Swimming, Boating, Gymnasium, 3 Athletic Fields, etc.
For Catalogue, Address
H. B. BARKS, Headmaster.
THE BAYLOR SCHOOL, No. 20 Cherokee Trail
CHATTANOOGA, TENN.

DIRE NEED IN CHINA

Mail just received from China by Dr. David A. Brown, Chairman of the Board of Directors, China Famine Relief, U. S. A., 205 East Forty-second Street, New York City, further substantiates the efficacy of relief work administered with the funds cabled from this country. Quoting from these letters, Dr. Brown spoke of the heroism and martyr-like sacrifices being made by the workers to whom typhus and other seemingly insuperable obstacles are only a challenge to action. He said:

"F. S. Russell, of the English Baptist Mission at Sian, Shensi, told the National Christian Council at Shanghai that famine began in that Province in 1928, and that the 1929 spring crop was a total failure because of drought. In the city of Sian alone during the winter one thousand people died daily."

"Only about one-fifth of the available area was planted this year. People too poor to buy seed. In the administration of the relief afforded by the five trainloads of grain recently taken into Shensi, barrow men by the thousands are carrying the grain from the river to the distribution centers and are being paid in grain."

"Up to the time of the arrival of 4700 sacks of beans, which preceded the grain shipments, there had been spent in relief work in Shensi since the fall of 1928, \$700,000 from Chinese sources and \$140,500 from the United States of America."

"Director of Relief Operations, John Earl Baker, has wired famine headquarters at Peiping saying that relief

must be continued in Shensi after the scanty wheat harvest, just beginning at the end of June. He also says that the famine problem is made more difficult by a virulent outbreak of typhus."

"L. C. Arlington, a famine relief worker, writing from Sian, Shensi, on May 14, tells of the death by starvation and typhus of 40,000 people out of a population of 150,000 in 820 villages. Many people buried their children alive rather than see them die from starvation."

"Mr. Arlington's letter told of the villages he had visited being in a terrible state. Many houses were in ruins because all the timbers had been taken out for firewood. Not a chicken, cow or horse was to be seen."

"In the closing paragraph of his vivid letter, Mr. Arlington speaks of his fifty years of life among all classes of Chinese, during which time he has seen much tragedy, and says: 'I have never before witnessed such appalling poverty, such utter distress, as I have witnessed among those poor unfortunate people in Shensi. A helping hand is urgently required before disease and starvation wipes out the entire population of China's back-stay—the husbandmen.'"

"Rev. G. Findlay Andrew, in charge of relief work in Kansu, in writing of the Kaolan Chihhsien famine area, tells of purchasing a large quantity of grain which has been floated down the Sining and Yellow Rivers one hundred and fifty miles. From the river landing-point, it is being carried by porters and wheel-barrow pushers, who will be paid for their labor in grain."

"Arrangements that had been made to do relief distribution in the Hweih-sian district under the direction of Miss S. Garland were interrupted by her death from typhus. Her fellow-worker, Miss Dix, was also stricken, thus upsetting all plans for relief work in the South. Miss Garland's death from typhus is the first among the foreign relief workers this year. In 1929 there were fourteen deaths of foreigners from typhus among the missionaries engaged in famine relief work."

"Sherwood Eddy, Y. M. C. A. secretary for Asia, stopped off in New York en route to Europe. He said: 'I have just come from famine-stricken China. China is in the most desperate need of all the seventeen countries I have visited around the world this year. The agencies that are spending the money sent from America are giving thought to the wisdom of a more constructive plan of famine prevention which, by means of irrigation and roads, will remove county after county from the grip of famine forever, if the necessary funds are forthcoming. I found the money wisely expended and the need desperate. Now is the time to aid China.'"

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Baker, at Bethel, Aug. 3, 11 a.m., 1:30 p.m.
District Epworth League Institute, at Camp Ground, Aug. 3, 8.
Bluff Creek Camp Meeting, Aug. 8, 17.
Clinton, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.

Pine Grove, at Camp Ground, Aug. 9, 11 a.m., 2 p.m.
St. Francisville, at Tunica, Aug. 10, 11 a.m., 1:30 p.m.
Denham Springs, at Live Oak, Aug. 16, 17, a.m.
Plaquemine, at P., Aug. 17, 4 p.m., 7:45 p.m.
Springfield, at Albany, Aug. 24, 11 a.m., 1:30 p.m.
Zachary, at Slaughter, Aug. 24, 7:30 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Third Round

Sulphur and Vinton, at Vinton, Aug. 3, a.m., p.m.
Abbeville, Aug. 10, a.m., p.m.
Indian Bayou, Aug. 17, a.m.
Lake Charles, Aug. 17, p.m.
Hornbeck, Aug. 24, a.m., p.m.
Cameron and Pine Grove, at Pine Grove, Aug. 31, a.m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Sibley, at Burk Place, Aug. 3, a.m.; Q. C., 2:30 p.m.
Hall Summit, at Holly Springs, Aug. 10, a.m.; Q. C., 2:30 p.m.
Plain Dealing, at Benton, Aug. 17 a.m.; Q. C., 2:30 p.m.
Campit, at St. Maurice, Aug. 31, a.m.; Q. C., 2:30 p.m.
Coushatta, Aug. 31, p.m.

W. R. HARVELL, P. E.

Monroe Dist.—Third Round

Gordon Avenue, July 30, 8 p.m.
West Monroe, Aug. 1, 8 p.m.
Waterproof, at Wesley Chapel, Aug. 3, 11 a.m.
Tallulah, Aug. 3, 8 p.m.
Lake Providence, Aug. 6, 8 p.m.
Bastrop, Aug. 7, 5 p.m.
Rayville, Aug. 8, 8 p.m.
Oak Grove, Aug. 10, 11 a.m.
Epps, at Forest, Aug. 10, 4 p.m.
Mer Rouge, Aug. 12, 8 p.m.
Monroe, First Church, Aug. 13, 8 p.m.
District Sunday school meeting, Friday, July 11.

Let us make an effort to complete our quota of Advocate subscriptions by the time the third round of conferences is ended.

ELMER C. GUNN, P. E.

New Orleans Dist.—Third Round

First Church, Aug. 10, a.m.; July 23.
McDonoghville, July 10, p.m.; Aug. 4.
Rayne Memorial, Aug. 17, a.m.; July 1.
St. Martinville, at Pecan Island, Aug. 24.

W. L. DOSS, Jr., P. E.

Ruston Dist.—Third Round

Group Quarterly Conferences
Ruston, Aug. 4, following official board meeting.

ROBERT M. BROWN, P. E.

Shreveport Dist.—Third Round

Preaching Dates
Greenwood and Bethany, at G., Aug. 3, a.m.
First Church, Shreveport, Aug. 3, p.m.
Logansport, at Bell Bower (Home Coming Day), Aug. 31, a.m.

Quarterly Conference Dates

Pelican, at Nahorton, July 13, 3 p.m.
Mansfield, July 13, after night service.
Greenwood and Bethany, at G., Aug. 3, 2 p.m.

Group Conferences

2. Mooringsport, Oil City, and Vivian, at Vivian, Thursday night, July 17, 7:30 p.m.
3. Shreveport churches, at First Church, Thursday night, July 24, 8 p.m.

All the above dates are subject to change to suit the convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Round

Mt. Olive, Aug. 6, 7:30 p.m.
Ellisville, at Pleasant Ridge, Aug. 8, 11 a.m.; 2 p.m.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
Huntington, W. Va.

Heldeberg, at Sandersville, Aug. 10, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., Aug. 11, 7:30 p.m.
Taylorsville and Mize, at Bethel, Aug. 12, 11 a.m.; 2 p.m.
Hattiesburg, Court St., Aug. 12, 7:30 p.m.
Purvis, at Talowah, Aug. 13, 11 a.m.; 2 p.m.
Bonhomie, at Bonhomie Camp, Aug. 13, 7:30 p.m.
Williamsburg, at Oakvale, Aug. 15, 11 a.m.; 2 p.m.
Silver Creek, at Oakvale, Aug. 17, 11 a.m.; 2 p.m.
Sumrall, at —, Aug. 17, 7:30 p.m.
Hattiesburg Circuit —

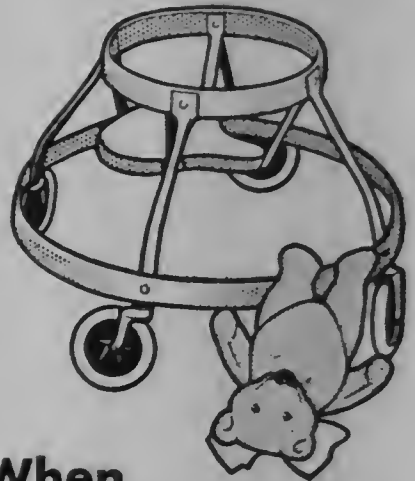
W. A. HAYS, P. E.

Jackson Dist.—Third Round

Madison, at Pearl Chapel, Aug. 1.
Jackson, at Galloway Memorial, Aug. 3, 11 a.m.; Aug. 6, 8 p.m.
Terry, at Terry, Aug. 3, 4 p.m., 8 p.m.
Yazoo Circuit, at —, Aug. 10, 11 a.m., 2 p.m.
Yazoo City, Aug. 10, 4:30 p.m., 8 p.m.
Vaughan, at Union, Aug. 17, 11 a.m., 2 p.m.
Canton, Aug. 17, 8 p.m.; Aug. 18, 8 p.m.
Mendenhall, at Bethany, Aug. 24, 11 a.m., p.m.
Satartia, at Wesley Chapel, Aug. 31, 11 a.m. and p.m.

J. T. LEGGETT, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



When

BABIES

are Upset

BABY ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea. How would you meet this emergency—tonight? Have you a bottle of Castoria ready?

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria.

Fletcher's
CASTORIA



Endorsed by Nurse

"Just a few words of praise of your medicine. Nothing gave me relief and health as Lydia E. Pinkham's Vegetable Compound did. I am a practical nurse and was so rundown that I was unable to work. I used to suffer agonies at times and would have to lie down the biggest part of the day. After two bottles of Vegetable Compound I felt better. Now I have used ten bottles and feel fine. I recommend it to many of my patients."—Mrs. Florence Johnson, R. R. #3, Chetopa, Kansas.

Lydia E. Pinkham's
Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

THE LOUISIANA CONFERENCE

Dear Epworth Leaguers: Evidently, I think a great deal of you folks to be writing you while all the girls at the camp are enjoying a swim in the creek, and I am wanting to be with them. If this letter is short this week you will know why.

I was quite popular today in receiving so much mail. I won't mention the letters that had bad news in them, but it was certainly fine to read those that contained good news. Mrs. Holt, better known as "Mother Holt," of Rayne, has reported the organization of a fine Senior League at Crowley, where she holds her church membership. Mrs. Holt returned from our Senior Assembly anxious to organize these fine young people, and she reports that they started out with 26 on the twentieth. That is fine. John Rinehart of Douglas community, Ruston District, writes that his League is going fine and invited one of the summer workers to be with them in the near future. Reverend Mr. Sudduth of Covington writes that they are ready to re-organize and invites some assistance. Jack Butler of Mangham reports on his chapter. Carrollton Avenue, New Orleans, sends in a list of new officers. Quite a few other chapters have reported their new officers in letters to me recently, so I still say that most of our Leaguers are too enthusiastic to let vacations bother them just now. Quite a few chapters are bothered about what to do while the quarantine on infantile paralysis is prohibiting their holding devotional and business meetings. Such a letter came to me from Eula Linton of Homer. Such an excuse is always acceptable, so you will not be discredited on your Standard for not having meetings.

Our camp here at Camp Walker has been fine. Our number has not been as large as we wanted it, but the spirit is unsurpassed. We have had a great week together and are now in the second week of our camp. Rev. Mr. Wier brought us some fine messages on the Creed during the Senior Camp and this week Rev. Clarence White is bringing the evening messages. Of course, Rev. Mr. Boddie gets credit for our program here as he spends the better part of the year preparing for it.

Again I remind you of Bluff Creek camp that opens the 4th of August. We will have a pep-rally at Wesley Chapel on the 3rd, and our camp opens the next day. Lillie Mae McQuaid and

Clara Kirtland report that they are working for 100 registrations.

Our Leaguers who are leaving for Mt. Sequoyah for the General Epworth League Assembly are all pepped up over the good times we are to have. Miss Maurice Miller of West Monroe has already filled her car. I'll be ready next week to tell you of several other cars that are going.

On July 30 two of our fine Leaguers of Minden District will be united in marriage at Baker, La., the home of the bride, Lily Young. The lucky young man is George Nelson of Haughton, who teaches at Plain Dealing. Did I tell you that W. L. McDuff of Rayville and Lillie Mae Platt of Grand Cane were married in June? W. L. was our Monroe District secretary last year. He met Lillie Mae at our League Assembly two years ago. On July 10 Chester Ray of Noel Church, Shreveport, and Gladys Dickenson of Haynesville were married at First Church, Shreveport. Gladys was a district secretary two years ago. We are certainly wishing heaps of happiness to these Epworth Leaguers. Our one hope is that they will continue working with us, because they are too fine to lose. Another League couple that surprised us was Odette Yeager and Hugh Vaughan of Monroe. Odette attended our Assembly last year.

I won't spoil these fine marriage announcements with other news. You will have to admit that our Leaguers are "doing things," even to "finding each other."

Your Field Secretary,
ELIZABETH LANGFORD.

SUMMER INSTITUTE—SHREVEPORT DISTRICT

The first of the summer institutes of the Epworth League, Shreveport District, was held at Grand Cane, July 20-22, under the direction of Miss Merle Whitman of Lake Charles.

A great deal of enthusiasm and interest was manifested by the Leaguers; as a result of the Institute, the Hi-League was reorganized and chartered with Miss Margaret Parker as president.

The Institute was opened with a vesper service out on the church lawn. After the singing of some new League songs, League work was discussed.

The next afternoon's program was made interesting and lively with stunts and games before the discussion hour.

Supper served at the church was the attractive feature of the night program. Tuesday afternoon was devoted to the making of a scrap-book for the chapter.

That night a swim and picnic supper at Abington's pool was enjoyed by the Leaguers and their friends.

A review of the League work and

discussion of plans for the future closed the Institute work.

Next Thursday night under the capable and efficient leadership of Mrs. Parker and Miss Margaret Payne, the counselors, a circus will be given at the high school auditorium. The funds to be derived from this will be used for the local chapter and to send delegates to the Lake Charles District Camp at Lake Arthur, August 26-September 1.

Through the loyal and untiring efforts of the pastor, L. R. Nease, Jr., the Institute was a splendid success. The next Institute will be held at Keithville, which is also in his charge.

FROM THE MINDEN DISTRICT

On Sunday, July 20, the J O Y Union of the Minden District met in regular monthly session at the Minden Methodist Church. Due to the hot weather and fear of the infantile paralysis epidemic, which is threatening North Louisiana, the crowd was small, but an exceptionally good program was rendered, Miss Agnes Monzingo being leader.

After several songs and the prayer, talks—all on the general theme of "Ambition"—were made by Misses Ruth Sexton of Minden and Audrey Strayhan of Plain Dealing; Mr. George Nelson of Haughton and Mr. Phillips of Plain Dealing. Other numbers were a duet by Misses Hazel Lea Nowell and Jennie Searles; and a reading by Miss Beulah Word.

Following this program, the meeting was turned over to Mr. Nelson for business. After some debate, it was decided to continue to hold the cabinet meetings on the Monday night preceding the regular union meeting on the third Sunday of each month, special plans to be made for securing a full attendance.

The next meeting will be held at the Pleasant Valley church, at which time a program will be given by the members of the Union, hoping to assist in the organization of a chapter there. After the business was concluded, refreshments were served in the Sunday school rooms to Leaguers from Haughton, Plain Dealing and Minden—a total attendance of 25.

Miss Hazel Lea Nowell of Mansfield, who is holding three-night institutes in northern Minden District, made a few remarks as to the nature of her work. At the present writing, Miss Nowell is in Springhill, having just closed an institute at Plain Dealing, where she reports an attendance each night of thirty-five Hi-Leaguers, who are very enthusiastic, and seem to be getting a great deal out of the work. Thursday, July 24, an all-day meeting was held at Aiden Bridge, on the Plain Dealing charge, before Miss Nowell left for Springhill.

MARY SEARLES,
Minden Dist. Sec.

NORTH MISSISSIPPI LEAGUE NEWS

Dear Editor: With Miss Margaret Armstrong as our leader we had a very interesting Institute at Grenada, July 15. Miss Armstrong is secretary of the Grenada District. At this institute we had a discussion on the im-

portance of making and paying pledges. This will be stressed all during the Conference year. We also discussed the plan for raising money for Epworth Hall at Grenada College. The plan is to have a mite-box for Epworth Hall in each local chapter. Each Leaguer is to bring an offering and place it in the mite-box each Sunday evening. The local treasurer will open the mite-box once a month and send the offering to the Conference treasurer. If all the Leagues in the Conference will follow this plan systematically we will raise our part of the money for Epworth Hall. Church loyalty was another topic which we discussed at this institute. We had a very enthusiastic meeting.

Rev. E. H. Cunningham is the presiding elder of the Grenada District. He is very much in sympathy with the League work and is manifesting a fine spirit of co-operation. The presiding elder is in a position to be of great help in the League work. Our elder is a booster for Leaguedom.

Miss Armstrong and Brother Cunningham are planning a special meeting for the entire district which will be held early in September. They are working out the program together. This will be a co-operative program, and it ought to be very helpful to all the work of the Church.

We have a secretary in the Corinth District who is on the job. Miss Dorothy Smith of Iuka is the secretary. She is keeping in close touch with her Leaguers.

There are fifteen Senior Leagues in the Corinth District and four of them are in the rural section. We are glad to find so many Senior Leagues in the Corinth District. We have very few Senior Leagues in the Conference. We should have many more Senior Leagues in the Conference than we now have.

The Epworth Juniors are doing fine work in the Corinth District. Miss Smith says that they have some very capable and efficient leaders of the Junior groups. The leader is the key person in the work of the local chapter.

Co-operation and fellowship are being stressed in this district at the present time. Group meetings with several Leagues participating are helping to promote this spirit. These Leaguers are developing a district spirit that will be a great help to them at the Assembly next year. Corinth will be heard from next year at the Assembly.

Miss Smith is making her plans for a district Institute to be held in the near future. She wants to have an Institute which will furnish information and inspiration to the Leaguers of the district.

Rev. J. H. Felts is presiding elder of the Corinth District. Being a young man he is naturally interested in League work. We are counting on Brother Felts to boost the League work in his district. He will not disappoint us.

A very encouraging feature of the League work in our Conference is the spirit of optimism which is being manifested by our leaders. We believe that much real progress is going to be made in Leaguedom during this year.

WM. L. ROBINSON.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Christian Advocate

NEW ORLEANS

Vol. 76—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 2932.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 7, 1930.

C. MILTON CHALMERS, Manager.

HEAVEN FAR AND NEAR

Many a truth is a paradox, as, for example, the great law of life, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matthew, 16:25).

Doubtless we would term as a paradox the statement, "The farther away heaven is, the nearer heaven is." But let us see if the statement is true. It is certainly not true if applied to the kind of heaven in which some people believe—a transcendent region beyond our horizon and the throne of the God who sits in cloudless light enshrined infinitely removed from this earthly earth of ours.

But if we think of the real heaven that Jesus has gone to prepare for us—the "house of many mansions," and his gracious promise that he will come again and receive us unto himself that where he is we may be also, the blessedness and the perfection of that glorious place which holds for each of us the good things that earth has denied or taken away, exercises a wondrous attraction upon the human heart. And thus the further away heaven is found to be (in its glory, purity and happiness) from this poor sin-cursed world of ours, the more does it become the object of the desire of those who heartily believe in it and with simple faith look forward to it. And thus the further away heaven is the nearer heaven is to men and women of faith.

So it is with time and eternity—eternity that is so essentially a part of the heavenly condition. The immortality of the soul—the beauty and glory of the endless life—eternity, far from completely overshadowing our present existence, gives an infinite value and importance to the life which now is. Life here is read in the light of eternity and what we do now takes on an infinite value as we learn that our life here below is a segment, however small, of the vast circle of life that has no beginning and no ending. It is as the thought of man wanders through eternity that it beats itself into life and hope against the bars and barriers of time. It is eternity that ennobles time—the thought and hope of immortality that teaches us that life is something greater than play and that we must so live that some day we shall be ready to put "our shining garments on." Thus the further away heaven eternal is the nearer heaven is to men and women of faith.

The equivalent in temporal things of the paradox is more or less true of all the things of life. The harder the thing is to obtain, the further away the land of our dreams, the more we desire it, the more we want to reach it, and the thing is brought near by and by.

BETTER BEGIN ON THE CONFERENCE COLLECTIONS

Hambone, in his famous Reflections in the Memphis Commercial-Appeal, recently observed that Mr. Lincoln freed the Negro, Mr. Ford the mule, but Mr. Hoover had freed the workingman, "now he ain't got nothin' to do." Conditions, whatever the cause, are very bad. Thousands of men are out of employment, it seems almost impossible for a man to find a job, and great corporations are "laying off" men or are reducing their wages or their hours of work. Real estate is down. Business is dull.

So we rather imagine that any brother who has failed to begin early at the work of raising his Conference collections, will have a difficult time in raising them in the period that remains. It may be too late now in some of the charges, even with the strongest efforts, to raise the collections in full, because of the depressed conditions everywhere. But let us rather hope that there is time in the majority of cases. We, therefore, venture to suggest that all our pastors should give this matter their immediate attention. It is too grave a matter to be left to uncertainty and jeopardized by delay. The work of the Church in general depends upon the response of our people to the call of the Conference claims. The state and nation are dependent upon the revenues drawn from taxation. Likewise the Church is dependent upon the revenues drawn from the apportionments.

And, make no mistake—if the Church as a whole is allowed to suffer, your congregation will suffer by and by. And if you are content to work at your own problems alone, and to expend much more upon your own congregation than upon others, do not be mystified if the spiritual life of your people begins to decline and all the work of the Church begins to languish.

"Easily gained things are easily lost.
That which is won without effort is worth
what it cost."

Shall we apply these thoughts to the gospel we preach and to the discipline of life we lay down?

If we are wise, yes. Do not imagine that a gospel of negation, and a compromise with the world, the flesh and the devil will attract anyone. Do not compliment people and dally with deadly sins, if you really believe that men without God are sinners and destined to eternal ruin if they do not repent. Do not make the gospel so easy that it will include everybody, for then nobody will care for it. But invite them to enter the strait gate and walk in the narrow way for they will know that that way, though narrow is wide enough for them, and though hard to tread, leads to the gate of heaven.

"MAIL-ORDER CHRISTIANS"

Rev. K. S. L. Cooke of the New Albany Circuit of the North Mississippi Conference, in referring to a certain class of Christians called them "mail-order Christians." He explained that some people make as large an account as they are allowed to make with local merchants and then send what cash they have to spend away to mail-order houses. He finds that in the affairs of the Church some members are acting in a similar way. They are worshipping in the neighborhood where they live, and they are enjoying all the benefits of the church in that neighborhood, but what money they give, according to their claims when they are asked to contribute to the church near them, is sent back to the old "home church" somewhere.

Brother Cooke has certainly graphically pointed out what is one of the chief difficulties in the situation. It hardly seems fair to enjoy all the advantages of the church located in your neighborhood and then allow others to support it for you. Doubtless the old home church away back yonder somewhere does need your help and will be grateful for the contribution (the making of which you claim prevents your contributing to the church where you are living), but the church in your neighborhood also needs your support, and it would seem a fair thing to support that church. Of course a missionary proposition would be another matter, but we do not hear of people saying they can't support the church at home because they send so much to foreign missions or to some needy place in the home mission field.

We have known of people who moved everything but their church membership. They even moved the cat and the dog. They put their children in the school of the place to which they moved. They entered into business in that place. They moved their domicile to that place and have been voting there. But after ten or twenty years their church membership in the old home-church back somewhere is too sacred to have impious hands laid suddenly upon it. And it is marvelous how some churches can endure to keep absentee members upon their rolls for years. But the law of the Church makes it difficult for them to do otherwise. For the absentee member is not really "lost sight of" and there is no way to drop his name from the register if they know his whereabouts. The actual result is that we have a large number of nominal Methodists in the country that are not actively at work anywhere and who are about as hard to reach as persons who have never made any profession of Christ and who have never been members of the church.

This becomes a serious problem in
(Continued on Page 8.)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

WORLD-WIDE REVIVAL NEEDED

By Rev. W. D. Bass

Dear Dr. Harper: We desire to give your readers some thoughts concerning the course to pursue if we would put the Church more directly on her divine mission in evangelizing the world. It is useless for the Church to talk of doing what God requires at her hands until she is put in better connection with the Holy Ghost, and in obedience to the commandments as given by Moses and by Jesus Christ.

The Church is not what it was, in point of prayer, faith, spiritual living, and love for one another, when the writer joined Conference as a young preacher.

To bring about a world-wide revival there must first be a Church-wide confession and repentance. This has always been God's method in blessing his back-slidden people. We do not mean that all professing Christians are back-slidden.

Among other sins we need to confess and forsake are the following:

1. Sabbath desecration. We have reached the time when it's claimed by some to be necessary to violate the general rules of the Church by holding Quarterly Conferences on the Sabbath day. Our Discipline forbids "Profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling." Mr. Webster defines "ordinary work" as meaning according to established order, common, etc. We will leave it to any sane mind to say whether or not the following business questions with the necessary labor to answer them properly, with a secretary at the table, giving from one to three hours thereto, does not mean "ordinary work," on the Sabbath day. "Who are the trustees of church property?" "What amount of insurance is carried on churches, parsonages, and schools?" What amount has been raised the present quarter for the support of the ministry, and how has it been applied? These are only a few of the many questions in the business of a Quarterly Conference. They are important matters in conducting the business of the Church, but they are week-day labors, like that of Christian merchants, hankers, farmers, etc. "Remember the Sabbath day, to keep it holy. Six days shall thou labor and do all thy work." If God will allow ministers, stewards and other Christians to do "ordinary work on Sunday," He will excuse others; then away goes the Sabbath. One Sunday morning in an adjoining State more than a year ago the writer was on his way to preach in a country town and saw a man plowing in his field, to plant his crop. He was only doing "ordinary work." We said to the brother with us, "That man will not make any crop there." We chanced to pass the same farm in the fall and his crop had been a complete failure.

2. Profanity. This sin is by no means confined to non-church-members. It is so common among most all classes, except Christians, that it has become uncommon to hear a sermon preached against it. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold

him guiltless that taketh his name in vain." This sin is so generally practiced that some ministers hesitate to condemn it in their sermons. Some get the idea that preaching against sin will render them unpopular with certain classes. What else are preachers for but to condemn sin and uphold righteousness? Many use profane language out of the church and in it, some officials not excepted. On one of my first circuits I was informed that one of my stewards who was "good pay," if I did not offend him preaching against profanity and drinking liquor. I asked, "Is that brother guilty of those sins?" "Yes, but he is a good fellow, those sins are his worst faults." We asked, "Do you suppose he will be at church to-day?" "Yes, he will be apt to be there." I preached against both of his faults with all my soul on fire with God's love, and won him to Christ, and he paid more to the church that year than ever before. The biggest trouble in and out of the Church to-day, is for the lack of the old-time, Bible gospel, with hearts overflowing with love for God and lost men.

3. Idolatry. "Thou shalt have no other gods before me." Moses wrote this commandment in Deuteronomy thus: "Ye shall not go after other gods, of the gods of the people, which are round about you." While passing through the world to-day we are reminded of the time when Paul stood in the midst of Mars Hill, and said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For, as I passed by and beheld your devotions, I found an altar with this inscription, 'To the unknown God.' Whom therefore ye ignorantly worship him declare I unto you." There is a world of various kinds of idolatry in our own country. Many who make great claims to scholarship deny the virgin birth of our Lord, and sneer at God's preparing a great fish to swallow Jonah. That class of preachers are largely responsible for the infidelity of the present generation. Many have lost sight of the great fundamental truth that "God is a Spirit; and they that worship him must worship him in spirit and in truth." John, 4:24.

Much of our modern-day worship is not spiritual, but formal, and powerless. Our people need regeneration.

What shall we do? Get a new vision of Christ by confessing our sins and idolatry. Let our leaders call for a Jacob-like wrestle, with the angel of the covenant, until we receive a great outflowing of the Holy Ghost on the church at large, and the kingdoms of this world will be shaken by the kingdom of our Christ. Let this wrestling begin with the ministry. They are the leaders. "Like people, like priests."

The great in faith and usefulness are closest to God. Pastors by themselves will never bring about a great general revival. That work will have to be carried on by all classes of preachers and church members, without strife in the ranks. We have never known a preacher of any class or church, capable of holding a genuine revival who did not in the first place himself believe in and possess the power of the Holy Spirit. Then, it follows as in the cases of Peter and Paul that he has faith in God, and in himself, and knows how to follow the Spirit in doing the necessary work. A man truly called of God, and who has the other necessary qualifications, can hold a meeting anywhere and lead people to Christ. However, there are some places where poisonous seed have been sown and imbedded in the minds of the people until they will have to be re-educated before much can be done with them. Many people have become so saturated with the sins of the world and the flesh, until nothing short of a great degree of divine power itself will ever put them back in line with God. Many church people now do not believe in revivals of great spiritual power, as in earlier days. There is our missing link. And until that link has been supplied there cannot be a general work of grace in the Church.

The millenium would have come, but we would not let it. A world-wide revival will never come except as preceded by a Church-wide revival. The

Christian world is responsible for the condition of things as existing now. A general revival will come any time the ministry and the Church earnestly go about the work with that purpose at heart, in the name of our Lord Jesus Christ. God has never disappointed the special prayers and faith of his people. What He said ages ago is still fresh in His mind, "He changeth not." If we will follow the Son of God now, as the children of Israel did Moses out of Egyptian bondage, he will lead the world out of sin, and deliver us from all of our troubles. "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good." Num. 23:19.

P.S.—"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Psalm 40. I have had an inexpressible love for unfortunate poor people all my life. Have heard thousands of all classes shout God's praises in eleven States. I have many good friends among the wealthy, who are also in sympathy with the poor. I love all people, but I have an insatiable desire to evangelize among poor laboring people in country and city. I would delight to build up a large city mission church, and soon make it self-sustaining. Wealthy friends would assist in this good work. I would like to serve such a church as pastor. It is God's will that "the poor have the gospel preached to them." Mat., 11:5. Hundreds of thousands of them do not have it. This is the most important home mission work before the Church, yet the most neglected. Read Luke, 16:9, and 1 John 3:16-17.

SAFETY SIGNALS

By Rev. S. J. Davies

The stationing of our preachers is a question of abiding interest among our people and to the general public. Our methods for carrying on this function of church polity, ever since the laity were admitted to membership in the Annual Conference by the General Conference, held in New Orleans in 1866, have departed materially from the strict Episcopal rule of appointments. Theoretically we still hold to the old way, but in practice and in purpose the leading churches call their preachers through the agency of official boards. And the congregation's voice in the matter is also considered. So we have in reality, an episcopal, presbyterial, congregational form of government obtaining in Methodism as we conduct affairs to-day. This time of the year, a few months preceding the sessions of the fall Conferences, the winds begin to move among the mulberry trees, signs of ecclesiastical changes. Bishops, presiding elders and the churches are on the alert, and our prominent ministers are interviewed and sometimes called to fill important places. All of which is wonderfully democratic if not political. The ordinary church member is not infrequently puzzled to locate the final seat of authority and decision in the matter. If, according to Solomon, reputed wise by some, yet let the women get ahead of him, there is wisdom in a multitude of counselors, the Church at large should prosper. And moreover we shall never know the old way again, for as Jean Ingelow says in her poem, "The Brook," there's "no backward path, no returning." Life, progress, the river's flow, and the march of humanity are ever onward. I think I shall never lose my optimism, unless I lose my religion, and my religion is very intimately bound up in the welfare and progress of my Church. So I look on new ways, and try to find the good in them.

The saddest tragedy in human history is a ruined life. Suicide is appallingly too common among our people. So true is this that self-murder calls for little protest and only expressions of

sympathy toward the unfortunate victim on the part of many. Of course one feels sorrow deep and poignant for the suicide yet I can see nothing admirable or especially commendable about it. The ban of the early Church was upon it. Dodging any issue in life is not worthy, manly or courageous. The short cut is not always the best road. And I sincerely doubt if by taking it, that is, changing to another life, ends the troubles. The Chinese gentleman avenges himself on his enemy by taking his own life, the American gentleman through pride or defeated ambition, too often sacrifices his on the altar of Mammon. This to my mind is the utmost folly, for fortune may be retrieved but life cannot. King Saul and Judas Iscariot are notable examples of suicide recorded in Holy Writ, and surely neither are worthy of emulation in any way. So the wisest course, the best course, the Christ-like course is to take life as it comes, a gift from God, an opportunity for service in the great fields of human fellowship. To do something helpful on the way, to live cheerfully, hopefully, trustfully, knowing there are others so intrinsically related to us that their welfare and happiness is bound in links of love to us. Look not mournfully on the past—it comes not back again. Wisely improve the present—it is thine; go forth to meet the shadowy future without fear and with a manly heart. Life is a gracious gift, mine to use and not abuse, mine to hold and not to waste, and faith lifts high her banner above the ramparts of fear and disappointment and sorrow, and counts the present sufferings but a discipline, a training, to the life beyond. Its real glory, its richest honor, lies in living it worthily.

GRENADA COLLEGE AMONG STATE'S EARLY LEARNING CENTERS

By Dr. J. R. Countiss, in The Grenada Sentinel

Long before the days of the public school system, Grenada had a center of learning, both the Baptists and the Methodists having established here institutions for the higher education of the young women of this section. The former founded the Yalobusha Female College and about 1849 erected a handsome four-story brick building on the campus now belonging to Grenada College. The Methodists had only wooden structures to house their Bascom Seminary. Both schools were closed during the war and neither was ever opened under the original name.

In 1882, certain Methodist laymen of Grenada became the owners of the property formerly belonging to the Yalobusha Female College and Dr. Thomas J. Newell, then pastor of the Methodist Church, opened the Grenada District High School in the main building.

In 1884, the property was purchased by the North Mississippi Conference of the M. E. Church, South, and the school was chartered as Grenada Collegiate Institute. In 1904, the charter was amended and the name was changed to Grenada College. A three-story brick class-room building was erected in 1902. In 1914, a large addition was made to the campus and two residences were acquired with this property, the same being still in use for educational purposes. In 1920, a handsome administration building was erected at a cost of \$160,000. The entire property is now valued at \$350,000 and an endowment of \$350,000 has been built up during the past few years.

College Placed in Standard List

At first, the college maintained all grades from the kindergarten up, but the grammar school was abolished in 1911 and the high school in 1924. In that year the college was approved for four years of standard work by the Southern Association and its standards have since that time been raised several times and other departments have been added to its curriculum. It was the first college for women in this section to employ a full-time teacher of Bible and Christian Education, and this de-

partment has had much to do with the successful training of young women for both their home duties and for efficient service to the churches. Graduates of the college are granted professional license to teach, good for life in all high schools, by the State Dept. of Education. All who have matriculated in universities for graduate work have been able to secure the master's degree in one session. A large majority of the graduates for the past twenty years have become successful teachers in the public schools and in colleges.

Under the ownership of the Methodist Church, the following men have been presidents of the college: Rev. T. J. Newell, A. M., 1882-1894; Rev. J. W. Malone, A. M., 1894-1898; Rev. W. M. McIntosh, A. B., 1898-1902; W. L. Clifton, A. B., 1902-1910; Rev. J. R. Countiss, D. D., 1910. Each of these has built up the institution according to his own peculiar talent, leaving his impress upon its history. Among the teachers who have given a quarter of a century or more to the service of the college are Mrs. Ed. G. Payne, who was conducting a primary school in the main building at the time it was purchased by the Methodists, and who wrought her life into the life of the little people here for 27 years, and Miss Corinne Laney, now dean, who has taught Latin in the school for 25 years, and whose devotion to duty and interest in the welfare of young women is known where the college is known.

Citizens of Grenada are peculiarly fortunate in having at their doors a standard four-year college where they may educate their daughters at a total cost of less than \$100 per year, and where the usual fine arts may be studied at a minimum expense. The heads of the various departments are required to have Ph. D. degree and every effort will be made to keep the school abreast of the best standards of the educational world, without losing sight of the primary purpose of the small college which is conceived to be thorough training for home-making and for religious leadership.

"THE BIRD WITH A BROKEN WING"

By the Editor

The answers to the recent request for the poem, "The Bird With a Broken Wing," not only indicates that the columns of the Advocate are carefully read by many of our readers, as we have already noted, but they also reveal the readiness of our readers to serve, for sixteen copies, neatly made (the most of them with typewriter), have reached our office.

The first to reach us, at least the first to be opened, came from Mrs. Winnie Booth Kernan of New Orleans. She wrote: "I have made a copy from Excell's Anthems, volumes 5 and 6 combined, which we used in the Felicity Street choir." It was copyrighted in 1899 by E. O. Excell; the words were ascribed to Hezekiah Butterworth and the music to Isaac Goodeil.

Other copies have been received from the following: In Louisiana—Mr. W. S. Holmes, Baton Rouge; Mrs. F. Gutzelt, McManus; Rev. G. A. Morgan, Springhill; Mrs. J. D. Harper, Baton Rouge; Unknown, New Orleans; in Mississippi—Rev. J. F. McClellan, Daleville; Rev. J. F. McCafferty, Ruleville; Mrs. Annie Laura Moore, Vaughan; Rev. W. J. Dawson, Monticello; Rev. M. K. Miller, Summit; Rev. Jeff Cunningham, Greenwood; Rev. C. W. Crisler, D. D., Laurel; Mrs. R. E. Smothers, Bay Springs; Rev. N. N. Maxey, Corinth, and Mr. L. P. Brown, Meridian.

The several copies brought out some interesting items in connection with the famous song. At least four different parties have copyrighted the song at various times—Charles D. Tillman, E. O. Excell, P. P. Blihorn and Henry Date. It is universally known that Hezekiah Butterworth wrote the words, but one copy bore the name of F. M. Lamb, and another was marked, "Anonymous." One ascribed the usual verses to Butterworth but carried a fourth verse ascribed to P. P. Blihorn.

The added verse reads as follows:

"But the soul that will come to Jesus,
Is saved from every sin,
And the heart that fully trusts him,
Shall a crown of glory win;
Then come to the dear Redeemer,
He'll cleanse you from every stain,
By his wondrous love and mercy,
You shall surely rise again."

Dr. C. W. Crisler, Laurel, Miss., gives the following interesting story in connection with the song:

"The story is told of a convict in Joliet prison in Illinois that he picked up one day in the prison corridor a scrap of paper, on which were these lines: 'I walked in a woodland meadow,' etc. The man who found the verses had been converted to Christ in the early part of his imprisonment and the words came to him with great force. He copied the stanzas and kept them carefully. He thought of his sin and realized how hard it would be for him to make his way in the world. In telling his experience he often recited 'The Bird With a Broken Wing.' Who wrote the beautiful poem he did not know. At length it was learned that it was written by Hezekiah Butterworth, who went one day to hear Dr. George C. Lorimer, during his pastorate in Tremont Temple, Boston, many years ago. The sermon was on 'Samson Grinding at the Mill,' and during the discussion the preacher said, speaking of Samson, 'The bird with a broken pinion never soars as high again.' Mr. Butterworth went home and wrote the memorable poem."

Brother L. P. Brown of Meridian, Miss., writes: "A re-publishing of 'The Bird With a Broken Wing,' with its companion piece, 'The Addendum' (which is Scriptural), side by side would prove interesting." The Addendum is as follows

"But thanks to the lowly Saviour,
That is only half the truth,
For the heart of Him that loves me
Will cancel the sins of youth,
And the pinion that once was broken
Can be divinely mended, and then,
The bird with the stronger pinion
Will soar just as high again.

"For is it not clearly stated,
Where sin did so greatly abound,
That grace would be superabundant,
And strength in His fulness be found?
So the bird with the broken pinion,
May more than recover all,
And because of God's infinite mercy,
Soar higher because of the fall.

"The broken wing has found healing,
Its power to soar is complete,
And the bird in its new-found gladness,
Its song is more tender and sweet;
So the life that sin has stricken,
May be healed by infinite love,
And the spirit once broken and helpless,
Soar to higher heights above."

—John M. Pike.

It is interesting to add, in connection with the request for the poem, "The Bird With a Broken Wing," that Mrs. R. E. Smothers, Bay Springs, Miss., in sending a copy of the poem, writes as follows:

"I will thank you to try to locate for me a copy of the poem, 'To a Wild Rose,' one verse of which runs thus:

"So in life's garden
There are blooms of promise, too,
Beyond our reach to gather
But not beyond our view,
And like the wild white Rambler
That tempted me that day,
They steal out half the gladness
Of many a summer's day."

"I believe that there is a verse following this one. I will appreciate any assistance in securing a copy of the same."

Can any of our readers supply this poem?

THE BIBLE

By Rev. S. S. Bogan

The Watchman, under a subtitle, "The Bible," in the Christian Advocate (Nashville), July 18, takes occasion to indulge himself in airing some time-worn and modernistic vagaries. His vagaries run true to form, as everywhere expressed by that modernistic slant of mentality that gropes in its own shadow, and stumbles over barriers raised by colossal pride and unbelieving hearts. These are they that presume to speak "ex cathedra" concerning the origin, authority and content of the Holy Scriptures. The Watchman, being one of them, takes occasion to pay his respects to the Bible. He admits, however, "the subject is a little out of his line," and gives vent to a sense of uneasiness—whether feigned or sincere—that his venture might fall short of the editor's approval, and in the meantime he is fearful of the merited stroke of the editor's blue pencil. So we can imagine his relief when his "little out-of-line" stuff passed the editorial censor without a scratch.

Says the Watchman, "We down this way are the 'Bible belt'; we admit it. We are not ashamed of it. We propose to keep on just like that." "But now, quietly among ourselves" (Is the door shut? see that no one is about) "We may as well own up, we reverence the Bible, but do we know it?" (Don't speak so loud) "has there not been in our attitude toward our sacred scriptures something distantly approaching superstition?" "Superstition is the handmaid of ignorance." "I do not say that we reverence the Bible too highly." "But any kind of regard is elevated in the measure in which it becomes intelligent." Why all this precaution about reverence for the Bible? Can a man regard the word of the Lord too highly? Will he magnify the word and forget the author? No, not one in ten thousand. The Watchman is not concerned about any of these things. But he has sense enough to know that when "the Bible is believed from lid to lid," and the word of the Lord is magnified among the people, that modernism has no chance to take root and that it must die for the lack of soil to grow in. That is the secret of all this whispering.

All the religious schools put on this summer for pastors, Sunday schools and Epworth Leagues, the courses of study and the teachers employed in every case where it can be put over will be modernistic. Just this is in the mind of the Watchman, when he says, "Now, some of those who settle down to study the Bible this summer are going to make discoveries that may give them pain." Would to God pain was the worst of it! For pain is only that passing sensation of a soul whose faith is in the throes of death! And his hopes give place to utter hopelessness!

Here is a bit of wisdom, worthy of the village half-wit: "To study is different from to swallow." I hope my readers will not miss the significance of the gem; it ought to be a quotation in every student's motto, but don't forget to give the Watchman credit for it.

The Watchman grows bolder with every stroke of his pen. He is determined that we should not think of the Scriptures more highly than we ought to think. Says he, "Many seem to think it a virtue to be indiscriminate, to gulp down everything as it comes." That is what he wants us to do with his saying—"They say"—that is, the gulpers—"I believe the Bible from lid to lid." In so saying they offend the superintelligence of the modernistic-minded. To the modernist the Bible is nothing more than a collection of curious literary odds and ends, made up for the most part of myths, legends, folk-lore and old-wives' fables, the literary and religious evolutions of a half-naked, half-civilized and ignorant people just a short space removed from their simian ancestry. The Watchman would like us to think the Master approves his sayings. Says he, "He that hath ears to hear let him hear." "So said the Master often. He did not mean physical ears, he wishes

his hearers to use their minds." "That is what I am coming to." "The student of the Bible will soon grasp the fact that he is dealing with an intelligent book, or, to be exact, a collection of books. Each has its time and selling, its special message and style, dominating interest. Author differs from author. Inspired men were moved by the Holy Ghost, but each spoke in his own person. His words have been transmitted to us across the centuries. They reach us in translations sometimes at second and third hand. All this sets up a barrier." Why all this labored effort to multiply and magnify the difficulties, real or imagined? To make it appear impossible that the Holy Scriptures in their original writings should come down to us in their original form and pristine purity—this is the modernistic way of confusing the student, and cheapening and discrediting the trustworthiness and authority of the Bible, while they commend to the student "the assured results of modern scholarship," that will stand for anything under the sun, so long as it is not written in the Bible.

The Watchman presumes to speak for all when he says, "The Old Testament, particularly, cannot be a profitable book for those who insist on taking it literally." Of course the Watchman can be mistaken, as all of us who believe the Bible from lid to lid know he is, for we have found that to take God's word for what it purports to be is both agreeable to reason and assuring to faith; and we accept with all our heart the truth. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work" (2 Tim., 3:16-17).

Watchman, why this flagrant perversion of Hebrew 1:1-2? Why did you cut short your quotation in the middle of the second verse? And why did you omit the last half of the second verse and the third and fourth verses from your reading? Comparisons are said to be odious; nevertheless, they are sometimes very enlightening. For example:

The Watchman—Heb. 1, 1-2: "God having of old time spoken unto the fathers in the prophets by divers portions and divers manners hath at the end of these days spoken unto us in a Son."

Authorized version—Heb. 1, 1-2, and 3, 4: "God who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Why should the Watchman use the indefinite article A in his reading of Hebrews 1:2: "Spoken unto us in A Son? And so studiously avoid the use of the personal pronoun his, Hebrews 1:2: "Spoken unto us by his Son?" Because A minimizes the Son, and his exalts the Son—"A Son," designates one of many Sons and gives to the Lord Jesus no inherent prominence above the Sons of men and makes him a Son of God in the same way and in the same degree that all men are said to be Sons of God. So the reading of the Watchman fits in perfectly with the modernistic denial of the virgin birth and Godship of the Lord Jesus.

It would not be altogether fair to omit this "pronunciamento" of the Watchman's concerning the relative relation of God and the prophets in the production of the Old Testament in its original form. "God spoke, so the message is his. But it was in the prophets, so the words were theirs. The Bible is thus the Word of God, but not the words of God." Now such as this is simon-pure jugglery, a play upon words that mean nothing, nonsense, pure and simple, a distinction without a difference.

When God called Moses and commissioned him to deliver his people he instructs Moses, saying, "Go and gather the elders of Israel together, and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac and of Jacob appeared unto me, saying, I have surely visited you, and have seen that which is done to you in Egypt. . . . And they shall hearken to your voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, the Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God" (Exodus 3: 16-18). In after years when Moses had brought the people to Mount Sinai, he brought forth the people out of the camp to meet with God—and God spoke in audible voice in the audience of all the people. And God spake all these words as recorded in Exodus 20: 2-17. And Moses wrote all the words in the book of the law, not the sense of them, but word for word—no less no more. And the Lord said unto Joshua, see, I have given into thine hand Jericho, and the Lord instructs Joshua in the manner he must war against Jericho. And Joshua wrote those instructions down word for word as he had been taught, in the book of Joshua, 6: 1-5. When Saul disobeyed God in the matters of the Amalekites, "Then came the word of the Lord to Samuel, It repenteth me that I have set up Saul to be king: for he has turned back from following me, and hath not performed my commandments." And Samuel faithfully recorded these words in I Samuel.

In every instance the prophets record the words of the Lord "verbatim."

We have not read the prophets intelligently, if we have missed the fact that with them was a constraining power that urged them on to do and to speak and they could not forbear, and there was also with them a restraining power that held them to the letter of the commission—word for word, and they dare not withhold, or go beyond.

Take for example—Balaam of the dumb-ass-speaking fame: when he had thrice blessed those Balak hired him to curse, said to Balak, "Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak" (Numbers 24: 12, 13 and 22: 17, 18). Jeremiah under sore trial and fierce persecution was ready to give up. "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jeremiah 20:9).

The prophets were not "free lances" running about the country at will, and subject to their own initiative. The prophets of old spake not except by command, and went not except they were sent; their whole ministry was a "Thus saith the Lord." This is true of all the prophets from Moses to Malachi.

He that is sent is not greater than he that sent him; you can't exalt and honour a prophet by minimizing and dishonoring his Lord.

Still speaking of that troublesome Old Testament, the Watchman, says, "It was given to them of old time, not to us." "Its purpose was immediate, not future."

Ordinarily, a speaker, or writer presumes upon the intelligence of his hearers or readers, not so the Watchman, he assumes they are all ignorant. Be that as it may, the question before us is, Have the Scriptures of the Old Testament a future content?

Jesus said to the Jews, "Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses in whom ye trust: for had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (Jno. 5: 45-47)

To the two brethren on the way to Emmaus,

he said, "O fools and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." And in the evening of the same day, he said to the eleven, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke 24: 25-27, and 44).

Paul said, "It is written in the law of Moses, thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this was written" (1 Cor. 9: 9, 10).

If there is any subject the Watchman knows better than he does the Bible, I suggest, he write upon that.

ARE YOU INSURED?

By Miss Jennie Youngblood

Aged 16

This to you may seem a strange and out-of-place question, but if you will give it earnest thought you will find it to be as I have—a serious question. My reader, it is a question I want you to think over. All of you are insured. You may try to deny the fact, thinking I am speaking of companies in which we may take out a policy while here on earth. We have all kinds of insurance companies here, but not one of them will insure the soul, which is the most important.

We have only two soul insuring companies. Only one of these is reliable. It is the oldest and the only company insuring against loss in the judgment day, (11 Peter, 3:10-13), and against disaster in the valley of death (Isa., 42:2); its policies never expire, giving to the faithful holder eternal life (John, 10:28; Romans, 6:8); it has never changed management (Heb., 13:8); it insures a man for more than he is worth, and a person claiming to have no soul need not apply. Applicants come directly to the president (John, 14:6). All companies offering to issue policies after death are a fraud. (Eccles., 11:3; Rev., 22:1). Isn't that proof enough of its reliability?

How wonderful that our Saviour will insure our souls for more than they are worth! It is not with actual money we pay the premiums. It is with kindness, obedience to parents and God's will, and the doing and saying of things that will be for the ongoing of His kingdom. The premium is due every day and every hour. We must be very careful to use each day in such a way that the premium will be paid in full.

You may ask, "Why is it that this great company has never changed management?" It is because God is its manager, has always been, and always will be.

Numerous are the things it takes to prepare ourselves for this company. But, oh, how great the reward if we insure with the "King's Insurance Company," which is the greatest, oldest, and only absolutely reliable fire, marine, and life insurance company in the world. We have the assurance of life eternal, crowns in exchange of our crosses, and the promise of dwelling with our Lord and Saviour through eternity in beautiful mansions above. All of you who are insured with God know that you are children of His and that a home is being prepared for you. What kind of material are you sending for your home? Whatever you send, that will it be built of. You are laying the foundation now. Is it on the "Rock of Ages"?

Now, let us look into the work and rewards of the other company. The other—I hate to think of it being a soul insuring company—is the "Devil's Insurance Company." It is awful to think and speak of it, my dear reader, but we have it. Yet there are many today who have taken out a policy with this company. There are hundreds of

people who are trying to fool themselves and others that there is no hell. How mistaken they are! We can deny the Bible, but that **does not** make man's word true. It is the Bible that we are to depend upon. Those that believe there is no hell will find it out when it is eternally too late, I am afraid.

Why people will denounce God's word is more than I can see. The only Book we have that we can safely depend on and with such a variety of interesting stories and books. Often, when you ask another why he or she does not read the Bible, the answer is, "I like to read stories of adventures or travel, or I had rather read stories of romance." Who would want a better story of travel than Paul as a missionary and traveling to the various countries? Or who would want a more interesting book of romance than that of Ruth? We have many different kinds of stories in the Bible, so why buy degrading literature when we have plenty of good material in one Book? I do not mean by this that you should not read anything but the Bible. It is well that we read good literature. Beware of light reading and do not let man's books thrust out God's Book. We must read it if our life is to be one that we are not ashamed of; it gives us the example by which we should live.

Just "What is your life?" Have you taken out a policy with God, or has it been taken out with the other? Dear friend, are you neglecting to take out a policy with God? In Hebrews, 2:3, we find, "How shall we escape, if we neglect so great a salvation?" Are you neglecting your soul's salvation or insurance? If so, how do you expect to escape? It is an impossibility to reach that happy land unless your heart is right with God. Friends, do not neglect it, you will be sorry some day, if you do. God help you to decide this question, "Are you insured?" When you have grown older and should conviction come to you, you will be sorry that you did not "listen to the Voice of the Saviour" while you were young. Do not wait, dear friend, come to Him now. "Jesus ready stands to save you." Take out a policy today and begin paying your premiums in early life. In Ecclesiastes, 12:1, we find, "Remember now thy creator in the days of thy youth, while the evil days come not." Now is the time; it is the only time you have; to-morrow you may have passed to your reward.

Your last deed may have been done;
Your last word may have been spoken;
Your last look may have been given;
Your last breath may have been taken;
Your last pulse may have beaten,
If so, you will spend eternity
Where?"

If the policy has been taken out with God, it will be in heaven with life eternal as its reward. We never know "when death will come knocking at the door, and man's short life on earth will be over." Let us keep our premiums paid in full, so when our life on earth is over we will be ready to face our Saviour. You receive every day something from God's bountiful store. A priceless gift that he gives us is peace of mind. "He sends the sunshine and the rain. He sends the harvest's golden grain" and gives to us all that we have.

If the policy has been taken out with the other company, eternal death will be the reward. "And there shall he weeping and gnashing of teeth."

I am sure that if I were to ask each one of you which company you preferred you would answer quickly, "God's Insurance Company, of course." I expect you would be offended and say, "Looks to me that she would know I preferred life eternal to eternal death." That is not the real question. It is, which are you preparing for? "You cannot serve both God and Mammon." You will love one and hate the other. Now is the time to settle this question, young people and older ones, too. Grasp each opportunity that comes your way; help somebody along life's highway, and comfort and cheer those with whom you come in contact, and your life will be worth a

great deal to your community. Friends, it is dangerous not to take out a policy with God while you are young. You may think you will wait until you are older and then give your heart and life to Him, but that is **too risky**. You do not know how many days are before you and the safest and surest plan is to be insured with Christ today. Think of those of whom you have heard who have passed to their reward without a moment's warning. It is not His will that you be destroyed, for He has said, "Whosoever cometh unto me, I will in no wise cast out." Come and be saved today. Do not wait. Let us shine out and guide wandering souls to Christ. With what company is your soul insured? Two ways are open:

"To every man there openeth a way, and ways, and a way,

And the High Soul takes the High Way,
And the Low Soul gropes the Low,
And in between on the misty flats
The rest drifts to and fro.
But to every man there openeth
A High way and a Low,
And every man decideth
The way his soul shall go."

—Oxenham.

Meadville, Miss.

GOOD MEETINGS ON GRAND CANE CHARGE

(The following reports were unfortunately mislaid and we trust all concerned will pardon delay in publication.—Editor.)

AT GRAND CANE

From May 21 through the 30th a revival was held at the Grand Cane Methodist Church with Dr. A. M. Serex preaching twice daily. As our revival at Keithville opened very soon afterward, the pastor, being pressed for time, has been delayed somewhat in sending in a report to the Advocate. This makes the third time within the past four years that Dr. Serex has assisted me in evangelistic services. So you will please permit me to say that he keeps on getting better and better. Never before have I heard him preach with such fervor and power. The people of Grand Cane, regardless of denominational ties, rallied as one to the high event and nited in giving their heartiest support to this gifted young preacher. There were four accessions by profession of faith. The influences of this revival will abide as a deepened spiritual experience in the souls of the Christian people here and also as a cementing force to the community life.

AT KEITHVILLE

On last night, June 13, a ten-day revival meeting came to a close at our Methodist Church in Keithville, La. Yes, the meeting has closed, but the revival goes on. The members have a quickened interest in things spiritual; many Christians have renewed their loyalties to God and the Church, two young people have confessed Christ as Lord and Saviour, and several are uniting with our church there by letter. Rev. John J. Rasmussen, our pastor at Trout and Good Pine, La., did the preaching. The sermons were earnest, incisive, and uncompromising. But the people were glad to wait on his ministry, for he spoke the truth in all love and tenderness. The attendance was good from the start and increased steadily until on the closing night the church was practically filled. Brother Rasmussen is a refined, courteous, Christian gentleman and makes friends at once. He quickly won the hearts of all. He and I shall never forget the wonderful entertainment and generous treatment which we received at the hands of the good folks of Keithville.

Sincerely yours,

L. R. NEASE, JR.

POETICAL THOUGHTS

By Mrs. George S. Brown

Where there is no vision the people perish; but he that keepeth the law, happy is he. Proverbs, 29:18.

Made Stars

If there isn't any star within your sky,
Pretend it's there!
Why, a make-believe one, swinging white and high,
Is just as fair!
If you put it where you'll see it every night,
Just where the sky's particularly bright,
Your star is sure to guide your steps aright.

If there isn't any sunshine in your day,
Why, put some in!
If you've never tried to make your sun that way,
Oh, do begin!
This sunshine making's hard, but you won't mind.
Keep on; and when it's done you're apt to find
The home-made brand's the very nicest kind.

—Mary Carolyn Davies.

Next to the one who has no sense of humor comes the one who has no imagination. How many difficult and serious situations are helped and even saved by a sense of humor, and as for imagination, it makes poverty turn to riches, and a hut to a mansion. It takes away the sordid and dull and puts in their place brightness and beauty. It peoples the world with wondrous beings and delightful things. It is positively cruel to crush a child's imaginings. All of the great and splendid things have been achieved because there was a dreamer back of the job.

Do you for a moment think that the gardener who is one by profession and who loves to ply the spade sees only the mud and dirt that he upturns? He knows he is getting the earth ready for seed and plants and in his vision he sees the roses bright red, and the lilies pure and white. He sees the glowing colors of the flowers that are to be and he scents their fragrance though the earth may still be brown and bare. The builder sees far beyond the blue-prints and the timber and nails and plaster spread out before him. He sees the house in all its possibilities. If it be his own home he is building he sees the fire's ruddy glow. He sees the busy housewife bustling about to prepare the evening meal. He sees the children run to meet him with shouts of joy and he almost tastes the sumptuous meal spread out before him, and as he has a vision of tenderness around the homey living room, his hammer pounds more vigorously and his saw has a keener edge.

Where would inventions be but for the dreamers who see the future of that which they are perfecting? It must first of all be thought out and pictured to the imagination. We may shake our heads and think the inventor queer. We may condemn the dreamer as lazy or foolish, but he sees deeper than we do. It is great to have an imagination like Fulton, or Morse, or Edison, or the Wright Brothers, or Lindbergh, or Byrd. It is wonderful to read beyond the blueprint, to see where weeds run riot and where debris is piled in ugly heaps some thing far away and above and beyond it all. Gifted with the right kind of imagination which must go hand in hand with ambition and perseverance and courage, the ugliness and grime of things are replaced by the joy and happiness and sunshine and brightness of a very wonderful and beautiful world.

May God give us imagination that shall goad us on to bigger and better things all through life!

A CORRECTION

The telegram I sent to the special session of the Baptist State Convention at Newton, Miss., on July 15, was misleading and did not convey the message I intended it to. I quote in part the

telegram: "I have read with much interest the discussion of Dr. Harvey F. Garrison in the Daily Clarion Ledger of the 14th, page 12. I endorse every word it contains. If the Orphanage remains on the present site, I will have the Isolation House put on the grounds."

The above has been misunderstood by some as meaning that I would personally have the house erected. This I am financially unable to do. Five years ago my firm was burned out with a loss of \$40,000 above the insurance, and, on the 13th instant, our metal warehouse with most of its contents was burned, with no insurance.

What I intended to convey to the Convention was that if the Orphanage was left on the present site, I would use my influence with the Temperance people and Prohibitionists to get them to raise funds for the erection of the Isolation House. I had already canvassed this matter with Brothers C. P. Long, Gates, Gunter and others.

I have had many tell me that I deserved a monument for the work done in past years for prohibition. If any of my temperance friends care to show their appreciation of my efforts in behalf of temperance and prohibition, they can do so by contributing money for the erection of this building which would be a memorial to me, and serve a useful purpose by providing a bungalow where newly arriving orphans can be isolated from the other children until examination shows them free from contagious diseases. I would appreciate this much more than any marble shaft that could be erected.

W. H. PATTON.

Shubuta, Miss., July 24, 1930.

WAS BARNUM RIGHT

By Ernest H. Cherrington, LL.D., Litt. D.,
General Secretary, World League Against
Alcoholism

Do the American people love to be humbugged? Barnum thought so and made a fortune out of the theory. The foes of prohibition also think so. Just what they will gain by putting into practice this conception of the intelligence of the average man and average woman remains to be seen. The press of the country is being filled with stories about prohibition. This is natural, since the beverage alcohol question is the most important one confronted by the civilized world today. But the picture given of prohibition, its underlying principles, the economic necessity for its maintenance, the degree of its observance or enforcement, the effect it has had upon our business and social life is being so utterly misrepresented that, however reluctantly, one is forced to ask whether there is not a sinister motive and an even more sinister influence behind the repeated misrepresentations one reads daily.

A half-dozen wealthy men, according to the admissions of the heads of the wet organization fighting prohibition, are financing the assaults made upon this beneficent national policy. The revelation of their methods was given only fragmentary report in the daily press. Not since the Senate Judiciary Committee exposed the work of the liquor interests of the country in subsidizing the press, attacking temperance leaders, corrupting our political life and promoting law-breaking and general lawlessness has there been such an assault made upon the basic channels of current information as exist today. Supposedly impartial newspaper correspondents and authors were revealed as being secretly in the pay of the liquor crowd. The founder of the wet group, posing as a philanthropist serving his cause without pay, was exposed as the recipient of a large salary which did not appear upon the books of his organization. His seized correspondence forced him to the admission that he had more than once transported intoxicating liquor. Mass meetings, reported by the press as expressions of the popular will were admitted to have been "worked up" by expenditure of large sums. Handicaps of all kinds placed in

the way of enforcement and encouragement given to law breakers were somewhat cynically set forth. The press is silent upon these or else so cautiously presents them that their force is obscured and the people do not realize the true status of affairs evidently on the score that they do not constitute news.

We read misrepresentations concerning the amount of drinking done to-day although the most casual observer cannot fail to note the great decrease in drunkenness everywhere. We read stories of the debauchery of youth but the heated protest made by leaders of the younger generation who are outraged by this libel receive slight publication. We are told that prohibition cannot be enforced at the very time when the same papers tell the story of the arrest and conviction of the liquor criminals. We are informed that prohibition has failed even while Census Bureau reports and the carefully prepared data of great trade associations show the undisputable value of prohibition in greatly decreasing the death rate and in stabilizing our whole economic structure in the post-war period and in the difficult present day when all the industrial nations of the world are undergoing an unparalleled reconstruction. We are told that prohibition is fostering crime although the great criminal authorities of the country as well as the census data of the nation show a marked decrease in our crime ratio for the prohibition period.

Barnum may have made millions out of his theory that the American people love to be humbugged, but those millionaires who hope to bring back the liquor business with its billions of potential dollars for their profit at the cost of wrecking the safety, the security, the morals and the health of the American people have a false conception both of the age in which we are living and of the mentality of the people of this land. Abraham Lincoln was right when he declared, "You can fool all the people some of the time and some of the people all the time but you cannot fool all of the people all of the time."

A NOTE FROM BROTHER KILGORE

Brother E. G. Kilgore asks us to make an announcement for him. "That is," he writes, "that my post-office address is 104 Terrace View Avenue, New York City. I believe I have many friends, some of whom might find time to write me and their letters would be a comfort to me here among comparative strangers. So you will do me a kindness if you will make this announcement concerning my address. . . . I enjoy the weekly visits of the Advocate very much indeed and watch the mails with eagerness when the paper is due."

WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

The Layman Company is a non-profit, inter-denominational Christian agency which puts its resources at the service of all the churches.

When you write please mention The New Orleans Christian Advocate and give your denomination.

THE LAYMAN COMPANY,
730 Rush St., Chicago.

The Home Circle

THE DESERTED PLAYGROUND

Said the mother to me on a bright summer's day,
"Let us fix up the yard where the children play,
Let us fill it with toys and they won't run away."

So we put in a sand box and put up a swing,
And we purchased a slide—a remarkable thing—
And we said: "What delight all these treasures
will bring!"

The back yard we fancied was wholly complete;
"They will play here," we thought, "where no
danger we'll meet."

But we learned they preferred to run out in the
street.

The swing had no charm and the wonderful slide
Was a pleasure they wearied of as soon 'twas tried,
For they wanted the thrill of the dangers denied.

The playthings which we should have valued when
small

We found had no lure for our children at all;
They preferred the bare playground just over the
wall.

So I've reached this conclusion and venture to say,
You can fix up the yard, but the children won't
stay;

They insist on selecting their own style of play.

Now it's just human nature. To you and to me
A prison's a prison howe'er lovely it be;
We don't want your playthings. We want to be
free.

—Exchange.

HONOR CLASS

"Aunt Sally," Mary exulted as she rushed into
the living room, "just take a look at this gorgeous
ring mother gave me for being on the Honor Roll
the first semester."

"It is beautiful, my dear," Aunt Sally smiled;
"that reminds me of my first ring, and, while it
wasn't an honor ring, it helped to make me
honorable. Do you want to hear about it?"

"My next best wish would be one of your stories,
Aunt Sally; so let's go," Mary urged.

"When I was a very little girl, dear, we lived
next door to one of your grandfather's dilapidated
churches. The kind of a church your grand-
mother used to show us on her hands. The
words of her delineation were, 'Here's the church
and here's the steeple;' then she'd turn her inter-
locked fingers up, 'here stands the preacher and
here sit the people.'

"That rhyme was symbolic of all Father's
churches to my childish eyes. Yet there was
something different about this particular church,
not in architecture or forlornness; but inside its
one room there was something distinctive for a
little girl to feast her beauty loving eyes on, when
she became tired of looking at the preacher and
the people.

"The object of interest to me was a moth-eaten
velvet banner, two words in gold letters, 'Honor
Class,' shone in bold relief against the dark, red
background and around the edge of the banner
was the loveliest fringe, hanging down like the
golden catkins on alder bushes.

"What a joy it was if one happened to get the
seat next to the banner! The gold fringe was
flexible, and would uncurl when pulled out by
mischievous fingers and it would snap back into
place when released. And most wonderful of all
the inside was not tarnished, but bright and glow-
ing.

"I had the seat of honor one Sunday morning
and I couldn't keep my hands off the fringe.
Mother cautioned me repeatedly. Just one time
too many my sly fingers pulled, the gold wire did

not snap back into place, but stuck to my small
damp fingers.

"Now what was one to do? I glanced at my
mother; her eyes seemed glued to my father's
face up in the pulpit.

"I wrapped the coiling gold around my finger
and twisted the ends in a knot to represent a
stone in the ring I had fashioned.

"I knew when I saw it shining on my finger
I had wished this to happen. I also thought I
knew what naturally would follow when mother
saw what I had done.

"All the afternoon the words 'Honor Class'
were plainly written everywhere. I'd close my
eyes, but they would dance and shimmer mock-
ingly. I knew I had done wrong and I wished
mother had seen me do it. Then when I'd think
of giving that bit of gold up, I'd harden my heart.
I hid the ring, but there was a green mark where
it had been and I couldn't wash it all off.

"Night came and we gathered around mother
for the evening prayer. Father had gone to an-
other church some distance away to hold a serv-
ice. I was in a panic; what was I to say when
it came my turn to repeat a Bible verse?

"Mother solved my problem for me in her
usual way, 'Let's repeat the Commandments to-
gether,' she said softly. I knew I couldn't stand
a bombardment of Commandments as missiles.
That was her method of getting confessions.

"The older children looked at each other to
find the culprit, but before they could look to-
wards me, I gritted my teeth and ran and buried
my face in mother's skirts. Oh! blessed confes-
sional, mother's knee. 'There, there,' she said
as she held me tight against her to keep the other
children from seeing my shamed face. 'I saw
you this morning and I hoped you wouldn't wait
till night; I wanted to shield my baby, but you
needed the lesson. Look at your finger, dear.
Your gold was cankered and the rust a witness
against you. But we'll try some way to get a real
ring for that precious finger.'

"'No, mother, please,' I begged; 'gold will never
tempt me again. I was sick as I could be about
it, really I was. May I carry it back and tie it
on, so I will always feel that I belong to the Honor
Class?'

Great tears splashed on Mary's expensive ring;
she rang over to Aunt Sally and threw her arms
around her neck. "You precious darling, why
don't you wear oodles of rings, now that you can
afford the most expensive?"

"Don't you understand, Mary?" Aunt Sally
asked softly. "I'd rather give my rings to little
girls who are hungry for beauty."—Selected.

MAYBELLE TAKES A TUMBLE

Maybelle was a good deal like Mary's Little
Lamb, because everywhere that Mary Louise went
Maybelle had to go, too. She couldn't follow her
to school, for she was just a doll. But such a
dear, blue-eyed, curly-headed dolly! Oh, I know
that you would have loved her all to pieces if
you could just once have held her close to your
heart.

One day Mary Louise started out for a walk
in the woods back of her home. As she went
down the porch steps, Maybelle held tightly in
her arms, a frisky little dog barked joyfully at
sight of her, and ran to her.

"Oh, Colleen, would you like to go for a walk
with us?" asked Mary Louise, patting the dog's
head.

Colleen barked again more joyfully, if that were
possible.

"Come along, then, and we will go to the lake,
and I will teach you to chase a stick," said Mary
Louise.

It was a beautiful bit of woodland through
which they passed. Spanish oaks and white oaks
and fragrant pines were all about them. Such
sweet, spicy smells! It made you sniff, and
wrinkle up your nose. At last through the trees
Mary Louise spied the blue waters of the lake
sparkling in the sunshine.

"Let's race to the shore, Colleen," she cried.

Away they went, Maybelle's curls flying, and
her pretty skirts all fluffed out in the breeze.

A dock had been built out from the shore, and
Mary Louise ran out on it.

"There," she said, seating Maybelle near the
edge, "my beautiful child, you may sit here for
a while. I want to teach Colleen to chase a stick."

"Perhaps you would like to sit nearer the edge.
Then you can make believe that you are pad-
dling." Mary Louise moved Maybelle until the
doll's feet stuck out a few inches over the water.

"Now, Colleen," called Mary Louise, "we'll
have heaps of fun chasing sticks. Here, you
funny dog, smell this. Now, then, away it goes.
Chase it, Colleen; go after it!"

She threw the stick into the water as far as
she could. For a moment Colleen stood still.
Then she leaped into the water and swam toward
it.

"Good Colleen! Fine dog!" encouraged Mary
Louise.

Back came Colleen, the stick in her mouth, and
laid it at her mistress' feet. Again and again the
little girl threw the stick in, and again and again
Colleen went after it.

Suddenly a terrible thing happened. Maybelle
had been sitting perfectly still watching the
game. The breeze had stiffened, and now one
extra gust toppled the lovely Maybelle over!
Head first she fell into the lake! It was quite a
splash.

Mary Louise heard it, and turned just in time
to see her beloved dolly sink under the water.

"Maybelle, my precious Maybelle!" shrieked the
little girl, and great, scalding tears filled her eyes.
She rushed out on the dock.

"What shall I do? Oh, what shall I do?" cried
the frightened little mother.

Just then Colleen, standing on the shore, gave
a short bark. Mary Louise fairly flew back to
the dog.

"Go get her, Colleen; get Maybelle!" she cried.

"Mind me; go, go!" She started to push the dog
into the water. But Colleen sprang in of her
own accord.

The wind was carrying Maybelle farther and
farther out, but not so far that Colleen could not
reach her. She caught the doll between her
teeth and swam back to the shore. There she
dropped the dripping Maybelle at Mary Louise's
feet.

"Good Colleen!" cried Mary Louise. "Oh, May-
belle, what a careless mother you have. You
might have drowned. I shall have to put you in
the sun to dry. Oh, dear, I do hope you won't
catch cold!"

Very gently Mary Louise undressed Maybelle
and hung her clothes on a near-by bush. She
dried the doll's face with her handkerchief and
laid her down.

"Colleen," she said to the dog, "I want to pet
you a bit, and tell you what a fine doggie you
were to do just as I said. You really do know
how to obey—" At that word obey Mary Louise
stopped short. That was what her own mother
had told her many times, that she must learn
to obey. She had never wanted to obey before,
but now—she looked over at Maybelle drying in
the sun. Right then and there she made up her
mind that she would never let a dog, not even
dear Colleen, get ahead of her in obedience.—
Maud Wilcox Niedermeyer.

THE POINT OF VIEW

"You have such strange names for your towns
over here," said a titled Englishman. "Weehaw-
ken, Hoboken, Poughkeepsie, and ever so many
others, don't you know?"

"I suppose they do seem strange to English
ears," said the American thoughtfully. "Do you
live in London all the time?"

"Oh, no," replied the Briton; "I spend part of
my time at Chipping Norton, and then I've a place
at Poiks-togg-on-the-Hike."—The Housekeeper.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

"MAIL-ORDER CHRISTIANS"

(Continued from Page 1)

the large towns and cities. It is doubtless within the facts to say there are thousands of Methodists in the towns and cities who are not in active relationship to any congregation. And if the pastors in these places can manage to reach and interest such people and bring them into active relationship to the Church, they will be doing a very great work.

Is it not strange that a man will deal with his church membership as he would not be allowed to deal with his membership in some fraternal order? And the great tragedy is that many a man of this kind is drifting away from the Church, while holding nominal membership in it, and he is drifting away from God.

PERSONAL AND OTHER NOTES

The daily press has recently given a number of accounts of meetings being held in various sections to pray for rain.

Rev. J. M. Bradley, presiding elder of the Sardis District, recently assisted the pastor, Rev. C. T. Floyd, in a good meeting at Sardis.

We regret to hear that Rev. E. S. Lewis, pastor of First Methodist Church, Corinth, Miss., is still seriously ill in a hospital at Memphis.

Grenada College, Grenada, Miss., will open on Monday, September 15. It is said that the faculty will be practically the same as last year.

Rev. E. L. Jernigan, the pastor, was assisted in a meeting recently at Black Hawk, Miss., by Rev. Wm. L. Robinson, of Coffeeville, Miss.

Rev. R. G. A. Carlisle, superannuate of Ackerman, Miss., in renewing his subscription, writes that he hopes to be able to resume work this fall.

Dr. G. F. Winfield, president of Whitworth College, has been away on a trip north, visiting Omaha, Neb., and Sioux Falls, S. Dakota, in the interest of Whitworth.

Rev. A. Y. Brown, pastor on the Marks (Miss.) charge, conducted a meeting last week at the Darling Church. Rev. W. W. Hartsfield, pastor at Como, Miss., did the preaching.

Rev. A. C. McCorkle, pastor of our church at Pontotoc, Miss., last week held a good meeting in his church, with Rev. J. M. Bradley, presiding elder of the Sardis District, doing the preaching.

We appreciate a card from Rev. C. D. Atkinson, Louisiana Conference S. S. Superintendent, writing from Fayetteville, Ark. He says: "Leadership School this year the largest and best yet."

Mrs. J. B. McFarland, of Aberdeen, Miss., in renewing her subscription, writes: "I have always enjoyed the church paper, and, having been a subscriber for years, feel I cannot be without it in the home."

The Lincoln County Times of July 24 said: "Rev. Porter Caraway, of New Orleans, visited Monday with his mother en route to New Hebron to hold a revival meeting in the Methodist Church there."

Some copies of the Advocate, we learn, are kept a long time. Recently Mrs. M. E. Hicks, of Childress, Texas, wrote us that she had a part of an issue of the New Orleans Christian Advocate published in September, 1853.

The editor had the pleasure last Saturday morning at Sardis of seeing Rev. C. T. Floyd, pastor of our church at Sardis. He was preparing to leave on his vacation last Monday. He and Mrs. Floyd and their son were going by automobile to Oklahoma.

Rev. T. H. Dorsey, pastor at New Albany, Miss., is this week assisting Rev. L. C. Lawhorn in a meeting at the camp grounds within the bounds of the Chalybeate Charge. Next week he will assist Rev. R. M. Papasan in a meeting at Hickory Flat, Miss.

Dr. Charles O. English, secretary of the American Protestant Association, will speak at Mt. Sequoyah, Fayetteville, Ark., August 11 and 12. He is said to be a well-informed and inspiring speaker. All who are interested in hospitals should hear him.

Rev. W. L. Robinson, pastor at Coffeeville, Miss., recently conducted a meeting at Gray Rock, with Rev. R. G. Lord doing the preaching. Beginning on the fourth Sunday in August, he will conduct a meeting at Bethlehem, with Rev. J. D. Wroten doing the preaching.

Rev. K. S. L. Cooke, pastor of the New Albany Circuit, recently held a good meeting at Union Church, with Rev. C. A. Northington, our pastor at Ripley, Miss., doing the preaching. Last week Brother Cooke conducted a meeting at Ingomar. This week he is holding a meeting at Ecu, with Rev. E. R. Smoot, Leland, Miss., doing the preaching.

A very enjoyable piano recital was given recently at Whitworth College, Brookhaven, Miss., by pupils of Miss Gertrude Mutton. They were Miss Mercedes Houston, Miss Marie Carnes, Miss Myrtis Langston, Miss Oro Elizabeth Watson, Miss Doris Ball and Miss Doris Bollen, who have continued their study with Miss Mutton through the summer-school term.

Rev. R. A. Bozeman, our pastor at Farmerville, La., writing on July 28 from Jonesville, La., said: "We just closed a very gracious revival here last night. About 25 additions on profession of faith. Rev. S. S. Holladay, Jr., is in fine favor here. Mr. C. F. Dunn, of Atlanta, Ga., led the singing. He is the best I have ever used. He has some open dates and can be reached for the next ten days at Farmerville."

Rev. E. L. Cargill, pastor on the Sibley (La.) Charge, wrote us on July 31: "We closed a very good ten-day meeting at Castor last Tuesday night. Rev. J. F. Dring, our pastor at Jonesboro, La., did the preaching, which was gladly received by all who heard him. Brother Dring is a good gospel preacher, fearless and evangelistic. There were seven additions to the church and the spiritual tone of the church improved. Brother

Dring is to be with us in our meeting at Burk Place next week."

Mrs. L. T. Martin, who has been for two years director of the choir of our church at Clarksdale, Miss., has been elected by the Board of Trustees of State Colleges to the head of the music department of the University of Mississippi, Oxford. The bulletin of our church at Clarksdale says: "Mrs. Martin is an accomplished musician and her ability is recognized in musical circles wherever she is known. She has rendered splendid service while in charge of the choir and the church feels a distinct loss in her going."

In sending his renewal, Rev. A. T. Clanton, of Tchula, Miss., writes, August 2: "We are having a delightful year here in Tchula, with some of the most loyal Methodists in the connection. We have just closed our annual revival. Dr. V. C. Curtis, of Clarksdale, did the preaching. It was the most satisfactory meeting I have ever held. It was my pleasure to conduct a revival at Hebron Church on the Ebenezer charge with the pastor, Brother Patterson. We had a happy week together and God graciously blessed us. Brother Patterson is one of God's noblemen."

Mr. J. F. Dorroh, of Madison, Miss., wrote us on July 14, as follows: "Yesterday was dedication day for the new Methodist church here; made possible by the liberal donations of Mr. Arthur Montgomery, of Atlanta, an old Madison citizen, and the gifts of the community at large. A lovely little church, in the dearest, friendliest town and community in the South." Brother Dorroh, who is quite a poet, has written, at the request of the pastor, Brother Grice, two poems connected with the passing of the old church and the building of the new. These two poems have been published in our columns.

In sending a subscription, Rev. Walter M. Hester, the pastor, writes: "Our work on the Vardaman charge is in splendid shape. We are in the midst (Aug. 2) of our revival meetings. Seventeen have been received into our church upon profession of faith. We have an elder as good as the best on the Aberdeen District."

October 12-17 has been fixed as the time for holding the Natchez Standard Training School. The school will be held in the Jefferson Street Church and under the personal supervision of Rev. J. C. Chambers; Clifford Field is chairman of the board of managers; Rev. H. G. Hawkins, pastor of Jefferson Street Church, is educational director, and Mrs. Warren Trimble and Mrs. Leslie Kaiser compose the enrollment committee.

"Miss Thelma Cox, head of the department of History of Whitworth College," says The Lincoln County Times, "who at the recent meeting in Gulfport of the trustees of State colleges, was elected professor of history at M. S. C. W., Columbus, Miss., has declined that post. While the offer was an attractive one and election by the State Board recognition of her outstanding ability as a teacher of history, Miss Cox felt that, all things considered, her connection with the Millsaps-Whitworth System offers a field of service to the girls of Mississippi which is peculiarly attractive at this time, as well as more advantageous to her. Miss Cox is a graduate of M. S. C. W., took her M. A. degree from Columbia University, and has done much toward her doctor's degree. She is now beginning her fourth year in the chair of history at Whitworth." It speaks well for Whitworth and our church schools that they are able to secure and hold such teachers as Miss Cox.

Among the features of interest on the program of the Epworth League Assembly at Mt. Sequoyah, Fayetteville, Ark., August 13-22, we note the following: The course, "The Unchurched of the City," will be taught by Dr. Elmer T. Clark, and the text used will be Dr. W. H. Nelson's "Blood and Fire: General Booth;" Miss Ina C. Brown in the evening programs in the auditorium will tell

of her experiences in crossing Africa in company with another young lady Leaguer, while Rev. J. B. Grambling, as we noted last week, will have charge of recreation. Dr. Nelson is a native of New Orleans, and Rev. J. B. Grambling is pastor of our church at Hammond, La. He has long been a leader of the Epworth League work in the Louisiana Conference. The editor had the privilege, at the banquet given the editors of the Church in their recent meeting in Nashville, of hearing Miss Brown speak of some of her experiences on her memorable trip. She will prove an interesting speaker at the Assembly.

Rev. G. A. Morgan, pastor at Springhill, La., writes: "The Methodist Church and the town of Springhill have sustained a great loss in the death of Brother J. F. Giles, which occurred at his home here Wednesday night (July 30). A great and good man has gone to his reward. Brother Giles was the founder of Springhill, and at the time of his death was president and general manager of the Pine Woods Lumber Co., chairman of the board of directors of the Commercial Bank & Trust Co., and was identified in many ways with the business and commercial life of Springhill. He was also chairman of our board of stewards and was a liberal contributor toward the support of the church. He will be greatly missed. We conducted a brief funeral service here yesterday before sending the body to Texarkana, Arkansas, for burial. Funeral services were held at the First Methodist Church at Texarkana this morning at ten o'clock. Dr. F. M. Freeman, pastor, assisted me in the service. Brother Giles was a member of the Board of Education of the Louisiana Conference and attended the meetings. He was sixty-nine years of age."

The Alexandria (La.) Daily Town Talk recently carried the following about Windywood Camp, near Pineville, Louisiana: "Camp Windywood enjoyed a wonderful discussion of the stars Thursday night. Rev. Mr. Hines, of Elizabeth, visited Windywood and out upon the baseball field the boys spread blankets. The discussion was scheduled for forty-five minutes but at the end of two hours had to be ended because of the lateness of the hour. Rev. Mr. Hines brought out deep Christian truths in his story of planets and constellations. The director says it was one of the most fruitful religious experiences of the camp. The Rev. Mr. Hines has been asked to come to the Hi-Y Camp, August 24-29, as devotional leader and as a lecturer on astronomy. The camp tournaments are being played under the fine leadership of Alva Smith and Jerry Hixon." Brother Hines is pastor of our Church at Elizabeth, La.

GREAT MEETING AT CRYSTAL SPRINGS

We concluded a meeting of unusual type and scope on last Sunday night, July 27. Sponsored by the Methodist Church, we had the full cooperation of all the other Protestant churches of the town. The services were held in the auditorium of the Crystal Springs Consolidated School—said to be the largest school of its kind in the world. Great congregations attended these services which began Sunday, July 13th.

A thorough survey revealed that in the town and the contiguous territory only one hundred and five persons above seven years of age could be found who were not already members of some church. It was necessary, therefore, that the major objective be to improve the "brand" of members already in the church, and to that end the main efforts were directed.

Dr. H. D. Knickerbocker, presiding elder of the Oklahoma District of the Oklahoma Conference, did the preaching. Those who have heard Dr. Knickerbocker need not be told that the pulpit work was well done. His ministry here has had a far reaching effect on the religious life of the

entire community, especially as it relates to Christian stewardship. There were several hundred people representing the various denominations who pledged themselves to scriptural tithing.

The music was under the leadership of that princely Christian gentleman, Jeff Wall, of Cookeville, Tenn., ably assisted by his splendid wife. These people are trained workers, and do the most efficient work among the young people and the women of the communities I have ever seen done by anybody. This entire team or any of them can return at any time and find a most cordial welcome.

We expect to receive in the several churches on August 3rd, something like twenty-five persons on profession of faith. I voice the sentiments of the entire populace here when I say that our people and our churches were greatly helped and the kingdom urged forward by the ministry of these godly people. Our Methodist Church will make a more creditable report this year by far than it would have made without this great meeting.

J. EARLY GRAY.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

REVIVAL AT BLACK HAWK, MISS.

Wednesday night, July 9, our pastor, Rev. E. L. Jernigan, with Brother Archie P. Stephens, of Kosciusko, Miss., doing the preaching, began a series of powerful gospel services, continuing to the 20th, closing at the 11 o'clock service.

Brother Stephens, who is an artist as well as a powerful preacher, visualized each subject with a great painting placed at the rear of the pulpit, besides having the interior of the church auditorium artistically decorated with small paintings and mottoes of striking design, all being his own handiwork.

Twenty-eight united with the church, some ten or twelve by baptism.

Truly, it was an inspiration to all of us—this last service—this large class coming into the fold! Brother Archie Stephens is an evangelist of wonderful power. May he long be permitted to use his "gatlin guns" on the strongholds of Satan!

J. R. ROBERTSON.

CONCERNING "THE BIRD WITH A BROKEN WING"

Dear Dr. Harper: Was interested in seeing an old favorite poem on the front page of the Advocate of July 24. I wonder if you and your readers might care to read another verse, which was

told me some years ago, when I was but a child? I do not know who the author is. It is as follows:

"But the soul that comes to Jesus
Is saved from every sin,
And the heart that fully trusts him,
Shall a crown of glory win.
Then come to the blest Redeemer;
He'll save from every stain
And the life that sin has stricken
Shall higher soar again."

This verse was written because the poem saves one somewhat depressed over a past sin. This last verse lifts the soul with a new hope, a new chance, to soar to spiritual heights.

It was given me by a Mr. L. C. Willis, a Y. M. C. A. secretary, whom I have lost trace of, but a man so fine that he became, to our family, an ideal of strong, happy, radiant living. We cherish his memory. He had a golden tenor voice, and as he stood at my father's and mother's piano forty years ago, leading our family of eight in this sweet song, all of us felt an uplift which has remained a precious thing throughout the years. When we blundered or fell, this verse brought us back to the throne of grace and encouraged us to carry on.

Some one of your readers may like it, too.

MRS. LILLIAN GIBBS SMITH.

Note. Some one had already been kind enough to send us the verse carried above, but we are carrying it again in our columns that we may also carry the fine comments of Mrs. Smith.—Editor.

NOTICE

I am very anxious for the following annuals of the North Mississippi Conference: 1880, 1881, and 1882. Will pay most any price for them. These three copies of the minutes of the North Mississippi Conference I am very anxious to see.

W. S. SHIPMAN.

Inverness, Miss.

SUBSCRIPTIONS RECEIVED

July 29 to August 4, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	709
Baton Rouge District	
Miss Louise Pipes (Rev. S. A. Seegers), Amite	5
Lake Charles District	
Rev. A. M. Serex, New Iberla	1
New Orleans District	
Rev. P. M. Caraway, New Orleans	1½
Mr. J. G. Wehlen, New Orleans	3
Ruston District	
Rev. J. S. Henley, Hodge	5
Total Louisiana Conference	724½

MISSISSIPPI CONFERENCE

Previously reported	468
Newton District	
Rev. P. H. Howse, Johns	2
Total Mississippi Conference	470

NORTH MISSISSIPPI CONFERENCE

Previously reported	371½
Aberdeen District	
Rev. W. M. Hester, Vardaman	1
Corinth District	
Rev. H. E. Carter, Blue Mountain	1
Greenwood District	
Rev. A. T. Clanton, Tchula	1
Total North Mississippi Conference	374½
Total three Conferences	1569

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS LILAH VIRGINIA SCHWING

One of the first women I met in Jackson, La., after matriculating at Old Centenary College was Mrs. Lilah Virginia Schwing, she with the twinkling eyes and winsome smile. We knew each other for nearly a half-century and our occasional visits stand out even today as hallowed benedictions. This gifted woman passed on to the better world June 23, 1930, in Jackson, La., from the old brick house in which she reared her children and which building at one time was a part of the original courthouse of the Felicianas. She now sleeps besides her husband and brother in the beautiful little cemetery on the hill. Her funeral was attended by large numbers of friends from the Felicianas and Baton Rouge. The floral offerings were many and beautiful and were sent by people in all walks of life. Mrs. Schwing was born in Chatawa, Miss., and moved in early childhood to St. Cloud plantation in East Feliciana. She was the daughter of Harvill Carter of North Carolina and Caroline White of Virginia. In 1872 she was married to the late S. S. Schwing, one of East Feliciana's most beloved men. Their union was blessed with nine children, five of whom are still living: Carter Schwing and Dr. Ada Schwing Kiblinger of New Orleans; Mrs. John S. Tomb of Jackson, La.; Mrs. Robert Campbell of Wichita, Kansas, and Mrs. Harry R. Wiselogle of Birmingham, Ala. She also leaves eight grand-children and two great grand-children. Mrs. Schwing was educated at Mrs. Reed's school in Baton Rouge and afterwards taught at Millwood Institute as co-principal with Miss Maggie McCalmont, having charge of the music department, where she taught mu-

sic in all its branches. As a musician she ranked with the best in the State and who does not remember her successful effort to organize and direct the Centenary College Glee Club, which organization was heralded at that time as one of the best in the South. Up to a few years of her death, Mrs. Schwing used her talents in organizing benefits for churches, schools and lodges. In the history of St. Alban's Masonic Lodge of Jackson mention is made of a handsome monetary gift from this devoted friend of every movement which had the well being of mankind at heart. She was an active member of O. E. S., and of the United Daughters of the Confederacy, of which she regularly furnished the music on Memorial Day. Our departed friend was the oldest member of the Methodist Church in Jackson and an active member of the Women's Missionary Society. For many years she taught in the Sunday school and was organist and choir director. Mrs. Schwing was a woman of strong personality and her influence for good over former Centenary College students and others only eternity will reveal. Until the last did she keep in touch with the young people of her community, who will sincerely mourn her death. She leaves a blessed memory and her life will be a constant inspiration to do the better things—the things that count. Her children and friends rise up and call her blessed. Farewell, dear friend, till we meet again.

HENRY H. AHERNS.

HORRORS OF FAMINE IN CHINA

China Famine Relief

New York, N. Y.—"In one town I remember a foreign guest expressing his doubts that there could be a famine, that people were dying for lack of food. He gave as his evidence the fact that the dogs looked well fed, and he claimed that no Chinese would give food to his dog when he and his children were lacking food. I was able to tell him that shortly before this conversation I had taken a photograph in what I called 'The Vale of Death', at the foot of the city wall, from the top of which the bodies of those who had starved to death were thrown, but who were not so starved as not to provide something for the well fed dogs which awaited them as they congregated in this place.

"The pitiful repetition of such statements as these made by Editor George Fitch of Shanghai as a result of what he actually saw are being constantly denied by smug travelers who see only the treaty ports and they surely try my patience," said Dr. David A. Brown, Chairman of the Board of China Famine Relief, U. S. A., 205 East 42nd Street, New York City. "I am constantly being told that the Chinese should quit fighting, and while I agree with that statement, I cannot help thinking of the countries—centuries ahead of China in the development of their civilizations—that were at each other's throats slightly more than a decade ago. Human beings were suffering then, and help was not withheld."

Dr. Claude Buss, of the staff of the

Don't Scratch

Here's the sure, quick, easy way to kill all mosquitoes indoors and keep 'em away outdoors!



Spray clean smelling

FLIT

The World's Largest Selling Insect Killer



Flit is sold only in this yellow can with the black band.

because its stainless vapor KILLS QUICKER

© 1930 Shamco Inc.

U. S. Legation in Peiping, recently traveled into one of the famine sections with John Earl Baker, director of the China International Famine Relief Commission, to investigate famine conditions in places where there are no roads or railroads and to ascertain how the contributions from America for relief of famine sufferers could best be used.

"Oh! the sights in the famine area," Dr. Buss writes. "Beggars everywhere, homes with roofs torn off to provide fuel, corpses always naked, lying by the side of the road to provide food for dogs and flies. Everybody lean and haggard for lack of food. One old man so far gone we gave him money to buy a meal, but he didn't want it. Not enough energy left to even want. He fell down and practically died at our feet. Swollen ankles from weak hearts, swollen stomachs from eating poisonous weeds—such is a famine region. And even worse, every house is a nest of lice, scorpions and bugs. And the bites of these insects spread plague and typhus. Two weeks of that, and you can imagine how glad I was to get home."

THE CHURCH

By Henry Sloane Caffen

Jesus thought the Church of His day emphasized things trifling and forgot things of first importance. He must often have been bored by the unenlightened addresses to which He listened in synagogues. He probably found much of the ritual at the Temple obsolete; and He must have felt some of the prayers in the synagogue unworthy of the Father He knew. He was, however, a devotee of the Church of His time—He went regularly to its synagogues; He kept its great festivals at Jerusalem; He was eager to contribute His spiritual experience to the Church's work; and He taught at Nazareth, Capernaum, and in any synagogue which opened to Him. Only a man who cares intensely will subject himself to danger and fierce opposition; and Jesus risked these when He cleansed the temple court of traffickers. He hazarded His life for the sake of the religious institution. Every indictment which can be

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDGE & WEIS MFG. CO.
JACKSON, TENNESSEE

lodge against the Church today is parallel in the situation in the Jewish Church of the first century. Its theology is often behind the age; its services lack reality; its outlook is narrow; it fails to appeal to many classes in the community; its dull preachers try the patience of the thoughtful; its insincere leaders disgust the earnest; its constant grinding machinery produces scant results in changed lives; its divisions are due to outworn differences or to ridiculous trifles.

But the Church of our time is no worse than the Church of His, and Jesus stayed in it, and worshiped in it, and staked His life to improve it. And through the imperfect Church of our time there comes a rich spiritual inheritance—whatever each possesses he owes to it. Through its imperfect organization they can make and some are making their contribution to the transformation of the world. To give it up in disgust is not to follow Jesus; it is to cut oneself off from its heritage, to miss the enriching fellowship He had with kindred believers, to fail to use a well organized means for expressing oneself in service for the inspiration and redemption of those committed to our generation—Texas Christian Advocate.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—In successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

REVIVAL GEMS No. 3—10c

A superior new song book for meetings, Sunday Schools, and general use. Best of the old and new hymns. Priced low. \$10 per 100, not prepaid; single copy, 15c postpaid. Send us 25c and we will mail you two books. Revival Gems Nos. 2 and 3. (Round or shape notes.)

SAMUEL W. BEAZLEY & SON
3807 Armitage Ave., CHICAGO, ILL.

CHURCH HEATING
Moncrief
Heating-Cooling-System
Write today for literature
Moncrief Furnace Company
ATLANTA GEOR. A.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Rlxoox Chem. Wks. Patchogue, N. Y.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

AN INTERESTING MEETING OF THE W. M. S. AT MORTON

On July 21, at 3:30 p. m., members of the society, with several visitors, met at the church for their usual meeting. Mrs. A. S. Byrd, Jr., welcomed all in her most cordial way and announced the opening song and then called on Mrs. T. B. Cottrell to introduce Miss Ruth Heflin, head resident of Biloxi Wesley House, who was the speaker of the afternoon.

Miss Heflin had charge of the devotionals: "Guide Me, Oh, Thou Great Jehovah," was sung and Rev. T. B. Cottrell led in prayer. Miss Heflin brought a most helpful message from Luke 5:1-11, making a practical application that we are to be fishers of men by thrusting out a little from the land.

Miss Heflin then gave a most interesting talk on the work being accomplished at the Wesley House, which broadened our vision and created more interest in that work and caused the women to appreciate the diligent work of our neighbor home girls, as Miss Ruth's home town is Forest.

Many questions were asked about the work and its needs, and the women pledged themselves to a more substantial support of the Wesley House. The most gratifying thought was the spiritual uplift that comes to the underprivileged of that community. Miss Heflin spoke of the splendid Vacation Bible School that had just closed, in which volunteer workers from the Conference assisted.

The meeting closed with prayer voiced by Mrs. Cottrell. A social event connected with this was a treat to ice-cold watermelon.

Interest in the W. M. S. has been greatly revived this year under the leadership of Mrs. Byrd and the cooperation of the increased membership.

Free to Asthma and Hay Fever Sufferers

Free Trial of Method That Anyone Can Use Without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as Chronic Asthma or Hay Fever, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with attacks of Asthma or Hay Fever, our method should help you.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
1975J Frontier Bldg., 462 Niagara St.,
Buffalo, N.Y.
Send free trial of your method to:

A UNIQUE MEETING OF THE W. M. S. AT FOREST, MISS.

The Forest W. M. S. met Monday afternoon with a good representation of members. Much interest was manifested in the quiz on the report of Annual Conference, held at McComb in April. The meeting opened with song. "Can the World See Jesus in You" Mrs. Collins leading the devotional, reading Psalm 84. Special attention was called to the tenth verse: "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," and the following points were discussed:

What kind of doorkeeper am I?
How do I hold open the door to youth?

What is the condition of the light of love within the sanctuary?

How do I hold open the door to the weary wanderer?

How do I hold open the door to the stranger in my midst?

As a doorkeeper I am a silent partner with God.

Miss Bettie Robertson led in prayer.

According to assignment different members of the auxiliary gave reports of Conference officers, after which a quiz on Conference minutes was enthusiastically entered into, each member seeing who could answer the most questions—a paper arrow being presented when each question was answered correctly. Mrs. O. B. Triplett receiving the greatest number of arrows, was declared winner of the contest.

At the conclusion of the program we were dismissed with prayer by Mrs. Oakley.

DEATH OF DR. McMULLAN OF NEWTON

The women of the Newton District will learn with sadness of the sudden passing of Dr. H. McMullan, beloved husband of that indefatigable worker who bears his name. Mrs. McMullan, who served as district secretary, and who for years has been the life of the Methodist Missionary Society in Newton, has made many friends in the district. Remember her with letters and with visits, and pray that God may give her strength to meet the future bravely.

BESSIE C. HOPKINS, Dist. Sec.

A BIT OF CHEER

Hold, ye faint-hearted! Ye are not alone!

Into your worn out ranks of weary men

Come mighty re-enforcements, even now!

Look where the dawn is kindling in the east,

Brave with the glory of a better day—

A countless host, an endless host, all fresh,

With unstained banners and unsullied shields,

With shining swords that point to victory

And great young hearts that know not how to fear—
The children come to save the weary world!
—Selected.

WHY I BELONG TO THE MISSIONARY SOCIETY

(Real Reasons Given by Real Women)

"As a professed follower of Jesus Christ, one of my first duties is to witness for Him and I can do this so well through the Missionary Society. Also, I want to belong to an organization which urges daily prayer for the work and workers and expecting great things of God, attempts great things for Him."

"In the Missionary Society, through the study of Missions, there has come such a broadening, widening and deepening of my heart and life that I tremble to think what I would have been had I missed it. I cannot begin to count the blessings God has let come through this channel. I can only look up through misty eyes and ask to be made more worthy and to be kept faithful."

"The Missionary Society educates my mind; it broadens my sympathies; it shows me how to refine the crude ore of sentiment into the precious metal of service; it develops me in the grace of giving; it helps me to 'Forget not all His benefits;' It brings me into an unspeakably blessed fellowship with the Master."

"The Missionary Society has been a means of education—secular and religious—enabling me better to grasp the full import of Christ's last commission. It has given me a broader view of the world and its needs. I have been made to rejoice in the opportunity and privilege of being a co-worker with God in the evangelization of the world."

"I belong to the Missionary Society because I belong to the Lord Jesus Christ. I want Him 'to see of the travail of His son' and I want to share in the joy of hastening that day."

"It is a part of my Christian duty to help evangelize the world and the Woman's Missionary Society affords the medium through which I am enabled to obey, in part, the Master's command, 'Go, teach,' etc."

"The society gives mental culture through the Mission Study Class; it broadens my vision of the world's need of Christ; it develops me in the grace of giving; it gives direction for intelligent service; it strengthens my prayer life; it affords inspiration from fellowship with choicest Christian womanhood; I find joy in it—no joy like the joy of His service."—Exchange.

A STATEMENT CONCERNING CHILDREN'S WORK

The General Epworth League Board asked to be relieved of its work with juniors. The request was granted by the General Conference. Following this, the General Conference adopted the report of the Educational Com-

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

mission. This report calls for the setting up of a Board of Christian Education, which is to take over the functions of the General Sunday School Board, the General Epworth League Board, and the Board of Education. The General Conference delegated the religious and missionary training of the children of the Church to the new Board of Christian Education and to the Board of Missions, Woman's Work.

For the present no change will be made in the children's program except that the gradual withdrawal of the Epworth League Board from their work with the juniors, superintendents of children's work in the Woman's Missionary Society will take charge of the whole program of junior societies. This will mean that the women will conduct not only the missionary program of the month as they have done before, but will have charge of all meetings. There are at present four programs and as many others as desirable can be used.

Programs which have been prepared by the Epworth League Board will be used through September. Those for October, November, and December have been planned by the Woman's Work, the topics being Manchuria and White Russia. Through

(Continued on Page 15)

MOTHERS ARE LEARNING USES OF MAGNESIA

From the beginning of expectancy until baby is weaned. That's the time Phillips Milk of Magnesia performs the greatest service for many women.

It relieves the expectant mother's nausea, heartburn, "morning sickness," inclination to vomit; helps her digestion. Its mild but effective laxative action assures regular bowel movement.

Phillips Milk of Magnesia is better than lime water for neutralizing cow's milk for infant feeding. A teaspoonful of it does the work of a half pint of lime water. It is a mild laxative; harmless, almost tasteless.

All drug stores have Phillips Milk of Magnesia in generous 25c and 50c bottles. Always insist on the genuine endorsed by physicians for 50 years.

"Milk of Magnesia," has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

FREE: to young mothers and prospective mothers; "Useful Information," an invaluable little book on the health of mother and child. Write the Phillips Co., 117 Hudson St., New York, N. Y. It will be sent absolutely free of charge.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES

Rev. K. W. Dodson, our pastor at Arcadia, La., writes: "Our Daily Vacation Bible School, with an enrollment of over 100 was so splendid that I am sending some clippings from the Bienville Democrat, thinking you would be interested."

Mr. E. W. Gill, superintendent at Homer, La., writes to our Conference Treasurer as follows: "It does not now look like that the Homer Methodist Sunday school will be able to observe Sunday School Day on account of sickness in this community. Whooping cough and infantile paralysis, so we are enclosing our check for \$25 to apply to this cause."

Rev. Chas. H. McEuen, District Secretary of the Baton Rouge District, has called a meeting of all the local superintendents in the District to meet at Bluff Creek Camp Grounds, Saturday, August 16, at 10 a. m. We appreciate the invitation to meet with them.

Dr. W. Winans Drake, Monroe, sends us Vacation announcement bulletin. This bulletin carries the following announcements for Sunday services, Sunday, August 3, Rev. C. D. Atkinson, Conference Superintendent of Sunday School Work, will preach morning and evening. Sunday, August 10, Rev. John G. Snelling, of New Orleans, Conference Missionary Secretary, will preach at the morning hour, and Rev. E. C. Gunn, presiding elder, at the evening hour. Sunday, August 17, Rev. R. W. Vanghan, superintendent of the Louisiana Methodist Orphanage, will preach both morning and evening.

During the District Training Week in the Alexandria District, there was a Standard Training Class held at Pineville, with Prof. H. Conrad Blackwell, of Millsaps, as teacher. The Training Section sends us eighteen certificates for this fine class. We congratulate all parties concerned.

The Louisiana delegation at the Mt. Sequoyah Leadership Training School have returned, reporting the largest and best school in the history of Training work at Mt. Sequoyah, notwithstanding the hot and hard times. The delegation consisted of three of the Conference Board Staff, Rev. A. K. McLellan, Extension Secretary, Mrs. W. W. Holmes, Conference Elementary Superintendent, and your writer, the Conference Superintendent. The District Board co-operated with the Conference Board in sending the Conference Elementary Superintendent, which was a small expression of their appreciation for her volunteer services as Conference Superintendent of Elementary Work.

Mrs. R. S. Crichlow, District Elementary Supt. of New Orleans Dist., Mrs. Mundy of Shreveport, Mrs. McLellan of Alexandria, Miss L. Camp, of Haynesville, and Miss Frances Ruth Atkinson, were others from Louisiana.

The Board of Trustees for Mt. Sequoyah met during our stay, and we noted the attendance of Louisiana's two representatives, Dr. George S. Sexton, vice-president of the Western Methodist Assembly, and Dr. Briscoe Carter of Couthatta.

The Executive Officers of the New Board of Religious Education had their meeting also during our stay at Mt. Sequoyah, and we had the pleasure of seeing and hearing them.

C. D. ATKINSON, Conf. Supt.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES

The Leadership School here at Mt. Sequoyah is the largest they have ever had. The group that is here is certainly congenial and fine in their spirit. I do not think I have been associated with a finer group of people.

The classes have been fine and the attitude of both students and teachers have been unusually fine. The open discussion groups have been productive of real helpful suggestions and will be helpful in guiding the development of the local church program and Conference programs.

Dr. Quillian has been with us for two days. His deliverance at the morning hour was very happily received. He is exceedingly open-minded and fair in his attitudes. His selection of helpers has given general satisfaction and it is hoped that the rest of the department heads will be as wisely and well chosen as these. The impression that is given out in the discussions is not to be too quick to change. That it is going to take time to hold many conferences before a real program can be worked out for the local church, Dr. Quillian asked for patience and sympathy and for constructive criticisms.

It is hoped that Dr. Quillian will visit our Conference and aid in setting up and directing the work of the Board of Christian Education. I have invited him to speak at the Sunday School Board anniversary program.

Dr. Bowen has been in attendance upon an executive staff meeting of the General Board of Christian Education. He is looking well and was well received by those attending the school. We are hoping for him a most successful administration of the editorial work of the church. This is of vital importance and touches the very heart life of the church; I trust that much prayer will be for him in his work. It was my privilege and pleasure to visit Tulsa, Okla., on Sunday, July 27. We went to Boston Avenue Church and it was well worth a trip to Tulsa to visit this church and have the privilege of attending its worship service.

The building is of gray stone. The tower is exceedingly lofty. There is a series of rooms in the tower one above the other that can be made into apartments, these are designed to be rented out and will be as soon as the elevators are installed. I think the tower is fourteen stories high.

The building is a unit. From whatever direction you approach the building you are impressed that it is a unit. Inside and out you carry this same idea. This is the central motive of its architecture—the unity of the Christian church.

The motive of the artist was the clasped hands in prayer, all around the building, in the furniture, and windows and decorations, the lights everywhere, there is the uplifted hands in prayer. The tower appears to be unfinished, spiritual aspirations and desires are never attained, so this tower expressed that in its construction and gives the impression of reaching up but unfinished, unattained, and not completely satisfied.

The floors of the various rooms are inlaid cork, no sound, a fine walking and standing service. The corridors are of the designed inlaid concrete.

The woodwork throughout is southern gum and is beautifully finished. There are three pipe organs in the building. One in the auditorium, one in the Young People's chapel, and one in the community hall that has a movable manual which can be placed in the choir room and used there for their practice.

They have a community hall that can be used with all kinds of entertainments. Their stage is equipped with a lighting system the equal of any opera house. They have a well equipped kitchen that can be used to serve 600 or more at one time.

In spite of the heat there was a large group present at preaching, and I was impressed with the number of the children who attended services.

They have a most vigorous program of religious education and Mr. L. F. Sensabaugh is in charge. He is doing a wonderful piece of work.

They have supervised play in this church for all age groups, including adults as well as children.

It is worth a trip to Tulsa to visit this church. It will make an impression upon you that you will never be able to escape.

Our church has a wonderful opportunity of going forward with this new Board of Christian Education. The group of Sunday school workers agreed that the type of men who should be on this board should be men who believe in this new program and who really appreciate all the elements of the program. It would be unfortunate if for

FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fireproof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. R. O. T. C. Athletics. Give your boy what he cannot lose—education. Catalog. 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M. Box 28, Fork Union, Va.

any reason there should be a split or friction in the conference boards. It is too important a task to allow anything but the widest and most brotherly sympathy to be entertained. I do not think there was a dissenting voice from this position. It is hoped that every conference will release its best men to serve on this board.

One note that was expressed and seemed to be generally approved was that this program would call for more money and men than the church had ever used. I have not had an opportunity to talk through with any of the general officers this idea. Certainly this plan of the General Conference puts it up to the various conferences to have a vigorous program of religious education. This type of work has never been cheap, and I don't suppose it ever will.

What our conference can do to meet this challenge I do not know, but I am praying that we will be so consecrated to the task that we will give ourselves to it in a noble and fine way.

I hope we will build our program with care and patience, that we will go forward, but without the idea of finality.

Pray for your conference work. Our schools are responding in a very nice way to missions and Sunday School Day; we are hoping that there shall be a real improvement in both of these items this year.

Yours in Him,

JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE

By Miss Doris Alford, Elementary Superintendent.

"The present proportion of emphasis and the present lack of understanding in America today is such that the paganizing forces are educating growing life and determining the course of

civilization to a greater extent than the Christian forces. Blind optimism does not get us anywhere." These statements I heard made today in a meeting of Conference officers. It was certainly a new thought to me and at first I doubted its exact veracity since I am inclined to look always on the optimistic side of things. I then began to think of the hundreds of children in our own Mississippi Conference who are attending no church. I thought of the hundreds of others who are attending but are failing to have their spiritual hunger satisfied. I thought of the influences that are being brought to bear on the lives of our boys and girls that are un-Christian—the large per cent of the movies they attend, the vast amount of vile literature that is so easily procured, the large number of public places of amusement that lack Christian guidance are among the influences that we may count as paganizing in their effect. I thought of the seeming indifference on the part of many parents and teachers toward guiding the vital religious development of the children whose lives they touch. These thoughts made me feel very humble, very insufficient and utterly dependent on our Father for guidance in this task of making the Christian influences overbalance the pagan ones that are playing on growing life.

There are many wrong attitudes toward children that in times past God winked at because of our ignorance. I feel that today so great are the opportunities for the teacher and the parent to become aware of the better ways of guiding their children that God will no longer wink at our mistakes along this line. Truly the task is one of such momentous importance and such far-reaching significance that we should feel keenly our need for making use of every available aid. Let us pray that we may have an increasing awareness of the needs of growing life and that we may be able to freely give to these lives the abundant life that they deserve, so that they will turn to God as naturally as a flower toward the sun.

The experiences at Mt. Sequoyah have truly been joyous ones thus far. How I have longed that all the teachers of boys and girls in our Conference might have been able to be with me in the class taught by Miss Mary Skinner on Religious Education of Children. This class has been splendid indeed.

I have revelled in the beauty of nature that God has made so evident

here. Again and again as I have beheld some marvelous display of the glory and handiwork of God I have thought of these lines from the Mississippi poet, Alexander Percy:

"God, God, how beautiful your world is!

Sometimes

It seems to me I should do something noble,

Some deed You'd love, to truly show my thanks. . . ."

Our vacation schools are progressing nicely. Miss Hall is now supervising a school in Decatur. She has reported good work done in all of the schools thus far.

It is not too early to begin to make plans for your observance of Childhood and Youth Week in October. The materials may be had from the office now at any time. Let us make this week this year far reaching in its results. It can be done if we determine to make it so and seek the guidance of God in carrying out our purpose.

My prayers are for all the work and workers of our great Church. Will you not pray for each member of your Sunday School Board Staff?

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Although the thermometer hovered around the 100 mark, sometimes above and occasionally below, the Sunday school forces kept busy. The following is only a partial report of our efforts.

At Horn Lake, Miss Maggie May Jones taught a class in worship, nine enrolled and issued seven credits. In addition to this she helped conduct a most interesting vacation school. During this week, Brother Mohler and I visited Arkabutla, Free Springs, Cockrum, and Horn Lake, making preparations for the Sardis district extension school. We conducted a three-teacher standard school at Corinth, enrolled 30 and issued 22 credits. From the 13th through the 18th we held a school at Sardis, Batesville and Davis' Chapel participating, enrolled 29 and issued 22 credits. Prof. C. F. Nesbit, of Millsaps College, gave a strong course on the Formation of the Canon; Miss Ledbetter taught Principles of Teaching, and Miss Jones, Pupil Study. At the same date, Rev. J. E. Cooper, of Fordyce, Ark., taught a class in worship at Red Banks, enrolled 30 and issued 24 credits. At Arkabutla, Brother Mohler taught a class, The Sunday School Worker, enrolled 18 and issued 10 credits, a number, about 15, agreed to take another course by correspondence. Miss Helen Burford of Camden, Ala., taught Pupil Study, and Rev. W. R. Hammonree taught, What Every Methodist Should Know, at Free Springs, enrolled 30 and issued 15 credits. Prof. E. B. Whitten taught a class at Mt. Pisgah and one at Mt. Olivet, enrolled 14 at Mt. Olivet and issued 7 credits, enrolled 12 at Mt. Pisgah and issued 7 credits. A total enrollment of 172 and issued 114 credits.

Miss Jones did some very excellent work at Water Valley the 20th and 21st, helping launch the vacation school. During this time I was writing up reports. Miss Jones and I held a profitable conference for two hours with one of the teachers at Greenwood.

We proceeded to Arcola, missed our dinner, but worked just the same. We persuaded the teachers to read four books on worship. Next morning Miss Jones gave help in the vacation school. We took dinner with Rev. T. M. Bradley and wife at Greenville. At the prayer meeting hour we had a sympathetic hearing from a group of the ever faithful. Thursday morning a goodly number of workers discussed their problems together with Miss Jones. Thursday we arrived at Cleveland, rested until Friday morning. We met with a group and gave such help as we had time to the workers in this strategic church. We spent a pleasant night at Sherard. Mrs. Ratcliff advertised our coming and had a good attendance from Sherard, Lyon and Gunnison. Miss Jones has pretty well covered the entire State and she thinks Sherard outranks any small school in either conference. I am ready to put Sherard, including building, equipment, quality and quantity of work against any place I know, big or little. These people study and read constantly. They grow in grace during all seasons. These people are willing to be taught. Saturday afternoon we met with an interested group in the Clarksdale church. Miss Jones discussed the different problems these teachers encounter. Hot, yes, but what of that? Sunday morning Miss Jones did some excellent work at Sherard, and I preached for the substitute pastor, Rev. A. C. Bishop, at Cleveland. We held another meeting in this church during the afternoon. The superintendent, Mr. R. E. Davis, plans to have the course in worship taught during the first week in September. At the evening hour Miss Jones and I conducted services at the Baptist church in a union meeting. Monday morning we again met with our friend, Mrs. R. B. Wilburn, in her home at Greenwood. This is a partial report of the work done during the hottest month ever experienced in Mississippi. Miss Jones is to spend some time in promoting Childhood and Youth Week. Please pay some attention to her communications.

ELEMENTARY NOTES—NORTH MISSISSIPPI

News has been received from fourteen vacation schools held in the Conference during June and July and of several others that are planned for August or the first of September. We feel sure that others have been held and hope that people will be prompt in sending in these reports. We are

THE BIBLICAL SEMINARY IN NEW YORK

DR. WILBERT W. WHITE, President

Degrees In Theology and Religious Education

The Biblical Seminary in New York (interdenominational) calls attention to the fact that its courses leading to the following degrees have been approved and registered by the Board of Regents of the University of the State of New York:



In the DEPARTMENT OF THEOLOGY Bachelor of Sacred Theology, Master of Sacred Theology, and Doctor of Sacred Theology.

In the DEPARTMENT OF RELIGIOUS EDUCATION—Bachelor of Religious Education, Master of Religious Education and Doctor of Religious Education.

In addition the Seminary conducts a DEPARTMENT OF MISSIONS and a DEPARTMENT of SOCIAL SERVICE.

The most modern pedagogical principles are employed in all departments. Bible study in one's mother tongue is the organizing principle of the curriculum, but with due regard to the other disciplines belonging to each department.

Write for Catalogue, stating department in which you are interested. Address

DR. WALTER E. BACHMAN, Dean, 235 E. 19th St., NEW YORK Publishers THE BIBLICAL REVIEW

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

sending blanks for official reports to all places where we know schools were held and where materials were sent. However, we feel that probably others were held and we would like that these be reported. In several instances joint schools were held in cooperation with Baptist or Presbyterian vacation sessions—Sardis and Batesville report such. In several instances the Sunday school teachers and the leader of Epworth Juniors combined their efforts for worship and mission study in the vacation school. The Junior groups at Horn Lake and at Clarksdale did this.

The school at Water Valley, led by the pastor, Rev. J. D. Wooten, should be one of most lasting value, not only to the children who participated in it but also to the three fine young ladies who were in charge. These three local workers, Misses Jimmie Mae Miller, Lilla Jo' Colson and Daltie Cleveland, in charge of Beginner, Primary and Junior groups, are now in the last week of their session. Their plans began when they were selected to do this work and sent to the Conference-Wide Training School at Grenada for study, plans and preparation for it. These young ladies are not the regular teachers of these groups in the Sunday school, but this experience should do much to help them in becoming efficient Sunday school teachers. Each of them has several assistants and is receiving the cooperation and suggestions of the regular Sunday school teachers of their respective groups.

The Sunday School Board is particularly gratified with the splendid
(Continued on Page 16)

STARKE UNIVERSITY SCHOOL

Military Day and Home School for Boys
44th YEAR

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Target practice on regular range. Study hall at night under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. 44th session opens September 9th 1930.

Motto: Work Wins

For Further Information Address

J. M. Starke : : Montgomery, Ala.

EYES TIRED?

Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drugstores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

Cash for False Teeth, Dental Gold, Discarded Jewelry, Silver, Diamonds, Platinum, Antiques. Send to UHLER, Station B, Brooklyn, N. Y.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS MAIN 1000

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: If we all survive this hot weather we are having we will have something to talk about in future years. I am sure that this is the hottest summer that most of us know anything about. It may be that being under those fine shade trees and in screened cottages at Camp Walker for two weeks I am a bit spoiled, but Monroe has seemed hotter than ever since I returned last Friday.

The hot weather hasn't kept us from doing things, though. Last Friday night the three Epworth Leagues of First Church, Gordon Avenue and West Monroe, had a picnic in honor of Carl Lueg who was spending a few days in this District in summer work. I arrived in town just in time to attend and we had a great evening.

Sunday I spent the day in Ruston and went to the Ruston Senior League that night. In spite of the fact that all of the Tech students are away just now we had a good attendance and a

fine program with Wallace White as leader. Wallace is working in Ruston now and although the Alexandria Leaguers miss him greatly he is certainly an asset to the Ruston organization.

About the best news I have to report is a fine new Senior League at Trout. One Sunday night, during the Walker Camp, I went to Trout with the pastor, Rev. J. J. Rasmussen, and had the pleasure of giving the League pledge to twenty-six fine young people. On Wednesday evening we met at White Rock with a watermelon party and completed the organization with more than thirty-five present. Miss Helen Turnley is elected the efficient president. They have every prospect of being among the first chapters in the Conference in efficiency in a short time. Hurrah for this new chapter!

When you receive this letter we will have re-organized a Hi League at Leconte. Now that they have such a beautiful new church the young people are eager to get into active service again. I will tell you more about this chapter next week.

You will be anxious to hear about the Bluff Creek Camp, so be sure to read next week's letter. We will also be reporting about our caravan of cars to the famous Mt. Sequoyah for the Assembly on August 13-22.

I had a fine letter from Miss Marshall of St. Marks Hall, New Orleans. She is visiting her people in Danville, Va., but has time to think of Louisiana Leaguers. The chief contents of her letter concerned the Hi-Leaguer Institute to be held in New Orleans September 1-5.

Elsie Whitman sent a copy of the Lake Arthur Camp in and it is great. Did you Leaguers know that Mr. James V. Reid is to be at the Camp? Did you know that he alone is worth going to camp to know? Saying nothing of the others that are on the program? The dates, August 26-31, are yours and we promise you a great time. Leaguers outside of Lake Charles District will find a hearty welcome.

The Leaguers who know Janice Yeager of Monroe will be delighted to learn that she has again learned to walk after nine weeks of total paralysis from her waist down. Family and friends had entirely given up the thought that Janice would ever walk again when she dreamed that she could walk. The next morning she experienced a peculiar electric shock in her limbs and in trying to step found that she could walk and since then has been walking, even coming down town. We are certainly glad for Janice.

Let me thank you Leaguers for the fine letters you are sending me. I may not get a personal answer to you just now, but I want you to know that

I appreciate your writing me. Keep up the fine work.

Leaguely yours,

ELIZABETH LANGFORD, Field Sec.

FROM MINDEN, LOUISIANA

The Epworth Hi and Senior Leagues of the First Methodist Church, Minden, La., sponsored a Young People's Revival July 7-13, which was a distinct success. Between a hundred and a hundred and forty young people attended each night. Each evening the program consisted of a thirty-minute recreational period, followed by a song service and special music, and an inspirational talk by a different young person each night.

The Revival was fittingly opened on Sunday evening July 6, with the Corporate Communion administered to the Epworth Leaguers by the pastor, Rev. R. H. Wynn, who also preached a special Young People's sermon.

During the recreation period, the crowd was divided into three Indian tribes, for competition throughout the week. Points were given for attendance, new members, winning of games, best stunt, prettiest princess, etc., the tribe having the largest total winning the honor of having its princess crowned queen. On Saturday night—stunt night—Miss Rolene Rathbun of the Choctaw tribe was crowned queen, with Miss Mary Culp of the Chickasaws second.

The special music for the week consisted of a vocal solo by Mr. Cox of the First Baptist Church on Monday night; Tuesday, a girls' quartet; Wednesday, a male trio from the Bethel M. E. Church; Friday, a vocal solo by Miss Octavia Rickey of Mansfield and a piano solo by Miss Ruth Culp of the Baptist Church.

The speakers for the Revival were: Mr. R. F. Kennon, Monday; Mr. Sam Talley, Tuesday; Mr. Geo. G. Nelson, Wednesday; Mr. Graden Kitchens, Thursday; Miss Ruth Sexton, Friday. Most inspiring and interesting talks were made by each of these speakers, all of whom appealed to the highest ideals of youth.

Miss Jennie Searles directed the recreation; Mr. Alton Hortman led the singing; Miss Sara Ratcliff had charge of the special music; Miss Eris Monzingo secured the speakers. The Leaguers feel very grateful for the interest, co-operation and counsel of Rev. and Mrs. Wynn, in this as in all undertakings of the chapters. They also had the co-operation of the young people from the other churches, which helped to make the week's services a success.

MARY SEARLES.

AMERICAN BIBLE SOCIETY—NEW ORLEANS QUARTERLY REPORT

April, May, June, 1930

The distribution has been 531 Bibles, 2234 Testaments, 54,461 Parts of the Bible; total 57,226. Counting ten hours a day, this is one volume a minute distributed from this depository during the past three months.

Prisons, hospitals and jails, have been furnished. The Memorial Mercy

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Home for Girls has been supplied. The Scriptures have been carried into the highways and byways. Don't you want a part in this good work?

Great work is being done by the different missions in New Orleans. Men are being fed with physical as well as with spiritual food.

Our co-laborers across the river have undertaken to supply a territory extending 115 miles up the river and 100 miles down the river to the Gulf, representing a Gulf frontage of 250 miles, with a population of 200,000. A large per cent of these have never read the Bible. Several hundred ships, many of them from foreign shores, have been provided with the Word. The Gospel is being preached, mission stations are being opened, Sunday schools are being organized, open-air meetings are being held on street corners and in the market places, and the people are being supplied with the Scriptures. The Immigrant Station has been provided with the Word of God in about twenty different languages.

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside . . . some fell upon stony places . . . and some fell among thorns . . . but others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

G. A. PERKINS.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

BLACKSTONE COLLEGE FOR GIRLS

Blackstone Dept. J. Virginia
An Old Virginia School with a National Reputation

Many States represented in the enrollment. Work offered from first year of high school through two years of college. Strong Commercial Department. Exceptional advantages in Art, Music and Home Economics. Gymnasium and sports. Handsome new fire-proof buildings. Beautiful campus. Splendid health record in Piedmont, Virginia. Two hours from Richmond. Happy Christian home life for a selected and limited number of girls. Help from other sources makes rates surprisingly low.

W. B. GATES, President GEO. P. ADAMS, Secretary



DAISY FLY KILLER

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't tip or tip over, will not soil or injure anything. Guaranteed. Insist upon DAISY FLY KILLER from your dealer.

HAROLD SOMERS, BROOKLYN, N. Y.

WARNING

Buy GENUINE
BAYER
Aspirin

Know what you are taking to relieve that pain, cold, headache or sore throat. Aspirin should not only be effective, it must also be safe.

Genuine Bayer Aspirin is reliable, always the same — brings prompt relief safely — does not depress the heart.

Do not take chances — get the genuine product identified by the name BAYER on the package and the word GENUINE printed in red.



TOWER CHIMES

Played from keyboard, direct from organ console or automatically. . . . Price, \$43.75 and up. . . . Literature on request. . . . Address Department 149 Deagan Building, Chicago.

J. C. DEAGAN, Inc.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

her missionary experiences in these fields the new Children's Secretary, Miss Constance Rumbough, will introduce herself to the children. These programs may be used for regular meetings or may be passed on to the children for general reading. We are also planning in December for an appropriate program to close the Children's Specials for the year, at which time final payments on the pledge may be made. We hope in this way to complete the year's work successfully.

There are no more record and report books. Mimeographed forms will be sent out until new blanks are ready.

The work with children has always been important, but now with an enlarging program a greater opportunity is to be ours. Let us pray that God will help us to be prepared to meet it. —Bulletin of Missionary News.

SAILINGS OF MISSIONARIES.

The following sailings have been arranged for new missionaries and missionaries on furlough who are returning to the fields

Congo Belge, Africa.—S. S. Lapland, Red Star Line from New York, August 9. Miss Anniemae White, Miss Ruth O'Toole, and Mrs. Ethel Shuler Smith. They expect to remain in Belgium until Miss Dora Jane Armstrong, who is here on furlough, is ready to return in the fall. It is expected Dr. Janet Miller will sail for Africa later in the year.

Poland.—S. S. Lapland, Red Star Line, from New York, August 9, Miss Ruth Lawrence.

Brazil.—S. S. Western World, Munson Line, from New York, June 27, Miss Mabel Jettón. S. S. Southern Cross, Munson Line, from New York, July 25, Miss Ruth Anderson. S. S. Western World, Munson Line, from New York, October 17, Miss Aultie Burns. Definite sailing dates have not been arranged for Miss Maude Martin, Miss Rachel Jarrett and Miss Layona Glenn.

China.—S. S. Empress of Canada, Canadian Pacific Line, from Vancouver, August 7, Miss Mittle Shelton. S. S. President Adams, Dollar Line, from San Francisco, August 8, Miss Sarah Glenn and Miss Celestia Fuller. S. S. President Lincoln, Dollar Line, from Los Angeles, September 23, Miss Robble Lee Leggett.

Japan.—S. S. Empress of Russia, Canadian Pacific Line, from Vancouver, August 21, Miss Mozelle Tumlin, Miss Anne Peavy and Miss Althea Cronk.

Korea.—S. S. President Adams, Dollar Line, from San Francisco, August 8, Miss Sadie Mande Moore, Miss Nannie Black, Miss Ann Wallis, Miss Susie Peach Foster, Miss Laura Edwards, and Miss Hallie Buie. S. S. President Lincoln, Dollar Line, from Los Angeles, September 23, Miss Mamie D. Myers, and Miss Helen Rosser.

Cuba.—Miss Mattie Lou Neal and Miss Grace Goodwin will sail for Cuba during the latter part of August. Miss Neal is appointed to the Ellza Bowman School in Cienfuegos and

Miss Goodwin goes to the Quinta Center in Matanzas.

Mexico.—Miss Ruth Byerly and Miss Bessie Baldwin, R. N., who are at home on furlough, will return to Mexico in the latter part of August or early in September.—Bulletin of Missionary News.

BRAZILIANS TRY PROHIBITION

The article below was translated from the O Journal, a daily of Rio de Janeiro, dated Tuesday, February 18, 1930:

"The Black River Farm, in the state of Matto Grosso, Brazil, embraces 630 square miles of land. It is famous for its natural salt pits and broad pastures which are green the entire year. There is a herd of 38,000 cattle besides horses and other domestic animals.

"All this section of the State, which includes other large farms as well as the Black River Farm, has of its own will instituted the Dry Law, and the farmers have organized a police force to see that it is respected. Any infringement of the law is promptly handled. No laborer is employed

without agreeing to a contract in which there is a clause referring to the prohibition of alcohol and the heavy fines imposed upon all infractors."—Bulletin of Missionary News.

MISSIONARY BRIEFLETS

William Tyndale Hall is the name of the new meeting place of our Methodist congregation in Vilvorde, Belgium. This hall is named in honor of William Tyndale, the great English reformer, who was burned at the stake in the market place of Vilvorde for his Protestant faith in the year 1536. Before this time the little Methodist congregation at Vilvorde has had to worship in an old and small garage, hot as a furnace in the summer and cold as a tomb in the winter. The new hall is considered a wonderful acquisition for the work in this strategic center of Belgium.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
Huntington, W. Va.

ECZEMA

Psoriasis Itch

RU-BON will remove every spot. Polson Ivy, Dermatitis, Baby Rash, Cutaneous Troubles, Excessive Dandruff or sore itching feet.

No. 3 RU-BON stops the itching and heals the skin.

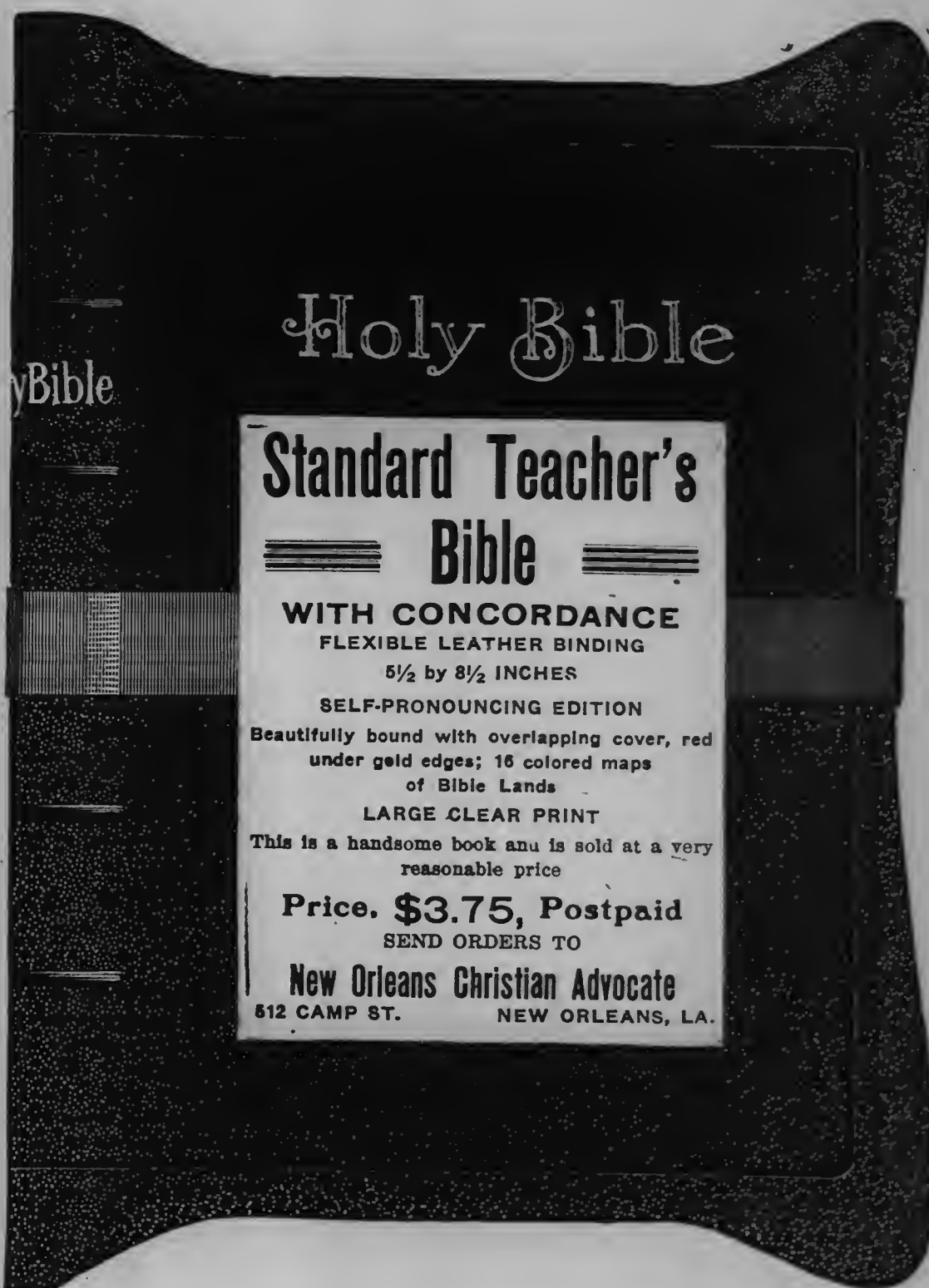
Ask your druggist.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee



Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5½ by 8½ INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

612 CAMP ST. NEW ORLEANS, LA.

SUNDAY SCHOOL

(Continued from Page 13)

work that is being done by the representatives of Grenada College who are helping in this summer program with such splendid efficiency and beautiful spirit that those who are associated with them in the communities where they are serving are delighted with the excellent training for Christian leadership which girls receive at this Conference College for young women. Miss Gladys York, graduate of Grenada College, had charge of a vacation session of the church school at Arcola and will help in another at Fulton. At Arcola the school was planned and financed by Rev. and Mrs. J. R. Murff. Miss Agnes Martin, graduate, and Miss Lucile Pierce, undergraduate of Grenada College, have given the month of July to three schools—one at Nashville and two on the Lamar Circuit. Misses Willie Cordell and Ruth West, who will be seniors at Grenada College next year, have served with Mr. Hammontree in two of the schools in the Aberdeen District.

To the schools where these young ladies have gone have come not only benefits to the boys and girls whose experiences in Christian living were enriched, but also to teachers and parents of the church school who had an opportunity to share and observe the benefits of informal teaching through shared Christian experiences and definite leadership in worship and service and study. The fine spirit of

these girls, who served without remuneration, making plans, meeting problems, leading those with whom they came in contact to higher ideals of service, is characteristic of the spirit of Grenada College. The Sunday School Board is glad to have had this opportunity of directing their work in serving the schools of the Conference.

Local workers in a number of other places have held their own sessions, profitably and interestingly. Although there are a number from whom we have not heard, whose sessions we are anxious to hear about, we are glad to have heard from Kosciusko, where Mrs. R. P. Neblett led local workers in such a school; from Carrollton and from Crawford, where a vacation session is now being held under the leadership of Miss Mamie D. Ledbetter.

In every instance workers seem pleased with the efforts made even though only small groups of children participated and for short sessions. The economy of using vacation time for Christian education, the opportunity for more time and equipment for the children's use, and the increased opportunity for learning through informal work, play and worship, as well as the additional opportunity for study and worship, are features that lead workers to recognize in the vacation session an opportunity to overcome some of the most serious limitations of time and equipment in the church program for Christian education.

MAGGIE MAY JONES,

Elementary Supt. N. Miss. Conf. S. S. Board.

DAILY VACATION SCHOOL AT RAYNE

The daily vacation Bible school which had been in session at Rayne, La., closed Friday, July 18, after a very successful session. Those in charge were highly enthusiastic over the splendid results achieved. Much credit is due Miss Ora Hopper, our rural worker who supervised the school. Through her earnest endeavor and untiring effort with the hearty co-operation of those who assisted her, the children received religious instruction that should mean much in their lives and is a fine addition to the work that is regularly done by the Sunday school. She was ably assisted by Mrs. Truman Stagg, Mrs. J. J. Castille, Mrs. H. A. McDonald, Mrs. D. L. Ousse, Mrs. Walter Henry, Miss Flavia Spell and Rev. J. R. Roy.

A special worship program by the children Friday afternoon marked the formal close of the school at which time each teacher in charge of the various groups gave an interesting resume of the work accomplished in each department. At the close of the program the handwork on display was inspected and favorably commented upon. Refreshments were then served to the entire assemblage.

MRS. H. A. McDONALD.

A GOOD FORM LETTER

Name of local church

To Methodist Members and Friends:

The agreement each grown person makes on joining the Methodist

Church is, "I will be subject to the discipline of the Church, attend upon its ordinances, and support its institutions." Children on joining promise this: "I will faithfully keep its rules, attend its services, be loyal to its doctrines and government, and, as God shall prosper me, support it by my means." The Book of Discipline says, Chapter V, "Each member is expected to pay according to his or her ability." Some members prefer to decide the measure of their "ability" themselves, instead of being assessed by the stewards.

It is plain, therefore, that every member—men, women, and the children—ought to contribute some reasonable amount each week, month, or at least quarterly, for the BUDGET of their church, which provides for the support of the ministry and the benevolences asked for the General and Annual Conferences. Envelopes for the Budget are furnished any who will use them, which may be handed in to or mailed to the stewards or pastor, else put into the collection plate at the preaching services. Let us all gladly

"Give as we would of our money

If Christ's hand the offering took."

HOW SHOULD WE GIVE? "We should give frequently, as an act of worship; modestly, as a servant of God; honestly, as a steward of the King; thankfully, remembering His mercy; cheerfully, as a privilege and honor; lovingly, as one for whom Christ died."

There are three SPECIALS (for which separate envelopes are furnished), that also should receive the liberal support of all our members and friends: (1) The Voluntary Kingdom Offering, chiefly for promoting our missionary work; (2) The Endowment Fund for Superannuates and widows and orphans of our deceased preachers; and (3) The Incidental Expenses of the local church, providing fuel, light, janitor service, etc.

Some members may be able to pay up their dues in full for the year at any time, without waiting till the last day arrives. Such will deserve the praise and thanks of the Church officials.

Devoutly desiring to see Christ crowned in every heart, we are sincerely and confidently expecting your prayers and help.

THE PASTOR AND STEWARDS.

"Superannuate," 210 W. Main St., Bartow, Florida, sends postpaid 100 mimeograph copies for 50 cents.

GOOD MEETING AT BLUE MOUNTAIN

We have just closed a ten-day meeting here at Blue Mountain. Rev. J. V. Bennett of Booneville did the preaching and he did it in his usual way; he was at his best. He captivated the Baptists; they came out in crowds to hear him, one of the oldest members of the Baptist Church and a preacher, too, said there never had been such preaching done in this town before. It was of the old type. Bennett preached with power. The singing was done by our regular pianist, Mrs.

W. F. GRAY'S
GENUINE
OINTMENT
PRICE 25¢
NASHVILLE, TENN.
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

Gray's Ointment
With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write.

R. W. Griffith. She has had several years' experience as an evangelistic singer and it goes without saying she did it well.

Sincerely,

H. E. CARTER.

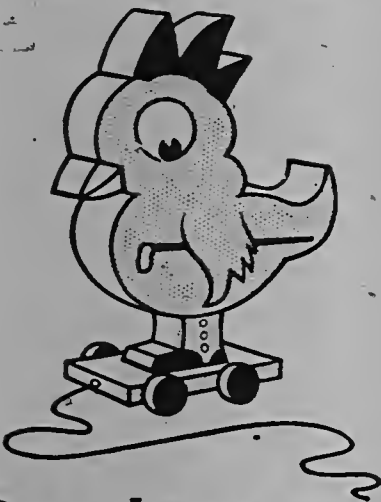
LETTER FROM KREOLE, MISS.

Dear Dr. Harper: Just a word from the Kreole Charge, Mississippi Conference. We have talked parsonage ever since we came here in November, and now have it under construction. It is a substantial six-room building. The contractors promise us possession of it by about August 15. We are all happy over the accomplishment.

We have had one good revival this year and plan another at Orange Grove in September. Brother Wolfe, of Hattiesburg, will do the preaching. Pray for us that we may wind up the year in a satisfactory manner.

Sincerely yours,

L. D. HAUGHTON, P. C.



Restless CHILDREN

CHILDREN will fret, often for no apparent reason. But there's always Castoria. As harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than a more powerful medicine.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is need. In cases of colic, diarrhea or similar disturbance, it is invaluable. A coated tongue calls for just a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed.

Fletcher's
CASTORIA



"The bride was charming..."

As the years slip by, bringing to her new duties as a housekeeper, a wife and a mother will she be able to keep the charm of radiant health? Other women have found that Lydia E. Pinkham's Vegetable Compound helps them to regain their strength after childbirth and to care for their families and attend to their housework.

This famous medicine is also sold in chocolate coated tablets—just as effective as the liquid.

Pleasant to take—Convenient to carry

Sold at drug stores

Lydia E. Pinkham's
Vegetable Compound
Lydia E. Pinkham Med. Co., Lynn, Me.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3937.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 14, 1930.

C. MILTON CHALMERS, Manager.

LAMBUTH MEMORIAL DAY "GIVE AN ACCOUNT OF THY STEWARDSHIP"

On Thursday of last week a large number of our Methodist folk from Madison and other points in central Mississippi assembled at the old Pearl Chapel to do honor to the Lambuth family. Pearl Chapel is situated a few miles east of Madison, Miss., and twenty-five miles or more north of Jackson. It is the church where the parents of Bishop Lambuth worshiped in the days before they went out as missionaries to China; in front of the building is a marble shaft erected in honor of the Lambuths; within the building and above the pulpit shines the name, "Lambuth," in gold letters, while in the cemetery in the rear of the church some members of the Lambuth family are sleeping. The church is an old-time building, with a partition down the middle of the centre row of pews which served, we suppose, in the years gone to separate the women and the men who came to worship. We are not sure that it is the original church to stand on the sacred spot, but it is old enough to be ever connected with the honored name of Lambuth.

About a mile from the church, on the Madison road, still stands, in a fairly good state of repair, the old home of the Lambuths. In company with Rev. L. M. Sharp, our pastor at Flora, Miss., through whose kindness we had the opportunity of driving to the memorial service, and with Mr. Scott, evangelistic singer of Milan, Tenn., who was leading the singing last week at the revival meeting in Flora, we had the privilege of visiting the home. We were cordially welcomed by Miss Hart (of the family dwelling there) and shown over the old home. It is a two-story building of sturdy construction, with high ceilings and plastered walls within, and weather-boarded walls and Venetian blinds without.

There were a dozen or more preachers at the memorial service, including Rev. J. T. Leggett, presiding elder of the Jackson District, who was in charge of the fine program; Rev. Paul H. Grice of Madison, Miss., who is in charge of the Pearl Chapel congregation, and Dr. L. L. Cowen, pastor of Galloway Memorial Church, Jackson, who delivered the memorial address. Among the many others present was Miss Belle Kearney, distinguished citizen of Mississippi. She was presented to the audience and she delivered a brief address.

Dr. Cowen delivered an address appropriate to the occasion and closed with an appeal to his hearers to carry on in the spirit of the Lambuths and to lift up Christ as the answer to the world's deepest need.

At the noon hour, through the gracious hospitality of the people of Madison, Pearl Chapel and vicinity, a delicious dinner was enjoyed under the trees.

In the afternoon, the third quarterly conference of the Madison Charge was held by Rev. J. T. Leggett, presiding elder, and this was followed by an address by the editor of the Advocate and an address by Mr. W. D. Hawkins, missionary secretary of the Mississippi Conference.

When Jacob was fleeing from the wrath of his brother, he lighted upon a certain place and there tarried all night because the sun was set. And as the fugitive Jacob slumbered there he dreamed a heavenly dream—he saw a ladder set up on the earth and the top of it reached to heaven, and on it, ascending and descending, were the angels of God. And when Jacob arose, he said, "This is none other but the house of God, and this is the gate of heaven." And Jacob took the stone which had been under his head for a pillow, and he set it up for a pillar; and he poured oil upon it in sacrifice. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace . . . I will surely give the tenth unto thee" (Genesis, 28:20-22). So by the bright ladder of prayer, Jacob lifted the pillar of sacrifice, and vowed to be true to the law of the tithe.

This is a lesson that we seem slow to learn. We show an exceeding fondness for claiming the beautiful promises of God's word, but we oftentimes seem to overlook the conditions attached. Some love to claim the sweet and blessed promise of the ascending Lord, "Lo, I am with you alway, even unto the end of the world," and they seem utterly to overlook that the promise is found in the end of a long sentence that runs through two verses and begins, "Go ye, therefore, and teach all nations." The story goes that a little girl in Missouri, many years ago, loved to claim the promise, "Lo, I am with you alway." She called it her very own. But when she was older grown and when she had read the verses with clearer understanding, she realized that if she continued to claim the promise for her very own she would have to go as a missionary to foreign lands. Sure enough she went as a missionary to China, and then she could with all sincerity and with all assurance claim the blessed promise: "Lo, I am with you alway, even unto the end of the world."

Let us learn that we must raise the pillar of sacrifice beside the bright ladder of prayer. Let us know that if we are to claim the blessed promises of God's word we must meet the conditions. If we truly pray, "Thy kingdom come," we must enter into a covenant with God to give ourselves freely and lovingly unto all the work of the kingdom.

The ancient law of the tithe marked the proportion of God's bounty that should be returned unto him. But Jesus expands the law—gives us the larger law of stewardship. All we have comes from God; he is the owner, we are the agents. We are to develop, maintain and use all that God gives us, to the best of our ability, in the service of God and our fellow men. No less is comprehended in the doctrine of stewardship.

THE POWER OF FAITH

There is no solicitude in all the world greater than that of a mother for her child. And it will cause strong men to turn away and angels to weep behind their silvery wings to see a mother watch with dying hope her dying child. Closely akin to her sorrow is the life-long sorrow of the mother of an afflicted child. Such a mother was the Syro-phenician woman. And she came out of the coasts of Tyre and Sidon, crying, "Have mercy on me; O Lord, thou son of David; my daughter is grievously vexed with a devil."

Let us notice first how the distressed woman identified herself with her daughter. She prayed, "Have mercy on ME, O Lord, thou son of David." There is a story of a man who stood idly by and watched the strenuous efforts of men to release some other men who had been entombed by a falling wall of earth. He was seemingly a mere spectator and he offered not to help until an old woman rushed up to him and, pointing to the place where the men were entombed, cried, "Your brother's down there!" Instantly the whole attitude of the man was changed. He rushed down to the spot where the men were entombed and put forth heroic efforts to help save the men in danger, because his brother was among them. O, that we all might realize that it is **our brother who is down there**, no matter who he may be or in what extremity of need he may be! Truly we do not always know who it is down there in need. A man going along the street heard a great commotion and looking up saw some maddened horses pounding down the pavement. Directly in the path of the runaway, animals—directly in line of the pounding, steel-shod hoofs, he saw a little child playing in the street, unconscious of danger. With only the thought, "Somebody's child," and with no thought of his own danger, the man dashed into the street and caught up the child just in time to reach the curb and miss the flying hoofs. Can you imagine the thoughts of the father when he looked down upon the child held in his arms and saw the face of his **own**

(Continued on Page 8.)

But this law does not apply only to our material possessions. It applies to our time. How often does some man tell his pastor that he does not have time to do this or that in the church. If he does not have time to serve God, we wonder what he does have time to do? Surely one day he will have to give the time to listen when God says: "Give an account of thy stewardship." Further, he is the steward of his talents. "I can bring people near to God when I sing," said Jenny Lind, "and when my heart has been right, I have tried to put God first." But above all he is the steward of himself, and when once he has given his very life—himself—to God, there is nothing that he will withhold from God.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

STATEMENT FROM COMMISSION ON SPIRITUAL LIFE

The Bishops, in their address to our recent General Conference, called upon that body to formulate plans for an advance movement in the spiritual life of the Church during the present quadrennium. The call received the hearty endorsement of the Conference. A Special Commission on Spiritual Life was appointed to serve during the entire quadrennium. This commission has held two meetings, and is now making its first statement to the Church.

We declare our conviction that the only hope for the world's salvation is the Gospel of Jesus Christ proclaimed and experienced in the power of the Holy Spirit. "It is not by might nor by power, but by my Spirit saith the Lord." We recognize the fact that the Church could not begin its great task until the disciples were filled with the Holy Spirit. Our Gospel comes not in word only, but in demonstration of the Spirit and of power. But it is well to remind ourselves in the words of Dr. Stanley Jones: "We have inherited from those early Christian centuries a vocabulary of power, but not the fact of power." The fact of power must be obtained by each man and each generation; it cannot be inherited. It is a gift, the gift of God which He alone can bestow upon "the upright heart and pure."

Our credentials are from above. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost parts of the earth." There is no limitation of race or place or time or previous condition. The universal quality of this Gift of Power is shown again when the Spirit fell upon the Gentiles: "God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between them and us, purifying their hearts by faith." There is no difference—all must be purified by faith.

The conditions of spiritual life have not changed. Singleness of heart, abiding love, and unity in Christ are supreme. There must be unity of purpose. The Spirit works through the Church, the body of Christ. "They were all with one accord in one place" when the Spirit descended upon them. Christ must be exalted above all private interests, and His will must rule in our hearts. Love must drive out carping criticism, and the possession of conscious salvation must conquer ambition and worldly lusts.

Not the least of the things that are before us is the need for the honest application of the principles of Christ to all our personal and social relations. Life in the Spirit demands the common interests of all men in the one brotherhood whose head and center is Jesus Christ.

The promised gift of the Holy Ghost, the great commission, and the experience of the apostolic Church alike testify that the Pentecostal power is for the Church in its collective character. It is, therefore, imperative for the entire Church

to prepare the way of the Lord. It must be a united movement. We must be in agreement as to our need and our willingness to meet the conditions.

The need is great. The world is filled with unrest. The conflict between the spiritual and material concerns of life is intense. In pagan lands social and political upheavals cry aloud in testimony that men are without God and without hope. In Christian lands a ceaseless rush for wealth and pleasure likewise testifies that men are drifting from the one foundation. The world is without peace, and peace is its great need.

The challenge of our times is for experience. Science demands the experimental test and is more than ever ready to accept the test of experience as a witness to the reality of religion. The hungry souls of men cry out for a real experience that can fill the heart with joy and peace and power to live. The demand must be met by the victorious life, which has ever been the witness to our sonship. The promises are "to him that overcometh."

We call upon all of our people to wait before God in prayer. Our only way to a forward movement is to begin on our knees. It is prayer that will enable us to discover our greatest need, and prayer alone can lead us to the source of supply. The Church needs to unite as a great prayer league girdling the globe.

The first call is to the ministry. A praying ministry will awaken and lead a praying people. Let the pulpit ring out with the call to prayer—prayer that will awaken prayer, prayer for purity of heart, prayer for mightier faith, prayer that intercedes for all men.

Let there be a revival of the message of the Cross. The Cross is the center of our Gospel. A bloodless Gospel means a lifeless Church. Here in America we need to stress redemption through the blood of Christ. Faith must be grounded in the one life given for us, upon Jesus Christ, whose cross is the power of God unto salvation. And this must be followed by the crucified life. Men must turn their hearts from getting to giving. The power of the Holy Spirit abides only in a sacrificial Church. Where minister and members are chiefly concerned for their own material well-being there can be no spiritual power. The call is for a self-denying crusade for the salvation of sinful men.

Let all our people be exhorted to take part in a campaign of personal evangelism. The world cannot be won by the sole efforts of the ordained ministry. The work is personal. Fathers and mothers must lead their children to Christ, not merely getting them to join the Church but pressing upon them the personal question of a personal faith.

The Sunday school as an institution will labor in vain if its workers do not press the question as an individual issue. Our members in all the walks of life must see that men cannot say that "no man cares for my soul."

To secure these ends, we urge that all of our Conferences sound a positive evangelistic note. Let bishop, presiding elders and preachers give themselves to this business, so that every Conference shall send men forth baptized with power from on high.

And let there be a call to all our people to live the principles of Christ in all their social, commercial and political relationships so that all men may see that holiness rules in our lives. The abundant life cannot come nor remain unless Christ shall abide in our daily life. The hungry must be fed, the weak defended, the enslaved liberated, justice must flow as a river, and all men must be treated equally as the children of our Father in heaven.

God wills His Church to be victorious. His presence with us insures the ultimate supremacy of righteousness. The triumphal march has just begun. A new Pentecost will restore the contagious enthusiasm, prophetic fervor and spiritual daring of early Methodism. Let ministers and

members gird themselves for this great adventure with Christ in His redemptive mission.

For the General Conference Commission on Spiritual Life.

ARTHUR J. MOORE, Chairman;
GEORGE L. MORELOCK, Secretary.

"OUTSTANDING FACTORS IN MISSISSIPPI METHODISM TO 1844."

By Rev. Henry G. Hawkins

Rev. R. R. Branton, following his graduation at Millsaps College, attended Duke University, and in June of this year received the degree of B. D. from that institution. He chose as the subject for his thesis, submitted as one of the requirements for the degree, "Outstanding Factors in Mississippi Methodism to 1844." Through the kindness of Brother Branton, who is now located at Franklinton, N. C., I have had the privilege of perusing his thesis, which is in the form of a bound volume of 154 typewritten pages.

The body of the work is in six chapters: Early Methodism; The Pioneer Itinerant, Tobias Gibson; Missionary Zeal of Mississippi Methodists; Early Educational Institutions; Leaders in the Making of Mississippi Methodism; Mississippi Methodists and the Schism.

After the Table of Contents follows an original map which shows in a helpful way boundaries of the following: The First Circuit in Mississippi (1799); Mississippi (Presiding Elder's) District (1805); Original Mississippi Conference (1816); The Alabama Conference (1822); Mississippi Conference After Alabama Conference Was Formed; Louisiana Conference (1846); Texas Mission of the Mississippi Conference (1834). The "Mississippi District" was at its organization in 1805 a part of the Western Annual Conference; but it was as a part of the just organized Tennessee Annual Conference that the Mississippi Annual Conference was formed in 1813, or 1816. John G. Jones, the historian of Mississippi Methodism, considers 1813 as the year of the organization of the Mississippi Conference, because the General Conference at its 1812 session in New York had authorized the bishops, "if they should find it necessary, to establish another Annual Conference in the Mississippi Territory"; and when they met with the Tennessee Conference in Sumner County, Tennessee, they decided to do so, and fixed the place of meeting at Spring Hill, Jefferson County, Mississippi, November 1, 1813. The Conference was held accordingly; but on account of the Creek War which was in progress, making travel dangerous, no bishop attended. The statistics of the 1813, 1814, 1815 sessions, with Samuel Sellers as president and William Winans secretary, were reported to the Tennessee Annual Conference, and incorporated in the minutes of that Conference. For this reason, and because in 1817 there appears for the first time in the Minutes the title, "Mississippi Conference," Mr. Branton is inclined to 1816 as the year of the first Mississippi Conference session. Evidently a person can take his choice of the two years.

The Mississippi is indeed a "Mother Conference"; for out of her have come the present five Conferences within her original boundary, besides the Conference of Texas. "At the session of the Mississippi Annual Conference held at Clinton, Mississippi, in November, 1834, Henry Stephenson was returned to the Texas field by official appointment to the 'Texas Mission'." This is the first time that any distinctive Texas appointment appears in the minutes of any Annual Conference. "In 1840, by act of the General Conference, the Texas Annual Conference was formed, and the Mississippi Annual Conference immediately surrendered control of the work in Texas. At the time of its formation, the Texas Annual Conference embraced three presiding elders' districts, with twenty-five traveling ministers."

"At the session of the Mississippi Annual Conference held at Woodville, Miss., November 30,

1831, a resolution was passed requesting the ensuing General Conference to form a new Annual Conference to be called the 'Alabama Annual Conference.' The work in all sections had grown to such an extent that it could no longer be maintained most effectively under the supervision of one Annual Conference. . . . At the session of the General Conference which met in Philadelphia, the request of the Mississippi Annual Conference was granted."

"In 1845, at the session of the Mississippi Annual Conference in New Orleans, La., one of the most important questions that came before the Conference for consideration was the division of the Conference so as to establish a new Annual Conference in Louisiana. Both the Mississippi and the Louisiana sections of the Conference had grown to such extent that the work, under the supervision of one Annual Conference, had become unwieldy. . . . The General Conference of the Methodist Episcopal Church, South, which met at Petersburg, Va., May 1, 1846, accepted the recommendation and established the Louisiana Annual Conference."

The statistical Reports of the three Conferences for 1846 show: Alabama, 115 itinerant ministers, 40,860 members; Louisiana, 42 traveling ministers, 8,101 members; Mississippi, 71 itinerant ministers, 15,949 members.

The third chapter of the Thesis has the following sub-chapters: The Mother Conference; The Eastward Movement (meaning Alabama); The Lowlands of Louisiana; The Texas Mission; Slave Missions; Christianizing the Indians.

The early educational institutions treated are: Elizabeth Female Academy; Sharon Female Academy; Centenary College.

In the chapter on the "Leaders" the following seven itinerants are the subjects: Learner Blackman, Richmond Nolley, Lorenzo Dow, John Lane, William Winans, Thomas Griffin, Benjamin M. Drake, and the following five local preachers: Randall Gibson, James Griffing, Newitt Vick, Henry Tooley, John Ford.

At the end is given a valuable bibliography, which is divided into Primary Sources and Secondary Sources, a total of 80, including 23 articles from Publications of the Mississippi Historical Society.

Whilst Jones' Mississippi Methodism is invaluable as a source book, and can never be discredited, Branton's Thesis, if it could be published in book form, would be more readable.

Natchez, Miss.

REPORT OF COMMISSION ON BUDGET, GENERAL CONFERENCE

Mr. A. M. Mayo, member of our church at Lake Charles, La., and one of the leading laymen of the Louisiana Conference, recently sent out the following letter to the preachers of the Lake Charles District:

"I have been asked what the General Conference did with the Missionary Maintenance offering and thinking it would be in the minds of other preachers, I take this method of giving the preachers of our district this advance information, so you may have it in mind before Annual Conference and be ready to take it up intelligently after Conference. (He encloses report of the Commission on Budget to the General Conference). You see it is one of the five items in the Voluntary Kingdom Extension Special."

Following the article, "Our New Financial Plan," by Dr. W. G. Cram, recently carried in the Advocate, we feel it should be helpful to the preachers, not only of the Lake Charles District, but also of our entire patronizing territory to have before them the report of the Commission on Budget. The report follows.—Editor.

REPORT OF COMMISSION ON BUDGET

We, your Commission on Budget, having before us the several papers embodying resolutions, rec-

ommendations and suggested changes in the Discipline committed to us by the General Conference, and acting under its orders, beg leave herewith to submit our report.

We recommend that the finances of the Methodist Episcopal Church, South, for the ensuing quadrennium be raised as follows:

1. There shall be levied on the Church a general apportionment of \$2,040,000 as herein apportioned:

Cause	Assessed 1930-34	Voluntary Kingdom Extension Offering
American Bible Society	\$50,000	
Bishops' Fund	200,000	
Board of Church Extension	175,000	\$75,000
Board of Education	125,000	75,000
Bd. of Epworth Leagues	50,000	
Board of Finance	175,000	
Board of Hospitals	50,000	50,000
Board of Lay Activities	60,000	
Board of Missions	700,000	900,000
Board of Sunday Schools	175,000	50,000
Board of Temperance and Social Service	25,000	
Federal Conn'l of Churches	10,000	
General Conf. Expenses	45,000	
Negro Work	80,000	
Theological Schools	80,000	50,000
*Mt. Sequoyah and Lake Junaluska Assemblies	40,000	
Total	\$2,040,000	\$1,200,000

*Subject to the conditions in the action of the General Conference.

(We omit in the above figures the assessments for 1926-30. They were practically the same as for the present quadrennium.—Ed.)

2. There shall be instituted by the following named participating Boards a joint movement for the purpose of securing a special Voluntary Kingdom Extension Offering. The expenses for promoting the same shall be borne by the said Boards in the ratio of the quotas hereinafter recommended, and the proceeds from the same shall be the same ratio be apportioned to each.

Board of Church Extension	\$75,000
Board of Education	75,000
Theological Schools	50,000
Board of Hospitals	50,000
Board of Missions	900,000
Board of Sunday Schools	50,000
Total	\$1,200,000

3. Any church or charge so desiring may combine its General and Conference assessments with such an amount as it may determine to raise for the Voluntary Kingdom Extension Offering into one budget, collections for the same to be taken at the close of the cultural period and the proceeds of the collection to be divided between the two items proportionately. But otherwise the General Conference hereby declares that the assessments in the budget shall have priority over specials.

4. In order to conduct an effective and harmonious program which shall cover all the interests included in the general assessments and the Voluntary Kingdom Extension Offering, we recommend that the following changes be incorporated in the Discipline:

COMMISSION ON BENEVOLENCES

Section 1

General Commission on Benevolences

Par. There shall be a General Commission on Benevolences to be composed of one of the Publishing Agents and the General Secretaries, and one other to be selected by the General Secretaries of the Boards participating in the funds raised by the apportionments to the several Annual Conferences.

Par. All the needs for General and Conference

Work except those items expressly provided for otherwise, shall be presented in a combined cultural program and a united appeal shall be made to the local churches for the aggregate amount. It shall be the duty of this Commission to initiate, supervise and direct educational processes to inform the children, youth and adult members of the Church concerning all our connectional interests, and to seek to enlist their wholehearted support of these interests according to their ability, and to conduct in January and February, or such other time as the Annual Conferences may direct, of each year, a period of cultivation in behalf of the causes included in the combined askings for General and Conference Work. The Commission, in co-operation with the bishops, presiding elders and pastors, shall utilize the lay organization to the fullest extent in the work of cultivation and promotion for the total askings.

Par. The Commission shall employ no staff, but shall utilize the staffs of the participating boards and the regular agencies of the Church. The expenses of the Commission shall be paid by the several participating Boards and interests in proportion to the amount each receives from the budget.

Par. The Commission shall conduct a careful and thorough investigation of the best methods of church finance and make such recommendations as it deems advisable to the next General Conference.

Section 2

Conference Commission on Benevolences

Par. There shall be in each Annual Conference a Commission on Benevolences composed of the bishop in charge, the presiding elders, district lay leaders, and the chairmen of the several Conference Boards. Its duties shall be to co-operate with the General Commission on Benevolences in the work of cultivation and promotion in the Annual Conference in behalf of the general and conference causes included in the budget.

Your Budget Commission for its further work for the Church in connection with Par. 329 of the Discipline of 1926, respectfully requests the College of Bishops that there be nominated for membership on the Budget Commission for the next quadrennium not less than three members of the present Commission. This request is made to secure continuity in the financial program of the Church.

(Signed) J. T. McCLURE, President;
W. M. ALEXANDER, Secretary.

SAFETY SIGNALS

By Rev. S. J. Davies

The great body of the American people, men, women and children of the homes, the farms, the factories, the offices constitute the hope, the maintenance, and basis of our country and its interests and welfare. The idle rich, emphasis on the idle, for most of wealthy citizens are very busy, the ungodly, desperate class of highwaymen, vengeful killers, robbers of banks, safes and money drawers, divorcees and divorcees, demagogues *et aliundi* are the disturbing elements of our social and civil system. The black bile that poisons its health and weakens its constitution. These furnish news for the newspapers, pahum for the doctrinaires, reading for the rest of us, and material for such saps as I to write about. Sap, maybe, is from *sapient*, possibly not altogether unrelated thereto. I am silent while you decide. But aside from this bit of pleasantry I would emphasize the fact, our people, and I always have a tender feeling for them, on the whole are not lawless, but really hate crime and disorder and wish to live in peace and pursue their honest avocations with due regard to the rights and privileges of others. Some present day writers are fond of asking what is the attitude of Jesus toward criminals and disturbers of society. Of one thing I am sure he stood un-

finchingly for righteousness, truth and justice, and I am as fully convinced that hi-jackers, bandits and scoff-laws stand for none of these. And he uttered some scorching invectives against the hypocritical high-caste ecclesiastical demagogues, whose teachings would wreck the Kingdom of God itself not to mention civil and social relationship. If as Milton says "order is heaven's first law" even the divine Kingdom has its harmonious adjustments to holy laws. And we read in the Epistles of Peter and Jude, also in the Apocalypse of John, the fearful fate of the arch rebel who vain would play the anarchist among the angels. No people, no church, no society can live for any time, without wholesome, just, restraining law, and law to have any power or effect must have authority to execute its sanctions and penalties.

* * *

Here is a brief sermon from an old preacher. Peter and John were fresh from Pentecost on the way to prayer. Pentecost and prayer will always give power to work miracles. The lame-horn lay at the gate Beautiful. His place, his need, his helplessness were pleas for succor. Providence no doubt was working too at this eventful hour. The time, the place, the man, the two apostles, were concurrent. "They fastened their eyes upon him" and said "Look on us." A glance of sympathy from them; a look of hope and expectancy from him. How can we help him? All their money had gone into the community chest in the exuberance of Pentecostal love. No silver nor gold left, but a treasure far greater. A name greatest now, and evermore, in heaven and earth. Here grasp this hand, it is a pledge in that name, rise, walk, shout praise. The glory, the power, the grace of that name heals and thrills the lame man and he joins the prayer before the Shrine of Israel's God, and this was the first prayer in the temple in that name. Faith, joined with human agency and divine power, wrought the miracle. It is the old lesson ever new. Let us stop just here and pray, and think earnestly of our present need, in his name, yes, in his name.

ABOUT DR. HUTCHINSON'S STATEMENT

By Rev. Nolan B. Harmon, Jr.

I was much interested in reading the article by Rev. Marlin H. McCormack, Jr., in the New Orleans Christian Advocate concerning the withdrawal of his name, by Dr. Forney Hutchinson during the balloting for bishops at the recent General Conference. I find myself in thorough agreement with Brother McCormack in his theory of the episcopacy, and am, like him, especially opposed to a limited term, but I did not understand that Dr. Hutchinson's withdrawal was motivated by any idea of calling for a modification of the life tenure. Those who heard him speak, I am quite sure, did not get the impression that he was endeavoring to force anything upon the General Conference. Perhaps he does favor the four-year term—I do not know. But he found himself faced with a situation which was to him of the utmost personal import and very trying. It is impossible to describe the exact spirit in which he asked leave to withdraw his name, but there was nothing argumentative about it, and certainly nothing self-seeking. He gave me the impression that he simply wanted to do what was right and that he did not believe himself to be called to the office and work of a bishop. On the night before he took this action, while the rest of us in the Committee on Episcopacy were fighting each other over the Cannon matter, I noticed that Dr. Hutchinson was leaning back against the wall apparently lost in deep thought, and he soon left the room at an early hour. For aught he knew even then he might have been elected bishop, as the ballot had not been reported. It is my conviction that he followed his

highest dictates, when he withdrew, and the simplicity with which he went through this was quite convincing. He realized, of course, that the office of bishop could not be reduced to his convenience, and I felt that he was merely referring to the matter of a try-out in the office to emphasize its impossibility and in order not to affront this great body of his brethren whose good will he profoundly respected. He felt the seriousness of the moment and most assuredly felt that this office was not for him. "Didn't I do right?" he asked the writer very simply some moments later. I think he did. As above stated, I agree with everything else Brother McCormack has said, and am certainly with him in his theory of the office, but do not believe that Dr. Hutchinson's own motives have been fully interpreted in a way that does justice to the man himself. However, we are not trying to argue the matter—just giving our impressions. After all, it is not the men who withdraw from the episcopacy who are likely to injure the office.

LETTER FROM DR. GOODRICH

To My Dear Brethren of the Louisiana Conference

Dear Brethren: Since I am removing to Birmingham, September 1, I am taking this means of expressing my gratitude to each of you for your unselfish love and abounding courtesies that have been shown me during the seven years of my happy fellowship with you. It has been my privilege to labor in a number of Conferences, but I say in all sincerity that I have never found a more brotherly group of Christian men than I have found among my preacher brethren here in Louisiana. Your kindness has been a constant inspiration to my heart.

Along with you, I wish to thank Dr. Harper, the gifted and consecrated editor of the New Orleans Christian Advocate, for his personal kindness to me, and for his wonderful contribution to the causes of the Church through his brilliant editorship.

Also I want to thank that great company of noble men and women who constitute the great laity of our Church. They are the salt of the earth, and I pray the blessings of God in boundless measures to be upon them. God bless you, everyone.

Faithfully, your brother in Christ,
ROBERT E. GOODRICH.

ECUMENICAL CONFERENCE IN ATLANTA

Southern Methodism is fortunate in having the sixth Ecumenical Methodist Conference meet in the South. Credit is due Bishop W. N. Ainsworth, more than any other, for arranging for this body of world-Methodists to gather in Atlanta, Ga., October, 1931.

The writer happens to know that Dr. A. J. Weeks, former editor of the Missionary Voice and now presiding elder of the Sherman District, Texas, as secretary of the program committee, is doing more work than anyone else in arranging the program.

Dr. Weeks has his heart set on a permanent organization, to be known as "The Ecumenical Methodist Council," to function constantly. He is in correspondence with Methodist leaders in all parts of the world. Sentiment favoring such a council is growing.

This is a most timely effort. The responsibility today of ecumenical Methodism—world Methodism—is tremendous. The opportunity of world Methodism is equally great. Some sort of an agency whereby Methodism may express itself as a unit should give it much larger influence and power in directing world-thinking and shaping world-policies in keeping with the receipts and practices of Jesus. Let's have the Ecumenical Methodist Council!

I was present during the whole of the Ecumenical Methodist Conference that met in Toronto in 1911. I do not hesitate to say that was one of the greatest and most helpful meetings of any kind that I ever attended. There are to be only one hundred authorized representatives in the Atlanta Conference from the Methodist Episcopal Church, South. But let us hope that thousands of our people, clergy and lay members alike, may begin now to plan to be there. Ample provisions will evidently be made for visitors.

The Methodist Episcopal Church, South, is not a provincial Church. We have a place with the other Methodisms in carrying the gospel to all parts of the world. Attendance upon the Ecumenical Methodist Conference in Atlanta in October, 1931, will increase our awareness of these great facts, augment our sense of opportunity and responsibility, stimulate our lagging zeal, and make us more efficient in serving our Lord and Saviour and in spreading his love in message and deeds even unto the ends of the earth.

R. S. SATTERFIELD.

Muskogee, Okla.

FROM OUR METHODIST HOME AT JACKSON, MISS.

Dear Dr. Harper: I do not often ask space in our New Orleans Christian Advocate to speak of our Orphanage at Jackson, though I know these columns are always open to us. There are a few things I would like to say to our people at this time, and I ask space to say them.

During the past twenty-five years, and possibly never in the history of the Home, have the receipts for maintenance during the summer equaled the expenditures. Sometimes they have fallen as low as one-third or one-fourth of our needs. Receipts during our Work Day have tided us over these lean months. But during the present summer our receipts have been larger than ever before at this season of the year. The month of July, just closed, shows receipts just a little over one-half our normal needs. Considering the depressed condition of our State this is most remarkable and gratifying.

When we moved into our present administration building, we were flooded with applications for admission into our Home. Investigation, however, developed that the great majority of these children could be cared for elsewhere, and they were promptly rejected. But during the month of July alone we received applications for the admission of sixty children into the Home, many of them in dire distress. By all means they should have a home. With the depressed state of our country and conditions growing worse, these appeals will grow more frequent and more pathetic. What are we going to do about it?

If all our friends now aiding us will continue to do so, as we think they will, and those not contributing to our support will fall in line with the financial policy of our Church, thus enabling us to employ additional help, our Home will do its full part in relieving present distress, but we will have to have this financial support before we can do more than we are.

Another thing; during the past few years we have been able to assist in the re-organization of many disrupted homes. Fathers and mothers have been aided in securing employment that they might take their children and again care for them themselves, and in many instances where a home was on the verge of disruption, we have been able to assist in the prevention of this disaster and the children were left in the care of their own people.

We wish all our Methodist friends could visit our Home and see for themselves the character and extent of the work. It would give a keener interest in the Home and all it stands for.

We hope all will remember Work Day and free cars, and give us the largest co-operation in our history.

Sincerely,
B. F. LEWIS, Supt.

GROUP INSURANCE—MISSISSIPPI CONFERENCE

I am very glad to announce to the members of the Mississippi Conference Group Insurance that the next quarter, which begins August 10, the rate will be \$4.00 per thousand, instead of \$4.80 as at present. Please send your remittance, so that it will reach me during the month of August; the premiums have to be paid in advance each month, and I will appreciate your co-operation by your promptness in sending in your premium. When you consider that our youngest member is 24 years of age, and our oldest 65, this is a remarkable rate that we have, and if you will co-operate to the fullest, we can maintain it.

Please do not wait for me to notify you; just mail a check to cover the premium for the quarter.

Yours very sincerely,
W. D. HAWKINS,
Treasurer.

Meridian, Miss.

TO THE PASTORS OF THE LOUISIANA CONFERENCE

My Dear Brethren: Last year our Conference Board of Missions offered to furnish envelopes, free of charge, to all the pastors who desired to have them. These envelopes are used in assisting in the collections of the Conference Benevolent Assessments. I am asking Brother Chalmers to print what is on one of these envelopes in the paper so that you may have an idea of what we are suggesting.

CONFERENCE BENEVOLENCES

Through which we help our old Preachers; Pay our Bishops; Supplement salary of pastors; Assist in education of young preachers; Assist Bible Society and General Conference Minutes; Support Missionary Pastors, Home and Abroad; Do Church extension, Sunday school extension and Social Service Work; Pay General and Conference Secretaries; Pay Expense of delegates to General Conference; Support Hospitals and Christian Schools.

See how important are these claims upon your Church and give your pastor every assistance in raising the full amount assessed against your Charge.

NAME..... Amt. \$
ADDRESS.....

Our plan has been to write a letter to each member of the church, asking for a definite amount and then follow the letter up and see whether they are going to give it or not. Of course, there are some exceptions in each congregation of people, who do not need a letter. Any way that we can help you we will be very glad indeed to render the service.

Yours cordially,
J. G. SNELLING,
Board of Conference,
Board of Missions.

BIBLE CONFERENCES, WHAT, WHEN, WHERE?

By Rev. R. G. Lord

The adult department of the Sunday School Board in conjunction with the General Sunday School Board is fostering for the first time in our Conference two Bible conferences. What will these conferences be like? In the first place a Bible conference is not a school. There are no requirements, registrations and such like required of those who attend. It is purely an inspirational conference led by one of the greatest Bible students in our Church. The conference lasts four days, with two lectures a day. These lectures are designed to help adults with their Bible prob-

lems and to inspire them to more and better Bible study.

These conferences are expected to be fostered by the groups of adult Bible classes in the territory covered by the conference. The General Sunday School Board will furnish the lecturer and the local people will be expected to bear the expense of travel and entertainment for the speaker, which will be very small. If anyone may wish to attend from too great a distance to drive back and forth they may do so at their own expense. In other words, we do not wish to impose entertainment upon the local people. We feel sure that many may wish to come from a distance and stay through a large part of the conference.

The first conference will be held at Winona, beginning Sunday, Sept. 20, and closing Wednesday night, the 23d. The second conference will be at Batesville, beginning Thursday, September 24, and closing Sunday, the 28th. We shall expect all the adult people to take part in the conference that are in reach of these places. The time of day the lectures will be given will be determined by the groups after they come together the first time.

We have been fortunate enough to secure Dr. Thomas Carter as the lecturer for these conferences.

ACTS OF APOSTLES PUBLISHED IN CHEYENNE DIALECT

By the publication of the Acts of the Apostles in the Cheyenne dialect by the American Bible Society one more language is added to the long list of languages in which the Scriptures have been printed by the Society. This is the first of the Society's publications in this dialect spoken by some 3,000 Cheyenne Indians in Montana and Oklahoma.

The translation work was done by the Rev. Randolph Petter, a Mennonite missionary of Lame Deer, Montana. The text was first photographed by Mr. Petter and an Indian helper, Ernest M. Cheyenne, and then reproduced by photography, a process of making plates for Scripture portions which is playing an increasingly large part in the publication work of the American Bible Society. Mr. Petter is at work on the other books of the New Testament which will be published by the Society when completed.

That the words in Cheyenne are unusually long and bewildering is apparent from the translation of the fourth verse of the second chapter of Acts: "Na nistxevoss emhanesenzastovhesetova-ohaevolon Maheonematasoomaho na easeveseezelon onitavensiztovazistohwensheshavoss Matasoomaho." (And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance).—American Bible Society.

A. AND M. COLLEGE, MISS.

To the Pastors, Fathers and Mothers or Guardians of Young Men Contemplating Attendance at A and M. College, Miss., this next year.

The College will open for the admission of students from the fifth to the tenth of September. The indications are that there will be a very large attendance in this institution this next year and we are quite sure that in this splendid body of young manhood there will be a large body of young men who are Methodists or who come from Methodist homes.

The First Methodist Church of Starkville is anxious to get acquainted with these young men and to care for their moral and religious life during their stay at this institution. We are splendidly equipped for the work. We have a splendid house of worship, modern, well arranged and planned for aggressive, progressive work among the young people. We provide a specially equipped auditorium for the assembly of the college boys. We provide one of the best prepared and ablest Sunday school teachers to be found anywhere to lead and teach them; we provide for their transporta-

tion to and from the college to the church; we arrange social and other entertainment of a wholesome character in the parlors of the church; we do everything we know to make it safe and pleasant for the young men while here; we are, therefore, calling upon you as parents or guardians to help us in this matter. Please let us know the following:

1st. The name of the young man and where he is from.

2nd. Is he a member of the church and does he take any part in the activities of the church, or is he just a Methodist by coming from a Methodist home, and by choice of denominations?

3rd. Does he sing or play a musical instrument with some degree of efficiency; if so, what?

4th. Is he in the habit of attending church services, Sunday school, or Epworth League?

If you will give us the information asked for it will give us an approach to your boy that will help him in his school work and take care of his moral and religious life while here and thus make his college life stronger and better and at the same time better prepare him for the strenuous years to come.

If you are interested in any part of the above please give me the information asked for above and I pledge you the interest and co-operation of the pastor and membership of the First Methodist Church of Starkville. Hoping to hear from you, I am,

Sincerely,

HENRY FELGAR BROOKS,
Pastor First Methodist Episcopal Church, South,
Starkville, Miss.

FROM FIRST CHURCH—WATER VALLEY

Dear Advocate: I feel duty bound to say for Water Valley First Church, that our loyal membership there shows every evidence of life. Every department is functioning well. The Sunday school, under the leadership of "Doc" Hamner, is departmentalized and doing work that really counts. It sent three of our finest young ladies to the Conference training school at Grenada College. They took the special work given for beginners, primaries, and juniors. In turn they gave their services in our vacation Bible school, which has just closed at First Church. Ninety were enrolled in the school and for good work and regular attendance we issued eighty certificates. Childhood and Youth Week will be observed the first week in September, in the form of a young people's revival.

The Epworth League is organized in Senior and Hi Leagues. They are striving to do good work. Delegates were sent to the Assembly at Grenada from both Leagues. Twenty-five delegates went to the District Institute in Grenada.

The Woman's Missionary work moves on to great goals. Church attendance has been fine and at the mid-week prayer meetings we are averaging in this hot weather from fifty-five to sixty. Had sixty last week.

But we usually say, "The proof of the pudding is the money." That is the financial condition of the church. If that is what you want we shine there. The incidental "department" has paid off a deficit which we had at the beginning of the year, and now boasts of eight cents to the good. The presiding elder's salary is paid for the year, the pastor's salary up to date, and during the third quarter our treasurer sent \$500 on the Conference collections and paid the district assessment.

We feel that the spiritual side holds first place in the hearts of our people. We have much praying, and unselfish service. Several have been added to the church, on profession of faith, in a little meeting held by the pastor early in the year. We like for people to pray for us. We trust that you, dear reader, will pause a moment and pray for us when you have come to the signature of this "gleaning from the field."

J. D. WROTEN.

SPIRITUAL LIFE CONFERENCE AT LAKE JUNALUSKA

August 21-28, 1930

By Rev. Ralph E. Nollner

When the ownership of the Southern Assembly was transferred on December 3, 1929, by the stockholders of the former corporation to trustees elected by Annual Conference east of the Mississippi river, it was the thought of the management and board of control that the coming of the assembly under control of the Church should be celebrated by a meeting in which the spiritual mission of our Church should be emphasized; and that the newly organized body, now known as the Lake Junaluska Methodist Assembly, should affirm its purpose to serve all the interests of our Methodism.

Accordingly, plans were made to hold here during the summer of 1930 a Spiritual Life Conference. These plans were submitted to the special committee of the General Conference on Spiritual Life, and have been approved by representative leaders of the Church.

The fact that the General Conference laid emphasis on a spiritual advance as the major task of the Church for the 1930-34 quadrennium, and created a Spiritual Life Commission to devise ways and means for achieving the spiritual goals set by the General Conference, makes it especially fitting that the assembly's first season as a recognized and duly constituted agency of the Church should have here a great meeting in which the Church's need for an evangelistic viewpoint shall be the dominant theme.

August 21-28 has been set as the date for this meeting, and some of the choicest leaders in our own and other denominations have agreed to fill places on the program.

It is desirable that the meeting shall in every way be representative of the territory served by the Lake Junaluska Assembly. At least one layman and one preacher from every charge is the minimum of our expectations. But no limit will be placed upon attendance. In this initial season of our Church-controlled Junaluska Methodist Assembly, it is eminently proper that those who have borne so brave a part in saving this institution to the Church shall be present and take part in plans for making it increasingly useful to God and humanity.

The program cannot fail to satisfy. The topics and the speakers will bring information, inspiration, and a larger view of Methodism's responsibility for the salvation of the world. Among those who have agreed to deliver inspirational addresses are: Dr. Chas. E. Jefferson, pastor of Broadway Tabernacle, New York City; Dr. J. R. Sizoo, pastor of New York Avenue Presbyterian Church in Washington, D. C.; Bishop W. N. Ainsworth, whose last episcopal district was in the Orient, now resident Methodist bishop at Birmingham, Ala.; Dr. Bob Jones, evangelist of Montgomery, Ala.; Dr. M. E. Dodd, pastor First Baptist Church, Shreveport, La.; Dr. W. F. Quillian, former president of Wesleyan College, Macon, Ga.; general secretary-elect of the Board of Christian Education with headquarters in Nashville, Tenn.; Dr. R. L. Russell, pastor Druid Hills Methodist Church, Atlanta, Ga.; Dr. F. S. Hickman, professor of psychology of religion and homiletics, Duke University; Dr. J. Lloyd Decell, presiding elder of the Brookhaven District, Mississippi Conference.

Program topics include themes appropriate to the nineteen-hundredth Pentecostal anniversary, and include such themes as "The Need of a World Awakening"; "The prayer Life"; "The Instrument by Which We Secure a World Awakening"; "The Type of Evangelism Needed for This Day"; "Personal Consecration"; "Church Organization for Evangelism"; "The Evangelistic Passion"; "The Baptism of the Spirit"; "The First Pentecost"; "A New Pentecost"; "Winning Men to Christ"; "The Dynamic Power for Today's

Need"; "Redeeming Passion"; "Evangelism in My Life's Pastorate"; and "The Gospel Meeting the Demands of the Day."

Remember the date, August 21-28, when mountain and lake will be in full glow of their beauty. And the place—Lake Junaluska Methodist Assembly, property of the Methodist Episcopal Church, South.

Lake Junaluska, N. C., July 22, 1930.

POLICY OF THE ANTI-SALOON LEAGUE

The Anti-Saloon League was created for a definite purpose. That purpose is the extermination of the beverage alcohol traffic.

Toward this the League has moved steadily forward through the stages of almost thirty-seven years. As a result of the League's work during that period and the efforts of allied forces prohibition has been written in the basic law of the nation.

The record of the Anti-Saloon League is unique in the history of social reform movements. It has had the vision to see the need; the courage to heed the call; the sense of responsibility to face the problems; the breadth of judgment to adapt its program to changing conditions of the times; the strategy to move forward just as rapidly as a growing public sentiment would permit; the spirit of devotion to persevere.

Faithfully, patiently, consistently, aggressively, the League has pressed toward the goal of its high calling. After ten increasingly effective years of national constitutional prohibition, the Anti-Saloon League today confidently faces the future and presents the following declaration of policy for the years just ahead.

Legislation

Constantly changing conditions demand additional legislation both in Congress and in the State legislatures.

We stand today for the realization of the announced program of the President of the United States, who more than any other Chief Executive of the nation has definitely committed himself and his administration to the task of securing enforcement of prohibition. We stand for adequate appropriations to meet the demand for making the Eighteenth Amendment fully effective. We urge all law-abiding and liberty-loving citizens to cooperate in all necessary and helpful efforts to secure the largest possible degree of efficiency in local, State, and national administration and enforcement of this salutary legislation.

Political Policy

The League does not affiliate with any political party as such. It does give to its constituency and to the public, facts as of the records and attitudes of candidates for positions which involve the issue for which the League stands.

The definite policy of the League is not to present candidates for public office. It is, however, the fixed policy to use its strength in the effort to prevent the election or appointment of officials whose records and attitudes do not insure a sympathetic and aggressive policy towards prohibition enforcement.

Now that the Eighteenth Amendment is a part of the constitution we insist that belief in the policy of the government on the beverage alcohol question should be a requirement in the election of appointment of officials who have to do with the enforcement of prohibition.

Attitude Toward Public Officials

We steadfastly believe in that constitutionally guaranteed right of the people "peaceably to assemble and petition the government for redress of grievances." In harmony with the spirit of that guarantee we confidently assert our right as American citizens to state our convictions as to lay those convictions on the consciences of those State and

national legislators and officials who represent us in government.

The Anti-Saloon League in this matter depends upon the strength of its cause, the reasonableness of its appeal and the purity of its motives to win political consideration. We believe that government officials have a right to know the attitude of our constituency and that that constituency has a right to have their convictions thus presented to their public servants.

Qualifications for Public Office

Peculiarly is this movement for the solution of the alcohol beverage problem a great social project which was never more so than it is today.

More than ever before the enforcement and observance of the prohibition laws are inseparably linked with the great projects for better social conditions.

More than ever before the fortunes of prohibition and those of other social reformers are one.

More than ever before the object of the Anti-Saloon League and that of other social welfare agencies requires the same type of men in public life, and the same open, frank representations as to qualifications of those seeking public office.

Very definitely in these days the line is being drawn between those candidates for positions of public trust, who are socially minded and those who represent selfish interests seeking special privilege. Consequently, more than ever before, we must give attention to the question of social mindedness in the weighing of records and attitudes of political candidates.

Educational Policy

The major task of the League is to get the truth to the people. Peculiarly is it concerned with reaching those of the oncoming generations who never knew at first hand the beverage liquor traffic of pre-prohibition days. The League therefore definitely sets itself to the task of education in order that the men and women of tomorrow shall know the truth which will insure continued freedom from the slavery of alcohol.

We, therefore, urge upon the temperance forces of every State the imperative necessity of reviving the teaching of scientific temperance in the public schools, with due regard for those scientific processes and well-established rules which belong to public education.

Education for all the people in the interest of the solution of this perplexing alcohol problem must be carried on. Debates and contests, exhibits and pageants, books, periodicals, literature and posters, the radio, the moving picture, the press and the platform, the pulpit and the Church school, all present agencies through which sane, authoritative and vital facts may reach the people.

We must meet sophistry with logic, falsehoods with facts, insidious suggestions with constructive arguments, error with truth. Especially must we strive to bring to the attention of the public the fundamentals on which substantial and permanent public sentiment must be built.

Completion of the Task

The most eloquent testimony of the effectiveness of the Anti-Saloon League comes from the sworn enemies of prohibition and the most active, insidious and unscrupulous opponents of the League.

The fact that these opponents of that for which the League stands fear this agency of the Christian and moral forces of the nation more than all else, should encourage our friends and should give pause to those good citizens who are tempted to take their cue from the League's enemies and fall in line with its critics.

The need of such an organization as the Anti-Saloon League was never more imperative than it is today. The task to which this League is committed has not been fully accomplished. That will be done only when beverage alcohol and the liquor traffic are but memories of what men once tolerated and endured.

Resolutely and devotedly we set ourselves to the completion of the task.

The Home Circle

BABY BROTHER

By Mrs. L. M. Lipscomb

(With apologies to James Whitcomb Riley)

Little Baby Brother has come
To our house to stay,
To make us love and pet him
And his every call obey—
And all the folks around here
Think he is awful sweet,
From the crown of his bald head
Down to his little rosy feet.
But sometimes Mother shakes her head
And says, "Without a doubt
You are all going to spoil him
If

you
don't
watch
out."

When Little Baby Brother cries
He makes a lot of noise,
But Mother says the exercise
Is good for baby boys.
But Grandma and Grandpa
Can't bear to hear him cry
They know he has the colic
And is just about to die.
But Mother says, "Don't take him up,
Just let him cry it out
Or you will have him spoiled
If

you
don't
watch
out."

And Little Baby Brother
Has eyes of deepest blue,
We love the precious sunbeam
And the rascal knows it too—
Little Sister Ann, just four years old,
Thinks her Baby Brother
Is worth his weight in gold.
She will be glad when he grows big,
So they can play and run about,
But he surely will be spoiled
If

we
don't
watch
out.

Greenville, Miss.

WHEN POLLY PLAYED JILL

"Oh, dear! Will this kettle ever boil?" sighed Polly of the Play House. "It seems as if I am always waiting for it to boil and watching it to see that it doesn't boil over, or else rushing to take it off before the broth burns."

"That's nothing," declared Tom, as he dropped an armful of wood into the wood box. "If you brought in all the wood it takes to keep it boiling, you'd have a real job."

"How lucky you are!" exclaimed Jack, sitting down the pail of water that he and Jill had just brought in. "Here you are, as warm as toast, with nothing to do but watch a fire and a kettle. Jill and I would think we were having an easy time if we could sit around the fire on a day like this."

"It looks lovely outdoors!" cried Polly. "I've just been longing to get a breath of fresh air."

"Look here! Why can't we change jobs?" suggested Tom. "Polly and I will fetch the water, while Jack and Jill lug the wood and attend the broth."

"The very thing!" exclaimed Polly. "Oh, Jill, would you really change with me?"

"Yes! Yes!" cried Jill, jumping up and down.

"Let me have your apron, quick! And here are my mittens."

In less time than it takes to tell it, Tom and Polly had whisked into their hats and coats and had run outdoors, while Jack and Jill sat comfortably down before the fire.

It was a lovely day, just as Polly had said. As no more water was needed just then, she and Tom went napping. By and by, Tom noticed that the sun was so high in the sky that it must be nearly dinner time.

"We had better go fetch some water now," he said to Polly. "Jack said he left an empty pail up at the well."

He and Polly went up the hill, but it was so steep and long that by the time they reached the top they were out of breath and had to sit down to rest.

Then Tom dropped the pail down the well. Jack always lowered it carefully, but Tom didn't know that. The water was low, and by the time the boy and girl had drawn up the pail their arms ached.

"Don't fall down and crack your crown, now," warned Polly, as they started down the hill.

"Of course not!" sniffed the boy. "Jack always was clumsy."

"Ouch! The cold water is slopping all over my ankles!" exclaimed Polly. "Why, the pail's leaking! Hurry, or the water will all run out before we get home."

She suddenly pulled on the pail, and Tom stumbled over a stone and down he went, pulling Polly and pail after him. Neither of them was hurt, but the water was gone, and the pail was so battered that it was useless.

Tom hurried back to the Play House for the other pail, and this time they managed to fill and get it home without spilling a drop.

"I hope Jill has dinner ready," sighed Polly, as they reached the door. "I'm starved, and, dear me, I'm tired! I—I believe I'd like to stir the broth in that kettle."

"And I'd like to pile more wood on that fire," declared Tom.

As they were going up the steps, the door was flung open, and out rushed Jack with a smoking kettle. Jill came stumbling after him.

"Oh! Oh!" she wailed. "I've burned the broth, and the kitchen's full of smoke, and there isn't any dinner, and—"

"There! There! Never mind," soothed Polly. "There's some cold chicken in the pantry and plenty of fresh bread and a chocolate pudding. Just as soon as that smoke gets out, we'll all help. Dinner will be ready in no time."

"Tom fell down, didn't he?" chuckled Jack, as the other boy whisked upstairs to get into some dry clothes. "I thought I'd never get wood enough in to cook that broth, and some of it wouldn't burn. Then I fell over the door-sill and dropped a whole armful of it, and—"

"And when he did get a fire going," Jill broke in, "and the broth began to boil, I stirred and stirred it for fear the broth would burn. But the minute I turned my back, that's just what it did! Oh, Polly, would you and Tom just as soon change back?"

"Indeed we would!" answered Polly. "I guess there are pleasant and unpleasant things about everybody's work, and we'll be glad to do what belongs to us again."—Little Learners.

THE GUARDIAN PINES

By Mary Matheson

I see a city—fair among the hills—

High-crowned, with golden glory on her brow;
Her beauty all the dreams of day fulfills,

But night flings over her its mantle now;

The sun recedes behind the western pines

That guard the city with a solemn vow—

"No harm can come," they say, "to thee or thine;

Though danger lurk we never will allow

Aught to befall thee, city of our heart;"

This vow they take each night ere sun's depart.

And so within the shadows of the night

The pines stand guard above our city's homes
And when dawn breaks with her reluctant light
And crimson morn from out dull darkness comes

The pines see auld their golden grace

A grateful smile light up her fair, young face

The New Outlook

TOO MUCH TO EXPECT

A lady had a pet chameleon that changed its colors in sympathy with its environment, and did so with wonderful rapidity. It was in charge of an old and faithful servant.

"James, bring me the chameleon. I want to show it to Lady Mary."

"Sorry I canna, ma'am."

"Why not?"

"Well, you see, ma'am, it's this way. One o' your lady friends called while you were out. To amuse her, I just showed her your pet."

"Yes; there is no harm in that."

"No, ma'am—well, I put it on a blue cushion and it turned blue."

"Yes."

"I put it on a pink cushion, and it turned pink."

"Yes; very good."

"I put it on a yellow cushion, and it turned yellow."

"Yes."

"I put it on a gray cushion, and it was just as gray as your dress."

"Well, well?"

"Then—in saddest tones—"I put it on a tartan plaid, and it just bust itself!"—Chicago Journal.

BOOK THOUGHTS

I sometimes stop to think about
My books upon the shelves,
I wonder if they whisper tidings
And talk to themselves

But I suppose they never talk,
They'd rather be a part
Of things I think and dream about
Deep in my mind and heart.

My books are just like friendly friends,
No two are just the same,
I love them for their different ways,
And know each one by name.

One friend takes me to foreign lands;
Another shows me kings;
While still another teaches me
Of places, men, and things.

Some show me how to use my hands
In many, many ways,
And others take me racing back
To strange and ancient days.

Yes, all my books are friends indeed;
With them I always find
A kindly welcome and the best
Of food for heart and mind.

—Children's Leader.

BEG YOUR PARDON

When the clock strikes 13, what time is it?
Time to fix the clock.

Why is an empty purse always the same? Because there is no change in it.

Why is not a distance at sea measured by miles as it is on land? Because it is knot.

How would you make a slow horse fast? Tie him to a post.

What do liars do when they die? Lie still.
Spell "coffee" without using any letters used in the proper way of spelling it. "Koughphy."

What never was, never is, and always will be? To-morrow.

What grows bigger the more you contract it? Debt.
—Exchange.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE POWER OF FAITH

(Continued from Page 1)

child that had strayed from home and into danger?

Second, we notice here the power of faith. For, after the woman had persisted in her agonizing plea for help, in the face of the indifference of the disciples who seemingly did not want to be troubled and asked the Master to send her away, and in the face of the seeming unwillingness of the Master himself for a time to aid her, Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt" (Matthew, 15:28). So here we find a great law of life—that the spiritual power and beauty of every life is determined by its faith in God.

The time has come when we should cease telling every young man that "there is room at the top." It would be better to tell him that there is a place for him to work on the level among his fellows, men, his brothers all around him. Surely not every American youth can become president of the United States. But every American youth can become a good citizen, a true Christian and a useful servant of his fellows. And a great service, that will cause men to love him while he is living and hold him in honored memory when he is dead, depends upon a great faith. "We are laborers together with God."

And in the realm of inner spiritual worth, in the mystic region of the soul which only the man himself and God know, the man can be what he wants to be by faith in God. If great thy faith, "be it unto thee even as thou wilt."

REV. ALONZO MONK DEAD

We are grieved to read in the last issue of the Texas Christian Advocate the following:

"It was a distinct shock to his many friends to read in the daily press of July 28th of the death of Rev. Alonzo Monk, one of the general evangelists of our church. Brother Monk died in the Methodist Hospital at Ft. Worth after having undergone two major operations. The funeral was held on Wednesday of last week

from the First Methodist Church in Ft. Worth. Brother Monk was a pastor for many years in Texas but for several years had been serving the church as one of the general evangelists. He was the son of Rev. Alonzo Monk, Sr., one of the distinguished pastors of our denomination. An account of his life and work will appear later in this paper."

Rev. Alonzo Monk was a brother of Dr. Marion S. Monk, of the Louisiana Conference, formerly pastor at Monroe, La., and now sustaining the superannuate relation. We deeply sympathize with the bereaved family and with the brother, Dr. Marion S. Monk, but we know they know the source of divine help.

TO OUR SUBSCRIBERS

We shall greatly appreciate it if each of our subscribers will refer to the label on his paper and, if he finds that his subscription has expired, will kindly send us his renewal for another year. And we shall be very grateful to the pastors if they will give some time looking after renewals in their congregations. If we could secure the renewals at this time of all expired subscriptions, the present financial difficulty of the Advocate would be relieved.

It is the work of the Advocate, first of all, to serve the Methodist people of Louisiana and Mississippi. It is our policy, therefore, to give a subscriber every opportunity to renew. And we have been carrying 2000 expired subscriptions since the first day of May and the first of June. We regret to state that we cannot carry these but a week or so longer. Meantime we hope these subscriptions will be renewed. We would deeply appreciate your renewal.

PERSONAL AND OTHER NOTES

In sending two subscriptions, Rev. M. E. Scott, our pastor at Pickens, Miss., writes: "Enjoying your good paper."

Rev. Charles Downer has recently assisted Rev. J. W. Ramsey in a good meeting at Harrisville, Miss.

Dr. Percy Knickerbocker of Nashville will begin a revival in Crowley, La., on September 22, assisting the pastor, Rev. C. K. Smith. The meeting will continue for two weeks.

In sending us several subscriptions from Newton, Miss., Rev. H. A. Wood writes: "We appreciate the paper. It is getting better all the time." We are grateful to Brother Wood.

Rev. W. R. Lott, our pastor at West Point, Miss., writes us that the union services being held in the city park in West Point are proving very successful. The pastors are preaching in rotation. The services are to run for six Sunday nights.

Rev. C. K. Smith has recently assisted Rev. E. J. Buck in a meeting at Marthaville, La., and he has also assisted recently in a meeting at Indian Bayou, La. Rev. J. T. Parsons is the pastor at Indian Bayou.

One day last week Rev. C. K. Smith passed through New Orleans, en route to Long Beach, Miss., where he and family are enjoying a two-weeks' vacation. He reported that all goes well with his work at Crowley, La. He has received 70 into the church since Conference and the finances of the church are in good condition.

VERA-LOGY, the official publication of the Department of Recreation of the Mississippi Conference Epworth League, edited by James W. Sells and published by Vera Britt Sells, is packed full of interesting things for the Leaguers, as we find from the August number that has just reached our office.

In writing for a list of the subscribers of Epworth Church, New Orleans, Rev. Guy M. Hicks,

the enterprising pastor, reports that there were 103 persons at the Epworth prayer meeting on July 30, and 104 on August 6. The goal is 200 and, judging by the increases made since the special effort for the prayer meeting began, the goal will be reached.

Rev. V. G. Clifford, the enterprising pastor of our church at Columbia, Miss., is proving a good friend of the Advocate during recent weeks. In addition to a large number of subscriptions already received from him, he has just sent five subscriptions, with a request for the list of all subscribers at Columbia. Evidently he has not completed his work for the Advocate. We greatly appreciate his fine work.

Rev. C. B. Powell, our pastor at Campti, La., writes: "Just closed a very fine meeting at Davis Springs. I was assisted by Rev. D. C. Barr. We had a good meeting four accessions, but because of the intense heat we had to close earlier than we had expected. Because of the outbreak of infantile paralysis, I have had to postpone three of my meetings until later in the year."

Dr. O. E. Goddard, Foreign Secretary of the Board of Missions, has received a cablegram from Judge W. Erskine Williams, a member of the Commission sent to Brazil to set up the new Methodist Church in that field, the cable stating that he had arrived in Rio de Janeiro on August 7. The Commission is composed of the following: Bishop E. D. Mouzon, Judge E. Erskine Williams, Miss Esther Case, Dr. F. S. Love and Rev. J. L. Clark.

A card from Rev. A. R. Hoffpauir, our pastor at Plaquemine, La., states that he and family have reached home after their most pleasant trip to the West. They were away 28 days. Making the trip by automobile, they spent seven days in going to San Francisco and nine days on the return trip, with a total mileage of 6319. They visited many cities of interest. Brother Hoffpauir writes: "Most wonderful trip through the mountains. However, am glad to be back at the Master's work."

Concerning the recent meeting in Picayune, "The Church Visitor," weekly publication of our church in Picayune, says: "The meeting that closed last Sunday (August 3) night left a fine impression on the minds of those who heard. The good done will remain for years to come. Brother Barnett's addresses, not over-drawn, not exaggerated, and not calculated to create an abnormal state of feeling, left a conviction that will remain."

Rev. L. M. Sharp, our pastor at Flora, Miss., closed a good meeting at his church on last Sunday night. The meeting began on July 31. Rev. George Thompson of Yazoo, Miss., and Rev. B. F. Lewis, superintendent of the Methodist Orphanage at Jackson, did the preaching during the earlier days of the meeting, and the editor of the Advocate did the preaching last week. Mr. Scott of Milan, Tenn., who has had large experience as a singer in evangelistic meetings, rendered fine service in leading the singing during the meeting.

Mr. Herbert Ellis, son of Rev. J. C. Ellis, a superannuate of the Mississippi Conference, was drowned last week in the Leaf River near Hattiesburg, Miss., and the funeral services were held in New Augusta. Mr. Ellis was a bookkeeper for the Commercial National Bank of Hattiesburg. He was drowned when he stepped into deep water while making an effort to pull his ten-year-old nephew, Lambuth Register, from midstream. We greatly sympathize with Brother Ellis and Mrs. Ellis and other members of the family.

In sending us a communication, Dr. H. F. Brooks, pastor at S. C. V. Miss., writes: "Church matters are being handled here. We have a really great plant, a house of worship well equipped in every way, a fine people, active, sympathetic and religious. Never have we been received more kindly and graciously than here. While business matters

are discouraging, yet our church has gone onward and upward. We have already received about 100 people into the membership of the church. All the activities of the church are going on in a splendid manner. We had a fine revival with Dr. Luther Bridgers of Alabama Military Academy assisting us. He gave splendid satisfaction in every way. . . . We have held a very successful Sunday School Training School. Brother R. H. B. Gladney and co-workers did a fine work. And now we are getting ready for our fall opening, a time when the people will be returning from the vacations and when the college boys will be coming back. It gives a man a spiritual thrill to look into the faces of from 150 to 250 young men each Sunday morning and preach the gospel of our Christ to them. They are splendid chaps and one cannot help but love them. Conference time is fast coming on. The fifth day of November is not far away. We will be ready for the coming of the Methodists of North Mississippi. This will be our sixth time to be Conference pastor-host. It is no easy task but it is a pleasant one. It is a real delight to be the host to your brethren in the ministry and the chosen Methodist leaders of our great Church. This church and her excellent people will be ready."

A NEW PROGRAM FOR THE LOCAL CHURCH

By R. S. Satterfield

In addressing the General Conference at Dallas on Laymen's Night, Dr. Henry N. Snyder said: "The intelligent layman is seeking to express his religious life in terms of the program of the Church. And he is not afraid of the word 'program.' He is used to it in his business and in all the affairs of practical life, having discovered that nothing is effectively done, nor quite succeeds, unless it is carefully planned and systematically carried out."

Is Dr. Snyder correct in saying laymen are not afraid of the program of the Church? In the face of agitation that has been Church-wide for the last few years—criticism of our Church program—none can deny that somebody has been afraid of the programs of the Church. Is that somebody the preacher? Not the preacher alone, though I do think opposition to the program of the Church on the part of laymen results largely from what preachers say and the attitude preachers take. We, the preachers, just as well "fess up." We are still leading, "for better or for worse," in the Church. Opposition to the program of the Church, or loyalty, rests mainly with preachers.

But I may be charged with not having dealt quite fairly with Dr. Snyder. He said laymen are not afraid of the "word" "program". Preachers may come back at me, and say: "We are not afraid of the word 'program', but we have been afraid of the kind of a program the Church has had for sometime." All right! I stand corrected.

And here is my answer: The Church has a new program. Are we afraid of this new program? It has come about in the proper Methodist way, by action of the General Conference. The best minds among us have pronounced it sound educationally and sound theoretically. A careful reading will, I think, convince anyone that the new program is workable, and that it deals with fundamentals. Dr. F. S. Parker says: "The effect upon the organization of the local church ought to be invigorating. The unification, or at least the correlation of all that we are trying to do in the local church meets a long felt need."

Here are the vital things in the new program of the Church:

1. The new Board of Christian Education takes over all the work of the Board of Education. The Sunday School Board and the Epworth League Board. These three Boards cease to exist. There will be an Annual Conference Board of Christian Education also that will take over the work of

the three Boards named. But the essential values in the three boards that cease to exist will be conserved in the new Board of Christian Education. Sunday schools and Epworth Leagues will be continued in the local Church.

At the very heart of our Church-life is our educational task. After years of divided effort, overlappings, conflicts, confusion, we approach this task in a unified way through the new Board. All the educational agencies of the local church are to be under the direction and supervision of a Church Board of Christian Education, composed of the pastor, the Sunday school superintendent and others.

2. The Commission on Benevolences is new. Dr. W. G. Cram is the chairman. This assures confidence, for the whole Church has been delighted over the payment of our big missionary indebtedness under his efficient administration as Missionary Secretary. A representative of the Commission will attend each Annual Conference, assist in setting up in each Conference a Commission on Benevolences composed of the Bishop in charge, the presiding elders, district lay leaders, and the chairman of the several An-

nuntary Kingdom Extension Offering," that will be known as "Kingdom Extension," is to take the place of the Missionary Maintenance Fund. The total asked for is \$1,200,000 a year, to be apportioned as follows: Missions, \$900,000, Board of Education, \$175,000, Church Extension, \$75,000, Hospitals, \$50,000. The total amount donated will be prorated on this basis.

It would not have been possible, I think, to have selected four more capable or better suited men as executives to go forward with the work of the new Board of Christian Education than Dr. W. F. Quillian, General Secretary, Dr. J. Q. Schisler, Secretary of the Department of the Local Church, Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges, and Dr. C. A. Bowen, Secretary of the Editorial Department. It might be well to add that Dr. Bowen is to have editorial supervision over all Sunday school and Epworth League literature, and such other literature as may be used in the educational work of the Church.

This new program promises much for the local church. With the enthusiastic support of ministers and lay members alike, it means the strengthening of our "connectionalism" along with an enlarged service.

"A horse can't pull while kicking. This fact I merely mention.

And he can't kick while pulling, which is my chief contention.

Let's imitate the good old horse—try this program that's fitting.

Just pull, each in his place, and then there'll be no time for kicking."

Muskogee, Okla.

EXECUTIVE COMMITTEE MEETING, BOARD OF CHURCH EXTENSION, LOUISIANA CONFERENCE

The executive committee of the Board of Church Extension of the Louisiana Conference will meet in First Methodist Church, Shreveport, at 10 a.m. on Tuesday, August 26.

W. A. McKENNON, President,
B. H. ANDREWS, Secretary.

SUBSCRIPTIONS RECEIVED

August 5 to August 11, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	724½
Lake Charles District	
Rev. Claude K. Smith, Crowley	1
Total Louisiana Conference	725½

MISSISSIPPI CONFERENCE

Previously reported	470
Jackson District	
Rev. L. L. Cowen, Jackson	1
Rev. L. M. Sharp, Flora	8
Newton District	
Rev. H. A. Wood, Newton	6
Seashore District	
Rev. Victor G. Clifford, Columbia	5
Vicksburg District	
Rev. James M. Lewis, Louise	3
Total Mississippi Conference	493

NORTH MISSISSIPPI CONFERENCE

Previously reported	374½
Greenville District	
Rev. J. R. Murff, Arcola	1½
Grenada District	
Rev. M. E. Scott, Pickens	2
Total North Mississippi Conference	376½
Total three Conferences	1596½

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

nual Conference Boards. There is not space here to outline the work of the Commission. Suffice it to say that provision is made for a unified benevolent financial plan.

3. The third vital thing in the new program of the Church is the provision made for real co-operation between the different Boards. The Board of Missions and the new Board of Christian Education are to co-operate in missionary education and in securing missionary offerings. There is to be a general foreign and home missionary enterprise whereby Sunday school extension work is to be continued. The way is also open for missionary specials to be supported by Sunday schools, departments or classes, or jointly with Epworth Leagues or other agencies. The cultivation period in January and February is to be conducted by the Board of Missions, Board of Christian Education, Board of Church Extension and Hospital Board. The laymen are to be used in every way possible. These features of co-operation are given as illustrative.

4. Assessments for benevolent work, to be known hereafter as "Apportionments," have been reduced from \$2,130,000 a year for the last quadrennium to \$2,000,000 a year for the next four years, a reduction of about seven per cent, with a conditional annual apportionment of \$40,000 for Lake Junaluska and Mount Sequoyah. A "Vol-

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, it has pleased God in His wisdom to take from our midst our beloved President's mother, Mrs. Katie Gallman, causing great grief among her friends, therefore, be it, resolved, That we, the Epworth League of Centerville, do hereby express to her son left behind, our heartfelt love and sympathy, commending him to the love and comfort of our dear Saviour, who can wipe away all tears and sustain our sorrow. Be it further, resolved,

That a copy of these resolutions be sent to the bereaved son, and a copy furnished the New Orleans Christian Advocate; also that a copy be spread on our minutes.

Respectfully submitted,
Louise Ferguson, Jack Anderson, Doris Ash, Lucy Brumfield, committee.

IN LOVING MEMORY OF ROWAN THAYER

Whereas, it has pleased our Heavenly Father to summons from this life into that life eternal our dear friend and brother, ROWAN THAYER, and while we sincerely regret and deeply deplore the taking away of our good friend and counselor, who was for many years a true and faithful member, and able and conscientious instructor of the Bible Class of the Methodist Sunday school of Boyle, yet, we reverently and obediently yield to the will of Him who doeth all things for the best.

Therefore, in token of our appreciation of his spotless character and rectitude of conduct, and in grateful remembrance of his pure and stainless life;

Be it resolved by the Bible class of the Methodist Sunday school of Boyle, that a copy of these resolutions be spread upon the minutes of the Sunday school, and a copy be sent to the family of our friend and brother.

H. R. McKEE,
L. C. GRAVES,
J. E. CRUTCHFIELD,
Committee for the S. S.

HEADACHES

Needless pains like headaches are immediately relieved by a tablet of Bayer Aspirin as millions know. And no matter how suddenly a headache may come, one can at all times be prepared. Carry the pocket tin of Bayer Aspirin with you. Keep the larger size at home. Read the proven directions for headaches, neuralgia, lumbago, rheumatism, pain, etc.



REVIVAL AT JONESVILLE

This is to advise you of the results of our 8-day revival which we closed here last night. Brother Robert Bozeman did the preaching and Mr. Chas. Dunn of Atlanta, Ga., led the singing and young people's activity.

Brother Bozeman did not put on stunt nights and pep nights to draw crowds, but he preached sound spiritual sermons which had the effect of packing the church. Many who seldom ever come to church, regardless of who the pastor may be, never missed a service.

We feel that the spiritual life of the church is quickened and in addition to that, we had nineteen on profession of faith to join the church, with others to follow in the near future.

All of the churches in Catahoula are closed now on account of infantile paralysis. Crops and business are nothing to be boastful of, but we still expect to build our new church here this fall.

REV. S. S. HOLLADAY, JR., P.C.

SECOND CHURCH GULFPORT AND MISSISSIPPI CITY CHARGE

This is a financially hurt section. The coast boom several years ago has left this coast in a great struggle and the church stripped of its life and strength. It will come back and the church, though suffering and bleeding, will revive in the midst of the years, but one feels like saying, "O, Lord, how long!"

The labor conditions here at Gulfport are acute; the cotton mill, which was to have begun work several months ago, has failed to do anything thus far.

In the midst of these conditions, as pastor of Second Church and Mississippi Charge, I have endeavored to go forward as best I could. The brethren of the Mississippi Conference may not realize that this is the seventh year I have served on the coast in the last ten years, and that I have had no parsonage except as I provided one for myself without any consideration from the Mission Board or from the churches which I have served. It is said that "The continual dropping will wear away the hardest stone." It is not easy for me to finance the charge when all the income from every source is only \$19 per week. The house rent has been and is \$25 to \$30 per month. I have carried on a vacation Bible school, mainly for the children, but it was open also to others. I have had my revival at Second Church. Rev. Roy Wolf did the preaching, and it was well done. Brother Sells, our elder, attended it, and was ready, if needed, to preach, but he said let Roy preach. Brother H. L. Daniels was director of song and that was well done. Brother Broadfoot attended some. All in all, I think we had a good meeting. It left a good flavor and the church more hopeful. And the pastor feels more like creating favorable circumstances rather than be a slave to circumstances. "Sail on, sail on, sail on." We hope to reach the haven and then rest.

Fraternally,

WALDO W. MOORE

Kill Moths

or They Will Cost You Money
Get Your Flit and The Special
Flit Sprayer Today!



Spray
clean smelling

FLIT

The World's
Largest Selling Insect Killer



Flit is sold only
in this yellow
can with the
black band.

because its
stainless
vapor
KILLS
QUICKER

© 1930 Flit Inc.

LETTER FROM BROOKLYN AND BOND

Dear Editor: Just a word from the Brooklyn and Bond Charge. We have just closed what we call two good revival meetings. Rev. W. W. Nelson was with me at the Brooklyn Church, July 6-13. We had a real good meeting. While there were not any visible results, since the close of the meeting our people are talking more about their duty to the church and to God. So we believe the meeting was a success. Brother Nelson preached very strong and helpful sermons. He stood outright for that which was right, and by so doing he won the confidence and the hearts of the people.

Beginning on July the 14th the pastor preached the opening sermon for the Bond meeting. On Tuesday night, Brother Ainsworth, our pastor at Wiggins, preached. Then the pastor continued the services. Brother Ainsworth preached again Thursday night. Our meeting closed Sunday night, July 20. We received twenty members, all by profession of faith. All but four of the twenty were baptized. We also baptized four infants. Taking the meeting as a whole we believe that God blessed our efforts. The work of the charge we believe is moving along nicely.

R. S. SAUCIER, Pastor.

LETTER FROM BROTHERN JORDAN

Dear Dr. Harper: I am back for a day after closing out a very successful revival at Clay with Brother Fulton. It was a time of refreshing for me as I was back in two miles of the place where I finished high school in 1915. It was my privilege to preach to my old classmates and the boys with whom I played high school football, baseball and basketball. Also I had the privilege of playing again with the same old bunch, or a part of them. We did fine against the younger generation for three innings, but after that we were all in. I will go to Killbourne, La., to begin my second revival there on this Wednesday.

Mrs. Jordan and my son Jack are still in West Texas. Jack developed a bad case of asthma and we were forced to take him to a higher climate. He is doing nicely there. During the three months Mrs. Jordan is to be away I am doing some evangelistic work. I have Rev. Luman E. Douglas of Dubach, La., in charge of my church. I licensed Brother Douglas to preach during my pastorate there and he is making a fine preacher. My people like him.

My little mission is growing here in Monroe. Our Sunday school was 243 in number the last Sunday I was here on the first Sunday of July, and we had eight accessions to the church on that day. We now have twenty-three officers and teachers in the Sunday school. Most of them have never had experience before. It's mighty nice work to have that many workers who believe in their pastor and are anxious to do his will concerning the Sunday school. I have learned that pastors need co-operative workers if they expect to succeed. I have had both kinds of Sunday school workers in my seven years in the pastorate, and I dearly love this group because I have been with them from the beginning and we have a perfect understanding of one another and we are growing. We could end the year with 400 in Sunday school if we had a place to put them. We are full and running over with the new building.

H. W. JORDAN.
Sept., 1930. Bfakd?

STARKE UNIVERSITY SCHOOL

Military Day and Home School for Boys
44th YEAR

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Target practice on regular range. Study hall at night under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. 44th session opens September 9th 1930.

Motto: Work Wins

For Further Information Address

J. M. Starke : : Montgomery, Ala.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

METHODIST LADIES WELCOME MISS LEGGETT, WHO LEAVES FOR CHINA IN AUGUST

The women of the Methodist church enjoyed a very pleasant meeting Monday afternoon, when they had as their guests the district secretary of the Missionary Society, Mrs. Frank Decell, of Glency, and Miss Bobbie Lee Leggett, of Brandywine, who is to sail for China early in August, as a missionary. She will probably teach in one of the church schools in Soochow.

After the devotional service conducted by Dr. J. A. Smith, and two beautiful voice numbers by Mrs. Smith and Miss Alice Reeves, Mrs. Boone presented the district secretary. Mrs. Decell spoke briefly, complimenting the local auxiliary in their work, which has given her great satisfaction—Brookhaven auxiliary made the honor roll last year—and then introduced Miss Bobbie Lee Leggett, who represents the Mississippi Conference in China.

Miss Leggett talked informally about her plans, her studies at Scarritt, and her appreciation of what the Missionary Society had done for her. With her consecration and training she will doubtless be a worthy helper in the far away mission-field.

Following the talks, a social period was enjoyed when every one met Miss Bobbie Lee and others gathered about the punch bowl and ate with evident appreciation the delicious sandwiches served with the cool drink.—Lincoln County Times, July 24.

PRAYER AND MISSIONS

Whoever prays most helps most.—William Goodell.

THE LAXATIVE WITH HIGHEST ENDORSEMENT

When you get out of bed feeling headachy, sluggish, weak, half-sick, here's a simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoonfuls is the usual adult dose. Taken in lemonade, Phillips Milk of Magnesia acts like citrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an antacid to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

Full directions for all its uses come with every bottle. All drug stores have the generous 25c and 50c sizes.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all success.—Arthur T. Pierson.

Prayer and missions are as inseparable as faith and works.—John R. Mott.

Communion without service is a dream; service without communion is ashes.—Robert E. Spear.

Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.—(Luke 10:2).

Epochs of prayer are the most significant epochs in the history of Christ's kingdom. Trace any stream of blessing back far enough and its source will be found above the clouds.—Augustus Thompson.

He who prays faithfully at home does as much for missions as the man on the field; for the nearest way to the heart of a Hindoo or Chinaman is by way of the throne of God.—Eugene Stock.

He who embraces in his prayer the widest circle of his fellow creatures is most in sympathy with the mind of God.—Dean Bonborn.

Let us advance upon our knees!—Neesima.—Exchange.

FOURTEEN POINTS ON FOREIGN MISSIONS

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a

missionary became a traitor.

12. The problems which arose in the early Church were largely questions of missionary procedure.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles, missionary service is the highest expression of Christian life.

—William Adams Brown.

"The Missionary Review of the World."

W. M. S. MEETING HELD AT GARLANDVILLE

The following report of the meeting of W. M. S. at Garlandville last Thursday, which was declared a success, was furnished the Record:

The third zone meeting for this district was held at Garlandville, July 21, 1930. Mrs. J. W. Abney, zone leader in charge. Mrs. W. I. Munn was chosen secretary.

Newton, Montrose and Lonin were represented, Mrs. O. S. Hopkins, District Secretary, and Mrs. C. V. Gilmore were present from Hickory.

Preachers attending were Revs. H. A. Wood and H. A. Gatlin, Newton; G. W. Jones, Montrose and H. F. Harlsey, Mt. Olive.

After an opening song, the devotional period consisted of the Lord's Supper, administered by Brother Gatlin and the other pastors, followed by prayer led by Brother Wood.

Words of welcome were extended the visitors by Miss Grace Gibson and responded to by Mrs. P. J. Ahney of Montrose.

A splendid message was brought by Brother Wood on "The Missionary Messages of the Bible." Beginning with Genesis the Missionary appeal was traced through the Old Testament and culminated in the supreme gift of Jesus as the Saviour of the world.

The pastor's obligation to the Missionary Society was ably discussed by the presiding elder, referring to the society as the pastor's best ally. At the conclusion of the morning session a forceful sermon was delivered by Rev. H. F. Harlsey, who was conducting a series of meetings at Garlandville. Text being 1st Cor. 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Lunch was served on the grounds by the ladies of Garlandville and community.

The afternoon program was begun by an opening song and responsive reading of the 23rd Psalm, prayer by Mrs. Wood.

Newton was represented by ten ladies, the pastor, presiding elder and P. L. Blackwell and having the largest visiting delegation received the banner.

Mrs. O. S. Hopkins, District Secretary, spoke on the "Relationship of the Woman's Missionary Society to the Pastor." Outlining the various departments and work of the Society. She suggested that each society be a big sister to some smaller organization.

Mr. P. L. Blackwell was asked to make a talk on the "Woman's Work" and responded with his characteristic wit in a pleasing and entertaining manner.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

Song—"Have Thine Own Way, Lord," was sung, after which an exposition of Dr. Stanley Jones' book, "The Christ of Every Road," was given by Rev. G. W. Jones, which was most interesting and impressive.

The meeting was closed with prayer and a resolution of thanks adopted. Immediately following the zone meeting Quarterly Conference was held for the Montrose charge, of which Garlandville is a part.—Exchange.

A MISSIONARY SUBSTITUTE

A class of young women have found the "substitute" plan most successful and instructive along the line of mission study. Each girl chose a missionary as her "substitute" about whom she learned all she could, and kept clippings in a scrapbook. Some of the missionaries were discovered through the missionary magazine of the church; others were located by means of the Book of Prayer in which are listed the names of many missionaries, together with their stations. Not only personal items concerning the missionaries were looked for, but news and information concerning the field in which they were working. Every girl was in touch through correspondence with her "substitute." She learned the date of her birthday and remembered her with a gift. At Christmas time a box was sent, and at other times throughout the year greeting cards and little messages found their way from the "substitute" to the "regular." One Sunday morning the girls had charge of the opening service in Bible School, and each told something about her "substitute," thus firing other groups with an ambition to do a similar work along the lines of mission study.—Selected.

CONSECRATION

All truly consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience.

(Continued on Page 14.)

STANDARD FOR 50 YEARS
**WINTERSMITH'S
CHILL TONIC**

For over 50 years it has been the household remedy for all forms of

**Malaria
Chills
and
Fever
Dengue**

It is a Reliable,
General Invigorating Tonic.

Sunday School

LOUISIANA CONFERENCE

The announcement for the fifth session of the DeRidder-Leesville Standard Training School has been sent out. The school opens Sunday, August 17, at 7:30 p. m., with the following courses and instructors: Stewardship, Rev. Ira A. Brumley of Little Rock; Primary Department Administration, Mrs. W. W. Holmes; and Methodism and World Service, Rev. A. K. McLellan.

The South Minden District Training School will be held at Winnfield September 7-12. The course and instructors in this school will be: "The Home in Society," Mrs. R. E. Smith; Primary Department, Mrs. W. W. Holmes; and Life of Christ, Rev. C. D. Atkinson.

Sunday, August 3, we spent in Monroe. The pastor, Dr. W. Winans Drake, was on his vacation. We visited in two departments of the Sunday school, Intermediate-Senior and the Adult Bible Class. This Bible Class is taught by the superintendent, Mr. S. M. Collins, who is a great teacher.

At the night services we brought the congregation a message on religious education. In the afternoon we had a pleasant visit at the West Monroe parsonage, where we found Brother H. N. Brown and family well and happy in their work. Monroe Methodism seems to be in prosperous condition.

Thursday, August 7, we spent in Ruston working up interest in their Standard Training School, which is booked for August 31-Sept 5. We found the pastor, Rev. H. M. Johnson, and family on their vacation in Mississippi, but had a good conference with the presiding elder, Rev. R. M. Brown, and the Sunday school superintendent, Prof. H. E. Townsend. The "Paralysis scare" has somewhat demoralized the Sunday school attendance in North Louisiana, especially in Ruston and Shreveport.

Sunday, August 10, we hope to spend at Crowley. The pastor, Rev. Claude K. Smith, is on his vacation at the Seashore. En route to Crowley we hope to visit Lake Charles in interest of their training school booked for October 26-31.

C. D. ATKINSON, Conf. Supt.

MISSISSIPPI CONFERENCE

"The group felt that the spirit and real purpose back of the General Conference legislation would be carried forward if the membership of new Conference Boards of Christian Education is selected from representative men and women in the Conference, having an adequate appreciation of the value of existing programs and at the same time a comprehensive conception of the unity contemplated in the unity of the new Board, and that the creation, interpretation and promotion of a Conference Program can best be carried forward by staff members who have good training and successful experience in the field of general and religious education, who are in sympathy with the unified program of Chris-

tian education, and who have a conviction that an educational program is a major function of the local church."

The above paragraph expresses the mind of the Sunday school workers who met at Mount Sequoyah in July. If there was a different opinion in the matter I did not hear it. It is most gratifying to me that this large group of workers was concerned in preserving the good of all the work being carried on rather than preserving only that particular field in which they have been working. It was a frank facing up to the total task that was before us and we were anxious to find a program that would make as little change as possible, yet would be easier for the local church to carry on and at the same time possess all the elements that are now present to the local church in all programs offered.

This will take time. The General Board of Christian Education cannot work out a program that will work in a short time. We hope they will give an interpretation of the law and offer some guidance as to what the main lines of development will be, but each local church will have to contribute if the final program will be as it ought to be. We were constantly urged to go slow and have as little effort at interpreting what the program will be as possible until the General Board has had time to speak.

I was impressed by the executive staff that they were seeking light not only from men but of God. I feel that we have been given a fine, outstanding spiritual leadership and I am confident that we will be led aright. I ask my brethren of the Mississippi Conference that they join in prayer that this great Board will be guided by the spirit of God.

Dr. Quillian, in his address to the Sunday school workers, urged upon us the necessity of going forward with all the energy we possessed that there be no let-up and no slowing down in our work. We were told that this would be the best preparation we could make for the new work. We were told to tell every one to proceed as you are going and that in due time guidance will be furnished us.

In our Conference the greatest task we have ever had lies before us. We need the choicest of our people to be chosen for our Board of Christian Education. I trust it will be such a group as will work hand in hand for a great vital program of Christian education. Certainly we need those who will bring to the task hearts, experience and minds that will be devoted to the supreme purpose as stated by the commission to the General Conference.

I am happy to believe that the leading men and women in our Conference will be glad to render this service to us. It will be no simple matter to care for the three agencies adequately with one program.

I was much impressed by the freedom and urgency by which the staff of the Board of Christian Education sought light upon their problem. In like manner our Conference Board of Christian Education will need all the help they can get. Certainly to me it is not a time to put forward a pet scheme or theory, but it is a time to



pay the price before God to learn to work together in such a way that all the people will get the benefits of the entire program of the church in the field of Christian education.

I am asking that we begin now to pray for the leadership of the Holy Spirit that our Conference program will be what it ought to be.

JOHN C. CHAMBERS.

"INDIA'S UNREST OF DEEP CONCERN TO MISSIONARIES"

By Leslie B. Moss, Secretary Foreign Missions Conference of N. A.

"These are troubled days in India, and the political issue overshadows all others. As far as I can judge, the Civil Disobedience Movement headed by Mr. Gandhi has demonstrated that there is a very large volume of opinion, and particularly Hindu opinion, that will be satisfied with nothing short of full dominion status within say five years. On the other hand, it is significant that the Mohammedans as a whole are standing aloof from the Civil Disobedience Campaign; mainly, I judge, from the fear that immediate independence, or full dominion status, would inevitably mean Hindu supremacy. Altogether, the situation is an extremely baffling one, and it is practically impossible to arrive at a true appreciation of the rights and wrongs of the controversy. Personally, I agree with most Britishers that any united demand put forward by the people of India will be granted without any hesitation by the British government. The difficulty at present is, in view of the welter of conflicting opinions, to know what the people of India really want.

"The situation is giving the missionary body the greatest concern, as you will judge from the following statement, which a group of us drew up at Kodaikanal last month:"

To Our Christian Brethren in India and Britain

We, a group of Indian and British Christians at Kodaikanal who believe that God's will is fellowship and brother-

FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fire-proof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. E. O. T. C. Athletics. Give your boy what he cannot lose—education. Catalog, 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M. Box 28, Fork Union, Va.

hood, venture to send out this message and appeal to our brethren.

We have no hesitation in associating ourselves with the aspirations of India to achieve an equal and honorable place in the family of nations. We are convinced that all parties are sincerely seeking, although along different lines, what they feel to be the best interests of India. At the same time we are deeply distressed by the increasing spirit of distrust and bitterness between Britain and India as revealed in the present struggle.

The time calls for a spirit of magnanimity and acts of conciliation on all sides without which, we feel, the purpose of all who are seeking India's highest welfare cannot be achieved. Believing strongly that the only lasting solution will be reached through frank discussion in a spirit of mutual trust and sympathy we express the earnest hope that there may be held a round-table conference which will be truly representative of all parties and interests.

We appeal to our brethren throughout India and Britain that they will pray earnestly and continually, both in their private and public worship, that God's will for India may be revealed and obeyed. We also appeal to them at this juncture to avail themselves of every opportunity to promote a spirit of mutual understanding and good will and to regard it as a primary duty to share in all activities which will make India truly great and truly free.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

MILLSAPS LOOKING TOWARD NEW YEAR

As the time for the coming of the annual summer school approaches at Millsaps College, President D. M. Key and the other faculty members of the institution are getting ready to begin final preparations for the opening of the regular session.

The faculty this year will see slightly more changes than usual, and it is being predicted that Millsaps is to have a stronger group of instructors than ever before when the students assemble on September 10 for beginning another year of school.

Eight places, it is said, were to have been filled earlier in the summer, and three are already definitely arranged, with other announcements of new instructors to be ready in the near future.

Miss Olivia Harmon will be assistant in English, and dean of women, replacing Mrs. R. L. Sumner as supervisor of the female students. Miss Harmon has been taking graduate work for three years at Radcliff. She holds a B. A. from Merideth, and an M. A. from the University of North Carolina.

Miss Florence Leach, of Peabody College, will be assistant librarian.

Dr. J. C. Bishop, recently dismissed from the University of Mississippi during Governor Bilbo's shake-ups, will become head of the Millsaps English department, as was announced recently by President Key.

The position of freshman coach at the college has not been filled as yet, but it is said that two candidates have been singled out of the number applying, and definite selection will likely be announced within a few days.—Exchange.

THE KINGDOM OF GOD CAMPAIGN IN JAPAN

By Leslie B. Moss, Secretary Foreign Missions Conference of N. A.

Dr. William Axling, related in the closest way to this movement in Japan, writes regarding its program:

A Far-Flung Program

"The Kingdom of God campaign is an intensive, extensive evangelistic crusade. It is not, however, simply a preaching campaign. Preaching is an outstanding part of its program, but it is only a part. The goal of this movement is to establish the Kingdom of God ideals and spirit and the Kingdom of God way of life in every relationship and every sphere of the nation's life.

"This movement has a passion and a

Cash for False Teeth, Dental Gold, Discarded Jewelry, Silver, Diamonds, Platinum, Antiques. Send to UHLER, Station B, Brooklyn, N. Y.

It'll Pay You to Shop In
HOLMES 88th Birthday Sale
Beginning Monday, March 31, at 9 a.m.
A Store-Wide Sales Event that Brings You
Timely Merchandise at Greatly Reduced
Prices
HOLMES
Canal Street NEW ORLEANS Main 1000

purpose to reach the hitherto neglected classes with the gospel of a fuller, freer and finer life. Seventy years have passed since Christianity was introduced into Japan, but the 5,278,000 industrial and factory workers, the 597,000 fishing folk, the 459,000 miners, the 1,033,000 employees in transportation services and the 1,158,000 toilers engaged on public works are still unreached by the Christian evangel. It is hoped that it will be possible to organize evangelistic missions to these different untouched classes and incarnate the Gospel in sacrificial service in their behalf.

"This campaign also has on its heart the far-reaching unoccupied rural field with a total population of 30,000,000 people. Among these farming folk are 1,500,000 tenant farmers who are fighting a losing fight with poverty.

"Forty per cent of the smaller towns of Japan are still unevangelized and in the 13,000 villages there are less than 13 Christian chapels.

"The Kingdom of God Campaign yearns to push out the frontiers of Christian evangelism and helpfulness into this virgin rural field. Through evangelistic campaigns it plans to broadcast the good news among the rural peoples. It aims to gather picked young men and women from the farms into short-term farmers' gospel schools and train them for Christian and community leadership in their respective centers. It purposes, under God, to become a renewing, revitalizing force which will lift the whole life of rural Japan to a higher and better plane.

"The task which the campaign has undertaken is too vast to be accomplished by the present limited number of pastors and evangelists. A host of volunteer witnesses must be raised up and released into the nation's whitening harvest field; 5,000 lay preachers, dedicating their time and talent freely to giving the gospel to the communities in which they live and the circles in which they move, are needed in order to realize the campaign's goal of one million Christians for Japan.

"Through the holding of training conferences for Christians throughout the Empire, it is hoped to enlist an ever increasing number of lay evangelists who will put their lives into this evangelistic crusade."

AMERICAN MISSION TO LEPERS

By Leslie B. Moss, Secretary Foreign Mission Conference of N. A.

A most interesting feature of the work of the American Mission to Lepers lies in the development of modern medical treatment which enables lepers to take their place in society from which they were once outcasts and objects of loathing. The Mission provides financial support for leper hospitals conducted by the missionaries of the various Foreign Mission Boards.

The hope of a cure has lured many into the open to consult physicians, and made possible the estimate of 3,000,000 lepers in the world today, according to the annual report for 1929 made by Dr. William Jay Shieffelin, president of the American Mission to Lepers. The advance in diagnosis has

enabled physicians to recognize many cases of leprosy which a few years ago would have been diagnosed under a different name.

"Segregation has long been recognized as the most effective means of controlling leprosy. It was in practice during Bible times, and the method slowly reduces the number of people afflicted. In the Philippines a long step has been taken toward freeing the islands of the scourge. At Molokai Territory of Hawaii, there were recently 600 lepers, where ten years ago there were 1,300. Europe is practically free from leprosy because the policy of segregation was vigorously carried out in the Middle Ages.

Thousands of former lepers are released as symptom-free from sanatoriums supported by the Mission, and may return to their families and friends to resume their normal place in the outside world.

STRAIGHTENING INTERROGATION POINTS

By H. H. Smith

In one of his stirring addresses, Dr. E. Stanley Jones used the expressive phrase, "Turning question marks into exclamation points." It is a very suggestive thought for these days. This is an age of invention and discovery and we are asking many questions and striving to solve many problems. The spirit of inquiry and research is commendable, for without it the world would make no progress, and Christianity welcomes light from every source. But in our religious life today there are too many question marks and too few exclamation points—too many such queries as, "How can these things be?" and too few exclamations, "My Lord and my God!" We are not putting the emphasis upon experimental religion that we did a generation ago, and the result is that we have many in our churches who have very little religious life. Religion means knowing God, and knowing that we know him. Christianity means life, eternal life, experienced here and now and no one should rest satisfied without this assurance. It brings not only peace, but also power—power to witness for God in a most convincing manner. Dr. David Smith, in his book, "The Historic Jesus," gives an incident which illustrates this point.

Whitworth College

Of the Millsaps-Whitworth System

Offers the best possible courses for the first two years of college work for young women under the most wholesome Christian environment at half the cost of privately owned schools of the same rank and no better equipment.

School Opens September 9

For Catalog and View Book write

G. F. WINFIELD, M.A., D.D., Pres., or J. W. SELLS, Student Secty.
BROOKHAVEN, MISSISSIPPI

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

He says: "It chanced to me once to witness an encounter between a skeptical physician and a young woman poorly educated but taught of God. Regardless of the dictates of chivalry, he plied her with his infidel arguments. Her feeble attempts to answer these only exposed her to his mockery, and at last her eyes filled, and she said: 'Well, doctor, I cannot argue with you, but there is one thing I am sure of; I have found peace. Have you?' His face fell, and he kept silence and troubled her no more." In the realm of spiritual realities, the learned physician, who could only ask such questions as, "How can these things be?" was no match for the unlearned woman whose religious experience enabled her to exclaim, "My Lord and my God!" When some skeptic asked another good Christian woman how she knew that Jesus Christ rose from the dead, she replied, "Because I talked with him for a half hour this morning."

When we think of those who go through life without an abiding religious experience, we are reminded of this story. A gentleman once planned a trip abroad and, being in straitened circumstances, he tried to make the trip as inexpensive as possible. He provided himself with a liberal supply of canned goods, cheese, crackers, etc., for his meals. After eating dry lunches for several days, he chanced to pass the dining room and caught the odor of the savory dishes being served. He felt that he could stand it no longer, that he must partake of the tempting hot dinner regardless of cost, and approaching the steward, he asked, "What would it cost me to go in there and eat my dinner today?" With a look of astonishment the steward replied, "Why, man, it will cost you nothing; your meals are all paid for in your ticket." And because they do not "possess their possessions" many go through their Christian life hungry and lean and joyless. Even the Psalmist, in his remote day, cried out, "O taste and see that the Lord is good."

(Continued on Page 16)

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable blending of the two.—Phillips Brooks.

The many friends and co-laborers of Miss Ella Wayne Ormond, corresponding secretary of the Mississippi Conference, are pleased to learn that she is recuperating from her operation and will soon be in the ranks of active service. Her presence was greatly missed at the mid-year executive meeting of which she is an invaluable member.

UNION MEETING AT ACKERMAN, MISS.

The Baptist W. M. U., the Methodist Missionary Society, and the Presbyterian Auxiliary met in the Presbyterian Church on June 30, 1930, for their first union meeting. About 100 members of the three societies were present.

The following interesting and inspiring program was rendered by the Methodist Society with Mrs. C. D. Blanton presiding:

Song—Stepping in the Light.

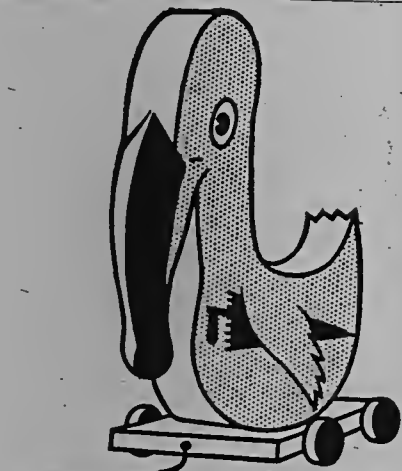
Prayer—Mrs. T. Glasgow.

Talk by Mrs. W. L. Graves on Christian Co-operation for the betterment of the young people.

Devotional—Subject, Stewardship, by Mrs. J. James.

Prayer by Mrs. J. H. McKinnon.

Solo—Open My Eyes That I May See, by Mrs. S. Adams.



for
ANY CHILD

WE can never be sure just what makes a child restless, but the remedy can always be the same. Good old Castoria! There's comfort in every drop of this pure vegetable preparation, and not the slightest harm in its frequent use. As often as your child has a fretful spell, is feverish, or cries and can't sleep, let Castoria soothe and quiet him. Sometimes it's a touch of colic. Sometimes constipation. Or diarrhea—a condition that should always be checked without delay. Just keep Castoria handy and give it promptly. Relief will follow very promptly; if it doesn't you should call a physician.

Fletcher's
CASTORIA

Playlet—"Aunt Tillie Learns to Tithe," by five members of the Society and five girls from the Junior Society.

Piano Solo—Miss Ruth Graves.

Offering.

Closing prayer.

The next meeting will be held at the Methodist Church with the Baptist W. M. S. in charge of the program.

EVELYN McMINN, Sec.

NATION-WIDE RELIEF PROGRAM TO AID PORTO RICAN CHILDREN

President Hoover's interest in the many-sided problem of the people of Porto Rico is about to bear fruit. The survey he asked the American Child Health Association to make has resulted in an appeal for \$7,300,000 for a unified health, sanitation and child-feeding program for Porto Rico. This provides for the isolation and proper treatment of active cases of tuberculosis; preventive measures and health education leading to the control of certain infectious, devitalizing diseases; improvement in agricultural methods; milk stations for babies and supplementary feeding for children of school and pre-school age above two.

This child feeding program has been put in the hands of a special Porto Rico Child-Feeding Committee through which this month a widespread appeal will be made throughout the nation for aid in supplying funds to feed children who are suffering from hunger on the island.

A half million dollars will be needed annually for five years to provide for the school lunch program to reach the 50,000 most seriously undernourished. This amount is mentioned as the minimum requirement. Children of pre-school age, whose health impairment is such as to require it will also be given special feeding privileges through the school lunch rooms, which for several years have been conducted by the department of education, supported by insular government funds.

Governor Theodore Roosevelt is the honorary chairman of the newly-formed committee, which has memberships in both Porto Rico and the United States, with headquarters at One Madison Avenue, New York. The executive chairman is Jose Padin, Commissioner of Education, whose department will not only direct the feeding program, but also meet all administrative expenses on the island.

The devastating hurricanes of 1928, which caused a property damage of one hundred million dollars, both increased the need and diminished the funds heretofore available for the feeding of the children. It was to meet the critical situation he found on his arrival last fall that Governor Roosevelt appealed to the American people for aid.

It soon became evident, however, that the feeding program needed was more than an emergency one. Low wages, unemployment, poverty had done their work and as a result the schools were found to be filled with "underfed, stunted, diseased children." In March a school census revealed that 201,000 were suffering from malnutrition. In his report to President Hoover, Dr. J. S. Crumrine, of the

American Child Health Association, who personally directed the survey, declared the condition of these children to be "a matter for national concern."

In an article in the July number of the Journal of Home Economics, Dr. H. C. Sherman, of Columbia University, said: "We cannot be satisfied that schools under the American flag should be largely attended by children who are half starved, through no fault of their own or their parents. The vicious circle of poverty, undernutrition and impaired efficiency can and must be broken. Along with hookworm and malaria campaigns which are being actively prosecuted in Porto Rico and the more complete segregation of open cases of tuberculosis for which preparations are now being made, there should be insistence upon the adequate feeding of the children as a factor of co-ordinate importance in the restoration of Porto Rican health and welfare."

VACATION CHURCH SCHOOL AT MT. ZION

Dear Dr. Harper: On July 25 we closed a very successful vacation church school at our church, Mt. Zion, which is a rural church on union charge. Mrs. J. L. Carter, who is a very efficient worker, directed the work. Though she and all her helpers were local workers, we feel that the work done has meant much spiritual strength for our church.

The junior group took as their topic of study, "Our Church." They studied the church record, history of the church, books of the Bible, and learned Bible verses and songs. Among the things they made were scrolls, bulletin board, curtains for Sunday school room, wall pockets, table and stools for Sunday school room, and put shades in their room.

The Beginner and Primary group selected for their topic of study, "Food." They studied about the many different foods, and how that it has been through God's love for his children and through His power that we enjoy the good foods. They learned Bible verses, songs, and stories, and made some interesting charts and booklets.

Our revival meeting was in session at the same time of the vacation church school. The hours for the school being from 9 to 11, and the

The School of Law

Nashville **Henderson University** Tennessee

Member of The Association of American Law Schools.

Approved by The American Bar Association.

Three-year Course — Earl C. Arnold, Dean.

Summer Session begins June 23 — Regular Session begins Sept. 24.

For Catalogue and Information address

SECRETARY OF THE SCHOOL OF LAW

SOOTHE YOUR EYES

with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses and clears. Safe and painless. 25c.

DICKEY DRUG CO., BRISTOL, VA.

church services at 11 and 8. We feel that each contributed to the success of the other. Our pastor, Rev. J. L. Carter, did the preaching, and brought to us some wonderful and inspirational messages.

Brother and Mrs. Carter are doing a great work in our church and we feel very grateful to them.

Cordially yours,

DENA WALTON.

ALCOHOL AND GAS DON'T MIX

(From the W. C. T. U.)

One average drink of intoxicating liquor will cause a mental lapse of a tiny fraction of a second which may deprive an automobile driver of the margin of safety necessary to prevent a crash.

The brain signal to put on brakes takes about one-fifth of a second to produce effect. One drink of liquor slows this operation to two-fifths of a second and in that time a car going thirty-five miles an hour will travel twenty feet, which is considerably more than the margin of safety in many automobile situations.

Nearly fifteen thousand people have been killed and between three hundred thousand and half a million people, many of them children, have been maimed or otherwise injured by drunken drivers.

In the case of automobiles we are dealing with the acquisition in the past few years of millions of high powered heavy cars, many of them driven by amateur and irresponsible drivers. These machines are potentially as dangerous as locomotives, whose drivers are professionals carefully examined and forbidden to drink. This country would be shocked at the exploitation of the idea that locomotive drivers should be allowed to drink whenever they pleased, and yet the idea of personal liberty for automobile drivers has resulted in a sad story of death and injury to thousands.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

BLACKSTONE COLLEGE FOR GIRLS

BLACKSTONE, VIRGINIA

Two year diploma courses in College, Teacher-Training and Commercial departments. Certificates and diploma courses in Organ, Piano, Violin, and Voice. High School Department member of Southern Association. Special work in Dramatics, Physical Education and Home Economics. Our ideal is a happy, Christian College home offering the best of Educational advantages in its field of service. All buildings new and fireproof. Write for catalog and View-book, Dept. J.

W. B. GATES, President

GEO. P. ADAMS, Secretary

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NORTH MISSISSIPPI CONFERENCE

For two years the Greenwood District has been the banner district of the North Mississippi Conference. They have a district secretary who refuses to let her district be second to any district. Mrs. S. E. Ashmore is the secretary. Mrs. Ashmore held a district institute at Moorehead, July 24.

The program at this institute was a KNOW program. At this meeting the district secretary discussed "Know Your District." She then divided the district into two unions. There will be friendly competition between these unions. The unions were divided into smaller groups. The active chapters in each group will help and encourage the weaker chapters. That is the Scriptural method of handling a situation.

"Know Your Handbook" was another topic for discussion at this institute. This was in the nature of a Handbook drill given by Miss Rosa Lee Price. Rosa Lee is one of our Life Service Volunteers. She is very active in League work and was a great help to us at the Assembly this year.

"Know Your Finances" was very ably discussed by Rev. S. E. Ashmore. He presented the pledges and discussed the Epworth Hall campaign. Sam is a financial genius and he is always in a position to discuss finances. Greenwood District has pledged about \$400. That is a fine report.

"Know Your Hymnal" was discussed by Rev. H. P. Lewis. He then conducted a song service out of the Hymnal. Brother Lewis really knows his Hymnal and of course he was the man for this topic. We have a great Hymnal and our Leaguers should be taught to use it.

"Know Your First Department" was another topic for discussion. Miss Neely Barker, of Greenwood, led in this discussion. This topic was presented in a very interesting and helpful way.

A social hour and picnic lunch was then enjoyed by the Leaguers. Each Leaguer brought his own lunch. They even let the presiding elder, Rev. L. P. Wasson, in on this part of the program. He did his part well.

Another very interesting program was given at the afternoon session. The different chapters reported phases of their work at this meeting. Rev. S. H. Caffey, of Belzoni, was given the topic "Know Your Church." He gave an interesting and instructive address on this topic.

The program was concluded by an inspirational address by Rev. L. P. Wasson on "Know Christ." This was a very fitting climax for such a program. It was a well planned program and will mean a lot to the Leaguers in their work.

Unless some district works mighty

hard Greenwood is going to win the banner another year. The reports which are coming in from the other districts indicate that we are going to have a very interesting contest. We have some Leaguers in other districts who are determined to win the banner this year. Columbus District is being heard from frequently and their reports are very encouraging. Other districts are also being heard from. This is going to be a great year for Leaguedom. The preachers of our Conference from the elders on up are interested in the League work.

Yours sincerely,

WM. L. ROBINSON.

(Continued on Page 16.)

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans Dist.—Fourth Round

Parker Memorial, Sept. 21 a. m.; Oct. 1, Epworth, Sept. 21, p. m.; Nov. 19.
Houma and French Mission, at Houma, Sept. 28.
Delta, Ct., at Reserve, Oct. 5 a. m.
Carrollton Avenue, Oct. 5, p. m.; Nov. 3.
Algiers, Oct. 12, a. m.; Nov. 5.
Patterson, at Berwick, Oct. 19, a. m.
Morgan City, Oct. 19, p. m.
First Church, Oct. 22.
Franklin, Oct. 26.
St. Martinville, Nov. 2.
Sidell, Nov. 9, a. m.
Covington, at Covington, Nov. 9, p. m.
Second Church, Nov. 16, a. m.; Sept. 24.
Rayne Memorial, Nov. 16, a. m.; Nov. 4.
St. Mark's, Nov. 16, p. m.
Felicity, Nov. 23, a. m.; Nov. 12.
McDonoghville, Nov. 23, p. m.; Oct. 6.

Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of

the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. BOSS, JR., P. E.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
Huntington, W. Va.

Phone, Main 2838

Rose McCaffrey

SUPERIOR MULTIGRAPHING

310-311 New Masonic Temple



Balls and carbuncles yield readily to

Gray's Ointment

Relieves the pain and hastens recovery. At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Epworth League

(Continued from Page 15)

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers:

If wishes could bring you here I'd again be wishing for all of you Leaguers to be here at beautiful Bluff Creek Camp, where the Leaguers of Baton Rouge District are having a wonderful time in a District League camp this week. This is an ideal place for camping. The buildings are commodious and plentiful, the tabernacle is one of the largest and best I have seen, and the playgrounds, equipped with all kinds of playground materials, are the best one could expect. I can't say too much for the eats. We do swell eating three times a day. A Mrs. Chauey, from Clinton, has charge of the dining room.

Rev. J. B. Grambling and Rev. J. H. Bowdoin are camp ground managers, and your field secretary is acting as dean. Our faculty consists of: Rev. G. W. Pomeroy, of New Orleans; Rev. Jolly Harper, of Pineville; Rev. J. M. Boykin, of Natchitoches; Misses Carl Lueg, of New Orleans; Misses Lillie Mae McQuaid, of Baton Rouge; Yuki Hinata, of New Orleans, and Clara Kirtland, of Walker. Rev. W. C. Scott, of Bogalusa, is bringing us our platform message each evening. We have Epworth Leaguers registered from Amite, Clinton, Ethel, Jackson, Hammond, Natchitoches, Ponchatoula, Baton Rouge, Franklinton and Zachary. This is just our third day here and we have already had a large number of visitors, among them we find our presiding elder, Rev. L. W. Cain, and his wife.

I'll be in Fayetteville, Ark., attending the General Epworth League Assembly at our beautiful Mt. Sequoyah Assembly Grounds, at your reading of this letter. I am indeed sorry that the paralysis quarantine and other hindrances have kept some of our Leaguers from going to Sequoyah. We have a car going from Shreveport with Jack Midgett, Misses Anna Pharr Turner, Winnie and Hildred Moseley going. Miss Maurice Miller of West Monroe will take her car with Misses Helen Hunt, Maida McLendon, of West Monroe, Mr. Alton Pierce, of Alexandria, and myself making up her party. Rev. J. B. Grambling will go by train. He has charge of all the recreation this summer, so Louisiana will contribute largely to the program.

Ned Roberts, Shreveport Dist., senior secretary, writes that he, Misses Merle Whitman and Anna Pharr Turner have been holding some fine three-night institutes in various places in Shreveport District. Their meetings at Grand Cane and Keithville were most successful.

Miss Hazel Lea Nowell, of Mansfield, has been working in Minden District. Rev. G. A. Morgan, of Springfield, writes that Hazel Lea conducted some great services in his church. Miss Maude McFarland, of Alexandria, is working in her district, and reports a fine meeting at Elizabeth. In spite of the fact that so much of our work has been canceled we are certainly having

grand reports from that work that is being carried out.

The Institute to be held in Vivian on the first week in September will be the first approved institute ever held in that town. Some big advertising is being done and a large attendance is expected.

The Hi League Institute for the city Union of Shreveport to open at Park Avenue Church on the second Monday is already predicted a success.

Isn't it fine to be able to send you so many fine reports? And after Baton Rouge District gets through with its high-powered program that is being started with this camp you can expect even greater reports.

Although I'll be in Arkansas, my thoughts will be with my Louisiana Leaguers, because—well, you know—you mean so much to me.

Always at your service,

ELIZABETH LANGFORD,

Field Secretary.

LEAGUE INSTITUTE AT LEESVILLE

A quite successful three-night institute was held in Leesville by Miss Merle Whitman. The young people were very eager to learn how to make their League work more efficient and interesting and took advantage of this opportunity. We all had a very happy time together. A candle light installation service was given Sunday night by the pastor, Rev. H. W. Cudd. Much credit for this splendid meeting was due to the interest and devotion of Mrs. J. N. McDonald for the young people of the church.

REPORTER.

LEAGUE INSTITUTE AT KEITHVILLE

The Shreveport District secretary, Mr. Ned Paul Roberts, and Miss Merle Whitman, the summer worker for that district, report a very successful three-night institute held at Keithville, La., Rev. L. R. Nease, Jr., pastor.

The young people were quite interested in their League work and were eager to co-operate in making their meeting a success. They had planned something for each night after the talks on League work. One night they all met at the home of the Howells for ice cream, a watermelon feast and picnic supper at the home of their counselor, Mrs. J. O. Hendricks, was much enjoyed the other two nights. One of the outstanding features about this fine group was the large number of young men present. It is always so encouraging to the workers to see our boys interested in the work of our Master.

The Tomahawks and the Cherokees entered into much friendly rivalry for the privilege of crowning their princess queen of the institute and to receive the loving cup. Each night's program was closed with a prayer circle showing that young people may have a full, joyous recreational life.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Are You One of the 2,000

subscribers of the Advocate whose subscriptions have expired and are running on grace? Refer to the little yellow label on your paper and if your time has expired fill in the coupon below and forward same immediately to our office with \$2.00 so as to insure against a break in the regular visits of your Conference Organ. All delinquent subscribers will be dropped from our mailing list some time between now and the first of September, unless you forward us your renewal by that time.

RENEWAL

to the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Please find herewith remittance of \$2.00 for my subscription.

Name

Post Office

Street or Route

Charge or Church

Name of Pastor

STRAIGHTENING INTERROGATION POINTS

(Continued from Page 13)

And Paul exhorted, "Rejoice in the Lord always." The time may come when we shall not want to be mocked by interrogations but comforted by exclamations. When that great Christian surgeon, Dr. Kelly, of Johns Hopkins, who had performed so many operations upon others, was himself laid upon the operating table, he was the calmest person in the room. Noticing some nervousness among the nurses, he quietly assured them that there was nothing to cause alarm that if he did not awake in this life, he would awake with his Saviour in heaven. Yes, the time may come when we shall desire above everything else to have spiritual assurance. Dr. Jowett tells of visiting one of his parishioners, a devout Christian man, who was dying of cancer. He was at his brightest and cheerful, despite his affliction, and it was a blessing to his pastor to visit him. As the disease progressed and reached his vocal organs, making it impossible for him to speak, he greeted his pastor with a smile, and wrote on a slip of paper, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

Stanley Jones has brought the Christian world in his debt by many startling sayings, and not the least helpful of these is the one urging us to turn our question marks into exclamation points.

Ashland, Va.

MISSIONARY BRIEFLETS

The total enrollment at Kwansai Gakuin, our fine Methodist school for men and boys in Japan, last year reached 1,952, divided as follows: 371 in the Middle School, 780 in the Commercial College, 371 in the Liter-

ary College, and 69 in the Theological School. Kwansai Gakuin has sent out 3,936 graduates. Many of these are either Christians or have been distinctly influenced by Christian teachings.

"These days the people of the Congo are frequently coming and asking us to pray for them," says Mrs. E. B. Stilz, of our Methodist Episcopal Congo Mission. "I have had the privilege of praying with more than 200 people this year, either personally or in small groups, and have seen some 25 or 30 saved. When we see people confess and make restitution, as many of these have done, we can believe their conversion to be genuine."

The Hiroshima district of Japan, of which the Rev. John B. Cobb is superintendent, extends more than 1200 miles in length and includes work in four provinces of Japan proper as well as work among the Japanese people in northeastern Korea. If one thinks of Mr. Cobb as presiding elder of a district in Georgia and directing evangelistic work in New England, he can conceive some idea of the extent of his work.

Nuevitas is a town of 10,000 on the north coast of Cuba, and through its ports more raw sugar is shipped than from any other town in the world. In the town there are only two churches—one Roman Catholic Church and our own Southern Methodist Church. What a great opportunity in this thriving town where there is only one evangelical church!

More than 300 students are enrolled as members of the Y. M. C. A. at Kwansai Gakuin, our big Methodist school for men and boys in Japan. During the past year about 60 or more students at Kwansai Gakuin were baptized and received into the Church.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3931.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 21, 1930.

C. MILTON CHALMERS, Manager.

NOW FOR YOUR RENEWAL

The manager is printing in this issue a convenient form for your use in sending in your renewal to the Advocate and we trust that every reader whose subscription has expired, will fill in the form at once and send it in to the office with the amount of his subscription. See page sixteen.

The manager is unwilling to lose any of our subscribers and in his desire to retain all our readers, and with the approval of the Publishing Committee, he has been carrying for weeks subscriptions that have expired, some of these having been carried for as long a period as two months. It costs the Advocate an extra amount every week to send out these papers, an amount for which the Advocate may or may not be reimbursed. The manager has therefore reached the point that he must advise our readers that the finances of the Advocate will not allow him to continue sending the paper to those who do not renew.

But let all our readers renew. We are unwilling to part with any of them. Fill in the form to which we have referred at once and send it in with the amount of your renewal. And again we would request the pastors in the several charges to assist us in this matter and help in the securing of renewals.

PETRIFIED FOREST IN MISSISSIPPI

Everyone has heard of the "petrified forest" of Arizona, but how many have heard that there is a small petrified forest on a hilltop in sight of Flora, Miss., and hardly more than twenty miles from Jackson?

While assisting the pastor, Rev. L. M. Sharp, in a meeting at Flora recently, we heard of the forest, and, through the kindness of Mr. Lane, a good Baptist layman, we had the opportunity of visiting it. It is indeed interesting. Erosion, cutting the hill into wide gullies, has laid bare a number of petrified logs—some of them of great size. One tremendous log rests on a pedestal of clay as high as a man's head. A number of names have been scratched on the petrified giant. A few feet away another giant lies partly embedded in the drifting sand. How extensive is the fallen forest yet uncovered one can only conjecture.

Mr. Lane informed the writer that the matter of asking the State to take over the property had been discussed, but as yet

nothing has been done. It is to be hoped that the State will take steps to secure and control this interesting spot.

We were told that Dr. J. M. Sullivan, of the department of science of Millsaps College, is accustomed, with his classes, to visit the spot at intervals. But we suspect that a comparatively small number of other persons ever see the spot.

It is strange how little attention the average man gives to things about his door. We met an old man in the valley through which we entered the Wonder Cave, near Monteagle, Tenn., and he said he had never been in the cave. It is a common saying that citizens know less about the places of interest in their city than the strangers who visit it.

Why is it that "distance lends enchantment to the view," and that men will cross a continent or an ocean to see things no more interesting than things they can often see in an hour's ride from home? We do not know, as we do not know exactly why a prophet is without honor in his own country, and as we do not know why men will often neglect the needs about their own doors.

DR. ROBERT E. GOODRICH

While Louisiana cannot claim the birthplace of Dr. Robert E. Goodrich, the Louisiana Conference can gladly claim a generous share of his affections, as is seen in the letter of Dr. Goodrich, which we carried in our last issue, and can claim him as an adopted son who, like unto many others who have gone from Louisiana to render great service to the Church at large, may be depended upon to reflect honor upon the Louisiana Conference.

Dr. Goodrich goes, as our readers know, to the pastorate of the great First Methodist Church, Birmingham, Ala., the pastorate made vacant when Dr. Arthur J. Moore was elected bishop at the recent session of the General Conference. But it is a church hardly greater in importance than the great church at Shreveport which Dr. Goodrich has served so well for seven years.

The Louisiana Conference manifested its esteem for Dr. Goodrich in electing him a delegate to the General Conference in Dallas. The good wishes of the brethren will follow him to Birmingham, where, we are assured, he will serve with signal ability and success.

SACRED SPOTS AND COMPELLING EXAMPLES

At the recent Lambuth memorial meeting at Pearl Chapel, near Madison, Miss., Mr. W. D. Hawkins, missionary secretary of the Mississippi Conference, urged that all the charges adjacent to the spot made sacred by the Lambuths put forth every effort to raise their missionary apportionments in full. That was a fine appeal, touched with the right kind of holy and (we trust) compelling sentiment.

Certainly, if there is any inspiration in a sacred spot, if there is any power in a mighty example anon brought to memory by the proximity or the beholding of a place whence consecrated footprints lead to the far quarters of the world, the Methodists of Mississippi should be stirred to do their utmost to further the missionary enterprises of the present day. Only thus can they keep faith with their honored dead and keep faith with their Lord.

As for the other portion of our Advocate territory, Louisiana—it is honored by giving a sepulchre to the worn-out body of as pure and devoted a man as ever took the long road to seek the men of the wilderness for his Lord—Richmond Nolley. Every reader of McTyeire's History of Methodism has read of Nolley's heroic death, after he had barely missed drowning in a swollen creek, had lost his horse, and had then tried to reach his appointment on foot. Somewhere in the lonely woods the angels met him that day and "carried him into the land of Beulah." They found the print of his knees near his worn-out body and they knew what his last earthly employment had been.

Indeed the whole of our territory is consecrated ground. Everywhere there are in visible footprints leading to duty and devoted enterprises in the Master's name. Shafts should rise and memorial meetings should be held. But we can erect no finer memorial to the host of men who have led the way than to follow in their steps. Let us erect this year a memorial that will be felt wheresoever the gospel is preached by paying all our apportionments in full—not 60 per cent, but 100 per cent.

Faith and love will not take counsel with adverse crop reports, scorched fields and business depression, but will find in hard conditions a challenge to sacrifice.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter, -Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To supernumeraries and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THROUGH THE WICKET GATE AT WHITWORTH

By Rev. Joseph A. Smith, M.A., Pastor,
Brookhaven, Miss.

"Pshaw, that wasn't hard! I feel relieved."

"No. It wasn't difficult, but it makes you think about yourself in seven unknown tongues."

"It surely did accelerate the old brain currents, but it was interesting—and terribly revealing. I feel like a feminine version of Sherlock Holmes."

"Well, at any rate, I'm fond of the subject of inquiry—myself. I love interrogating myself, measuring my intelligence, discovering my aptitudes, testing my abilities, classifying my habits, recording my achievements, charting my moods, or what have you! The fact is, I got acquainted with myself today, I fell in love with me!"

This fragment of conversation was overheard as two Whitworth freshmen, just twenty-four hours old in campus sophistication, emerged gayly from an interesting period of Achievement and Personality tests. It was just another mystic degree in a sort of academic initiation into the values and adaptations of college life.

These happy young lassies were unknowingly, but willingly and joyfully, passing through the "wicket gate" at Whitworth College. By a novel, fascinating and educationally sound process they are becoming aware of their own characteristics and possibilities, the new relationship and responsibilities of college, and the larger and richer meanings of student life.

Whitworth College has discarded the provedly unfair and nerve-racking entrance examinations, and has substituted a system of constructive tests which measure the students' abilities and aptitudes and emotional balance, as well as the amount of fundamental material in their mental content.

These tests begin before the student reaches the campus. Whitworth selects her students carefully. A questionnaire filled out by every applicant furnishes the administration and faculty with some informing data as to the intelligence, character, interests and accomplishments of prospective students. But this is just the beginning of the inquiry and analysis—the path that leads to the wicket gate.

When the new student reaches the campus the real work of investigation, preparation and inspiration begins in earnest. Everything in the life of the college is a part of the system designed to create the atmosphere and furnish the guidance necessary to produce a wholesome, happy, mental set in the new-comers. The cordiality of the committee that meets the train, the friendliness of administrative officers, the courtesy and graciousness of matrons and monitors, the convenience of the schedule, the preparation and service of meals, the announcements, chapel talks, and bulletins of information, the personal contacts and friendliness of faculty members, the methods of classification and guidance, the student activities and recreational and cultural programs, all serve toward this desirable end. These pleasant associa-

tions, engaging interests and busy activities are integral parts of the administration's strategy for banishing homesickness and stimulating wholesome reactions on the part of new students. This mental set of contentment, interest and desire to achieve is no mean factor in the education of youth.

Then comes the intelligence test, and the achievement test and finally the personality. These tests are conducted in such a way as to secure the maximum beneficial results with the minimum outlay of time and energy. They are not fatiguing or boring. They stimulate to the points of quickening imagination and will. The students become intensely interested and feel the zest of discovering fresh insights and deeper harmonies.

The tests include forms of self-examination and self-estimate and self-adjustment which not only acquaint the students with many new facts, but tend to create new attitudes and to cultivate new habits. The total effect is to unlock doors into rewarding experience and to magnify and enrich the personality.

The data from these tests are carefully preserved and are analyzed and used by the administration and members of the faculty in ministering to the needs of each individual student and of the student body as a whole. Through the results of these tests the individuality of each girl is emphasized, her intelligence scientifically measured, her character appraised, her achievements appreciated, her ambition stimulated and her needs definitely revealed. And in the light of these findings, the character-building and cultural influences of the college are intelligently guided and rendered effective.

So they pass through the wicket gate at Whitworth—the gate of self-knowledge, self-examination and self-control—into greater realms of freedom and possibility.

A CHRIST-LIKE MINISTRY IN NEW ORLEANS

By Fred T. Barnett

Every Methodist visitor to the historic city of New Orleans should become acquainted with the work of the Memorial Mercy Home, at 815 Washington Avenue. This home is under the care of the Mississippi, North Mississippi, and Louisiana Conferences, of the M. E. Church, South, and is jointly operated by them.

This work was carried on for many years by a woman's organization, but was tendered to the Methodist Episcopal Church, South, in 1928. The management and control of the institution are vested in representatives elected by the three Annual Conferences, and the superintendent is appointed by the Bishop. The financial support of the home is provided through an assessment on the three patronizing Conferences, but since this does not yield sufficient revenue for the needs of the work, additional funds have to be secured from individuals and churches and through what is known as a co-operative fee of \$40, paid where possible, by the relatives of the girl who is an inmate of the institution.

The purpose of the Memorial Mercy Home, as stated in a leaflet for general distribution, is to provide a home with wholesome Christian influence "where young women who have become the victims of misplaced confidence and disobedience may find a place to repent of their sin and an opportunity to succeed in life." It may awaken surprise in some of our readers to know that the girls who come under the influence of the home are not from the underworld, but for the most part come from the Christian homes in the States of Louisiana and Mississippi.

Most of the girls are from 16 to 24 years of age, and with a Christian background and the godly example and training of Christian parents at home, can be brought without difficulty to a deep sense of contrition for their disobedience

to the moral law. It is nothing less than a denial of the spirit and power of Jesus to say that many, if not most, of these girls cannot be rebuilt in character and given a chance to live self-respecting lives. When we remember that thousands of men have been redeemed from lives of immorality and shame, who shall dare to say that the Christ who said to the women taken in adultery, "Go and sin no more," cannot give strength and power to any unfortunate girl to overcome temptation and follow the path of virtue and self-control?

The Memorial Mercy Home has three departments, the Home, the Hospital, and the Nursery, sufficient to take care of forty girls and an equal number of babies. About one hundred and twenty girls are cared for each year, and the average length of stay for each girl is five months. Each girl must promise to remain in the home with her child two months after it is born. This gives time for moral and spiritual rehabilitation, and also an opportunity for the officials of the home to plan for the future of the child and the mother. The average cost per girl is \$200. The Maternity Hospital is conducted in a thoroughly scientific way, and the doctors and nurses who attend the cases are among the best in New Orleans.

No one can visit the Memorial Mercy Home and look into the faces of the girls who have found here a new door of hope into a better life without thanking God for a Church which is seeking to minister to those for whom Christ died. Nor can the visitor look into the innocent faces of the helpless little children without coming to feel that those in charge of this work are performing that kind of service which led the Master to say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

It is the policy of the home to give each child a legal name by adoption, either by the girl's relatives or by some Christian family, and thus remove from the future life of the child that stigma which has always attached to illegitimacy. We believe that the loving heart of the divine Master who loved little children and placed his hands in blessing upon them is made glad by this effort in behalf of these helpless babies.

The superintendent of the Memorial Mercy Home is Rev. J. G. Snelling, an honored member of the Louisiana Conference, who is giving his life without stint to this Christ-like service. He is ably assisted in the work by his consecrated wife, who has entered into the lives of these unfortunate girls with a devotion and insight which has rarely been surpassed in the annals of our great Church. Mrs. Snelling has become a real mother to hundreds of these girls who have found in the atmosphere of purity which pervades her life a new incentive to higher and nobler living.

It would be difficult to find exemplified anywhere a more Christ-like attitude than that which is shown towards the girls who enter the Memorial Mercy Home. While no effort is made to condone the offense which resulted in the birth out of wedlock of the child, no girl is scolded upon entering the home. The dominant note of the institution is a faith that Christ is willing to forgive and that he can save unto the uttermost.

The girls assist in the work of the home and are thus trained in habits of industry and self-reliance. Some of them are happily married, many become members of Christian families, if not restored to their own homes, and quite a number are placed in positions of responsibility where they can earn their own support and take their places as members of society.

No apology is made for the promotion of a deeply religious program within the home, and a Sunday school class and Epworth League chapter are maintained in the institution. A vesper service is held every evening at 6:30, which the girls are expected to attend. Every effort is made to bring the inmates of the home into vital touch with Jesus Christ.

It is the opinion of the writer that few institutions are performing a more Christ-like serv-

ice than the Memorial Mercy Home in New Orleans. It is apparent, however, to even the casual visitor, that the equipment of the institution is entirely inadequate for the work it is undertaking to do. Is it beyond the range of reasonable expectation to hope and pray that some wealthy laymen in Mississippi and Louisiana will welcome the opportunity presented by this institution for investing his money in the building of a plant that will be an honor to the Church and will make possible a larger ministry to unfortunate girls through all the coming generations?

Atlanta, Ga.

LETTER FROM THE LOUISIANA CONFERENCE LAY LEADER

Dear Brother: I am writing this long letter in order to outline the organization of our lay activities and of our benevolences for the ensuing quadrennium. I hope you will read it with care and keep it for reference. You will find details in The Methodist Layman for June, and in Dr. Cram's letter in the New Orleans Christian Advocate of July 21st and in the Christian Advocate (Nashville) of July 25th.

1. The board of stewards becomes the local board of lay activities and is made responsible for the promotion of our work. Charge and church lay leaders are elected by the quarterly conference at its fourth session, on the nomination of the pastor, and are members of same. May we not select this fall in every charge lay leaders who will devote themselves to their work?

2. The pastor, in consultation with the lay leader, shall, right after the Annual Conference, call the stewards together to organize for the year in accordance with the Discipline, to promote stewardship, payment of benevolences, lay speaking, men's work, etc. I hope we may master the disciplinary suggestions and have a vital group in every church.

3. The district lay leader shall co-operate with the presiding elder in calling the district board of lay activities to meet with the district board of stewards, soon after Conference, and these groups together perfect plans for financial and other work in the district for the ensuing year. It seems to me that this should be a very fine thing, and I hope we will make the best use of it.

4. A study of the disciplinary provisions will show that our work has a minimum of machinery and that what we want is to assist the ministry in the promotion of God's kingdom—and to that end to enlist our men in increasing numbers as active workers.

5. The presiding elders and district and associate district lay leaders are requested, before the next district conference, to consult together with the end of securing district and associate district lay leaders who will serve through the quadrennium, who are willing to master the work, to give time to it, to visit with the presiding elder—we need continuity in these offices.

6. Finances. The report of the committee on budget at the General Conference provided:

(1) "There shall be levied on the Church a general apportionment of \$2,040,000 as herein apportioned:

Cause	Voluntary Kingdom Apportioned 1930-31	Extension Offering
American Bible Society.....	\$ 50,000	
Bishops' Fund	200,000	
Board of Church Extension	175,000	\$75,000
Board of Education.....	125,000	75,000
Bd. of Epworth Leagues.....	50,000	
Board of Finance.....	175,000	
Board of Hospitals.....	50,000	50,000
Board of Lay Activities.....	60,000	
Board of Missions.....	700,000	900,000
Board of Sunday Schools.....	175,000	50,000
Board of Temperance and Social Service	25,000	

Federal Coun'l of Churches	10,000	
General Conf. Expenses	45,000	
Negro Work	80,000	50,000
Theological Schools	80,000	50,000
*Mt. Sequoyah and Lake Jubaluska Assemblies.....	40,000	
Total	\$2,040,000	\$1,200,000

*Subject to the conditions in the action of the General Conference.

(We omit in the above figures the assessments for 1926-30. They were practically the same as for the present quadrennium.—Ed.)

(2). "There shall be instituted by the following named participating Boards a joint movement for the purpose of securing a special Voluntary Kingdom Extension Offering. The expenses for promoting the same shall be borne by the said Boards in the ratio of the quotas hereinafter recommended, and the proceeds from the same shall be the same ratio be apportioned to each.

Board of Church Extension.....	\$75,000
Board of Education.....	75,000
Board of Hospitals.....	50,000
Board of Missions.....	900,000
Board of Sunday Schools.....	50,000
Theological Schools and Scholarships.....	50,000
Total	\$1,200,000

(3). "Any church or charge so desiring may combine its General and Conference Work apportionments with such an amount as it may determine to raise for the Voluntary Kingdom Extension Offering into one budget, collections for the same to be taken at the close of the cultural period and the proceeds of the collection to be divided between the two items proportionately. But the General Conference hereby declares that the apportionment in the budget shall have priority over specials."

The proportion of Louisiana on the \$2,000,000 apportionment is \$50,891.00, on the \$40,000, Assemblies, is \$1,018.00, and on the total apportionment is \$51,912.00.

The distribution for general work will be as follows:

Distribution of Collections for General Work, 1930-1934		
Cause	Per Cent, Including Assemblies	Per Cent, Excluding Assemblies
Missions	34.314	25.00
Negro Work	3.922	4.00
Church Extension	8.578	8.75
Christian Education	17.157	17.50
Theological Schools	3.922	4.00
Superannuates	8.578	8.75
Bishops	9.804	10.00
American Bible Society.....	2.451	2.50
General Conference Expense	2.206	2.25
Federal Council	0.490	0.50
Temperance and Social Service		
vice	1.225	1.25
Lay Activities	2.911	3.00
Hospitals	2.451	2.50
Mount Sequoyah and Lake Jubaluska	1.961	
Total.....	100.000	100.00

The Annual Conference will provide for the amount and distribution covering Conference work.

7. To secure the benevolences, the lay organization is to be used to the fullest. But the work is directed by a General Conference Commission on Benevolences and by a Conference Commission on Benevolences.

The Conference Commission is composed of the bishop, presiding elders, district lay leaders and the chairmen of the Conference boards.

There will be four periods of emphasis:

1st. At the joint meeting of the district stewards and district lay leaders after Conference. Literature will be provided at that time for

distribution. The benevolences will be apportioned. An every-member campaign should follow at once in every church to secure same. Monthly payments should be made, and at least fifty per cent reported paid by the time of the district conference.

2nd. In January and February, there will be a period of cultivation as to all benevolences, followed by a free-will offering for the Kingdom Extension fund. This is most essential. This may be combined with the benevolences by any charge and the offering taken and divided proportionately.

3rd. A thorough check-up at the District Conference.

4th. On the fourth round of quarterly conferences, the presiding elder, pastors and lay leaders will endeavor to see that every charge pays in full and every assistance will be offered.

8. You will observe that there is no new machinery. Our existing agencies do the work.

9. May I not ask that every charge try next year to give its pastor a fair and living salary and pay it promptly?

10. Our Annual Conference Board of Lay Activities will have a day's session on Tuesday, Nov. 25, before Conference opens, at Alexandria. It is composed of the district and associate district lay leaders. I urge each one to be present. I also invite our bishop and presiding elders and hope they will be present. Any layman or minister will be most welcome. All details will be considered. Please mark your calendar and make plans accordingly.

11. At the fourth quarterly conference, let us get every steward to subscribe to The Methodist Layman. Each local lay leader is requested to do this. The stewards compose the local board and every one should read The Methodist Layman.

12. For the current year, in spite of hard times, let's rally to our Heavenly Father and bring up our offerings for ministry and benevolences and the heavens will be opened and a great blessing bestowed.

May God's blessings be upon all of us.

Yours sincerely,

T. W. HOLLOMAN,

Conference Lay Leader.

LAMBUTH MEMORIAL DAY

By Rev. O. S. Lewis

Lambuth Memorial Day was again appropriately observed August 7, at Pearl River Church, on the Madison Charge. It was a delightful occasion for all who had the good fortune to be present. At the 11 o'clock hour Rev. B. F. Lewis announced the first hymn, the congregation joining heartily in the singing. It was good to hear again the little chapel organ played by Miss Ira Ray, who not only is organist at Pearl River Church and steward on the Madison Charge, but is superintendent of the Intermediate Department of the Canton Sunday school and belongs to the Canton Methodist choir. Brother W. M. Williams led in prayer. Before turning the service over to the presiding elder, Rev. J. T. Leggett, Brother Lewis called attention to the fact that through the missionary labors of the Lambuths and others of the Mississippi Conference a greater contribution had been made to missions by the Mississippi Conference than that of any other Conference. Surely no other spot is more sacred than Pearl River Church in its historic associations with our Mission fields.

Before introducing the speaker of the day Brother Leggett presented Miss Belle Kearney who spoke feelingly of her grandfather's connection with Pearl River Church and community.

Dr. Lawrence L. Cowen, of the Galloway Memorial Church in Jackson, was the speaker of the occasion. With passionate earnestness he portrayed the heroism, zeal and passionate yearning for lost and wayward humanity manifest in the

lives of Dr. and Mrs. J. W. Lambuth and others of their day. Theirs was a wholly unselfish ministry centered in God and man's need of God. The hardships and sacrifices they endured are in striking contrast to the comforts and ease of many professing Christians today.

Dr. Cowen's message was a challenge to the highest and best in us to follow in the train of the heroic souls of the past as well as many today who, like Dr. Schweitzer, give their all for God and souls.

A bounteous dinner was served and everyone present got a full helping of good things to eat. If anyone failed to get enough to eat he was ashamed to say so.

Quarterly Conference was held shortly after dinner, and the reports showed that Brother Paul Grice is doing a great work on the Madison Charge. He stands in high favor with his people and there are none more loyal in the Mississippi Conference.

Dr. R. H. Harper, editor of the New Orleans Christian Advocate, came over from Flora, where he was holding a meeting, and made an inspiring address in the afternoon, which was enjoyed by all. Brother W. D. Hawkins was also present and made a valuable contribution to the spirit of the day in his missionary message. Brother George Thompson related the incident of Bishop Walter Lambuth's visit thirty-nine years ago to Pearl River Church.

Other preachers present were J. H. Grice, L. M. Sharp, T. O. Prewitt, J. M. and O. S. Lewis. Everyone present greatly enjoyed the day and feels that Lambuth Memorial Day should ever be a great day in Mississippi Methodism. Let us make our plans to be on hand for the next celebration the first Thursday in August, 1931. Canton, Miss.

A STATEMENT FROM THE BOARD OF CHRISTIAN EDUCATION

The recent General Conference adopted legislation which will have far-reaching effect upon all the educational life of the Church. Steps are being taken to carry out the provisions of this new plan just as rapidly as is possible under the circumstances. In order that there may be complete understanding upon the part of the Church at large the following statement is submitted as the first of a series of papers that will be published in the Church press in order that all our people may be fully informed regarding the development of the movement.

1. The new Board of Christian Education met in called session in July at Lake Junaluska and organized for business. The Secretaries of the Department of the Local Church and the Department of Schools and Colleges and the Treasurer and Business Manager were elected. All standing committees were nominated. In line with the method of procedure adopted by the General Conference the Board will take over the assets and functions of the three existing Boards which are being united on September 1, 1930, or as soon thereafter as possible.

2. The old Boards will go out of existence on the above date and their work will be carried on by the officers of the new Board. This does not mean that the programs of work formerly under the direction of these Boards will cease. It means that the responsibility for carrying forward the work will have been transferred to the new Board. In many instances the same personnel will be in charge, in others new leaders will appear, but the work will go on without interruption.

3. Special emphasis should be laid upon the fact that the Board of Christian Education cannot possibly submit to the Church at this time a new and elaborate program of education in the local church, the Conferences and the colleges. The plans now in existence must be carried on in every instance until the full program is developed and submitted to the Church. The General Conference did not adopt a program of Christian Educa-

tion; it adopted legislation requiring the creation of such a full and unified plan as the needs of the hour require. To the building of that plan we are devoting our energies and our time.

4. All our people are urged to carry on to the fullest and last detail the program they now have rather than delay or stop while waiting for the new program. Infinite loss would result from such a policy of confusion. Keep the program going until a new program is published.

5. The task upon us is both large and difficult. We are laboring incessantly and prayerfully that it may be done speedily and well. Give to your new executive in education your hearty co-operation and confidence. Under God a new day in Christian education for our Church is dawning. Throughout the Church there is great enthusiasm over the new program. Everywhere we are meeting with encouragement and pledges of loyal co-operation. Let the Church be patient under the promise that nothing must be done in haste, but with that thoroughness which is demanded by the momentous issues that are involved. For we are dealing not with the mechanics of organization but with the enduring values of human lives, the personalities of boys and girls and men and women. We, therefore, urge that you give us your confidence and prayerful co-operation in this difficult but inspiring task.

(Signed) E. D. MOUZON,

Pres. Board.

WM. F. QUILLIAN,

Gen. Secty.

OUR TEMPERANCE COMRADESHIP WITH ENGLAND

By William C. Allen

At a recent meeting of the Royal Licensing Commission, Dr. Alfred Salter, M.P., stated that while there was not the same amount of gross and bestial intoxication in his district, in South London, that obtained twenty years ago, the amount paid for alcoholic drinks therein exceeds the amount spent on bread, milk, rent and taxes, all put together. Nearly five times as much beer as milk is drunk in his poverty-stricken district and this represents 11.4 pounds sterling (\$55) per head per annum. He said: "The worse the social environment the greater is the proportional expenditure on alcohol."

The estimated expenditure for drink in the United Kingdom for the year 1928 was 288,000,000 pounds sterling (\$1,440,000,000). There was a small increase last year. Undoubtedly the amount of intoxicants consumed by the "working classes" is less than 20 years ago. The money cost, however, is much larger.

Frank H. Chambers, a minister of South-on-Sea, said of the behavior of day-trippers in that resort: "The women who arrive about noon are not all sober, but many go immediately to public houses and remain there drinking until 2:30 p.m. The conduct of these women often becomes disgusting." This is only one little bit of evidence. The writer has frequently seen horrid sights when wandering about London. Such sights were familiar to some degree in some parts of America years ago. An ell now granted to the liquor interests of our country will lead to their seizing a yard in the future and familiarize our boys and girls with scenes now generally unknown to them under the Eighteenth Amendment.

Profits of the English brewers in times of bitter unemployment and financial stress continue to greatly increase. G. Bailey Wilson, political and literary secretary of the United Kingdom Alliance, has said: "Out of the holocaust of the war the breweries rose phoenix-like to untold heights of wealth." You have only to look at the annual statements of the big brewery concerns, as reported in the financial columns of the London newspapers, to see that this statement is correct. The increase in beer duty of three shillings per barrel, it is claimed, is more than made

up by the brewers in the decline in prices of the chief raw materials used in the business. It has been testified that the licensees dare not tell of the bondage in which the brewers hold them, some licensees saying: "We are nearly slaves; we have to do what we are told." With newspapers, wealth, social prestige usually, and sometimes government, on their side, the brewers largely have things their own way. Shall America take the chances of reverting to such a situation?

G. Bailey Wilson also declared before the Royal Commission: "The brewing industry is a trade of the well-to-do. . . . In four London brewing companies I have counted among the shareholders 46 peers, 20 peeresses, 161 lords, ladies and honorables (honorables are sons of peers), 47 baronets, 106 knights, 10 dames, 17 members of Parliament, a large number of obviously well-to-do people, including lawyers, and hundreds of officers in the army and navy, and over a hundred doctors."

The above refers only to four breweries, while there are many breweries in London and in the smaller cities and towns in England. It is not surprising that a business so buttressed with financial and social influences can successfully resist reform. The people of the United States should pause and consider that, having once delivered themselves from the legal bondage of whiskey and beer barons, it would be the height of undemocratic folly to return to that bondage again.

Lord Balfour, of Burleigh, has stated that he does not feel that State management is the most perfect method of administration. He has also stated: "The liquor trade is practically the only trade whose expansion does not form part of, or contribute to, the welfare of the nation. As opposed to the brewer, the retailer is in a position of dependence and almost complete helplessness. The tenant has the work, the worry and the risk, and the brewer has the profits. The tenant who improves his house and his business is likely to have his rent raised until he is squeezed out altogether. The aim of the brewer is emphatically not to create places of general refreshment but beershops."

Again testified Lord Balfour: "Cases have come to my knowledge where the police have been in receipt of regular payments by licensees." Lord Astor also has recently mentioned two cases in which it was alleged cash was offered to two Parliamentary candidates—Conservative and Labor—for their support of the trade. It will thus be seen that conditions in the United States years ago before the advent of prohibition now exist in England. Again, payments to police can be made where there is no Eighteenth Amendment the same as where prohibitory laws exist. Let America take full notice that doing away with prohibitory laws does not correct abuses.

In Great Britain, as in America, the temperance cause suffers from the attitude of the metropolitan press. Almost all the daily newspapers openly stand for the traffic in intoxicants. They eagerly put up headlines adverse to the temperance situation in America. Any "information" or dispatches from across the Atlantic presumed prejudicial to prohibition is quickly published, while the correction of misstatements is hardly given publicity. A credulous public is at times fed upon very silly local stories. Some of the more important magazines or weeklies must derive large returns from whiskey and beer ads. But when we recognize that some of the great newspapers of the United States covertly seek to mislead our people we cannot condemn the newspapers of England.

There are some notable exceptions to the above. The influential "Manchester Guardian," generally so fair when referring to the United States, presents both sides of the question. The "Sunday Observer," Lord Astor's weekly, does the same. A mutual friend informs me that Lord Astor has a very open mind and that his great idea is to break the power of the liquor traffic. Lady Astor, we may remember, is a native of

Virginia and America may be proud of her. Her husband has testified that "the trade has tried continuously to get her out of public life."

"The Trade," in Great Britain, does not love reformers in the United States any more than it loves reformers in its own land. "Ridley's Wine and Spirit Circular," the most influential organ of the wine and spirit trade in Great Britain, five years ago wrote: "The American nation, mostly of European extraction, have solemnly announced (by prohibition) to the civilized world that they in America have become such Americanized beasts that they cannot be trusted even with so little as a glass of ale because of the certainty that the mark of the American beast would show forth in them, and under the influence of alcohol they would run out and commit some crime." On the other hand the temperance workers of brave old England look to America for sympathy and help. Our battle is their battle—theirs is ours.

The reformers of England are doing some very fine work. Sir Josiah Stamp is considered the outstanding business man, the leading economist of Great Britain. In 1929, in an address before the Society for the Study of Inebriety, he presented a cold-blooded but convincing picture displaying the effect of alcohol on the economic life of his nation. I wish that lecture, reprinted from the "British Journal of Inebriety," could be distributed all over the United States.

In the House of Lords there is a small but active group who follow Lord Astor. In the House of Commons a much larger temperance party makes itself politically felt. There is increasing opposition to the consumption of intoxicants on the part of brain workers, athletes, medical men and employers. Business men are beginning to more fully understand that if they are going to compete successfully with the United States conditions must be different among the "working classes." Dr. Eric Pearce Gould, F.R.C.S., the son of a great surgeon, says: "A growing recognition of the very limited sphere of proper usefulness of alcohol has led, and is leading, to its gradual disappearance from routine use as a medicine."

On this trip—my seventeenth visit to England—as compared with years ago, I notice a change for the better. National sobriety among all classes has increased. Information received from various sources confirm these impressions. The automobile, the wireless, the radio, the cinema, have contributed to the diminution of drunkenness. There are to-day 3900 parishes wherein prohibition is enforced. There are fewer licensed houses to each 1000 people than 20 years ago.

A few days ago I heard Sir Murray Hyslop address the International Congregational Council. He made a telling speech, which was received with enthusiasm by delegates from all over the world. He declared that Englishmen are so very conservative that it will require more than one generation to achieve the progress so far made by America. But victory will ultimately be secured. He impressed the need of education and propaganda.

Every Christian voter of the United States is responsible not only for the uplift of his own country, but for the uplift of other lands. In the midst of a glittering civilization our moral and material conditions rise or fall together. England knows that if we keep faithful to our prohibitionary pledges she also will be compelled to follow. Do we accept and will we vote according to our responsibility?

England, 1930.

ANOTHER OLD POEM

Along with one of the numerous copies that we received of the song, "The Bird With a Broken Wing," came the request from Mrs. R. E. Smothers, Bay Springs, Miss., that we secure, if possible, a copy of the poem, "To a Wild Rose." Her request, published in a recent issue of the Advocate, has brought the desired result as the follow-

ing note from Mrs. R. E. V. Yates, Macon, Miss., will show:

"Dear Sir: In the August 7 issue of the Christian Advocate I notice the request of Mrs. Smothers of Bay Springs, Miss., for a copy of the poem, 'To A Wild Rose,' which I am enclosing, though by a different name."

We greatly appreciate the kindness of Mrs. Yates, as we are sure Mrs. Smothers will, and we are glad to carry here the verses:

THE ROSE THAT GREW TOO HIGH FOR ME

It was peeping through the bramble,
That little, wild, white rose,
Where the hawthorn hedge was planted
My garden to enclose.
All beyond was thorn and heather,
All within was sun and shelter
And the wealth of beauty's store.
But I did not heed the fragrance
Of floweret or of tree,
For my eyes were on that white rose,
And it grew too high for me.

All through that summer morning
I lingered near the spot;
Oh, why do things seem sweeter
When we possess them not?
My garden buds were blooming,
But all that I could see
Was that little, mocking, white rose
Hanging just too high for me.

So, in Life's wider garden
There are buds of promise, too,
Beyond our reach to gather,
But not beyond our view,
And, like the little charmer,
That tempted me astray,
They steal out half the brightness
From many a summer day.
Oh, hearts that faint with longing
For some forbidden tree,
Look up! and learn a lesson
From my white rose and me.

'Tis wiser far to number
The blessings at our feet
Than ever to be sighing
For just one bud more sweet.
My sunbeams and my shadows
Fall from a pierced hand;
I can surely trust His wisdom,
Since His heart I understand.
And maybe in the morning
When His blessed face I see,
He'll tell me just why my white rose
Grew just too high for me.

POETICAL THOUGHTS

By Mrs. George S. Brown

And I say unto thee, that thou art Peter and upon this rock I will build my Church; and the gates of hell shall not prevail against it. (Matt. 16:18).

PETER

Now he walked on the angry waves,
Now he sank in the watery grave;
Now he rose in triumphant faith,
Peter, the wave man.

Now he firmly stood for the Lord,
Based his life on the living word,
Saw in Jesus the Godhead shine,
Dared to call Him the Christ Divine,
Peter, the rock man.

Now he rebukes Christ in his pride,
Now he has even his Lord denied.
Now he uses a silly sword,
Now he shrinks at a maiden's word,
Peter, the wave man.

Now he weeps in his agony,
Now he listens, "Lovest thou me?"

Now and for aye, as at Pentecost,
He stands for the Savior that once he lost,
Peter the rock man.

Rough old fisherman, brotherly dear,
Near to my weakness, very near,
Far from your folly I would be,
Brave with your boldness I would be
Peter, a rock man.

—Adios R. Wells, LL.D.

I am sure that Peter is the favorite disciple of nearly every reader of the Bible. Of course, we all admire John with his tenderness and sweetness and his clinging to the Savior. Like Andrew, we would like to bring others to Christ, and James and Philip are fine characters, but most of all Peter appeals to us because he is so human. We feel that we can never aspire to the heights of John, but Peter had his ups and downs as most of us do, and he, though so splendid sometimes, so often failed. He was so impetuous! We feel sure that when the Master called him to come and be His disciple he did not stop to count the cost but ran immediately. So anxious was he to follow the Savior that when he saw Him walking on the waves of the sea he did not pause to think whether he could do the same but plunged in with perfect confidence, and, when he began to sink, just as sure that he was going under as he had been that he could walk on the water a few moments before, he cried out, "Lord, save me;" another quick change when Jesus held out his hand and Peter took it, fearing nothing.

When the Savior wanted to know what His disciples thought of Him it was Peter, ever ready with an answer, who said: "Thou art the Christ, the Son of the living God," and then it was that the Master said: "Upon this rock I build my Church." Just a little later Peter the rock man, became Peter the wave man, when he dared to rebuke the Lord.

The time for the betrayal came and Jesus had talked lovingly and confidentially to His disciples for days. He tried to prepare them for the coming events, and when He told them that all would forsake Him, it was Peter who was most indignant, declaring, "Though all men forsake Thee yet will not I." He was so confident when the Lord stood by him and when the soldiers came, who so brave as Peter? Impulsively he drew his sword and cut off the ear of one of the men. Jesus again rebuked, and healed, and then He was taken away, and Peter, finding his Master gone, was no longer brave. Even the jibe of a servant maid vexed him and indignantly he denied even knowing the Lord, whom he had vowed he would never leave nor forsake. Poor old Peter, the wave man!

Aren't we glad we do not have to leave him there, and isn't it great to know that never again was he weak? That look of the Master made his heart ache, and, filled with repentance, he wept bitterly. Great was his agony of mind and we feel sure he must have had it out with himself. He was one of the first at the tomb, and after Jesus rose from the dead He asked Peter if he loved Him. Three times he asked him, just as Peter had denied Him three times, and each time was assured he loved Him with an undying devotion. Never again did he falter! Never again was he a coward. Scourgings, imprisonment, persecution, all failed to move him. He stood for Christ and died for Him. Great old Peter, the rock man!

How like Peter are most of us; that is, in the early part of his life. Trying to stand on our own strength, making great professions, strong when all is well, weak when trouble arises, forgetting our vows and promises! We take too great comfort in the failings of Peter, contenting ourselves with our many failures, and forgetting the rock-like characteristics. Let us overcome our wave-likeness and through Christ conquer all weakness and become, like Peter, "the rock man."

ST. JOHN THE AGED

By Frances Eastwood

(The following poem has reached us through the kindness of Rev. W. G. Evans, of New Orleans. It was published some years ago in the New Orleans Christian Advocate.—Editor.)

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with weight of years.
These limbs that followed him, my Master, oft
From Galilee to Judah; yea, that stood
Beneath the cross and trembled with his groans,
No longer bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered 'round my couch;
My eyes so dim, they cannot see their tears.
God lays his hand upon me—yea, his hand,
And not his rod—the gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passed a woman's love.

I'm old, so old! I can not recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word he spoke,
Grow more distinct as others fade away.
So that I live with him and holy dead
More than with living.

Seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Kissed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then he came and called me. Then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it for ever. Then his words
Broke on the silence of my heart and made
The whole world musical. Incarnate love
Took hold of me and claimed me for its own;
I followed in the twilight, holding fast
His mantle.

Oh! what holy walks we had,
Thro' harvest fields, and desolate, dreary wastes;
And oftentimes he leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore him. Lord! now I am weak,
And old, and feeble. Let me rest on thee!
So, put thine arm around me. Closer still!
How strong thou art! The twilight draws apace;
Come, let us leave these noisy streets and take
The path to Bethany, for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his kingdom? Ay, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
To stand once more upon my native hills
And touch my Master! Oh! how oft I've seen
The touching of his garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church—once more
There let me tell them of a Saviour's love;
For by the sweetness of my Master's voice
Just now, I think he must be very near—
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch his footsteps.

So, raise up my head.
How dark it is! I can not seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
My little children! God so loved the world
He gave his Son: so love ye one another;
Love God and man, Amen. Now bear me back.
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?

What call the folk my name? "The holy John?"
Nay, write me rather Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See! there comes a light
Like that which broke upon my soul at eve,
When, in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See! it grows
As when we mounted toward the pearly gates.
I know the way! I trod it once before!
And, hark! it is the song the ransomed sang
Of Glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But who are these who crowd
The shining way? Joy! joy! 'tis the eleven!
With Peter first; how eagerly he looks!
How bright the smiles are beaming on James'
face!

I am the last. Once more we are complete
To gather 'round the Pascal feast. My place
Is next my Master. O! my Lord! my Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel this bliss! So, lift me up, dear Lord,
Unto thy bosom; there shall I abide.

—From American Tract Society.

"THE MAKERS OF THE UNWRITTEN CONSTITUTION"

By Ernest H. Cherrington, LL.D., Litt.D., Director
Department of Education, Anti-Saloon
League of America

To those who seem surprised at the revolutionary changes wrought by the insertion of the Eighteenth Amendment in the Constitution, "The Makers of the Unwritten Constitution," by William Bennet Munro (Published by Macmillan, New York City, \$1.50), will be very illuminating. Mr. Munro, in his introduction, remarks: "Every textbook of American government adverts to the great discrepancy between what the government of the United States was intended to be and what it has become. This, moreover, in spite of checks and balances, limitations and prohibitions, and all the other artifices for preserving equilibrium that eighteenth-century minds could suggest. Such a phenomenon all the more deserves comment because it has not come to pass by reason of the nineteen amendments. Among these formal additions to the original document only one enlarges the powers of Congress. All the rest impose restraints or change methods."

The difficulties in the way of the amendment of the Federal Constitution have become well known to the people at large through discussions of the Eighteenth Amendment. It was only after a long period of time, a highly intensive campaign of education, and thorough organization that the Eighteenth Amendment was made part of our organic law. It required an unprecedented wave of popular sentiment to accomplish this. It is commonly admitted, even by those opposed to prohibition, that only a tremendous alteration in popular sentiment can make possible a new amendment, repealing this one. In view of all this, these words of Mr. Munro have unusual interest: "Strange as it may sound today, the statesmen of 1787 intended to make the process of constitutional amendment an easy one. This is why they provide four alternative ways of putting an amendment through. They made it possible to initiate amendments in Congress, or without action by Congress. They provided for ratification by the State Legislatures or without action by these Legislatures if the occasion required. Hamilton devoted almost an entire 'Federalist' letter to proving the proposition that the amending process could not be made any easier without serious danger of constitutional instability." To this Mr. Munro adds: "There was a feeling that the ratification of amendments by conventions in the States would often prove easier than ratification by State Legislatures. The situation in 1787 warranted that impression. If the acceptance of the

original Constitution had been left to the State Legislatures rather than to conventions called for the purpose, it would almost certainly have been rejected by some of them. Nevertheless, after the Constitution had been ratified by these State conventions, the first series of proposed amendments were initiated by Congress and sent to the State Legislatures as the quickest way of getting them into effect."

Alexander Hamilton, John Marshall, Andrew Jackson and Woodrow Wilson are the four men who are, in Mr. Munro's phrase, "The Makers of the Unwritten Constitution." To Hamilton is accredited the development of the economic supremacy of the Federal Government; to Marshall, the achievement of nationalism; to Jackson, the democratization of the Constitution, and to Wilson the accentuation of presidential leadership.

Noteworthy, in view of many current discussions growing out of the prohibition issue, Mr. Munro's discussion of John Marshall, in which he says: "His achievement was the subordination of state sovereignty to nationalism. And the by-product of his work was the elevation of the Supreme Court to the status of a co-ordinate branch of the government. Marshall's starting point was provided by the silences of the Constitution. This taciturnity was largely due to two practical considerations—the fact that the Constitution was virtually without precedent, and second, the desire of the framers to avoid a four-square decision on various controverted matters." And also: "Senator Lodge once said that John Marshall stands in history as one of the small group of men who 'have made nations.' . . . One of the most eminent authorities on American constitutional law has rightly said that Marshall's work alone saved the country from going to pieces in that tragic struggle of sixty-odd years ago, for it gave the supporters of the Union a clear and sound constitutional philosophy to stand upon. Truly, then, Marshall was one of the makers of the unwritten constitution, that constitution which is made up of interpretations and attitudes, traditions and usages, firm faiths and allegiances; not written with ink on any scroll, but stamped upon the minds and hearts of the people."

The unique position occupied by the Eighteenth Amendment, as the only portion of the Constitution which is intended to safeguard the majority from the minority and to protect the masses against exploitation and special privilege, and the only amendment whose ratification was demanded by a tremendous wave of popular sentiment, makes it one of the most significant portions of our fundamental charter. In his discussion of Andrew Jackson, Mr. Munro remarks upon the character of the Constitution, unamended, and its attitude toward the people at large, reminding us: "The Constitution of the United States, as it left the hands of its framers, was not a democratic document. No one among the delegates at the Great Convention intended that it should be. The men who made up that convention did not, for the most part, have any genuine confidence in the wisdom of the masses. Alexander Hamilton, for example, was opposed to popular election, manhood suffrage, short terms of office, state rights and all the other appurtenances of democracy. Madison, Wilson, Franklin, and the other leaders of the convention were more liberally inclined, but they desired that the ship of state should be well ballasted."

Among the many books which are now pouring from the presses, dealing with various phases of the history or the interpretation of the Constitution, this book, written with unusual clarity and from a somewhat different viewpoint than many others, will prove valuable to those who desire to know how the interpretation of the Constitution has developed until it has become a flexible instrument adapted to conditions and problems undreamed of by its original authors. The book should be of unusual value to teachers and to popular lecturers upon constitutional topics.

The Home Circle

CHILD AND LILY

"Did God make this pretty lily
For Kitty and for me—
That we might have something always,
Lovely and sweet to see?"

"What did he use in making it?
How was it ever built?
Did he use neckties and pieces
Like mother makes a quilt?"

"Yes, God made this lovely lily
For you and kitty cat—
For bees, and birds, and people
Who love nice things like that."

"He made it out of sunbeams,
And earth and night and showers—
He made it out of air and light;
Just as he makes all flowers."

"But mother made the flower-bag,
I saw her dig it up—
And then I saw her water it
From a great big water cup."

"Of course I know God made it grow,
It was his sun and soil;
But then my mother helped, I know,
She helped God with her toil."
—Oakley McNabb, in Christian Evangelist.

TWO BOYS FROM ROANOKE

Tom Archard and Ambrose Viccars lived in the country of the Indians, not far from Croatan Island. This story will tell one of their many adventures. Master Dare was acting governor of the Colony of Roanoke at this time. You will remember that he had a white haired little daughter named Virginia.

It was morning and a mist was gathering over the earth. Tom and Ambrose were going back toward the camp. They trailed along the brook's bank, jumping from one slippery, mossy stone to another. The rhododendron bushes and the laurel were thick. "See that toothache tree?" asked Tom. "I dare you to take a bite of the bark!"

Poor Ambrose could not refuse, for Tom had already taken a mouthful of the bark. "Ug!" sputtered Ambrose. How it burned their mouths! They drank water, and more water, from the neighboring brook. Suddenly Tom stopped. He took hold of Ambrose's hand and pointed. There was the print of a long, narrow moccasin in the soft mud. The boys looked at each other but said nothing. They were learning the Indian way. They took leaves and scattered them over their tracks, and went back carefully, jumping from stone to stone. As they went from the brook they kept behind trees.

Nearing the camp, they saw there was confusion. Had the trail been seen? Mistress Dare and Floating Feather, a squaw, who stayed at the camp, ran to meet the boys. "Tom, Ambrose!" cried Mistress Dare. "Have you seen Virginia? Oh, where is Virginia?"

"Find white baby!" said Floating Feather, hugging her baby, Gray Squirrel, board and all.

"Are you sure that Virginia is lost?" Tom asked Mistress Dare, as he gave a quick glance toward Ambrose.

"Yes, yes," cried the poor mother. "Her father is hunting, and while we were washing I turned my back a moment and Virginia disappeared." Tom and Ambrose were off to find the baby.

Each leaf had a rustle ready for the tread of the boys. The leaves were the friends of the long, narrow moccasin. Tom and Ambrose went from tree to tree, bending low that no watchful eye might see them. A flock of indigo birds

flew overhead, their blueness challenging the blue of the sky. A wahoo tree was in full bloom. The air was sweet with the smell of bays and sassafras. Saucy squirrels and chipmunks ran up huge cedar trees, and grey moss hung from the beeches. The boys were looking for only one thing, the white hair of Virginia Dare. They were afraid to speak.

Finally they saw the footprints. They saw a broken fern, a branch bent backward, a perch stone. The moccasin had gone up toward the mountain. The way grew steep. Ambrose puffed, but Tom's eyes grew brighter. Every few minutes they saw the print of the moccasin. The water in the brook, running from marble hills, was blue. Up, up, up, they went. The trees became bushes. Tom and Ambrose went on all fours. It would not do to stand up against the sky.

There was a child's sob above them. "It's Vir—" began Ambrose. Tom put his hand over Ambrose's mouth. The sound came from the left. The boys, hardly daring to breathe, crept in that direction. Without warning the land sank beneath them. They were on the edge of the precipice, the cries were louder. Ambrose clutched Tom, and Tom pointed to a narrow shelf along the face of the precipice.

The boys tied one end of their ropes around their waists and the other to the strongest sapling they could find. They flattened themselves against the stone side of the mountain and edged their way along. They dared not look at the depths below. The sobs were nearer and nearer. It was Virginia. There ahead of them was the cave of the Indian Medicine Man. He had stolen Virginia away.

The boys crept cautiously along the entrance. There was a squeal of delight. Tom put his hand over Virginia's mouth to keep her still. In a minute he had tied Virginia to a plank like an Indian papoose and strapped her to his back. They went back over the narrow ledge, down the brook, through the woods. The way was short and happy now.

"O, Virginia, my darling, you are worth all England! And Tom and Ambrose!" exclaimed Mistress Dare. She looked at her husband opposite her. Virginia was in her arms and the blue eyes of Tom and the black eyes of Ambrose smiled at her. She felt she was in a goodly land—the land of promise.—Adapted from Boys and Girls of Colonial Times.

THE FAIRY SHOEMAKER

By Ann Sherburne, in The New Outlook

Almost every afternoon, as the children were coming from school, they stopped to look in at old Miss Pepper's window. Miss Pepper kept a tack shop and through the small square window-panes you could see rows and rows of candy.

Peggy and Alice were showing its charms to Betty Brown, who had just come to the village.

"The mice are a cent, the striped bull's-eyes are peppermint, the shoe strings are 'lickins' and—" Alice stopped for breath and Peggy went on—"And there's a bell that rings when you go in."

That evening Betty told her mother all the wonders of the little shop. "It's really a house, Mummy, with two little chimneys like ears, and tiny windows under the sticky-out roof."

Mrs. Brown laughed as she kissed her little girl good-night. "It sounds like a fairy house, dear, but I know the one you mean. Old Mr. Pepper is a cobbler and works in a room behind his sister's shop. I took my shoes in to-day to be mended. You shall call for them after school to-morrow and take a penny to spend on candy."

"A fairy's house; so mother thought so, too!" and Betty fell asleep planning the morrow's adventure.

The extra work in arithmetic after school seemed endless. When Betty finally ran out into the bright sunshine, all the other children had gone. Soon she stood with her nose close to the

window of the tack shop. At last the door opened. She would buy a bull's-eye for mother, who liked peppermint, and, for herself, a cent's worth more with a long, thin, rubber ball.

The bell tinkled loudly as Betty opened the door, and there stood kind Mrs. Pepper behind the counter. She put the candy in a little paper bag and showed Betty the door to the cobbler's room.

How dark it seemed after the bright shop! The small window had cobwebs over it, the floor and shelves were untidy, with tattered bits of leather, old bottles, and paper and shoes. Seated in front of the window was the strangest little man that Betty had ever seen. His skin was brown and wrinkled like a russet apple; his thick tufted eyebrows jutted over very bright brown eyes, and half-way down on his beak-like nose rested a pair of spectacles. He did not look up as the little girl entered, so she said timidly:

"I've come for Mrs. Brown's shoes, she brought them yesterday."

Then she noticed that he was working at mother's shoe.

"Better wait," Mr. Pepper advised. "Done very soon, now. Sit down."

There did not seem to be any place to sit down in the dusty, crowded room, but Betty looked about and finally discovered a tiny blue rocker, half covered with old leather and papers. There she put on the floor, and sat in the little chair to wait.

How quickly the old man worked! Why, he was just like the fairy shoemaker in Betty's poetry book. She began to repeat the line softly to herself:

"Tip-tap, rip-rap,
Tick-a-tack-too;
Scarlet leather, sewn together,
This will make a shoe."

"Left, right, pull it tight,
Summer days are warm;
Underground in winter,
Laughing at the storm."

"Big boots a-hunting,
Sandals in the hall,
White for a wedding feast,
Pink for a ball."

But Betty could not go on, for she was fast asleep.

Mr. Pepper had forgotten all about his little visitor. When the shoe was finished, he straightened himself and looked around.

"Bless my soul, who's that?" and he stared at the sleeping child. "What a start she gave me!" he muttered. "Sitting there in my little Eli's chair, with golden curls so like—and her dear this forty year!"

Heavily he shuffled across the room and reached into a dusty corner for a small package. This he carefully wrapped in Betty's parcel. The crackling of the paper roused Betty, who stretched, rubbed sleepy eyes, then laughed up at the shoemaker.

"Why, I've been asleep! Such a dear little chair!"

The old man smiled and gave her the parcel, and Betty hurried home. When the shoes were unwrapped a small package fell to the floor.

"Whatever is that?" exclaimed Mrs. Brown.

The string slipped and Betty caught a glimpse of red. "Oh, mother, could it be? It is! It is!" And then she held up what do you think? The daintiest pair of scarlet shoes ever worn by a fairy. Quite perfect from the shiny rich heel, to the dangling wee tassels.

Betty jumped up and down in her excitement.

"We said, didn't we, mother, that Mr. Pepper's house was like a fairy's cottage? And now this proves it! He is, he must be the Fairy Shoemaker!"

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to filled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Dr. V. C. Curtis, our pastor at Clarksdale, Miss., recently assisted in a meeting at Kilmichael, Miss. The pastor there is Rev. W. F. Rogers.

Rev. Ira W. Flowers, pastor of Second Church, New Orleans, preached morning and evening at First Methodist Church on last Sunday.

Rev. J. D. Wroten, of Water Valley, Miss., will assist Rev. Wm. L. Robinson in a meeting at Bethlehem church, Coffeeville Charge, beginning on the fourth Sunday of August.

Rev. Porter M. Caraway, pastor of Parker Memorial Church, New Orleans, is this week preaching at a tent meeting at Denham Springs, La., assisting Rev. Geo. H. Corry, the pastor.

Rev. Wm. L. Robinson, the pastor, recently conducted a meeting at Gray Rock, one of the points on the Coffeeville (Miss.) Charge. Brothers Wroten and Lord did the preaching.

Mr. Charles H. McEuen, director of music and of young people's work in our First Church, Baton Rouge, is the new district secretary of Sunday school work in the Baton Rouge District.

The sixteenth annual congress of the Prison Reform Association will be in session October 10-16 in Louisville, the city "where Northern enterprise and Southern hospitality meet."

Rev. George Williams recently held a meeting in his charge—the Lamar Charge, North Mississippi Conference. He was assisted by Rev. Wm. L. Robinson, our pastor at Coffeeville, Miss.

Dr. J. B. Peters, pastor of First Methodist Church, New Orleans, is enjoying a vacation in his native Virginia. His pulpit is being cared for by Dr. Doss, presiding elder, and Methodist pastors of the city.

Dr. G. F. Winfield, president of Whitworth College, Brookhaven, Miss., was in the city one day last week in the interest of securing students, and during the day was a pleasant caller at the Advocate office.

Rev. J. B. Cain, our pastor at Fayette, Miss., recently contributed an article of great historical interest to the Jackson Daily News, the article being an historical sketch of Jefferson County, Miss.

Rev. T. B. Thrower began a meeting last Sunday morning at Crowder, on the Lambert and Crowder charge, North Mississippi Conference.

Rev. J. A. George, our pastor at Macon, Miss., is doing the preaching.

Mr. C. O. Chalmers, our former manager, called at the office on Saturday of last week. He had come into the city from his summer home at Biloxi with his daughter, Miss Clara Chalmers, who was sailing at noon for Cuba.

Rev. T. J. O'Neil, presiding elder of the Meridian District, has assisted in seven meetings in his district, and he is scheduled to preach in two others. These meetings have resulted in genuine revivals in the charges where they were held.

Workmen began last week the tearing down of the Methodist church building at Many, La., preparatory to the erection of a new church. The new church will be built along modern lines and will be a handsome building. Rev. James E. Selfe is the pastor.

The Allen Sanitarium at Converse, La., is opening a charity ward and a shower for the furnishing of it was held on August 5. The new addition to the sanitarium is the gift of Mr. R. L. Gay, a leading member of our church at Zwolle, La., and the organist of the church.

Miss Clara Chalmers, principal of Colegio Irene Toland, Matanzas, Cuba, has been enjoying a month's vacation with her parents, Mr. and Mrs. C. O. Chalmers, at their summer home at Biloxi, Miss. She left last Saturday on a United Fruit Company ship for Cuba to resume her work.

The July number of Missions and Sunday School Extension, published by the Sunday School Board of the Louisiana Conference, showed that the New Orleans District, with a report of \$231.92, was far in the lead on Sunday School Day offerings, the Lake Charles District coming next with \$108.74.

Rev. R. M. Brown, presiding elder of the Ruston District, Louisiana Conference, has assisted in several meetings within the bounds of his district. Two meetings have had to be abandoned on account of the quarantine in his district, which is greatly interfering with the work of the church.

Rev. N. J. Golding, of the Coahoma charge, North Mississippi Conference, preached at our church in Clarksdale, Miss., morning and evening on August 10. The Bulletin, published by the Protestant churches of Clarksdale, reports that Brother Golding "preached a splendid sermon to a most appreciative audience."

In an address on August 5 on "A Labour Policy for the South," Mr. John E. Edgerton, of Tennessee, president of the National Association of Manufacturers, told the Institute of Public Affairs of the University of Virginia that a general plan should be shaped for the masses of workers and not for any particular group.

Rev. B. C. Taylor, our pastor at Mer Rouge, La., writes that in spite of dry weather and business depression the attendance at the church services is good. "Two new, live, working Leagues at Collinston testify to the interest of the young people there. There may be a crop failure, but we are going to have a good year religiously."

Former pastors and others who have seen our handsome brick church at Waynesboro, Miss., will remember the cedar that stood in front of the church, and may be interested to learn that a recent storm blew away the top of the cedar, but fortunately did not damage the church. The streets were littered with branches of trees and one building was wrecked.

Mr. Britton B. Taylor, a student at the Missouri State University, where he will receive his B. S. degree, has been appointed recorder in the graduate school of Business Administration of New York University. He is the son of Dr. Britton P. Taylor, now pastor of First Church, Charleston, W. Va., and formerly pastor for several years of First Methodist Church, Baton Rouge, La.

Rev. B. H. Andrews, pastor of Houma and French

Mission Charge (La.), called at the Advocate office recently, and he reported that the removing of the Raceland church building and its rebuilding at Griffin's on Bayou Lafourche has greatly stimulated the work of that mission congregation. More funds are needed to furnish and equip the building. Here is an opportunity for our readers to help in a great missionary enterprise.

On an Illinois Central train recently the editor had the pleasure of seeing Mr. Charles Emmerich, veteran conductor. He is the father of Rev. Earl Emmerich, who is now engaged in missionary work in Korea. The latter had just written his father some interesting things about his work in Korea. Mrs. Earl Emmerich is a daughter of Rev. and Mrs. J. L. Sells of Gulfport, Miss.

At the recently quarterly conference of the Madison charge, Mississippi Conference, which was held at Pearl Chapel on the day of the Lamuth Memorial meeting, Rev. Paul H. Grice, the pastor, reported that at three churches on the charge meetings had been held and with good results. At Madison and at Poyahontas he was assisted by Rev. P. M. Caraway, of New Orleans.

The Lake Charles American-Press of Lake Charles, La., on August 2 said: "Miss Dorothy Weber, daughter of Mr. and Mrs. Fred Weber, will speak at the Sunday night service at the First Methodist Church tomorrow night. Miss Weber, who is at home for her vacation, will tell of the work in which she has been engaged the past year at the Bethlehem House in Augusta, Ga."

The Lincoln County Times (Brookhaven, Miss.) of August 14, said: "Rev. B. F. Lewis, of Jackson, superintendent of the Methodist Orphans home, was down Monday evening making arrangements for one of their older girls, Miss Alma Crittenden, to enter the training school for nurses at our hospital and at the same time take some studies at Whitworth. Miss Crittenden finished high school in Jackson."

In sending a communication, Rev. L. W. Smart, our pastor at Pelican, La., writes: "Everything is going well with us on the work. I have taken 62 into the church this Conference year, and about 45 of them were on profession of faith. We are somewhat handicapped now for awhile on account of everything being closed down for infantile paralysis. We trust the ban will be lifted soon and we can resume our work."

Rev. Thurlow Barrett of New Orleans, a student of Millsaps College, wrote us on August 11 from Lake Junaluska: "I am here taking a course in 'Sermon Construction,' under Professor Hickman, and a course in 'Social Teachings of the Old Testament,' under Dr. Russell, both of Duke. I am also attending the General Epworth League Assembly as much as possible. I met a friend of yours, Dr. Rowland of Richmond."

The August 1 issue of the Methodist Messenger of First Methodist Church, Shreveport, was dedicated to Dr. Robert E. Goodrich, who, after seven years of service in Shreveport, will leave about September 1 to take up his new duties as pastor of the First Methodist Church of Birmingham. The issue of the Messenger was of extra size and was filled with messages of esteem from the stewards and other leaders of the church.

The editor, while assisting recently in a meeting at Flora, Miss., had the honor and pleasure of meeting Mrs. Mattie De Loach, who came twice to the services, notwithstanding the fact that she is 84 years old. She has been a subscriber to the Advocate for 51 years. She expressed pleasure in meeting the editor of the paper she has read and loved so long. May God's richest blessings continue to rest upon this dear reader of the Advocate.

"The Bulletin," published in the interest of the churches of Coahoma County, Miss., is edited by the pastors of the several Protestant churches of Clarksdale. Dr. V. C. Curtis is the pastor of

the Methodist Church. From The Bulletin we learn that the stewards of the Methodist Church were recently entertained by Messrs. H. B. Heidelberg and H. D. Corley at a delicious supper. The attendance was good and a fine spirit was evident.

Declaring that "youth is incurably religious, and that more young people are taking Jesus seriously throughout the world today than ever before in history," Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, opened the eighth World's Christian Endeavor Convention in Berlin, Germany, on August 5, before more than ten thousand delegates. Nearly one thousand of the delegates were from the United States and Canada. The meeting closed on August 10.

The daily vacation Bible school in our church at Lake Charles, La., which closed a fine session of two weeks on August 1, was marked by an attendance of 75, drawn from the several Protestant churches of the city. Among the students were boys and girls from the Episcopal, the Methodist Episcopal, the Baptist, the Lutheran, and the Presbyterian, as well as the 36 from our own church. There was one student from a Methodist church in Dallas. Mr. A. M. Mayo is the veteran superintendent of our Sunday school at Lake Charles.

In sending several subscriptions, Rev. John J. Rasmussen, our pastor at Trout, La., writes: "Our work at Trout is progressing very nicely. We organized a splendid Senior League a few weeks ago. The attendance at our church services as well as Sunday school has been doubled within the last few months. We had perfected plans for a daily vacation Bible school, with an enrollment of fifty, which plans were unfortunately interrupted on account of the danger of the spread of infantile paralysis. We are hoping, however, to conduct our school within a few weeks."

We regret to receive the following from Rev. B. C. Taylor, our pastor at Mer Rouge, La.: "With the passing of Mrs. Allen Carter, July 25, wife of Mr. Allen Carter, a long-time member of the board of the Mer Rouge Church, the community has lost one of its true Christian characters. Mrs. Carter had been a patient sufferer for many years. All through her suffering she maintained that Christian fortitude which was so much a part of her make-up, and died in a living faith. She leaves her husband, Mr. Allen Carter, a daughter, Miss Elma; two sisters, Mrs. Mary Lilly of Tallulah, and Mrs. M. R. Ashley of Mer Rouge, and many friends who have suffered a distinct loss in her going."

In sending his fourth round for publication, Rev. R. M. Brown, presiding elder of the Ruston District, Louisiana Conference, writes: "We are still panting for rain. Had a light shower Sunday night, the first one in eighty days. Our evangelistic work is at a standstill on account of quarantine. Most of the pastors within the district are unable to hold services and have been for many weeks. Cotton will not yield enough, so I am told, to pay for fertilizer and feed. Feed-stuff will not last till Christmas. Pastures are burnt up for the most part and water for cattle is getting scarce. There are no gardens to speak of. It looks very gloomy, but the people, for the most part, while serious, are showing fine courage."

Dr. Theodore Copeland, evangelist of Dallas, Texas, who was once pastor of Rayne Memorial Church, New Orleans, recently held a fine meeting at Blooming Grove, Texas. Rev. T. G. Story, the pastor at Blooming Grove, in reporting the meeting to the Texas Christian Advocate, wrote of Dr. Copeland: "He is full of vigor and is possessed with a consuming desire to be a blessing. He is safe and sound in all his preaching. He tles people on to the Church. He helps the pastor in every way and, above all, sinners are saved under his marvelous preaching. He is personally popular and in great demand. . . . The services

were greatly appreciated by the Blooming Grove citizenship and by the pastors. Eternity alone will reveal the results of this fine meeting."

Trustees of Millsaps College and of Whitworth, composing the executive committees of the two schools which form the Millsaps-Whitworth system, met in Brookhaven, Miss., on August 12, to consider matters of interest to the two schools. The Lincoln County Times says of the meeting: "The range of the discussion was wide, covering possible and probable expansion of Whitworth, which is enjoying a prosperous patronage and has a fine enrollment for next session despite business depression abroad in the land. One of the immediate needs of this oldest school for girls in the State is a central heating plant, which engineers estimate will cost about seventy thousand dollars. A new fine arts building is also one of the dreams of the management." Representatives of Millsaps present were Dr. D. M. Key, Rev. M. L. Burton, M. S. Enoch, Judge J. G. McGowan, Rev. M. M. Black and Rev. L. P. Wasson. Representatives of Whitworth—S. E. Moreton, S. D. McMullen, L. H. Bowen and Dr. G. F. Winfield. W. D. Davis, of Jackson, treasurer of both boards, was present.

cently on the grounds and the presiding elder and others interested have large plans for the development of the grounds in the future, including a rearrangement of the buildings, the building of a new hotel and the making of a large lake within the grounds. The beauty of the spot, the improvements to be made, and the good highways of the section will serve to give a great importance to the Bluff Creek camp ground.

CONCERNING THE ANNUAL CONFERENCE AT VICKSBURG

To All Ministers and Members of the Mississippi Annual Conference

Our pastor reports to us that for some two months rumors have been reaching him that Vicksburg did not want to entertain the next session of the Annual Conference. Recently these rumors have been more numerous, and on Sunday, August 10, the pastor called the matter to the attention of the congregation and stated that he had seen no indication on the part of the congregation nor heard any word from anyone in Vicksburg that the Conference was not wanted; but for fear there might be such, he asked that the congregation think the matter over carefully and if there was any indifference or opposition to the coming of the Conference to express it by formal vote at the 11 o'clock service Sunday morning, August 17.

As announced, the matter was called to the attention of the entire congregation this morning. Our people at old Crawford Street asked for the next session of the Conference because we wanted it to come and it was not at the suggestion of the pastor. The entire membership feels very much hurt that such rumors have gotten abroad. It has been thirteen years since we have had a session of the Annual Conference in this historic old city, and we are looking forward to the coming session with pride and interest. We are, of course, having our financial troubles, but that is not at all peculiar to Vicksburg. Our people asked for the Conference because we wanted it, and we want it now worse than ever. We may not be able to do for the Conference all that our hearts would lead us to do, but the latch string is on the outside and we will give you the best welcome we know how to give and pray that your stay with us will be a real spiritual blessing to this fine old city.

The vote of the congregation to-day was unanimous and enthusiastic and they instructed the following officials of the church to sign the above statement and send it at once to the New Orleans Christian Advocate.

MRS. Z. D. CLARK,
Pres. W. M. S.
MRS. J. T. BIRDSONG,
President Floral Club.
ROBERT SELBY,
Sunday School Supt.
GEO. W. ROGERS,
Lay Leader.
L. E. ALFORD,
Presiding Elder.
J. L. NEILL,
Pastor.
R. W. BOULT,
Pres. Board of Stewards.
W. M. COVINGTON,
Pres. Wesley Brotherhood.
Vicksburg, Miss., August 17, 1930.

NOTICE

Victor Harrison, Singer, Children and Young People's Worker, of San Antonio, Tex. Ten years of constant work in home State. Desires new territory. Assist pastors who preach and conducts own revival. Can furnish best of references from well known pastors of Texas. At Magee, Miss., until September 1.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

The Epworth League Assembly of the Baton Rouge District, held recently at the Bluff Creek Camp Ground, near Clinton, La., was marked by a large attendance and great interest. Thirteen young people volunteered for life service. Following the Epworth League Assembly came the annual camp meeting, with Rev. L. W. Cain, presiding elder of the Baton Rouge District, in charge. The preaching during the meeting was done by the pastors of the district, the presiding elder, Dr. J. L. Deceli, presiding elder of the Brookhaven District, Mississippi Conference, and the editor of the Advocate, the last named having the privilege of preaching the closing sermon on last Sunday night. Rev. A. J. Martin, our pastor at Greensburg, La., and Mr. McEuen, director of music in First Methodist Church, Baton Rouge, took turns in leading the singing. Great congregations attended the meeting and Rev. L. W. Cain, presiding elder, reports that great good has been accomplished. The property of the camp ground was held by trustees named from adjacent charges, but the property was not actually in the name of our Church. The Baton Rouge District has just completed the purchase of the property from the trustees and it is now held without doubt in the name of the Church. Great improvements have already been made re-

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas God in his infinite wisdom and mercy has seen fit to remove from our midst our dear friend and co-laborer, MRS. MORGIA BAKER DOTTERY, who departed this life on July 12, 1930; therefore be it resolved, first,

That our church has lost a most faithful member, and our town a valuable citizen; second,

That the Woman's Missionary Society has lost a loyal member, whose sympathy, prayers and service have been an inspiration to us for many years; third,

That she was recognized as one of the outstanding leaders in all Christian work, and greatly loved and honored as such; fourth,

That while we miss her and are grieved over her departure, we realize that "He doeth all things well," and we praise God for her life of influence and Christian association; fifth,

That a copy of these resolutions be spread upon our minutes, and a copy sent to the New Orleans Christian Advocate.

MRS. W. O. HARBOUR,

MRS. L. C. WEST,

MRS. R. E. BUCHANAN,

MRS. T. E. GREGORY,

Committee.

Okolona, Miss.

MISS FLORENCE PAGE, the daughter of Charles and Martha Page, was born in Scott County, March 15, 1892, died July 31, 1930. Florence joined the Methodist Church while quite young and lived a consistent Christian life. Her last days were days of suffering because of an incurable malady; but she bore her suffering with Christian fortitude and patience. Her disposition was one of sunshine and happiness. The end came while she was in a hospital in Jackson; her home being in Morton, where she and two sisters, Misses Coruelia and Annie, lived happily together. Besides these two she leaves one other sister and two brothers, with other relatives and friends.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safeguarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For applications and particulars, address
HENRY P. MAGILL, Sec'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH SOUTH
808 Broadway, Nashville, Tenn.

to mourn her going away. All that loved ones and friends could do was done for her comfort and relief, but God knew what was best and took her to himself, where there is no suffering, pain nor death. She was laid to rest in the Morton cemetery, from the Methodist church, funeral services being conducted by the writer, assisted by Rev. Mr. Meadows, pastor of the Morton Baptist church. May the God of all grace comfort and sustain the sorrowing ones and bring them finally to a happy reunion in a better and brighter world.

T. B. COTTRELL, Pastor.

THE FACTS CONCERNING KEELEY PATIENTS

(From the National W. C. T. U.)

The constantly recurring statement that there are more patients at the Keeley Institute at Dwight, Ill., than there have been for several years, has created the impression that the increase means more inebriates under prohibition than before.

Prior to prohibition nearly two hundred similar institutions for the cure of liquor flourished in this country; at one time there were between 5,000 and 10,000 unfortunates "taking the cure", whereas reports of the Keeley Institute show less than 500 such patients at Dwight, Ill., a letter from the secretary informing us that some of these are from Canada! The Keeley Institute at Dwight appears to be the only important liquor cure hospital on the American continent; whereas in the saloon era there were as many as 200 such institutions, all doing a large business.

Among the hospitals closing on account of prohibition (and saying so) was the Washingtonian Home at Chicago, the largest liquor cure in the world, with more patients than the Keeley Institute will have this whole year at its present rate.

We recently made a survey of the liquor cures. We had the names of 148 which has been operating just prior to prohibition and inquiry brought us the news that 105 of these had closed their doors on account of prohibition. Of the others the one at Dwight appears to be the only one specializing on the treatment of alcoholics. The others appear to be general hospitals admitting occasional inebriates.

The Keeley Institute in the saloon era established local branches in every section of the country until they totaled about 125. All told these institutions treated 400,000 liquor addicts. At least two-thirds of these must have taken "the cure" between 1891 and 1900 during the boom in the liquor cure business and, in addition, many competing drink cures opened to harvest some of this business.

Inebriates who had taken the Keeley cure organized a "Keeley League" with local branches and published a monthly magazine called "The Banner of Gold." The league held annual conventions, welcomed by mayors and governors, filling the towns and cities with thousands of visitors. At one time the league claimed 170,000 members.

This country has 122,700,000 people.

Avoid

Typhoid

Largely carried by Flies. Get your Flit and the Special Flit Sprayer.

Against that enormous number the 500 inebriates at Dwight make an inconsequential showing; nowhere near as much of a showing as the 5,000 to 10,000 inebriates who, thirty years ago were "taking the cure" at various hospitals.

TYRANNY OF EFFICIENCY METHODS

For perspicuous description depend on Halford E. Luccock. He told the Conference on Religion and Education at Lake Junaluska last summer of an efficient filing system placed by a high powered salesman in a business house. The salesman later returned and asked how it was working. "Fine," replied the business man. "And how is business?" "O, we have had to give up business in order to look after the filing system."

One is sometimes led to think some churches do practically the same as the business man. They exhaust themselves on surveys, card files and discussions of methods. The day—and often the night—is spent on the "system." Evangelization and training have been crowded out.

Methods are not to be despised nor neglected, but there must be a way of producing results. They can be rightly handled only by souls who are afire with God and are driven by a great zeal to bring men into the heavenly kingdom. Prayer and faith must be the largest part of the "system." The liberty of the Spirit need not and must not be hindered by methods.—The Christian Advocate.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Fourth Round

New Iberia, Sept. 7, p.m.
New Iberia, Sept. 7, a.m.
DeRidder, Sept. 14, a.m.
Leesville, Sept. 14, p.m.
Acadia Ct., at Church Point, Sept. 21, a.m.
Many and Zwolle, at Zwolle, Sept. 28, a.m., p.m.
Rayne, Oct. 5, a.m.
Crowley, Oct. 5, p.m.
Lake Arthur, Oct. 12, a.m., p.m.
Gueydan and Kaplan, at Gueydan, Oct. 19, a.m.

Sulphur and Vinton, at Vinton, Oct. 19, p.m.
Indian Bayou, Oct. 26, a.m.
Cameron and Pine Grove, at Cameron, Oct. 27, p.m.
Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23, a.m., p.m.
J. W. LEE, P. E.

New Orleans Dist.—Fourth Round

Parker Memorial, Sept. 21 a. m.; Oct. 1. Epworth, Sept. 21, p.m.; Nov. 19.
Houma and French Mission, at Houma, Sept. 28.
Delta, Ct., at Reserve, Oct. 5 a. m.
Carrollton Avenue, Oct. 5. p. m.; Nov. 3.
Algiers, Oct. 12, a. m.; Nov. 5.
Patterson, at Berwick, Oct. 19, a. m.
Morgan City, Oct. 19, p. m.
First Church, Oct. 22.
Franklin, Oct. 26.
St. Martinville, Nov. 2.
Slidell, Nov. 9, a. m.
Covington, at Covington, Nov. 9, p. m.
Second Church, Nov. 16, a. m.; Sept. 24.
Rayne Memorial, Nov. 16, a. m.; Nov. 4.
St. Mark's, Nov. 16, p. m.
Felicity, Nov. 23, a. m.; Nov. 12.
McDonoghville, Nov. 23, p. m.; Oct. 6.

Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

STARKE UNIVERSITY SCHOOL

Military Day and Home School for Boys
44th YEAR

New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Target practice on regular range. Study hall at night under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. 44th session opens September 9th 1930.

Motto: Work Wins

For Further Information Address
J. M. Starke : : Montgomery, Ala.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

ZONE MEETING—W. M. S.

Second missionary zone meeting of Brookhaven District convened at Brandywine, July 29, 1930. Devotional exercises were conducted by Mrs. F. A. Grimes of Hazlehurst.

Following societies were represented: Hazlehurst, Wesson, Bethesda, Pleasant Valley, Rehobeth.

Zone leader having resigned, Mrs. T. V. Rusle of Brandywine was elected. A very interesting paper was read by Mrs. Breeland of Wesson on "How Can We Make Our Missionary Society More Spiritual?"

Mrs. T. V. Rusle gave us a fine paper on "China, the Greatest Missionary Field on Earth."

Our out-going missionary, Miss Robble Lee Leggett, spoke on her call to the mission field. Several very complimentary remarks were made on the life of Miss Leggett.

In addition to the love gift she received several beautiful gifts from her own beloved church of Rehobeth were given her. There being no other business society adjourned with Georgetown selected as the next place of meeting.

MRS. I. W. ENOCHS, Sec. Pro. Tem.

FORTY YEARS OF SERVICE

Program by Methodist W. M. Society
Honoring Mrs. John W. Boone

A meeting of unusual interest was held Monday afternoon in the Methodist church. It was the regular monthly business and social meeting, but was also an anniversary of forty years of service in Woman's Work for Women, given by Mrs. John W. Boone, who,

FOR COLDS—ALKALINIZE YOUR SYSTEM

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently. Begin when you feel a cold coming.

Take a tablespoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkaline in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

For fifty years, this pleasant alkaline has been famous as an anti-acid. Doctors prescribe Phillips Milk of Magnesia; hospitals use it; millions know how it relieves sour stomach, gas, indigestion and other symptoms of over-acidity. All drug stores recommend it. 25c and 50c bottles, with full directions for its many uses.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

in the summer of 1890, joined the Ladies' Aid. Mrs. Boone has been a paying working member continuously, and for most of that time an officer. She has held several conference offices. She has seen the work develop from a group of women who were interested in helping keep the home parsonage fit, and the local pastor's family properly cared for to an organization world-wide in its interests and helpful ministrations.

An interesting program followed the brief business session. The devotions were conducted by Mrs. Fairfax.

Meredith Wood gave two saxophone numbers, the first, a Love Song, he dedicated to Mrs. Boone, the second, At Dawning; his mother, Mrs. J. M. Wood, accompanied him at the piano. Miss Grace Lynn Kees gave very artistically a reading from The Tale of Two Cities. Mrs. L. E. Beck, favored the company with a voice number, "Don't You Hear Me Calling, Caroline?"

Mrs. B. F. Jones was called on for a talk, which she said was not history but just glimpses of forty years. In it she gave the salient points of the woman's work in the Church. It was most interesting and the witty touches characteristic of Mrs. Jones's conversation, public as well as private, made it very entertaining. It opened with congratulations to the auxiliary for "Miss Mamie's" work, and to her for the privilege of working.

Mrs. S. E. Moreton was granted the opportunity to make a few remarks, which were complimentary, happy and witty, closing with "Sweeter as the Years Go By," in her clear soprano voice.

Dr. Smith spoke briefly words appropriate to the occasion.

A delightful social period followed when fortunes were found by cut quotations and delicious brick ice cream and macaroons were served. Mrs. Boone being assisted by several friends in dispensing them, as she was in making the room beautiful with flowers and plants.

Mrs. Boone was also hostess at the meeting of the Business Women's circle Monday night. At both meetings there was a gratifying attendance and a happy time enjoyed.—Lincoln Co. Times.

W. M. S. IN MEETING

A combination program and business meeting of the Methodist Missionary Society of Grenada was held recently at the church.

Circle No. 3 was in charge of the program, and Mrs. Ida Campbell, leader of the circle, presided. The topic of the lesson was the "Supreme of Love," and Mrs. Campbell read the devotional, bearing on the subject. Mrs. Stokes led the prayer.

An interesting leaflet on social conditions in Korea was given by Mrs. R. H. Herring, and the news from the missionary bulletin for the quarter was given by the publicity superintendent.

The business session followed the program, with Mrs. W. B. Waterman, president of the society, in charge.

The meeting was concluded with the Lord's prayer.—Grenada Sentinel.

ORDAINING CHURCH ORGANISTS

The Reformed Church Messenger carries an editorial concerning the ordaining of church organists. It goes on to say that "the ministry of music in the Church will never attain its highest, most useful influence until its ministers become an order in the Church, set aside for a definite spiritual service. Theirs is a high and holy calling and it is time the Church recognizes it as such. Once the Church begins to emphasize the holiness of this service, irreverence and indifference will disappear. When the Church begins to demand spiritual qualifications of its musicians, vocal and instrumental, as well as artistic qualifications, worship in the Church will have a more significant meaning."

We would disagree with the idea of an "order" of musicians in the sense of an order in the ministry, but we certainly agree that the organist and choir should feel themselves "set apart" for a special service which is theirs. We like the plan some of our preachers have, (we are thinking of the Tyler brothers of our Conference), of having a short prayer of devotion each Sunday morning with the choir members before these take charge of the service of song. This does commission them, in a sense, to be ministers of praise and they should reflect by voice and gesture their high calling. The organist can make or mar a service and the choir can assist in the process. Our objection to the paid choir is that its members, as a rule, become professionalized and sometimes take no pains to hide their ennui between the second hymn and the last. Some of them go out not to return until the preacher is coming down the home stretch on his "lastly." Others warble and wail with no feeling whatever in their voices, and then sit down with a thank-heaven-that's-over air. On the other hand, very many splendid professional musicians give themselves wholeheartedly to the task of producing sacred music. These study their problems out of church hours, and at the service make everything count toward inducing and expressing the utmost devotion to God. Give us more like them—and God bless the organist and choir, whether volunteer or paid, who do their duty Sunday by Sunday.—Baltimore Southern Methodist.

WHEN THE PASTOR COMES

They repeat that hoary tale about the sorry old days when the pastor made his visit. They make it an awesome and solemn occasion in the telling. The children fled and the mother suffered an hour in a state of oppressed contrition. That is nine parts fiction. The minister in most homes was a revered and beloved and entirely human being. His coming was an event, and his presence we were not

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

privileged to enjoy often enough. He was gifted, as you know, with all the graces of a man of God. He loved his people as his very own. He knew them in all their daily round—their progress at school, their struggle to make ends meet, their ambitions for the son or daughter, their working willingness in the church. He knew them better than they knew themselves. What he brought into the home we never knew, for such is the coming and going of the spirit of the Eternal in one of his own good men. It is preposterous to listen credulously to people repeating something they themselves never experienced. They say he always brought his Bible and knelt in prayer, and they do not like that. They speak ignorantly. In the name of God, we wish those in his succession might do that now with the wonted naturalness which we remember. We wonder how many young men went into the ministry, and others honorably into other services for their kind; how many daughters became godly matrons, because of that earnest and devout and genuine minister of religion who came with the princely dignity of simple goodness and made the whole house glow with the light of his presence. Oh, not all custom that we cast aside is worthless; not all the improvements we make are really such. The greatest gains in the spiritual life come by the pastoral way of Jesus, who did his greatest work, we believe, in the intimacies of households like that in Bethany.—The Christian Register.

CHURCH HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families—parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

Sunday School

LOUISIANA CONFERENCE

Mr. A. M. Mayo, Lake Charles, sends in an interesting report from their vacation church school. The supervisors in this school were, Miss Ora Hooper and Mrs. J. E. Ney. The total attendance was 75, with only five children not in connection with any church.

Dr. H. T. Carley, Shreveport District, writes he is expecting the Sunday schools of his district to report 100 per cent on Sunday School Day observance, notwithstanding the hard times. Last year his district led in Sunday School Day offerings. At present the districts stand as follows: New Orleans, Lake Charles, Ruston, Monroe, Alexandria, Minden, Shreveport, Laton Rouge.

Mr. R. H. Nelson, district secretary of the Shreveport District, was a welcome visitor in our office this week. He was very optimistic about the Sunday school work in his district, and plans to have a set-up meeting for their fall Standard Training School just as soon as vacation days are over. Mr. Nelson is a member of the Conference Sunday School Board, and a leading worker in the local church at Mangum Memorial.

Sunday, August 10, was spent in Crowley. We reached Crowley by the way of Lake Charles, spending Saturday night there. We had an interesting and profitable conference with the Lake Charles leaders, Rev. J. W. Lee, Rev. D. B. Raulins, pastor, and Mr. A. M. Mayo, district secretary. All three of these leaders were hopeful over the fall work. The drought has not affected the rice belt of our State very much and conditions look very hopeful compared with other sections of our State. The Lake Charles fall Training School is booked for October 26-31. We enjoyed a pleasant visit at the parsonage with Brother Raulins and his family.

We reached Crowley Sunday morning in time for Sunday school, and visited the Young People's and Adult Department, both having a good summer time attendance. The pastor, Rev. C. K. Smith, and family were on their vacation. At 11 o'clock we brought the congregation a message on Christian Education, using as a text the 48th verse, 5th chapter of Matthew.

This occasion to your writer was one of renewing former friendships, as he had the pleasure of being their pastor some years ago. We enjoyed noon-day hospitality at the Wycoff home. Mr. Wycoff has been a faithful official for several years. Mrs. Wycoff is superintendent of the Junior Department in the Sunday school. The other members of the family are two boys, one high school girl, and Grandma Wycoff.

Pineville Methodism had what they

CHRISTMAS CARD AGENTS

Earn money for yourself or your church. Sell our box assortments of Everyday Cards, Christmas Cards and Christmas Wrappings. Write to-day for illustrated folder, giving full information.

THE COLONIAL BEAUTY LINE
523 Healey Bldg., Atlanta, Ga.
395 Dwight St., Springfield, Mass.
915 Grand Ave., Kansas City, Mo.

called "Quarterly Church Night" last week, and gave your writer and family an invitation to attend. The occasion was a pleasant and profitable one. For nine years we have noted with interest the growth of Methodism across the river from Alexandria. The pastor, Rev. D. B. Boddie, is putting his whole life into this growing church.

Mrs. W. W. Holmes, our Conference elementary worker, has this message from an elementary worker at Noel Memorial Church, Shreveport: "Will you be surprised when I tell you that I gave my first radio talk Sunday morning from 9 to 9:30? This was a Sunday School Hour for the boys and girls of elementary grades who cannot now go to the school. This was arranged for by Station KRMD."

Miss Evelyn Courtney of Amite writes for copy of the new Programs of Work.

Rev. W. W. Drake writes from Lake Junaluska: "It's fine up here—cool and pleasant. Will come home in about a week."

C. D. ATKINSON, Conf. Supt.

MISSISSIPPI CONFERENCE

Brother Hull has gone to Junaluska to meet with the Dual-Extension secretaries for a conference as to the program they are to carry out through the next four years. Dr. Quillian will be present. This is a most important meeting and one that will influence the work of this department of the Church vitally. Brother Hull has had a full summer and his work has been exceptionally useful and helpful.

Miss Doris Alford is this week in a small church on the Seventh Avenue Charge, Meridian, teaching a Cokesbury school. This is a fine service and one that will mean much to the on-going of kingdom work. Brother Alford was once pastor of this church, and we feel sure that Miss Alford will be received most happily.

We are exceedingly anxious that every Sunday school have a definite part in the support of the entire work of the Conference Sunday School Board. There are two ways that this may be done directly. First to support the Dual Extension cause through fourth Sunday offerings. Send these in immediately. Both the home and foreign work is dependent upon this aid. Next through Sunday School Day offerings. We are certainly in great need of as much help from this source as it is possible for the Sunday schools to give us. If every Sunday school would make an offering regardless of how small it would enable the Board to carry forward its plans easier and better.

So far as we stand now the offerings for Missions and for Sunday School Day are about as they were at this time last year. We are hoping against hope that the final results will be far in advance of last year.

For the past two weeks we have been kept pretty close and are now ready to sail forth with renewed courage. We come to a higher appreciation of our writers. There has not only been new life and strength

given through writings, but many days of suffering have been made lighter and shorter by the light short stories and the pictures that enable one to be forced to be still and quiet to pass away the time. There is a deeper appreciation of those writings which make one think and calms one and gives one a high and noble purpose. So far as I know there has always been a very definite appreciation for books etc., but this experience has given me a deeper and more definite one. Our writers are surely worth much more than the money reward they receive for their work.

There is a wonderful lot of kindness in the world. I have noticed for some time the happy service rendered to the patients by the nurses in the Jackson Infirmary. It has not been my good fortune to see or know a finer group of nurses and workers. What a blessing an institution of this sort is and what a power for good!

Well, it is time to be thinking about college. For some of us we will be enrolling our first student in college. Hard times will have come to many. Shortness of crops will change the plans of others. It is hoped that the high hopes and deep desires of our youths will not be entirely wrecked but that some way will open by which they may continue. We need to exercise our faith in prayer in two directions. For our young people who are going to college, that they may be kept and that they may find a place of usefulness and service in the colleges they attend. Second, for our own schools that they may really minister to our young people in a way that they will be better servants than they possibly could be if they had not had this experience.

There are many, many burdened hearts. There is now and there will be much suffering. May the Church of Jesus Christ through its ministry and organizations rise to the need of this time and minister to those in need. God has work for us to do; may he open our eyes that we may see and do it.

Yours in Him,

JOHN C. CHAMBERS.



FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fire-proof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. R. O. T. C. Athletics. Give your boy what he cannot lose—education. Catalog, 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M., Box 28, Fork Union, Va.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Dr. Quillian, the man who heads up the work of Christian education, is a man of rare common sense, and he is devout, scholarly, strong. We need not hesitate in following his leadership. He counsels us to use all the machinery as we have it, make haste slowly, and permit the work to become unified by degrees. Nothing that we have been doing in the Sunday school, or the Epworth League, that is good is to be thrown aside. We are to exercise patience and move steadily on, doing the work in best possible way. From time to time the General Board of Christian Education will give information to guide the local church and the Conference Board in taking the proper steps.

The nomination of the men and women who are to constitute the Conference Board should be done with great care, free from politics, with an eye single to the glory of God. It should be understood that every member of this Board should take at least one course a year on subjects bearing upon Christian Education. It is impossible for a board to give intelligent direction to an enterprise of which it is ignorant. We are not expected to run up and down the old road we have been traveling, but we are to move out into a new highway, new in the sense that we are to be more Christian than we have been and that we are to share this Christian-abundant life with all the people in the Church and outside of the Church. "All" is the term Christ used. The Church has not heard that word and does not know how to heed that call. This is the time our presiding elders need to seek counsel and above all seek wisdom from God before they make the nominations for

this new board. I make bold to say that no man should be made presiding elder who is not willing to study, and study Christian education specifically and continuously until he knows what the Church is calling him to do. If any man wants his eyes opened and wants a genuine shaking up from head to foot let him get "What Is Christian Education," by Coe, and read this book before the assembling of our Annual Conference. If the blind lead the blind, the whole business will fall in the ditch. Read chapter X and XI and you may see why I am speaking the truth as I see it. Our Church is calling us to do more work and do it more intelligently than we have done it in the past. Are we willing to pay the price or are we to slush along with divided forces, while the people perish for lack of men taught and led and filled with the knowledge of God, which the Spirit alone can give?

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Ruston District—Fourth Round

Benvenue, at Bear Creek, September 7, preaching 11 a.m.; Q. C., 2:30 p.m.
Gibbsland, at Gibbsland, September 7, following night service.
Hodge, at Hodge, September 14, preaching 11 a.m.; Q. C., 2:30 p.m.
Jonesboro, September 14, following night service.
Arcadia, at Mt. Moriah, September 21, preaching at Arcadia, 11 a.m.
Preaching, at Mt. Moriah, 3 p.m.; Q. C., 4 p.m.
Athens, at Wesley Chapel, following night service; September 21.
Eros, at Chatham, Sept. 26, 10 a.m.
Homer, September 28, preaching 11 a.m.; Q. C., 2:30 p.m.
Haynesville, September 28, following night service.
Dubach, at Harmony Chapel, October 19, preaching 11 a.m.; Q. C., 2 p.m.
Marion, at Marion, Oct. 19, following night service.
Calhoun, at Wilhite, October 26, preaching 11 a.m.; Q. C., 2:30 p.m.
Ruston, October 26, preaching 7:30 p.m.; Q. C., November 3, following official board meeting.
Clay, at Longstraw, Nov. 2, preaching 11 a.m.; Q. C., 2 p.m.
Farmerville, November 2, following night service.
Bernice, at Bernice, November 9, preaching 11 a.m.; Q. C., 2 p.m.
Choudrant, at Indian Village, November 9, following night service.
Lapine, at Frantom Chapel, November 16, 11 a.m.
Strange, at Strange, November 16, p.m.
District Training Week, October 12-17, inclusive.

MISSISSIPPI CONFERENCE

Meridian Dist.—Fourth Round

Lauderdale, at Electric Mills, August 31, 11 a.m.

W. F. GRAY'S
GENUINE OINTMENT
for 170 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

Enterprise, at Stonewall, August 31, 7:30 p.m.
Pachuta, at Pachuta, September 14, 11 a.m.
Meridian—Fifth Street (sermon) September 14, 7:30 p.m.
Meridian—Central (sermon) September 21, 11 a.m.
Meridian, East End, September 21, 7:30 p.m.
Porterville, at Porterville, September 28, 11 a.m.
Meridian—Seventh Ave., September 28, 7:30 p.m.
Vimville, at Coker's Chapel, October 5, 11 a.m.
Meridian—Hawkins Mem., October 5, 7:30 p.m.
Scooba, at Scooba, October 12, 11 a.m.
Daleville, at Daleville, October 12, 7:30 p.m.
Matherville, at Langsdale, October 19, 11 a.m.
Shubuta, at Shubuta, October 19, 7:30 p.m.
Waynesboro Circuit, at Hebron, October 25, 11 a.m.
Bucatinna, at Bucatinna, October 26, 11 a.m.
Waynesboro, October 26, 7:30 p.m.
DeSoto, at Crandall, October 29, 11 a.m.
Quitman, October 29, 7:30 p.m.
DeKalb, at Spring Hill, November 1 and 2, 11 a.m.
Meridian, Poplar Springs, November 2, 7:30 p.m.
Cleveland, November 8 and 9, 11 a.m.
May we all enter the "Home Run" with a determination to win.

Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:

"In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Seashore District—Fourth Round (In Part)

Logtown, August 31, 11 a.m.
Bay St. Louis, August 31, 7:30 p.m.
Kreole, September 7, 11 a.m.
Moss Point, September 7, 7:30 p.m.
Escatawpa, September 14, 11 a.m.
Pascagoula, September 14, 7:30 p.m.
Pineyune, September 21, 11 a.m.

Let pastors be prepared to nominate missionary committees for each church of at least three members, and give names of the chairmen to presiding elder at the fourth quarterly conference

JAMES L. SELLS, P. E.

Newton District—Fourth Round

Newton, August 31, 11 a.m.; November 4, 7 p.m.
Rose Hill, at Rose Hill, September 7, 11 a.m.; October 15, 10 a.m.
Bay Springs, at Bay Springs, September 14, 11 a.m.; 2 p.m.
Montrose, at Montrose, September 14, 7:30 p.m.; October 22, 2:30 p.m.
Harpersville, at Hillsboro, September 21, 11 a.m.; 1:30 p.m.
Forest and Morton, at Forest, September 21, 7:30 p.m.; October 24, 7 p.m.
Union, at Union, September 27, 11 a.m.; November 6, 7 p.m.
Lake, at Lake, September 28, 7 p.m.; October 30, 2:30 p.m.
Trenton, at Pulaski, October 5, 11 a.m.; 2 p.m.
Raleigh, at Raleigh, October 5, 7 p.m.; 6, 9 a.m.
Shiloh, at Shiloh, October 12, 11 a.m.; 2 p.m.

FOR BETTER HEALTH

The Biggs Sanitarium is in better position than any time before to serve the chronically ill of the South. Specialties: Nervous Disorders, High Blood Pressure, Gastric Trouble, Loss of Weight, Melancholy, Gout. Circular free.

THE BIGGS SANITARIUM, 112 Pearson Dr., Asheville, N. C.



PARKER'S HAIR BALSAM
Removes Dandruff Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists
Hills Chem. Works Patheville N. Y.

Carthage, Sta., October 17, 7:30 p.m., 19, 11 a.m.
Carthage Circuit, at Singleton, October 18, 11 a.m., 1:30 p.m.
Walnut Grove, at Mt. Horeb, October 19, 2 p.m.
Homewood, at High Hill, October 24, 11 a.m., 1:30 p.m.
Chunky, at Suqualena, October 26, 11 a.m., 1:15 p.m.
Decatur and Hickory, at Hickory, October 26, 4 p.m.
Philadelphia Sta., October 31, 7 p.m.
Philadelphia Circuit, at Cook's Chapel, November 1, 11 a.m., 1:30 p.m.
Burnside, at Henry's Chapel, November 2, 11 a.m., 1 p.m.
Laurel, First Church, November 7, 7 p.m.; 9, 11 a.m.
Laurel, Kingston, November 9, 2:30 p.m.
Laurel, West End, November 9, 7 p.m.
H. A. GATLIN, P. E.

THE DOUBLE BURDEN IS LIGHTER

I have a friend who labors among the Santals, and one day my friend was expecting a visitor, a brother missionary, and he sent a Santal to meet him and bring on his luggage. So the Santal took his carrying-pole and set off. At the station he found that the luggage consisted of one heavy bag. Now, he couldn't divide that burden into two, as was his custom, and plainly he couldn't carry the bag hanging from one end of his carrying-pole.

This is how he solved the problem. He looked about till he found a stone about the same weight as the bag, hung that from the other end of the pole and the bag from the other, and walked proudly home with his double burden!

His easy way was to carry twice as much. He balanced the one burden with another, and carried the two when he only need have carried one.

It seems funny, even stupid, doesn't it? Well, it may be funny, but it isn't stupid. A one-sided load is a bigger strain than a balanced burden, even if it be twice as much as the other. A milkmaid with a yoke will walk more easily and more straightly carrying two full milk pails than under the more awkward burden of one. Double the burden, and though you double it you make it easier because you balance it.

And this is a good thing to remember for the burdens of life. We have all got our own burdens, and it seems often as if that is enough to carry, but the Bible says, "Bear one another's burdens"—take another as well and balance your own. That is the yoke of Christ.—Stuart Robertson, in "Balance Burdens."

PRAY FOR RAIN

For two months there has been practically no rain in the larger part of our State. Corn and garden crops are burnt up, and even cotton in many places is suffering. Two weeks more of such dry weather and the prospects for any kind of a crop will have van-

ished. Under these circumstances is it improper to pray for rain? If we are living in a mechanistic universe with no personal God, it is useless to pray for rain or anything else. But we believe in a personal God, and Jesus, his interpreter, tells us that "God is love," and urges us to pray. He instructs us to pray for "daily bread." As our daily bread, in many instances, depends on the crops and the crops cannot be made without rain, we are fully justified in praying for rain. It may be that conditions are such that God's purposes would not be met if we had rain. It may be that we must suffer before he can afford to bless. It may be that he desires to see us on our knees. When we pray, we must do it in the spirit of penitence and humility; but we are entitled to pray for rain if we do it in the right spirit. Therefore, if we have not had rain before Sunday, July 27, we suggest that not only should private prayer be made, but that in every pulpit in the State at the 11 o'clock hour earnest supplication be made for rain that we may have our daily bread. If meanwhile rain has come, let the prayers be thanksgiving and praise. Let us pray.—Arkansas Methodist.

Don't take Chances, be
SURE
When You buy Aspirin
look for the name
BAYER

There is a way to be SURE about the Aspirin you buy. Look for the name BAYER on package and the word GENUINE printed in red. It's your guarantee of purity, safety and reliability.

Genuine Bayer Aspirin is what the doctors prescribe. It relieves pain promptly, harmlessly. It does not depress the heart. Relieves colds, headaches, sore throat, pain from various causes.



MAINTENANCE OF THE AGED

Many are the ills of old age and one of the most tragic is poverty. The statisticians have been investigating the inability of old people to take care of themselves and they discover some unpleasant facts, one of which is that "about thirty-eight per cent of the men and women in Massachusetts over age sixty-five are supported in whole or in part by children, relatives or by organized society." In other States the case is probably about the same.

The industrial workers in later life show the largest proportion of persons incapable of self-support. "Less than two per cent of miners, clerks, mechanics, molders, printers, plumbers, engravers, compositors, etc., are at work after their sixty-fifth year," according to the United States census of 1920. The farmers do better, but only 8.08 per cent of them hold out. Business men keep going longer than the industrial laborers, but not so long as the farmers. The professional classes continue the longest of any in their positions.

A man's hazards multiply as the years fly by. Illnesses and accidents accumulate. The requirements of employers and of the public become more and more exacting in modern life. A man approaching sixty years can hardly obtain a new position and is in great peril of losing his old one.

What is an old man, without means and without employment to do? Under the former conditions of American life he could find a place under the shelter of his children and be welcome. Now, the crowded space of ten-

ements and apartments, and the hard battle for bread practically exclude him from this hospitality. Even where his children could make room for him they are growing less inclined to keep him. He interferes with their pleasures and their ideas. He is too much a tax on patience and courtesy.

The aged men and women of our land have produced the wealth we enjoy and the hardy generation which uses it. Shall they be deprived of a share in its benefits? No adequate plan has been devised whereby they may secure it. But the question is up and must be answered. Many organizations are providing pensions. The government is slow to consider its obligation to its helpless men and women in their late years, but it cannot long postpone making some provision for them. The Churches are becoming sensitive concerning their duty to their aged ministers. At length, let us hope soon, the material privations of old age will be reduced; and as the expectancy of life lengthens, having already passed from fifty to fifty-eight years, the declining slope will be traveled with more comfort and greater measure of self-respect.—Christian Advocate.

WHY YOU SHOULD JOIN THE CHURCH

1. "I ought to belong to the Church because I ought to be better than I am. Henry Ward Beecher once said: 'The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of the imperfect ones.' (John 10:10.) 2. I ought to belong to the Church because of what I can give to it and do through it, as well as because of what I may get out of it. The Church is not a dormitory for sleepers, it is an institution for workers; not a rest camp, it is a front line trench. (Matthew 16:25). 3. I ought to belong to the Church because every man ought to pay his debts, and do his share toward discharging the obligations of society. The Church has not only been the bearer of good news of personal salvation; it has been, and it is the supreme uplifting and conserving agency without which 'Civilization would lapse into barbarism and press its way to perdition.' (Romans 6:23). 4. I ought to belong to the Church because of memories; memories of things that will never fade; memories of vows that are the glory of youth. (Ecclesiastes 12:1). 5. I ought to belong to the Church because of hope; hope that lives when promises are dead; hope that paves the way of progress; hope that visions peace and social justice; hope for time and hope for eternity—the great hope that casts its anchor behind Jesus Christ. (Acts 4:12; Hebrews 2:18 and 7:25). 6. I ought to belong to the Church because of the strong men in it who need re-enforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me. (Psalms 1:1-2). 7. I ought to belong to the Church, but not until I am ready to join a going concern; not until I am



If baby has COLIC

CRY in the night. Colic! No cause for alarm if Castoria is handy. This pure vegetable preparation brings quick comfort, and can never harm. It is the sensible thing when children are ailing. Whether it's the stomach, or the little bowels; colic or constipation; or diarrhea. When tiny tongues are coated, or the breath is bad. Whenever there's need of gentle regulation. Children love the taste of Castoria, and its mildness makes it safe for frequent use.

And a more liberal dose of Castoria is always better for growing children than strong medicine meant only for adult use.

Fletcher's
CASTORIA

THE BIBLICAL SEMINARY IN NEW YORK

DR. WILBERT W. WHITE, President

Degrees In Theology and Religious Education

The Biblical Seminary in New York (interdenominational) calls attention to the fact that its courses leading to the following degrees have been approved and registered by the Board of Regents of the University of the State of New York:

In the DEPARTMENT OF THEOLOGY—Bachelor of Sacred Theology, Master of Sacred Theology, and Doctor of Sacred Theology.

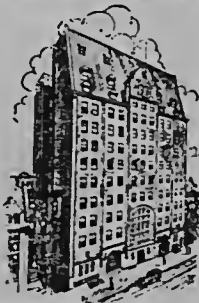
In the DEPARTMENT OF RELIGIOUS EDUCATION—Bachelor of Religious Education, Master of Religious Education and Doctor of Religious Education.

In addition the Seminary conducts a DEPARTMENT OF MISSIONS and a DEPARTMENT OF SOCIAL SERVICE.

The most modern pedagogical principles are employed in all departments. Bible study in one's mother tongue is the organizing principle of the curriculum, but with due regard to the other disciplines belonging to each department.

Write for Catalogue, stating department in which you are interested. Address:

DR. WALTER E. BACHMAN, Dean, 235 E. 49th St., NEW YORK
Publishers THE BIBLICAL REVIEW



willing to become an active partner with Jesus Christ." Matthew 16:25; John 3:3, 5, 16, 17 and 36.—Daniel A. Poling, D.D.

INFANT MORTALITY DECREASES

Stock market crashes and unemployment have failed to disturb the downward trend of infant mortality in the cities of the United States during 1929, according to a report just issued by the American Child Health Association, in which the figure of 66.2 deaths among each thousand births is announced.

Next to the rate of 64.9 attained in 1927, the rate for 1929 is the lowest ever recorded for the cities of the country. The decline has been almost continuous since 1915 when the Birth Registration Area, formed for the collection of dependable information, was organized. In 1928 the rate rose slightly to 68.3 over the low point of 64.9 in 1927. Fifteen years ago the rate was nearly 100. To-day the rate is but two-thirds what it was just after the World War started.

The report covers 720 cities in the Birth Registration Area which now includes forty-six States and the District of Columbia, which have satisfactory registration laws and record 90 per cent of the births. The figures in the report are drawn from the provisional summaries of the United States Census Bureau and from State and local authorities.

"The 1929 rate," said the announcement, "was the lowest ever attained in Chicago, Philadelphia, Detroit, Boston and Baltimore." For the five-year period from 1916-20 Pittsburgh exhibits the most outstanding decline, the rate dropping from 120 to 77 in the period 1925-29.

Portland, Oregon, had the lowest rate among the cities over 250,000 population. Seattle was a close second with 46 and Minneapolis stood third with 49. Among the 10 largest cities in the country, St. Louis and New York tied for first place with rate of 59. Close on their heels came the metropolis of the middle west, Chicago, with a rate of 60. Other figures were Cleveland 61, Philadelphia 62, Los Angeles 65, Detroit and Boston 69, Baltimore and Pittsburgh 73.

St. Paul, Minnesota, was in the lead with a rate of 46 among the cities of the 100,000 to 250,000 class. Union City, New Jersey, stood first in the 50,000 to 100,000 class with a rate of 25. In the 25,000-50,000 class, another Jersey community, West New York,

RED EYES

Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

stood in the forefront tied with Revere, Massachusetts, each having rates of 26.

Among the smallest cities with populations from 10,000 to 25,000, Northbridge, Massachusetts, had the low rate of 15.

As a group the cities of the Pacific Coast continue their undisputed leadership as the banner home for babies. Oregon and Washington lead the procession with the cities of Minnesota in third place. Vermont, Utah and California cities show the same average rates.



Could Write a Book About It

"Nine years ago after my little girl was born dead, I took Lydia E. Pinkham's Vegetable Compound for about four months. The next year I became the mother of a fine 11 pound baby boy. After he was born, I kept on with the medicine to build me up. Four months ago I was nervous and rundown and suffered from other troubles which I knew Lydia E. Pinkham's Vegetable Compound would relieve so I started taking it and now I feel fine again. Many of my friends could write a book on the good the Vegetable Compound has done them."—Mrs. W. Overmann, 918 Regina Ave., St. Louis, Mo.

Lydia E. Pinkham's
Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
 Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
 Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

A TALK WITH THE PASTORS OF NORTH MISSISSIPPI ABOUT LEAGUE WORK

By Rev. Wm. L. Robinson

Dear Editor: I would like to have a heart-to-heart talk with all the pastors of the North Mississippi Conference about our Epworth League work. Let us face our problems together. I wonder if we appreciate as much as we should the opportunities that are offered to us in the League work.

All of us will admit that there are difficult problems connected with the Epworth League. But is there an organization in the Church which does not have real problems connected with it? Show me an organization that will run itself. We must not eliminate the League just because it has its problems. Some of these problems are real and some of them are like our borrowed troubles—they vanish when we get up close to them.

Do we take the League work as seriously as we should? Do we think that the League is just another organization tacked on to the machinery of Methodism? The Epworth League is a very vital part of our great Church. About ninety per cent of our workers in the foreign field to-day made their life decision at an Epworth League meeting. We need the League and the League needs our sympathy.

No other organization in the Church gives the type of training to our young people that is given to them in the League work. The League is a young people's organization. It is run entirely by them. No other organization in our Church is prepared to develop the initiative of the young people as the League is. They get real leadership training there in the League. They learn how to do by doing. That is one reason so many of our missionaries are found in Epworth League meetings.

Then there is the fellowship which the League offers to our young people. They have so many things in common. Their fellowship means so much to them. They understand each other and they sympathize with each other. It means so much to have some one who understands and sympathizes with us. We had a wonderful assembly at Grenada this year, and one of the features of this assembly was the fellowship. We had such a fine fellowship there. It was the kind of fellowship that enriches life and makes us want to live like Christians.

What we are pleading for on this page is a square deal for the League and for the young people. Just give them a chance. That is all the young people want. Just give the League as serious consideration as you give to

the other organizations of the Church. If you will do this you have a pleasant surprise waiting for you if you have been a doubting Thomas.

There is "Another Thing" we would like to ask our brethren to do this fall. Be as accurate as you can in making out your annual report. The report which is turned in at Annual Conference is not always the same as the report which reaches our Conference treasurer. You preachers don't get that money, of course. Not even the members of your own charge would accuse you of that. But after looking over these reports it looks like you have been doing some guessing. That is all right if it hits, but

it misses more often than it hits. Let us be accurate in making our reports. If you do not know the amount of money which your League has raised, just write S. E. Ashmore, at Webb, Mississippi, and he will give you the amount. And if you don't know how many Leaguers you have, just ask your presiding elder. Please be careful in making your report to Annual Conference. We soon forget about how your report sounded while you were making it on the floor of the Conference, but those figures talk a long time after you sit down.

"AS OTHERS SEE US"

It is a good thing sometimes "to see ourselves as others see us," although now and then it is somewhat surprising. We learn many things from these views given us by those who look in on us from the outside. The particular "others" in this case are the Japanese, and here is what one Japanese editor prints in his paper:

"The Americans make a good im-

pression on other. A couple will often walk along the avenue arm in arm, and even kiss each other in public places to show their affection for each other. In their homes, however, it is very different. A man and wife often dislike intimacy and arrange a vase of flowers in the center of the table in such a way as to make it impossible for them to see each other when they come to eat at the same table."—Exchange.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
Huntington, W. Va.

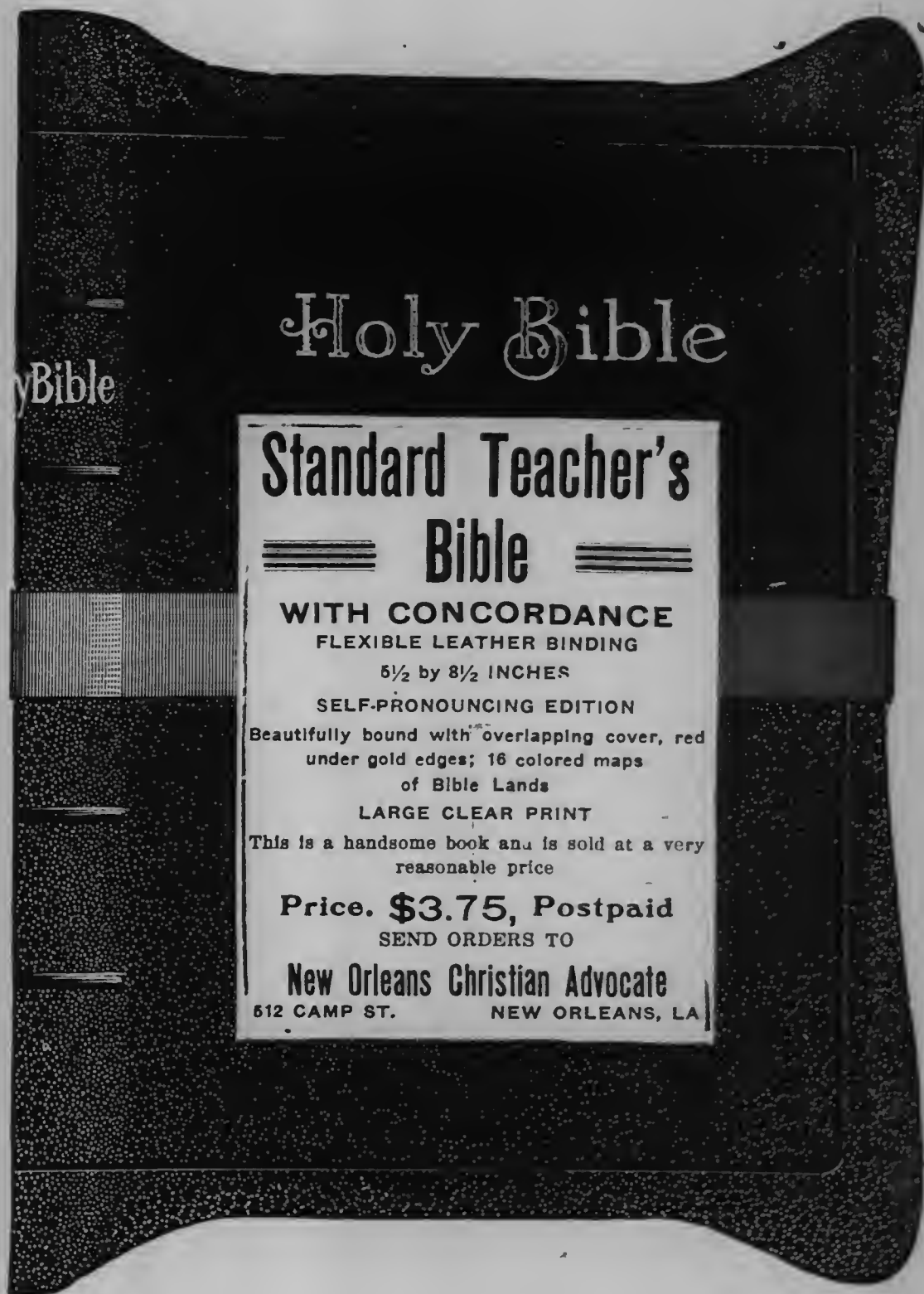
Phone, Main 2838

Rose McCaffrey

SUPERIOR MULTIGRAPHING

310-311 New Masonic Temple

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5½ by 8½ INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

612 CAMP ST. NEW ORLEANS, LA.

JESUS THE CARPENTER

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
'Round which his fingers once did
cling.

If I could have the table he
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings, or kings to be,
As long as men have breath,
Could buy that thing of wood he
made—
The Lord of lords who learned a trade.

Yes, but his hammer still is shown
By honest hands that toil,
And 'round his table men sit down,
And all are equals, with a crown
No gold nor pearls can soil.
The shop at Nazareth was bare,
But Brotherhood was huddled there.

—Charles M. Sheldon.

YOUNG PEOPLE IN CHURCH
MUSIC

"Youth must be served" is a truism in social relations which has been brought home to us more forcibly with each succeeding year of the post-war period. Not only must youth be served but it will be served. If not with things of our own reasoned fashioning, it will be served with whatever happens to appeal to its fancy. This is a warning which the churches cannot fail—nor have failed—to heed. They have recognized it as a challenge which could not be met adequately with the mere preaching of doctrine, but, rather, with actual service to the

FOR WOMEN ONLY

Wanted, every woman reader of the N. O. Christian Advocate to take advantage of the following remarkable offer, accomplishing large saving in the purchase of high class silk hose direct from our hosiery mill freshly manufactured. We offer our guaranteed Sivaful' fashioned pure silk hose, 42 gauge, 7 strand, with silk top and flisle sole, selling in retail establishments for \$1.50 to \$2.00 per pair, at little more than half the average retail price for this quality.

These hose are service weight, but due to fine gauge, have appearance of semi-chiffon. Slender French heel, reinforced at needed points; made for both wear and appearance. Colors: Ivory, Beige Clair, Champagne, Plage, Sunbask, Blond Dore, Sun Brown, Rosador, Muscadine, Rendezvous, Dream Pink, Nude, Almora, Light Gunmetal and Dark Gunmetal. Price \$1.00 a pair, or three pair for \$2.75, in any quantity and in any assortment of colors and sizes. We pay the postage.

Siva hosiery are even better looking after washing than before. Rarely is such delicate loveliness found in hose that afford such extra-long service.

If you are not delighted with the goods on delivery, return them unused and your remittance will be promptly returned to you.

Order at once, stating sizes and colors desired from Siva Hosiery Co., Station C-13, Union, S. C., while this unusual offer is still in force. Send check, money order, or order hose sent C.O.D.

The Nicholson Bank and Trust Co., Union, S. C., endorses the above guarantee of money refunded if goods are returned unused. Color card sent upon request.

young people themselves. In this they have possibly taken a leaf from the book of the wartime chaplain who often opened up his men's souls to a spiritual approach with the very utilitarian entering wedge of a bar of chocolate. The wonder has been, however, that in their search for an ideal form of serving the young, the churches have so comparatively seldom hit upon music as a medium.

That "catch 'em young" may be set down as a sensible injunction to the church is, indeed, by no means an after-the-war discovery. It did not require the present unsettled conditions to remind the churches of the age-old link between "the boy of to-day" and "the man of to-morrow." Progressive churches have for years refused to trust their handling of the problem solely to the Sunday school (now classed in the newer nomenclature as the church school), but have called into play the special sermon for children, the late Sunday afternoon or twilight social gathering for the older young folks and further advanced methods of appeal. It is surprising, however, that in their casting around for propitious points of contact, the churches have not more unanimously sought to reach their young people through the essentially socializing influence of a joint participation in music.

We all have a "Common Sense of Music," as Sigmund Spaeth pointed out with his play on words in the title of his book of that name. Nor does this universal instinct for music wait until the child's maturing to show itself. Not even by the dramatic impulse, shown in the make-believe of the child's play hours, is the rhythmic, musical instinct preceded. Moreover, the current secular education of the child sees to it that this instinct is properly developed in his school hours. Yet this classroom musical training sometimes leads us to a dilemma. The following musical bill of rights for the child provides the premise: "Every child should be educated in music according to his natural capacities, at public expense, and his music training should function in the life of the community."—Exchange.

WHAT IS BREAKING UP COUNTRY CHURCHES

(Editorial in Richmond Christian Advocate)

It was Monday afternoon. All the preachers had finished their say and departed. The waste-basket was full and running over and the editor was congratulating the people on what he was keeping out of their paper. He was listening to the birds singing in his heart and longing to depart to his garden when the door opened and a good Methodist woman entered. She lives in a good old country community and is one of the pillars in that old country church that for many decades has been a place of worship for some of the best people of Old Virginia. After we passed our words of greeting, she said: "Do you know what is breaking up many country churches?" I listened for some

expert theory from some modern surveyor who has found out the modern ills of the country church and prepared the cure-all in the form of efficiency programs, but she did not touch on that line. You may not agree with her, but listen to her, for as sure as water runs to the sea the sister has much ground for what she says:

"Country visitors are breaking up many country churches. They get up Sunday mornings and start out somewhere. They do not care much where it is, just so they can take a good ride into the country to see some of their kin or friends and get a good dinner. They usually get to your house a little before church time, and you have to stay home cooking for them. They do not stop to think of the trouble and worry of cooking over hot stoves heated with wood, for we have no gas in the country. Some of them want milk and some coffee and some tea. After we have served them we have the dishes to wash and we are all worn out. This happens Sunday after Sunday in many homes. They do not think of the fact that they keep us from church, nor does it occur to them how much it amounts to in a year both in food and labor."

The editor saw she had the floor and he let her have it, feeling she was scoring a point that was well taken. She went on:

"I love my little country church and like so much to go on Sunday. I made up my mind my church meant more to me than these Sunday visits, and I adopted a rule to always go to church, regardless of who comes. If they are there at church time, I tell them goodbye and ask them to please shut the door when they leave, and I go to church."

We nominate this good sister as president of a club to organize all other church members to sign a pledge to do the same thing, and let it be understood that if your city friends and kin come out for Sunday they

Are You One of the 2,000

subscribers of the Advocate whose subscriptions have expired and are running on grace? Refer to the little yellow label on your paper and if your time has expired fill in the coupon below and forward same immediately to our office with \$2.00 so as to insure against a break in the regular visits of your Conference Organ. All delinquent subscribers will be dropped from our mailing list some time between now and the first of September, unless you forward us your renewal by that time.

RENEWAL

to the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Please find herewith remittance of \$2.00 for my subscription.

Name

Post Office

Street or Route

Charge or Church

Name of Pastor



have to eat what they can get, or, better still, bring their lunch and go on to church with you and swell the congregation and hear some real good country preaching. If they do this and put fifty cents in the collection for every visitor you can afford to fix them a dinner.

Then before she departed she added: "I know one woman who decided that every Sunday they would close up the house and after church go themselves somewhere and spend the day on the road, taking sandwiches, just to get rest from the stream of city visiting that had poured in every Sunday."

As she went out we were thinking of a visit to a country church some time ago when several of the leading families were absent. As we went down the road after services we passed a farmhouse with four big cars in the yard. These were from the city and had arrived just in time to keep the people from going to church. The pastor pointed to the cars and said:

"That is the reason my people cannot get to church."

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3935.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY AUGUST 28, 1930.

C. MILTON CHALMERS, Manager.

DO NOT DELAY ON THE CONFERENCE COLLECTIONS

In our issue of last week we suggested that our pastors should give their attention at once to the matter of raising the Conference collections that the apportionments to their charges may be raised in full—not 60 per cent, as the record has been approximately, but 100 per cent. Since writing concerning this matter, we have been in touch with a brother who is thoroughly informed concerning the conditions in a greater part of our territory and he tells us that the best efforts of our pastors will be required to raise the Conference collections and that it will be very difficult to raise the amounts apportioned if the pastors do not get busy at once. Let it be remembered that scarcely more than two months remain of the Conference year.

Not only do sacred spots and compelling examples of our territory urge to this, as we pointed out in our last issue, but also the great needs that are everywhere thrust upon the view of our people. While we are having a hard year, embarrassment will be only temporary, and we cannot afford, because we are a little discouraged over our own affairs and a little worried in our own business, to leave our missionaries embarrassed in a foreign land. Certainly we cannot for a moment entertain the thought of withdrawing any of our missionaries from the field.

"Faith and love," we repeat, "will not take counsel with adverse crop reports, scorched fields and business depression, but will find in them a challenge to sacrifice," and we may add—in desperate needs at home and abroad a mighty imperative which Christian men and women cannot fail to obey.

"MOUNTAIN-TO-MOHAMMED"

The foregoing is a part of the title used in the trade magazine, On the Top, in an article telling of the methods used by a certain gas and electric company in selling a well known electric refrigerator. The caption at once suggests that the company decided that if the customers would not go to the company, the company would go to them. Realizing that the rural territory surrounding them offered almost unlimited possibilities, the gas and electric people recently made a thorough study of the potential market with a view to increase the sales of their refrigerators. They knew that the majority of their rural customers could well afford and really needed electric refrigeration. The problem that confronted the company was that of getting the story before the prospects inasmuch as it seemed impossible to get the people into the showrooms, and still more difficult to interest them otherwise. They solved the problem by loading a refrigerator upon an automobile and taking it to the homes of the prospective customers, and they were rewarded by surprisingly good results.

We think that the Church can draw a good lesson from the zeal of business. If the customer will not come to the showroom, the business man goes to the customer. But we depend almost altogether upon the work that is done in the church at the regularly appointed hours of worship. We need to go after the people. As a matter of fact, a large proportion of the American people never go to church. Only about one-third of the people of the United States are allied to any religious organization. What are we going to do about this host of people who never enter the doors of our churches? Manifestly, something should be done. The people who never go to church need Christ ten thousand times more than they need electric refrigerators or anything else that men have to sell, and yet the refrigerator man goes out after the people, while the man in the church waits for the people to come to the services.

We are not disparaging the regular work of the church, any more than the refrigerator man is disparaging the showroom by going out after customers. We are urging that we add to our regular work a personal evangelism—"visitation evangelism"—and street preaching where practicable, and greater zeal in organizing new Sunday schools and in opening new preaching places.

We have always felt that all the territory within reach of a pastor is his potential field and that he should be concerned about it. Sometimes a pastor says there are practically no persons in his town not members of some church, while there may be a little village only a few miles away that has no church at all. And he could interest his people in a movement that would mean a real revival to his own church and that would give the preaching of the gospel to the little town now without services.

It may be objected that the building of roads everywhere and the multiplying of automobiles have made it possible for people to go to the larger centers without difficulty. But we are not writing about what it is possible for people without Christ to do. We are writing about what they are not doing, and about what we are not doing. They are not going to the churches as they ought, and we are not going to them as we ought. We are convinced that there should be a more intensive cultivation of the home field.

CONFERENCE AT VICKSBURG

It seems unfortunate that the impression should have gone abroad that Vicksburg would not be able to entertain the approaching session of the Mississippi Annual Conference, but as such seems to have been the case, we call attention to the fact that in our issue of last week we carried a letter from the several leaders of our church at Vicksburg, including the presiding elder and the pastor of Crawford Street

BISHOP Du BOSE WRITES NOTABLE BOOK

After an informing reading of "The Bible and the Ages," by Bishop Horace M. Du Bose, we heartily agree with the following statement of another concerning it:

"A noteworthy book, marked by strength, adequate scholarship and rare assurance. In seeking grounds for a sound, conservative position regarding the Scriptures, Bishop Du Bose has had recourse to the repositories of testimony. Within the lines of a continuous plan, his volume develops the voices of history and of fact in support of the Bible, through the various ages of the world, and crowns the whole fine study with an unswerving allegiance to the Christology of the New Testament, declaring with unfaltering voice for what is by far the most important article of the Christian faith—the Godhead of our Lord."

No doubt there are many who have been disturbed by those who have divided the Pentateuch into a number of sections drawn from as many "sources," who have dated prophecies after the events predicted happened, and who have discredited the historical accuracy of the Old Testament, and while they have not been convinced they may not have been able to meet these critics on their own ground. Such will welcome this great book by Bishop Du Bose.

The reader of the book will more readily believe the ancient inscriptions that the spade of the archaeologist is constantly bringing to light than all the conjectures of the critics. The Bishop has devoted his great scholarship and his wide experience and research to the writing of a book that will certainly confirm faith in the Biblical record. He was one of the party of archaeologists who recently excavated on the site of ancient Shechem and he writes with certain knowledge.

The book should be in every preacher's library and in the homes of laymen as well. It is published by Fleming H. Revell, New York and Chicago.

Church, Vicksburg—the letter stating that there had never been any foundation whatsoever for the rumor that Vicksburg would not be able to entertain the Conference, and that Vicksburg wants the Conference and is looking forward to the occasion. The letter reads: "We are looking forward to the coming session with pride and interest."

So the brethren of the Mississippi Conference may rest assured that they will be pitching their tents toward Vicksburg in November. For one, the editor is glad that the Conference will be held in Vicksburg. He wants to spend a day or two in that historic city, see the great new bridge over the Mississippi, and visit the National Cemetery and other points of interest, while of course enjoying the sessions of the Conference.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To supernuantes and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE ONLY SAFE EDUCATION

By Bishop W. A. Candler

Education is all important when it is of the right type; but education which creates intellectual power without, at the same time, inspiring moral living, is dangerous.

Guizot said:

"In order to make education truly good and socially useful, it must be fundamentally religious. It is necessary that it should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observations should penetrate into all its parts."

Thomas H. Huxley, the skeptical scientist, declared:

"There must be a moral substratum to a child's education to make it valuable, and there is no other source from which this can be obtained at all comparable with the Bible."

Victor Cousin spoke more wisely when he said:

"Any system of school training which sharpens and strengthens the intellectual powers without at the same time affording a source of restraint and countercheck to their tendency to evil, is a curse rather than a blessing."

The poet, John Milton, spoke to the same effect when he said:

"The end of learning is to repair the ruins of our first parents by regaining the knowledge of God and out of that knowledge to love Him, to imitate Him, and to be like Him."

The thought which is common to all of the utterances of these famous men is that Christian education is the only safe education, and the recent history of our country confirms and emphasizes this important truth.

More money is being expended upon education in the United States today than at any previous time in the history of the country. The huge sum expended upon common schools, high schools, colleges, and universities far exceeds two billion dollars a year. No nation ever made such an outlay for the promotion of education. But, while bestowing upon intellectual culture this amazing sum, the nation sees crime increasing from one end of the land to the other. Evidently education is no cure for crime.

Sir Archibald Alison, author of the "History of Europe During the French Revolution," suggests the reason for the increase of crime and the increase of education at the same time. He said:

"It is not simply knowledge, it is knowledge detached from religion, that produces this fatal result. . . . The reason of its corrupting tendency in morals is evident—when so detached it multiplies the desires and passions of the heart without an increase to its regulating principles; it augments the attacking forces without strengthening the resisting powers, and thence the disorder and license it spreads through society. The invariable characteristic of a declining and corrupt state of society is a progressive increase in the forces of passion and a progressive decline in the influence of duty."

The remedy for all this popular disorder is not less knowledge, but more knowledge of a nobler sort; not less education, but a higher type of education.

A poultice of ignorance will not draw out the dangerous inflammations which afflict and imperil the social system. The cure must be found, if found at all, in Christian culture.

"THE REST CURE"

By Rev. James H. Felts

The late Bishop O. P. Fitzgerald wielded as facile a pen as ever graced paper. His knack for felicitous expression was unexcelled. One of the characters depicted in California Sketches was a man whose chief idea of heaven was rest. Nor did this brother deplete his energy at arduous toil. He belonged to that diminishing class of preachers who find their chief pleasure in doing nothing, and doing it well. Such an attitude may have its virtue. One man is miserable when he is forced to strenuous effort, another is equally miserable when his hands are tied and his feet heavy.

I doubt if the rest cure belongs to either class. I have been trying that often recommended cure. It came at a time when the heat was enervating, depressing. Rest looked good. It was good. The doctor said, "No preaching for twenty days. No more long, heavy car driving till Jack Frost appears. No more removing of church roofs with your voice." I have really enjoyed the experience. I have often been criticised. Not once, so far as I know, because of laziness.

I am happier when busy, really busy, than at any other time. No tonic is equal to work. The late Elbert Hubbard said, "God never did a better thing than when he turned Adam and Eve out of the garden and said, 'Children, get busy.'" Be that as it may, work is life's great panacea for human ills. Work is a cure for loneliness, the blues, grouches, unbrotherly attitude, pessimism, and a host of ills that so often infest us. Busy men seldom so much as find fault with their brothers. Truly, "an idle brain is the devil's workshop."

But there are times when rest, the relaxing of mind and body and nervous tension, comes to one as a breath of cool air in August. I had driven more than six hundred miles in six days and held nine services. Roads were full of loose gravel. Dust was stifling. Heat was blistering. My ear was too heavy. I collapsed. Then after a rest of some five days I began to feel the flow of the life blood. Strength began to renew itself. Hope uncovered in my heart. Love for my brethren beat like a well ordered pulse. It was unspeakably fine. During the "shut-in days" the brethren were so kind and thoughtful, and friends were so solicitous, it was easily worth all the pain and inconvenience suffered to have the concrete assurance that comes with nobility of deeds and the extended hand of helpfulness. No man failed me.

It so chanced that J. V. Bennett, C. A. Northington, W. T. Phillips, and N. N. Maxie did the larger part of the work for a short period. Others, lay as well as clerical, were equally helpful in their attitude and sympathy. May they all find friends when their day of need comes. They deserve it.

It is good to live. It is glorious to have friends. It is rich beyond the dream of beggars to live and love and serve in an atmosphere so congenial, and with men so brotherly, that happiness and hope live through good and ill report. My rest cure brought all this and more to me with renewed reality. I thank God and take courage. And, so far as I know and feel, and so far as the physician has discovered, I am really and truly a well man. Nor do I believe you can find a happier man in many days' travel. I love God with all my heart. I love my brethren without so much as mental reservation. The preachers of this district are my counselors. The stewards are my co-workers. We discuss men and places and charges and fitness for certain places without embarrassment or misunderstanding. I preach to amazingly large congregations at nearly every appointment. Revivals are being held with more marked success than I have witnessed in many years. The finances are holding up despite the heat and drouth and depressing talk. I am as happy as it's hot.

I do not presume to say that the rest cure is responsible for all this, or any definite part there-

of. But it has given me a better perspective, a surer grip on myself, a keener appreciation of my brethren, a more hopeful outlook, a clearer and larger faith in God, and an added assurance that positively swoops through my soul like chimes at the evening time. It is well.

Corinth, Miss.

OUR PRESIDING ELDERS

REV. L. W. CAIN

Rev. L. W. Cain was born and reared on a farm in the northern part of the State of Mississippi. He was educated for a teacher and he gave seven years to the school work, serving as principal and teaching in the public schools of his native State for seven years.

He was licensed to preach at the age of 21, and in the fall of 1893 he was admitted to the Northwest Texas Conference. Thirty-seven years of his life have been given completely to the Church as evangelistic, pastor and presiding elder.

Ten years ago Brother Cain transferred from Mississippi to the Louisiana Conference. After



REV. L. W. CAIN

serving important charges—four years at Franklington, La., and three years at Parker Memorial, New Orleans—he was appointed presiding elder of the Baton Rouge District, and he is now serving his third year in that position.

Thoroughly loyal to the Church, alive to all its interests, a hard worker, tireless in effort, Brother Cain is making a good record as a presiding elder and the Baton Rouge District is prospering under his leadership. It is worthy of comment that last year, when the gains of the Church as a whole were distressingly small, the Baton Rouge District reported a net gain of 581 members.

REV. ELMER C. GUNN

Rev. Elmer Coleman Gunn was born near Isney, Ala., October 11, 1883. He attended public schools in Alabama and in Mississippi, and studied for two years at Millsaps College.

At the Conference held in Jackson, Miss., in December, 1907, Brother Gunn was admitted on trial and appointed junior preacher on the Sharon Circuit, Rev. Mark H. Moore being the preacher in charge. After serving for three years as pastor of the Mayersville Charge, two years on the Glover Charge, three years at Long Beach and Pass Christian, Brother Gunn was appointed to East End, Meridian, where he served nearly two years.

From East End, Meridian, Brother Gunn went overseas as chaplain in the army, with the commission of First Lieutenant. Arriving overseas late in 1918, he was with the troops there until July, 1919, when he returned home, and was appointed by Bishop Kilgo to Rayne, La. After

serving at Rayne for two years, Brother Gunn served for three years at Bogalusa, during which time he acted as the genial host of the Louisiana Conference (session of 1923). From Bogalusa he went to DeRidder, and, after serving one year at DeRidder, he was appointed to our important Carrollton Avenue Church, New Orleans. For two years he rendered a noteworthy service at Carrollton. While at Carrollton, he gave fine assistance to the presiding elder of the New Orleans District in establishing a church at Reserve, La. For a number of months he preached to the little congregation that had been formed at Reserve. To do this required that he drive forty miles early Sunday for a service at 7:30 and return in time for his regular service at Carrollton Avenue. He also greatly assisted the elder in raising funds for the building of the church at Reserve.

Brother Gunn is now in his third year as presiding elder of the Monroe District of the Louisiana Conference. He is a tireless worker and under his wise and active leadership the Monroe District is moving forward. He takes a keen delight in opening up new fields of labor for the Master and, during his service on the Monroe District, he has established a church in the southern part of Monroe, known as Gordon Avenue Church, and has opened new work at other points in the district.

Twice chaplain of the Louisiana Department of the American Legion, Brother Gunn is now chaplain of 31st Division of the National Guard, with a commission as Major.

REV. JAMES L. SELLS

Rev. James L. Sells was admitted on trial in the old Western Conference, at Hillsdale, Kansas, in August, 1891, Bishop R. K. Hargrove presiding. At that time no one in the entire Conference received more than \$650 salary. He was received into full connection at Kansas City in September,

1893, Bishop A. G. Haygood presiding, and he was ordained elder at Atchison, Kansas, in September, 1895, by Bishop R. K. Hargrove.

Brother Sells served in that Conference until 1900, when, because of ill health, he was forced to rest a year. He transferred to the New Mexico Conference, where he served until he came to the Mississippi Conference in 1903.

While in the Western Conference, Brother Sells served one charge that included churches in three States. In New Mexico he served a charge that had not a single organized church within its bounds when Brother Sells took charge of it.

Brother Sells has served for twenty-seven years in the Mississippi Conference, serving missions, circuits, important stations, and for three years as presiding elder of the Seashore District.

The presiding elder of the Seashore District is a lovable man and people look to him with confidence and trust. In a remarkable way his children honor Rev. James L. Sells. It speaks eloquently for the Christian character and loving and careful training of Rev. and Mrs. James L. Sells that five of their children are engaged in some special Christian work—two as ministers, two as wives and co-workers of ministers, and one as a deaconess.

TEACHERS AT STUDY

Many of Whitworth Faculty Are Taking Summer Work for Higher Degrees

Dr. G. F. Winfield, president of Whitworth College, has announced the completion of the faculty for the year 1930-31, and with this announcement have come to light some interesting facts.

Miss Evelyn Blair of Denton, Texas, who will have the chair of Modern Languages, is touring Europe this summer and, by close association with the people of Spain and France, is familiarizing

herself with the languages and customs of the continent. Miss Blair is a graduate of the University of Texas, having taken both her bachelor and master degrees there. She is studying in Paris and Madrid this summer.

Miss Margaret Dunkle, the new head of the Mathematics and Latin Department, is from Bartow, Florida. Miss Dunkle holds her master's degree from Duke University and her bachelor's from Florida State Teachers' College in Tallahassee. She has taught in Randolph-Macon Woman's College and comes to Whitworth from Southern College of Lakeland, Florida.

Thomas J. Gipson, the business manager and head of the Commercial Department, is a graduate of Mississippi College and has done his graduate work at Bowling Green Business University. Mr. Gipson is in Bowling Green this summer doing further graduate work.

Miss Winde Carruth of McComb becomes the director of Physical Education. Miss Carruth is a Whitworth alumna and a graduate of Peabody College of Nashville. Miss Carruth was most successful last year as director of physical education for the Yazoo City public school system.

Miss Alynne Sims will have charge of the Art Department. Miss Sims is from Biloxi and has her art diploma from M. S. C. W. and has done graduate work in New Orleans.

Miss Ruth Winfield, head of the Department of Dramatic Art, is at the University of Chicago this summer taking a special course of study in the presentation of college dramas. Miss Winfield has become well known over Mississippi through the superior work of the Whitworth Work Shop, the college dramatic organization.

The college librarian, Miss Mamie Penn, of Brookhaven, is doing graduate work at Tulane this summer and next year. Her place will be filled by Mrs. Harriet Keller Winfield, a graduate of Polytechnic College, who is doing graduate work at the University of Chicago this summer.

Miss Gertrude K. Mutton, head of the Department of Fine Arts, is spending the latter part of the summer visiting some of her former pupils at the American Conservatory of Music in Chicago. Miss Mutton was recognized as one of the outstanding teachers of piano when it became known recently that three of her former pupils are on the faculty of the Cincinnati Conservatory of Music.

A new member of the Fine Arts Department is Mrs. Ruth Brock Savage of Brookhaven. Mrs. Savage is a B. A. graduate of Whitworth and has a diploma in music from Whitworth as well as a Bachelor of Music degree from Sophie Newcomb College in New Orleans.

Among the other teachers who have been spending the summer teaching or vacationing are Dr. George Freeman Winfield, president and head of the Department of Education and Religious Education; Miss Gertrude Davis, dean; Miss Pearl Harris, of Okolona; Mrs. Genevieve Broome Jones, of Macon, Ga.; Miss Thelma Cox, of Hernando; Mr. C. R. Campbell, of Tennessee; Miss Dorothy Warner, of Kentucky; Miss Catherine Jane Jordan, of Alabama; Miss Wen-va Sumner, of Crystal Springs, and Miss Mary Swayze, who has been vacationing in Montreat, Tenn. *Lincoln Co. Times.*

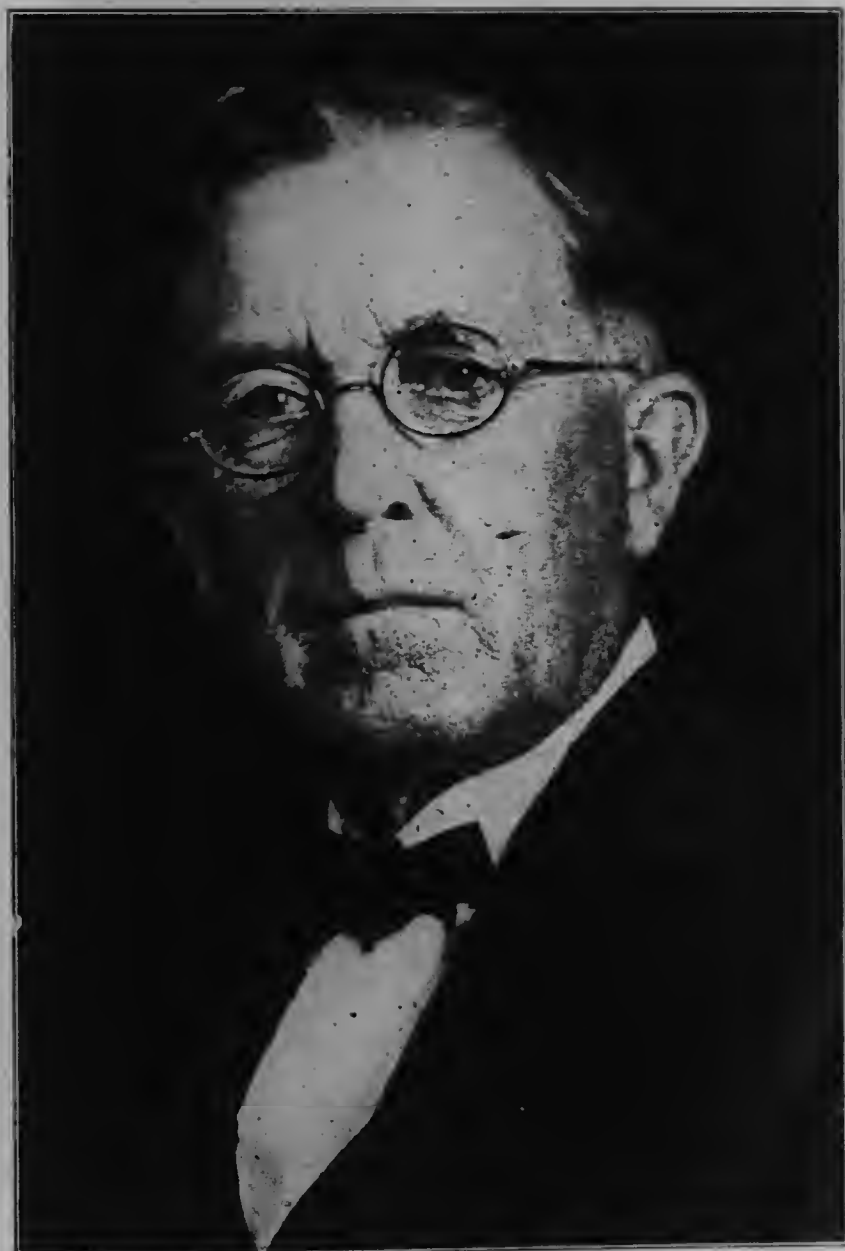
FAITH

By Willie C. Page

What greater gift could one possess
Than power to love and beauty see,
What greater joy than a happy heart
To find the good where'er it be?

Have faith through all the dreary hours
Of burning heat and drouth to know
That silver rain will come again
And glorious roses always blow

Lexington, Miss.



REV. JAMES L. SELLS

BISHOP DENNY TO VISIT VICKSBURG DISTRICT

Bishop Collins Denny, of Richmond, Va., who has episcopal supervision of the Mississippi Conference, succeeding Bishop W. A. Candler of Atlanta, Ga., in company with Rev. L. E. Alford, presiding elder of the Vicksburg District, will make a tour of the district for eight days, beginning September 14—so we are informed through the kindness of Rev. H. G. Hawkins of Natchez. The purpose of the tour is threefold: 1. To form some acquaintance with the people and the pastors of the twenty-two pastoral charges of the district. 2. To visit a few of the historic places within this territory, where the State of Mississippi and the Mississippi Conference had their beginning. 3. To dedicate two new church buildings: one at Centerville, where a former building several years ago was destroyed by fire; another at Nebo in Jefferson County. Bishop Denny will speak at several points during the trip, including Jefferson Street Methodist Church, Natchez, at 8 p. m., September 16.

GROUP INSURANCE—LOUISIANA CONFERENCE

The score for Group Insurance in the Louisiana Annual Conference stands at 125 to 36. That means that 125 men are members of the group, and that 36 men are not. This is a comfortable victory for group insurance, of course, and yet it would be better if unanimous.

When group insurance was begun at the Lake Charles Conference in 1928, there was little time for explanations. A few had worked for two years, creating sentiment, and looking into various types of insurance plans. When the matter was sifted down, and the policy of the Equitable Life Assurance Company of the United States was chosen, it was late in the Conference session, and not much time was left for canvassing the members of the Conference. But the fact that 130 men immediately joined the group insurance proved its merit. Since that time three of these men have died, and their families have received the \$2,000 provided. It seems a sensible way for a group of preachers to help themselves.

In checking over the Conference roll, we find that there are 36 men eligible for the insurance, who are not in the group. I have just written these brethren inviting them to join us. I trust that many of them will do so.

Members of the group are to be commended for the usual prompt payment of the quarterly premiums. These are due the first day of January, April, July, and October, and the rate this year is \$10.45 per quarter. Let us keep payments going promptly forward to Rev. James T. Harris, secretary-treasurer of the group insurance, Rochelle, La.

Sincerely yours,

H. L. JOHNS,
Chairman Group Insurance Committee.

LETTER FROM BROTHER WILLIAMS

Dear Dr. Harper: I think that our friends of the Mississippi Conference and the public should know that the folks of the Sanatorium appreciate what they are doing to cheer and comfort the sick.

The thirty-six subscriptions to the Advocate have been paid for as follows:

Hattiesburg District Conference.....	\$5.00
Vicksburg District Conference.....	9.00
Rev. B. M. Hunt, Jackson.....	5.00
Rev. J. L. Decell, Brookhaven.....	10.00
Epworth League Assembly.....	17.00
Main Street, Hattiesburg.....	8.00
Total.....	\$54.00

The publisher gave us a special rate of \$1.50 subscription price, for which we are grateful.

These papers bring comfort and sunshine to many hearts each week. You are making those

visits through your representative, the New Orleans Christian Advocate.

THE LOUISE PRESTON MEMORIAL

The Epworth League Assembly of the Mississippi Conference, which met at Brookhaven in June, created a Louise Preston Memorial, in honor of Miss Louise Preston, who was a patient at the Sanatorium for quite a while. Though a bed patient, she was busy helping others, teaching, distributing Christian literature, praying with and for the other patients, which created a religious atmosphere that cheered all with whom she came in contact.

While here she was superintendent of Life Service and editor of the Epworth League Column in the New Orleans Christian Advocate.

When she left the Sanatorium here and went to Tucson, Arizona, she was elected to the same offices there. I am informed by one who knows, that she was the most efficient officer that the League ever had, therefore worthy of this memorial. By this memorial the Epworth League of the Mississippi Conference becomes responsible for an adequate number of copies of the New Orleans Christian Advocate for the Sanatorium for each year for all time.

This is one of the finest things that I have ever known any church organization to do. It is full of blessings for so many needy ones and is perpetual.

God bless our young people of the Epworth League and help them to know that He can use them to bless the sick and needy.

W. M. WILLIAMS, Chaplain of Sanatorium.

TO SOME OF THE PASTORS OF THE MISSISSIPPI CONFERENCE

Dear Brethren: On July 26 I mailed a letter to the pastors who had not reported to Rev. A. M. Broadfoot, treasurer, their Mission Special in FULL. A number of replies have been received, but there are some who have not replied yet, and I would appreciate it if any pastor who happens to be in the number who have not replied will let me have an answer to this letter.

I thank you.

Yours very sincerely,

W. D. HAWKINS.

RESOLUTIONS AS TO EIGHTEENTH AMENDMENT

Whereas, the Eighteenth Amendment to the Constitution of the United States was duly and legally adopted by forty-six of the forty-eight States of the Union—the greatest majority any amendment to the Constitution has received; and

Whereas, we believe that the observance of the Eighteenth Amendment to our Constitution is essential for the protection and preservation of our beloved Nation from the evils of the liquor traffic; and

Whereas, the Wets of the Nation are organizing their forces and spending millions of dollars to spread wet propaganda, trying to influence the voters to elect Wet Senators and Congressmen, and to create sentiment against the Eighteenth Amendment looking to its annulment:

Therefore, Be it Resolved:

That the General Board of Lay Activities of the Methodist Episcopal Church, South, in its annual session in Lake Junaluska, North Carolina, on this July 11, 1930, does most heartily favor and endorse the Eighteenth Amendment and the Volstead Law, and urge all of our laymen and members to aid in every way possible the duly constituted authorities who are charged with the enforcement of our prohibition laws.

Resolved further, That we urge our laymen and ministers to support by their influence and means the organizations in the States where they live, which have for their purpose the education of our youth on the evil effects of alcohol, and for the enforcement of the prohibition laws.

Signed by: G. L. Morelock, General Secretary; J. E. Crawford, Associate Secretary; Bishop H. A. Boaz; Bishop A. Frank Smith; Dr. R. E. Goodrich, Louisiana Conference; Dr. Dana Dawson, North Arkansas Conference; Dr. F. P. Cuiver, Central Texas Conference; Dr. Harry C. Smith, North Carolina Conference; Dr. J. G. Akin, Louisville Conference; Dr. C. K. Wingo, Holston Conference; S. H. Blan, Alabama Conference; M. L. Walton, Jr., Baltimore Conference; W. J. Baker, Central Texas Conference; C. D. Freeman, Denver Conference; Douglas Bailey, Florida Conference; J. N. Hillman, Holston Conference; S. W. Barnes, Illinois Conference; W. S. Lester, Kentucky Conference; G. W. Pardee, Little Rock Conference; T. W. Holloman, Louisiana Conference; J. H. Dickey, Louisville Conference; F. T. Randle, Memphis Conference; J. M. Sullivan, Mississippi Conference; Martin E. Lawson, Missouri Conference; C. E. Mead, New Mexico Conference; A. L. Hutchinson, North Arkansas Conference; W. P. Few, North Carolina Conference; Harvey W. Cox, North Georgia Conference; J. G. Houston, North Mississippi Conference; E. D. Jennings, North Texas Conference; Victor P. Moses, Northwest Conference; Boyd McKeown, Northwest Texas Conference; C. C. Stephenson, Pacific Conference; Will A. Ruggles, St. Louis Conference; J. C. Guilds, South Carolina Conference; J. M. Rogers, South Georgia Conference; W. W. Thomas, Southwest Missouri Conference; Littell Rust, Tennessee Conference; H. F. Banker, Texas Conference; D. R. Anderson, Virginia Conference; M. A. Beeson, West Oklahoma Conference; J. W. Pittman, West Texas Conference; Charles H. Ireland, Western North Carolina Conference; E. C. Watson, Western Virginia Conference.

MORE ABOUT DR. HUTCHINSON'S STATEMENT

By Rev. Marlin H. McCormack, Jr.

I deeply appreciate the interest of my good friend and brother, Dr. Nolan B. Harmon, Jr., in my recent reference to Dr. Forney Hutchinson's statement to the General Conference, and I assure him that no one has a higher personal esteem and appreciation than I. I did not for a moment question that he desired to do what was right and thought that he was doing it, but I do question that he did what was right. Merely a differentiation between action and actor.

I concede Dr. Hutchinson full sincerity in all his motives, but I think that in this particular instance one would have to go beyond his words—read between the lines, so to speak—as Brother Harmon seems to have done, to discover that such was true. I was not criticizing Dr. Hutchinson himself, or his motives, but I attempted to confine my remarks strictly to his statement. After all, all the Church has to go by in this matter is what Dr. Hutchinson says, and not what motives prompted his words. However, if one believed that Dr. Hutchinson's motives were purely altruistic, as I most surely do, one would have to admit that it could never be discovered in his statement.

I stated at the beginning of my former reference that "Dr. Hutchinson has in essence said * * * etc." What he might have meant to say could have been entirely different, let's hope so! I might state to Brother Harmon that had I been attempting to criticize Dr. Hutchinson himself, which I have never felt like doing, I should have spoken quite differently, but feeling that his statement would be used as an "exhibit 'A'" by those who oppose the present status of our episcopacy, and seek to reduce it to a term-office, I decided to analyze it for its inherent value, just as I expect all statements of my own to be treated.

I still consider my first reference quite a fair and adequate analysis of Dr. Hutchinson's statement. If it failed to interpret his motives in a way that would do justice to the man himself, which I trust it did not, then the fault lies in his own statement. I give Dr. Hutchinson credit for being able to express himself in language that

precludes misunderstanding, but then everyone frequently falls short of this ideal.

Brother Harmon says, "I did not understand that Dr. Hutchinson's withdrawal was motivated by any idea of calling for a modification of the life-tenure." If this be true, words mean very little, for Dr. Hutchinson clearly stated that if the office were reduced to a four-year term, he would be "very happy to accept an election." How much more forcibly could he have called for a modification? I do not think that even Dr. Hutchinson himself would agree with Brother Harmon in this statement. Then Brother Harmon goes on to say, "Perhaps he does favor the four-year term—I do not know." Why doesn't he know? Will he not take Dr. Hutchinson's own words for it? He gives this as the primary reason for his withdrawal, and states, as I mentioned above, that if the office were given for four years, he would be "very happy to accept." Doesn't this make it obvious that he favors the four-year term? Brother Harmon should also know that Dr. Hutchinson has long been recognized as the champion of the theory of a limited episcopacy.

I still consider that Dr. Hutchinson's actions before the General Conference, including his statement in question, were purely a grandstand play in the interest of a limited-term episcopacy. He may think that such is perfectly legitimate—I do not.

TO THE FRIENDS OF THE METHODIST ORPHANAGE IN MISSISSIPPI

We have two girls prepared for college who cannot go without help—one to Grenada, and one to Whitworth. One of these girls came to us from the North Mississippi Conference, and one from the Mississippi Conference. It will cost \$250 a year each for these girls. Who is willing to invest that much permanently in young womanhood?

B. F. LEWIS, Superintendent.

FLORIDA—HOT WEATHER AND ELSE

By Rev. Carroll Varner

Seeing so much in the papers about the intense heat prevailing over the rest of the United States prompts me to do what I have fully intended doing for some little bit; write a few words about my newly adopted State. As many of my friends know, I transferred to this, the Florida Conference, in the spring, taking the place of Dr. Buhrman at Sanford, who in turn succeeded me at Tupelo. As a matter of fact I did not want to make the exchange until the latter part of the summer or beginning of the fall, for the reason that I supposed, like everyone who does not actually know the facts, that the summer in Florida would be most unpleasant, but since that Conference met in June we had to make the change before then. You may imagine how agreeable has been the surprise to me to find the summer so much more pleasant than I have ever experienced anywhere except right up in the mountains. I have been reading from time to time the accounts of the intense heat and severe drouth from which almost all the country has been suffering pretty much as a bystander; for it certainly has not prevailed down here. And even then I am told by the older residents here that this has been an unusually hot summer for Florida. I have been telling them down here that this State ought to advertise its summer climate as well as winter; and it is coming to be more and more a summer resort for those who do not live close to the mountains. They are coming down here to the various beaches in increasing numbers in the summer. I am told over at Daytona Beach, which is near us and the finest beach in the world, that they have a much larger number of visitors this summer than usual.

There is a very natural reason for Florida's fine summer weather; it is for the most part a peninsula—as everyone knows—not so very wide at any point and the breezes from the Atlantic on the one side and the Gulf on the other are blowing across it all the while. There is very little part of any day or night down here that there is

not a splendid breeze blowing; and this breeze being more or less salt-laden is also very salubrious. In addition to this there are some thirty thousand lakes in the State, some of them quite large, and they naturally have a cooling effect on the atmosphere. One need not worry about sleeping during the hottest summer weather in peninsular Florida—he may be sure of a pleasant breeze coming to lull him off to quiet slumber before he has waited very long. Another saving feature of the climate here is this: if it tends to get very hot in the summer a shower comes up in the afternoon to cool things off. Almost every day during the summer months a good shower falls, but it puts one to very little inconvenience since the soil is sandy and there is no such thing as mud here. The climatic conditions bring to this State another very great blessing; a great profusion of flowers and beautiful shrubbery all the year around giving to it appropriately the title, "the Land of Flowers." It was for just this reason that Mr. Bok decided to build in Florida the new famous Singing Tower near Lake Wales, some eighty miles south of us. He set out to make some given spot the most beautiful in America, crowning it all with the most beautiful tower which architecture could conceive, and in casting about for the most suitable site for such an ambitious undertaking he finally chose this State because he said, "No State in the Union gives a planter such a reward for his efforts as Florida." This creation of his is without any question a thing of beauty and a joy forever—this literally, and no visit to this State is complete without a visit to the Singing Tower and its environs. Everywhere over the State one runs across homes and public buildings of various kinds beautiful in themselves but made more beautiful and attractive by great varieties of plants, flowers, and shrubbery which nature has given with a little assistance from man. Then, too, there are the numerous lakes throughout the whole of the State which themselves add so much to the beauty and charm of it all. There are fish in great abundance in practically all these lakes which, augmented by the vast amount of salt water fishing to be had, makes it truly a fisherman's paradise. Down here the fisherman's prayer can find its answer:

"Lord, help me to catch a fish so large
That even I,
When I go to tell about it,
Will have no need to lie!"

That Florida has been hard hit in the past there is no doubt. Of all the calamities which have visited it in the past several years the sudden bursting of the boom bubble was the worst—aside, of course, from the loss of life in the Everglades by the hurricane two or three years ago. A big boom is most certain to hurt any place, however safe it may appear to be at the time, and the one in Florida was on so large a scale and participated in by so many people that it could not but affect most seriously the whole State. But it is well past now, long since the people have returned to their sanity, the bank failures—which had to come sooner or later incident to it—are about over, and things are almost back to a state of normalcy. Unfortunately, the Church entered into the spirit of the boom, building lavishly in many places, and there are some heavy debts yet to be paid by a good many of them. Our own denomination along with the rest has been hard hit, and very much depressed in the past, but there is most certainly a note of optimism and determination running through the whole of the last session of the Conference and I believe without question great strides forward along all lines will be made this Conference year. I know of no State which has better prospects for more immediate return of prosperity than has Florida. The fruit-fly pest is about over, the quarantine is almost entirely lifted, and soon they will enter upon one of the largest citrus fruit harvests they have ever known; some twenty-two million boxes of oranges and grape fruit will be gathered. The raising and shipping of vegetables is ever on the

increase. This county alone, Seminole, shipped nearly eight thousand carloads of celery this past season in addition to large quantities of other vegetables. There is here at Sanford what is claimed to be the largest car-refrigerating plant in the world. Last season the tourist trade was enormous and it ought to be as good, or better, this winter than last. Indeed, this State has some things which cannot be taken from it, however much it might have suffered in the past; its wonderful climate, its fine fruit—those who had to depend upon citrus fruit from other sections this past winter know quite well it cannot be beat—and its hundreds upon hundreds of miles of sea coast. Roger Babson, after carefully going over all the details, tells us that it has already turned the corner and started back, and also that according to the law of averages the State is not due to have another calamity of any kind for many years to come.

I suppose ere this that some reader of this article has classed me already with those whom Dr. Smith spoke of in his Fraternal Address to our last General Conference when speaking of California: "Visitors to California for the first time come to knock, the second time they become boosters, the third time they settle down and become liars!" But I am not all optimism with regard to this land of sunshine and flowers. I see no reason why, economically, it should not have a very fine future, but what progress it will make spiritually one hardly dares to prophesy. It is a vast playground; it lends itself wonderfully to all kinds of sports and pleasures, surely there is no other place in America so inviting for outdoor sports and amusements of all kinds the whole year around. Consequently many are indulged in on the Sabbath. There is far too much disregard for the sacredness of this holy day; and continued prosperity and increasing disregard of the Sabbath cannot go long together. It is to be hoped that the Church will be able to save this sacred institution to this fair land.

CONFERENCE BENEVOLENCES

(Recently we carried an article from Rev. J. G. Snelling relative to the apportionments. We are this week carrying again a duplicate of what is printed on the envelope (with an additional message from Dr. Snelling) as follows.—Ed.):

CONFERENCE BENEVOLENCES

Through which we help our old Preachers; Pay our Bishops; Supplement salary of pastors; Assist in education of young preachers; Assist Bible Society and General Conference Minutes; Support Missionary Pastors, Home and Abroad; Do Church extension, Sunday school extension and Social Service Work; Pay General and Conference Secretaries; Pay Expense of delegates to General Conference; Support Hospitals and Christian Schools.

See how important are these claims upon your church and give your pastor every assistance in raising the full amount assessed against your Charge.

NAME Amt. \$
ADDRESS

TO THE PASTORS OF OUR CONFERENCE WHO USE THIS ENVELOPE

I would suggest that the envelope will be worth very little unless the pastor writes the name of the person and the amount that he expects on the envelope. Of course, sending it together with a kind letter about these claims that are assessed against the church. Then, of course, the party will have to be followed up if the envelope is not brought in within two weeks, so as to secure the pledge. If it is done in this way, we feel sure that a larger success will be secured. The envelopes have been printed and are ready to mail out upon your order.

Wishing you every success, I am,

Yours sincerely,

J. G. SNELLING,

Missionary Secretary, Louisiana Conf.
815 Washington Ave., New Orleans.

REPORT OF THE UNION REVIVAL MEETING IN JACKSON, LA.

From July 20 to August 3, Inclusive

By Jessie W. Lea, M.D.

The Lord is God; blessed be the name of the Lord. Hosanna in the highest.

About five months ago, the Methodist and Baptist ministers of Jackson, La., met in a prayer meeting held in the Baptist church, with just those two present. The Methodist and Baptist churches, through the influence of their respective pastors, had decided to hold a union protracted meeting. These two devout men, Revs. W. H. Royal, the Methodist minister, and W. F. Willingham, the Baptist minister, began to plan for the success of the meeting, and the first move they made was to form a prayer group composed of just those two, and they prayed that God would direct them to call upon a third man to join them, and when he was approached he responded promptly, and at the next meeting one or two were again suggested, and so on until a dozen or more earnest men joined the group; and true to the gospel promise, that "where two or three are joined together in my name there will I be in their midst," God seemed to dwell in these meetings from the first. Most of the men forming the group were unaccustomed to praying in public, but, guided by the ministers, they all began to pray, some very feebly at first, and each in his own way, and all did their best and all prayed for the success of the union meeting. About the time the prayer group was well organized, Brother W. O. Nelson moved into town and took charge of the pastorate of the Presbyterian church here. He was invited and immediately joined the prayer group, and became very active. The group met every Tuesday night in the Baptist church. Some of us felt as if we just couldn't pray in public, as we had grown old in sin and didn't know the ecclesiastic court language, but somehow we asked God's help and always attended the meetings when possible, and no matter what else we prayed for we always prayed for the success of the oncoming union meeting. Due to the patient, tactful kindness of our ministers, before we knew it we who had never prayed in public before found ourselves talking to God, very feebly, it is true, but praying nevertheless, and we kept at it. Arrangements were made with Brother Otis J. Thompson, of the Cavalry Baptist Church of New York City, to do the singing for us, take charge of the song service, music, etc. It was agreed that the three resident ministers, Brother W. H. Royal, Brother W. F. Willingham and Brother W. O. Nelson, of the Methodist, Baptist and Presbyterian churches, should do the preaching, each one preaching in the morning and evening of one day, then another took it, then another, in rotation. No preaching on Saturday. The town and surrounding community was divided into three districts and a captain placed in charge of each district whose business it was to see to it by personal interview or by the appointment of lieutenants who must personally interview and earnestly insist that every man, woman and child in their respective districts come to the union meeting. This invitation was extended in the most cordial manner possible and they were assured that there would be nothing said or done to wound their feelings and there would especially be no effort made to change their religion, if they had any.

The meeting was opened at the 11 o'clock service in the Baptist church, Sunday morning, July 20. The meeting was opened with a whiz and an irresistible power. Arrangements were made in advance and at every night service announcement was made for three prayer meetings, in three sections of the town taking place at the same hour every afternoon. These

cottage prayer meetings were very profitable to the ministers, in giving them direct viewpoints and in furnishing points of attack, which a better acquaintance gave, and the people themselves were well pleased and appreciative, and soon the town knew that everybody was interested in everybody else's spiritual welfare. The morning services and cottage prayer meetings in afternoons always had an experience meeting feature, which was helpful and inspiring. Practically all business houses agreed to close their places of business for the evening services.

Brother Thompson was assisted in the song and musical service from time to time by Miss Ruth Smith, Mrs. Dr. Glenn J. Smith, Dr. Robard, Dr. Murphy, David Pipes, Mrs. Dr. Stanley, Mrs. J. B. Dudley, Mrs. C. Fields and Miss Hilda Brannon. Dr. Otis J. Thompson, who for the last several years has been singing for one of the largest churches in New York City, is a Mississippi boy, and he veritably sang his way into the hearts of the people of Jackson, and his beautiful song services undoubtedly helped greatly to prepare the way for the messages of our three ministers. There was no difficulty in getting up and putting over the financial program; in fact, there was no trouble in doing anything that had been planned and prayed for. There were admitted during the meeting by letter 14, and by profession of faith 18, to the Methodist church; by letter, 14, and by profession of faith 13, to the Baptist church; by profession of faith, 5 to the Presbyterian church. By letter and by profession of faith for all the services, 64. Verily, the God of Abraham, Isaac and Jacob, the God of Moses and the prophets, the God of Daniel and Job, has visited Jackson. As was said, the meeting was opened the first Sunday by Brother Royal with a power and force that gave promise of what was to come; this was maintained in every interest, in a masterly way by Brother Nelson, who preached the second Sunday of the meeting, and was closed the third Sunday night of the meeting in a blaze of religious glory by Brother Willingham. This town was organized in 1810, and there was never anything like it here before, so we can at least say that it was the best meeting held in Jackson during the last 120 years. The crowds were so great that the Baptist church could not hold them, and they moved over to the Methodist church, which is larger, and 200 chairs, besides the normal seating capacity, were added. It is estimated that between 700 and 800 people were in the church and standing on the outside each night, except the night we had a rain and thunder storm, and there was a large crowd even that night. Truly, the success of this union meeting exemplifies another Gospel truth, viz., that "The prayers of the righteous availeth much." Prayer did it.

We expect to hold what we have gained and hope to grow in grace, and finally to attain to that state of perfection that will cause the sons of men to marvel and to call our town the little city of brotherly love.

SAFETY SIGNALS

By Rev. S. J. Davies

The old masters of economics in their teachings of this complex, much discussed science, enunciated certain basic principles of trade, exchange, finance and wealth, which still hold good in the midst of new theories and strange doctrines on the subject. The law of supply and demand, labor as the real source of wealth and foundation of value, capital as only stored or crystallized labor, and exchange of commodities from one person to another as necessary in organized society, and thereby is convenient and profitable, these are a few of the plain laws whereby nations may prosper and people live in some measure of peace and comfort.

I think the present "hard times" is due largely to misdirected energy. So many people engaged in merely playing, instead of using their life and its privileges or opportunities in some gainful occupation. Someone has to furnish food and keep for the idler, whether he wastes his time loafing or spending the money of another at the movies, or speeding an automobile consuming gasoline, wear and tear, at another's expense. This kind of "grafting" is so common as to call for little comment, yet it is wasteful and wealth-consuming. No matter whether the money went that paid for the ride there remains at the end no concrete value to the driver, only wasted time, and time, too, is wealth when economically spent. No doubt there is an abundant supply of life's necessities for all, but the gale of extravagance which has swept our country has frozen its assets, so that they are not fluent, are paralyzed in banks and treasuries. And there this stored wealth will remain, until renewed industry and enterprise call it forth again into life and activity.

I have been reading accounts of the celebrated Lambeth convention of the Protestant Episcopalians now in session in "merrie old England." I believe the stated purpose of this assemblage is to bring about organic union among the churches that dissent from the doctrines of Romanism. From the descriptions of proceedings of these churchmen as given by the press, with their jeweled crosses, gem-embroidered gowns and regalias, with their crowns, thrones, processions, portings, etc., they are certainly far removed from the simpler forms of worship that obtain among other Protestant bodies. It seems that the Oriental churchmen meet these English clergymen on common ground and even shine in more splendid array and brilliant processions. And all this claiming apostolic succession, when Peter had only one coat that we have any account of, which he hastily donned to hide his nakedness when he saw and met his Lord on the Galilean shore. And Paul was concerned about a cloak he had left at Troas. This tent-maker and these fishermen, from all accounts, had rather slender wardrobes. Apostolic succession indeed! The pioneer preacher in his suit of jeans and only a change of clothing in his saddle-bags was nearer to the apostolic line of succession, for his was a succession of dauntless faith. And there were some of these apostolic successionists in Paul's day, and claimed special rights because they were converts of the immediate disciples of Jesus. But the meeting of his risen Lord on the Damascus road gave Paul all the authority and tactical succession he needed. The only unity the Church of God will ever know is a unity of one Lord, one faith, one baptism into a spirit of divine life and love, and comes not by inheritance or history, and less by gorgeous investments and jeweled miters.

CARROLLTON TABERNACLE MEETING

The eighth revival meeting held in Carroll County Tabernacle came to a close August 17. This tabernacle is for union meetings, being sponsored by each of four denominations in town, in rotation. This was Presbyterian year. Every one entered into the meeting and great good was done. Rev. J. Ernest Thacker of Norfolk, Va., did the preaching. He was ably assisted by Mrs. Thacker, who gave a series of lectures on the fundamentals of Christian faith. Dr. Thacker is a preacher and evangelist of unusual power. He holds strictly to the pure, simple, gospel of Jesus Christ to save sinners. His methods are very conservative. No one could accuse him of using sensational or objectionable methods. We endorse Dr. and Mrs. Thacker, their work and methods heartily.

There were 748 who signed cards for recommitment of heart and life to Christ and his church. There were 72 professions of faith and 9 transfers to the four local churches.

The Home Circle

A TOAST TO BOYS

Here's to the boy with eyes of blue!
Sturdy and strong, honest and true
Willing to work, ready to play,
Fond of study, his mother's stay.
Here's to the boy with eyes of blue!

Here's to the boy with eyes of brown!
He's the most popular boy in town;
Happy-go-lucky, without a care
To wrinkle his brow, or gray his hair,
Here's to the boy with eyes of brown!

Here's to the boy with eyes of gray!
Sober and careworn before his day;
Deep in thought and slow of speech,
A brave, true heart, but hard to reach.
Here's to the boy with eyes of gray!

Here's to the boy with eyes of black!
Brimful of fun, of mischief no lack.
One never knows what next he will do,
Something surprising, original, new.
Here's to the boy with eyes of black!

"Troublesome comforts" always are you.
Whether your eyes be brown or blue,
If gray or black, if dull or bright,
What matters it, if your heart be white?
Here's to all boys who love the right!

—Anna Riggs, in The Congregationalist.

THE SIGN ON THE DONKEY'S TAIL

By Helen Wilcox

I went to Frank Terrace, National Western Director of Good Roads, the other day to find out about the continuation of the Pacific Highway to Fairbanks, Alaska, and while he was rummaging through his papers he told me this story, in his cockney, unschooled but eloquent way, for Frank Terrace is a natural orator, as anyone knows who has been carried away by his plea for bumpless highways.

"When I was a small lad twelve years old on the island of Guernsey my father was dead and I drove a butcher cart that 'ad two wheels behind a donkey that 'ad none—and glad to get it. My 'air was red then and my face was covered with freckles. I was a scrawny lad for we didn't 'ave much to eat. The donkey was a mean one and we come to a 'ill. Of course 'e stopped. I was belaborin' him and gettin' pretty tired when I 'erd in a voice I'd never forget:

"What are you doin', sir?" I looked up into the face of a man I loved. Every child on the island of Guernsey loved 'im. Why, when Queen Victoria came to visit, the people shouted for her, but when Victor Hugo came behind her they went wild! And here 'e stood, askin' me what I was doin'. I didn't say anything but I let the stick fall to the ground. I don't believe I'll ever hear as loud a noise as that stick made when it lit. You see, I was on my way to 'is 'ouse with the meat. It was to be cooked and put in the 'all for the poor children that night. Twice a week he fed them on two long tables extending from one end of the hall to the other—one night the Protestant children—one night the Catholic. When he had been banished from France and his property confiscated he had built himself a house that 'ung to the cliffs like the nest of an eagle overlooking the sea. He finished 'Les Miserables' in that 'ouse—and many's the meal I've 'ad there.

"I stood there lookin' at the hole I was diggin' in the dirt with my toe and 'e come over.

"Never let me see you do that again sir. Now I'm going to tell you something and don't you ever forget it," 'e says. "When our Savior came into Jerusalem He could 'ave 'ad the finest of

Arabian 'orses, but did you ever think what He rode on? He choose a little donkey."

"Then 'e took 'is long white tinger and put it between the donkey's ears and drew it along the line of dark 'airs down the middle of its back. Then 'e traced the dark line of 'airs that goes from one shoulder to the other.

"What do you see sir? What do the dark lines make?" And 'e looked at me with those piercing eyes.

"Why—why—it's a cross!"

"It's a sign," says 'e, 'an' put on the contrariest of beasts. Remember it!" And the great man went on.

"Let's see. That's sixty years ago!"

—Exchange.

A BAD NIGHT FOR THE FLYING INDIANS

By Frances Margaret Fox

The little girl Amelia, who went to live in the deep woods of Northern Michigan when she was seven years old, was never afraid of anything, not even bears and Indians. Two or three times, when she was only seven, she and a bear picked blackberries together. She was on one side of the bush and the bear was on the other. They got along politely. She loved all wild things and they never did her a speck of harm.

Indians lived near the spot where her father built his log cabin, but they never came to call until long after the house was finished.

Before little Amelia's father had made a door for their house, or had put in a window, he had to leave the little family and walk to Petoskey, and back, after more supplies. He was a good walker. But Petoskey was eighteen miles away through a pathless forest, and he could not go and come back in one day with a load of supplies on his back. He had to leave Amelia, her baby brother, and their mother, to take care of themselves for one night. He said there was nothing to fear, as the Indians in that part of the country were " tame as pet kittens!"

After the father had gone, the forest seemed more vast and lonely than ever to the mother. She was afraid of wild animals and all Indians. When daylight faded and night began, she hung a blanket over the doorway and covered the hole that had been left for a window.

The children said their prayers and their mother tucked them into bed. She went to bed, too, but she didn't undress. She was so afraid of Indians that she could not close her eyes. She believed that they would come that night with their tomahawks and scalping knives. So she waited and listened for war-whoops.

Instead of war-whoops, mother began to hear whispering.

"Whiss-zip, whiss-zip, whiss-zip," came the strange sound again and again.

Amelia's mother knew that the Indians had come. They seemed to have come flying. Now she heard them whisper and hiss from the tree-tops. Next they seemed to be on the roof. The sound of their shrill whispering came down the chimney. After that, for a time, little Amelia's mother decided that what she heard was the sound of arrows whirring through the air. At last, however, she believed that the Indians were neither whispering nor shooting arrows. She was sure they softly sharpening their tomahawks. When the scared mother thought of that, she gathered her sleeping children in her arms and sat near the door to wait for the Indians to come.

The little girl awoke, said something about "good Indians," and went to sleep again. But the poor mother stayed awake all night long, expecting the Indians to come walking into her cabin.

In the early dawn Amelia's weary mother saw one of her Indians. She heard him at the same time, so there was no mistake. He made the queer sound she had heard all through the summer night. She saw other Indians like him. They could fly. They were birds. When father came

home he said that they were nighthawks, and that they were good friends because they flew through the air catching mosquitoes to eat.

That was a joke on mother. But it didn't seem funny to her. She could not laugh.

Little Amelia laughed merrily. And ever after she had a name of her own for nighthawks. She called them "Flying Indians." Zion's Herald

THE STORY OF THE BUG AND THE WORM

Once upon a time there was a bug that was thought to be very pretty. He was a large black bug, with orange spots on his back. One day as he was crawling along he met a big green worm.

"Good morning," said the worm, "what a fine day!"

"Good morning," said the bug, "but why don't you have beautiful spots like I have?"

"I am beautiful in my way, and my green coat is as pretty as your black and orange coat."

"But look," said the bug, "I can spread my wings and fly when I get tired of crawling. But you have no beautiful wings, and neither can you fly. I am glad I am not like you," and the bug spread his wings, and casting a vain, saucy look at the poor ugly worm, he flew out of sight, calling, "Goodbye, ugly worm, I'm glad I am not as ugly as you."

The poor worm cried and cried, and was so lonely and felt so bad to think no one cared for him, and in his sorrow he could still hear the mean words of the black and orange bug. At last he had a fine idea. — "I know what I'll do," he said, "I will go over on the mulberry bush and close myself up in a cocoon and spend the rest of my life where no one will see me."

So the worm went over into the garden, crawled up a mulberry bush and spun himself a lovely cocoon and shut himself up so that no one could make fun of him any more.

Then he cried and cried until he fell asleep. Then a funny thing happened.

Through the garden came a beautiful fairy with beautiful wings and she was just in time to hear the poor worm crying, and when she came near she saw the worm was asleep.

"Poor thing," said the fairy, "that hateful old bug has nearly ruined your life. Now I will teach him a lesson. You shall be turned into a beautiful butterfly with wings more beautiful than my own. When you stretch out your wings everyone will love you and protect you because you are so beautiful."

When the fairy shook her magic wand, the ugly worm awoke, and found he was so beautiful that everybody stopped to look at him. While he was enjoying the sunshine, the black and the orange bug come along and when he saw the ugly worm that was now a beautiful butterfly, he snaked away in shame because he saw that the worm had become far more beautiful than he, and that folks would now make fun of him instead of the worm.

And the good fairy came, and after scolding the bug for his vanity, she told him he would always stay a bug, but the worm would always turn into beautiful butterfly until the end of time. And the bug has stayed a bug, but the worm has continued to become a beautiful butterfly.

Moral: Do not scorn your fellowmen, regardless of how humble they may be.—Reformed Church Messenger.

HOW FUNNY

A match has a head, but no face.
A watch has a face, but no head.
A rooster has a comb, but no hair.
A river has a mouth, but no tongue.
A wagon has a tongue, but no mouth.
An umbrella has ribs, but no trunk.
A tree has a trunk, but no ribs.
A clock has hands, but no arms.
The sea has arms, but no hands.

—Exchange.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PASTORS URGED TO HELP

We do not wish to weary our brethren by our much writing about the matter of securing subscriptions, and certainly we do not wish to offend any of our brethren by writing too plainly. But the fact remains that the New Orleans Christian Advocate is a co-operative enterprise and that we are dependent upon our pastors to put the Advocate in the homes of our people.

And the fact persists, and distresses us, that a large number of our pastors have done nothing to help us reach the homes in their charges. We have even heard of several pastors who are not subscribers to the Advocate. Of course, we could hardly expect their members to subscribe to the Conference paper.

We trust every pastor will undertake to secure and send in a list of subscribers. Without the help of the pastors we shall not be able to carry on.

PERSONAL AND OTHER NOTES

Rev. H. S. Johns, pastor on the Greenwood and Bethany Charge (La.), visited Hot Springs, Arkansas, last week.

Rev. O. S. Lewis, our pastor at Canton, Miss., is in a revival at Holly Bluff, where Rev. J. M. Lewis is pastor.

Rev. C. W. Lahey, of Oil City, La., and family are spending their vacation visiting relatives and friends in Indiana.

Beginning next Sunday, Dr. H. F. Brooks of Starkville, Miss., will assist Rev. J. A. George in a meeting at Macon, Miss.

Rev. R. T. Ware, of Park Avenue Church, Shreveport, and family have been enjoying a short vacation on the Gulf coast.

Rev. I. H. Sells, from Pearl River Ave., McComb, has assisted Rev. E. A. Kelly on Yazoo Circuit in two meetings with fine results.

It was expected that Bishop Dobbs and family would arrive in Shreveport this week to take up their permanent residence in that city.

We regret to learn from a personal note from Rev. L. M. Lipscomb, presiding elder of the Greenville District, that his sister is very ill.

Rev. J. P. Bonnacarrere, pastor on the Walker Charge, held a good meeting at Holden, La., last week. Rev. R. H. Harper did the preaching.

Rev. Elmer C. Gunn, presiding elder of the Monroe District, is at Camp McClelland, Anniston, Ala., for two weeks' training with the National Guard.

Rev. C. A. Parks and family, accompanied by Mr. W. C. Abrams and family, all of Amory, Miss., are spending the month of August at Lake Junauska, N. C.

Rev. J. E. Stephens, pastor at Lexington, Miss., has recently conducted a revival at McCondy Church, Buena Vista Charge. Rev. W. S. Selman is the pastor.

Rev. C. W. Avery, our pastor on the Macon (Miss.) Circuit, has had with him in revivals this summer, Rev. S. L. Pope, Rev. W. L. Atkins, and Rev. W. R. Lott.

Rev. M. L. Burton recently returned from a visit to his brother in Texas in time to be at the Trustees' Meeting of Millsaps-Whitworth College, at Brookhaven.

Rev. H. L. Johns, pastor of Carrollton Avenue Church, New Orleans, has been preaching, at the Sunday evening services, a series of sermons on the "Handwriting of Sin."

Centenary College closed its summer term on Friday, August 15, with appropriate exercises. Among the graduates was Rev. D. X. Lagrone, a member of the Louisiana Conference.

Extensive repairs are being made on our church at Mansfield, La., which will put the fine building in first-class condition. The pastor, Rev. H. W. Rickey, has been voted a vacation by the official board.

Dr. J. A. Smith, pastor at Brookhaven, Miss., delivered an address at a recent meeting of the Brookhaven Kiwanis Club. Vocational Guidance was the subject given special attention at this meeting.

A tent meeting closed at Denham Springs, La., on Wednesday evening of this week. Rev. Geo. Corry is the pastor. Rev. P. M. Caraway, pastor of Parker Memorial Church, New Orleans, did the preaching.

Mrs. Clifford Eustis of New Orleans called at the Advocate office on Saturday of last week to get some facts concerning her grandfather, Rev. Henry J. Harris, a member of the Mississippi Conference, who died on January 15, 1898.

Miss Virginia Curtis, daughter of Dr. and Mrs. V. C. Curtis, of Clarksdale, Miss., will return to Asbury College, Wilmore, Ky., in the fall. She has been doing special work during the summer at the A. and M. College of Mississippi.

Rev. and Mrs. J. S. Rutledge are rejoicing over the arrival of their first grandson, Jesse Cecil Kline. His parents, Mr. and Mrs. J. Kline, live in Denham Springs, La. Mrs. Kline will be remembered as Pearl Rutledge before her marriage.

In sending his fourth round, Rev. L. P. Wasson, presiding elder of the Greenwood District (North Miss.), writes: "Our people are financially embarrassed, but heroic in spirit and we expect to make a fair showing at the Annual Conference November 5."

Rev. A. P. Stephens, Conference evangelist, of Kosciusko, Miss., has recently conducted revivals at New Hope and Bevil's Hill, near Louisville, Miss., in the bounds of the High Point Circuit, North Mississippi Conference. Rev. E. P. Craddock is the pastor.

Rev. W. C. Galceran, Jr., our pastor at Strong's, Miss., has had successful revivals this summer. In his meetings at Strong's and Hamilton he did the preaching, but in the meeting at Prairie, Miss., his father, Rev. W. C. Galceran, pastor at Senatobia, preached.

Mrs. Martin Hebert, Martin Hebert, Jr., and Misses Fern and Ione Hebert, of New Orleans, have recently enjoyed an automobile trip through Texas and into Mexico, visiting Houston, Galveston, Austin, Dallas and other points, and traveling about 2600 miles.

Dr. W. W. Holmes and Dr. Cleanth Brooks exchanged pulpits on Sunday, August 17. Dr. Holmes preaching in Noel Memorial Church, Shreveport, where he formerly served as pastor, and Dr. Brooks preaching at Alexandria, where he served before going to the pastorate of Noel.

Dr. H. T. Carley, presiding elder of the Shreveport District, writes: "Dr. Robert E. Goodrich will close his wonderfully successful ministry in Shreveport on Sunday, August 24. He expects to be in his new pulpit, First Church, Birmingham, on the first Sunday in September."

Brother O. W. Stapleton, who has been for some time director of music and pastor's assistant at Capitol Street Church, Jackson, Miss., will go to Greene Memorial Church, Roanoke, Va., on September 1, to take up his new duties as director of music, Sunday school and finance and pastor's assistant.

In sending an article for publication, Rev. Carroll Varner, formerly pastor at Tupelo, Miss., writes of his work at Sanford, Fla.: "I have started off my new year's work in Sanford most encouragingly, and I think the climate is steadily benefiting me." We are glad to get this good news from Brother Varner.

Rev. H. A. Westbrook has just closed a very successful revival at Union on the Deasonville Charge. Brother J. T. Leggett preached Sunday and was at his best in preaching. Brother W. F. Griffin continued the meeting during the week. Many claimed Christ as their Savior, and the church was revived.

Rev. W. M. Wright, our pastor at Sturgis, Miss., has been ill for several weeks. "Brother Wright is one of our promising young men of the North Mississippi Conference," one of his brethren writes, "now serving his fourth year on the Sturgis charge, his first appointment. Let all the brethren pray for his speedy recovery."

Mr. Verbon F. Gay, the now secretary of the Y. M. C. A. at Tulane University, will arrive in New Orleans about the first of September. He is a graduate of the University of Alabama and of the Y. M. C. A. College at Nashville. He is a Methodist and expects to make his church home with the Carrollton Avenue congregation.

We are glad to report that Rev. E. S. Lewis, pastor of First Methodist Church, Corinth, Miss., who has been sick for a number of weeks, has been able to leave the Methodist Hospital in Memphis, and is now spending some time with his son at Jackson, Miss. Brother Lewis expects to be back on his charge to carry on his work after the first of September.

In sending us his fourth round, Rev. W. N. Duncan, presiding elder of the Columbus District, writes: "Thus far we have had a good year for the Columbus District. An unusual number of people have been received into the church and all the pastors have been very diligent and faithful. Just what the financial results are going to be no one can foretell, but we are hopeful of good results."

The choir of Park Avenue Church, Shreveport, La., of which Rev. R. T. Ware is the pastor, favored our church at Logansport, La., with a special musical program on last Sunday evening. Mr. D. D. Simmons and Mr. F. B. Connole were members of this choir before moving to Logansport, and it was through their efforts that the visit of the Shreveport choir was arranged. Rev. George Fox is our pastor at Logansport.

Mrs. Albert C. Metts, who has been a member for several years of the choir of our church at Clarksdale, Miss., has been employed as director

of the choir to succeed Mrs. James A. Martin, Jr., whose resignation takes effect September 1. Mrs. Metts is a graduate of Brennan College. She also studied under Mrs. Frank King Clark, of New York. For several years Mrs. Metts and her mother, Mrs. Elizabeth Oliver, conducted a studio in Oklahoma City.

Rev. E. L. Cargill, our pastor on the Sibley (La.) Charge, writes: "We closed another good meeting last Sunday night, which was held at Brushwood Church. Brother G. A. Morgan, our pastor at Springhill, did the preaching, which seemed to please all who heard him. The attendance and interest were fine. There were seven additions to the church on profession of faith, and we believe the church and community were greatly blessed."

Rev. Charles Assaf, of Jackson, Miss., did the preaching in a revival at Marvin Chapel, just north of Kosciusko, Miss., recently. The meeting closed with 22 accessions on profession of faith and several by certificate. Rev. Wade Heath, pastor of the Kosciusko Circuit, was in charge. A meeting has also been held recently, under the direction of Brother Heath, at Bethel Church, nine miles from Kosciusko. Dr. H. F. Brooks, of Starkville, Miss., did the preaching, and there were fifteen additions to the church.

In sending us a number of subscriptions, Rev. R. G. Lord, our pastor at Batesville, Miss., writes: "We are rejoicing here this morning that the drouth is broken and the heat is abated. I trust now that we shall have no cooling of our religious fervor, but will have many showers of refreshing religious interest. I have been busy all the summer in revivals but am at home now for the regular work of my pastorate. We have had many good meetings where I have been. There is a splendid interest here in spite of the extreme heat and drouth."

Mr. W. D. Hawkins, Missionary Secretary of the Mississippi Conference, writes: "It was a great pleasure to have been present Sunday, August 17, when the congregation of Crawford Street Church so enthusiastically voted to repudiate the rumor that had gotten started (not in Vicksburg) that Crawford Street Church did not wish to entertain the Annual Conference November 12, and with the same enthusiasm expressed again their desire to have the Conference meet with them. I am sure that their entertainment will measure up to their usual hospitality, and this is enough to guarantee the very best entertainment that can be had."

"Sunday School Night" at East End Church, Meridian, recently afforded a program of unusual attractiveness. The nursery department was represented by Mrs. C. M. Martin, who carried in her arms the three-months-old baby of Mrs. Clark Rush. As she went down the aisle, Mrs. R. L. Criscoe sang, "I think when I read that sweet story of old." Mrs. S. D. McWilliams, Miss Eugenia Brock, John Thomas Brock, James Webb Dement, Mrs. W. M. Taylor, Mrs. M. A. Davis, Miss Margaret Cunningham, Miss Virginia Hardin, Mrs. John Pearson, Miss Effie Curl, Mrs. Roy Hagemeyer and Mrs. Florine St. John also took part on the program, which was in charge of Mrs. T. G. Bennett.

Rev. T. R. Holt, the pastor, writes us as follows concerning revivals at Wesley Chapel and McNeil: "We closed at McNeil the 17th. The pastor did the preaching in both revivals until the last service at McNeil, when Brother Sells, our presiding elder, preached for us. While the visible results were not altogether what we hoped for, the people seem more interested in the work of the church than before. There were some conversions; one young man joined the church on profession of faith and some others will be received later. One young lady volunteered for life service. Several backsliders were reclaimed and the church as a whole was revived, and we feel that we had two good revivals."

Last Sunday was a great day with our church in Algiers, the section of New Orleans lying on the west side of the river. At the evening service the canceled note on the parsonage was burned and there is now no indebtedness on parsonage or church building. Rev. C. C. Wier, who formerly served the Algiers church for seven years and under whose leadership the fine new church building was erected and the spacious two-story parsonage was acquired, preached morning and evening to large congregations and was heartily welcomed by his former members. Rev. Martin Hahert, the present pastor, under whose leadership the parsonage has been cleared of debt, reports that the sermons of Brother Wier were of high order. From New Orleans, Brother Wier went to Beaumont, Texas, for a visit to relatives. He expects to visit Bunkie also before returning to his pastorate at Winnfield, La.

A dispatch from Milwaukee, June 18, said: "A Mississippi weekly newspaper, whose publisher entered journalism only six years ago, today received the trophy for greatest community service, the highest honor bestowed by the National Editorial Association. The McComb Enterprise, edited by J. O. Emmerich, a former farm demon-

The Grenada Sentinel of August 15 carried the following in the personal notes: "The Rev. Lee Lipsecomb, of Greenville, was the guest of the Rev. and Mrs. E. H. Cunningham last week. He returned to his home on Thursday."

"SPEAKING OF THE FINANCIAL DEPRESSION—"

Speaking of the financial depression (as most of us are) and how to raise our benevolences in full this fall (as most of us ought to be), have you thought about the Golden Cross? If you need it, you may apply every dollar raised on the Golden Cross to help bring your charge's quota on benevolences out in full.

People do not stop getting sick just because times are hard; but the worry incident thereto sometimes helps to bring on sickness which otherwise they might have avoided. Then, with the distressing financial situation, there are charity cases which might otherwise have been able to pay hospital expenses. So the financial condition of the country brings an added call to us to do our best for the hospital.

A need of humanity has always constituted a challenge to Christians to meet the need. One day Jesus looked at a hungry multitude of people and the response of his sympathizing soul was to say to his disciples, "I have compassion on the multitude—because they have nothing to eat," and he took the few loaves that the disciples had, and were willing to divide, and fed all the people. So, the distressing need of many sick people today should prompt us to have that same love and compassion and to divide even the blessings that we have that the tender hands of our Master, in the form of our hospital and its staff, may use our offering in abundantly supplying the needs of suffering humanity.

A central expression in many religious books and articles this year has been a call for reality in religion. We are told that the world is watching the church and the church is asking its leaders as never before for a religion that is real. Can we have a better expression of reality than that which is being given in our hospital work? Surely this is a concrete response to our Lord's command to "heal the sick," and in every way harmonizes with his humanitarian spirit which prompted him to tell us that as the Good Samaritan ministered to the wounded traveler, so wherever suffering is found we should go and do likewise.

The General Hospital Board, Wesley Memorial Building, Atlanta, Ga., will be glad to send you as many enrollment envelopes and Golden Cross buttons as you request, and the people will be glad to enroll when you tell them of the need and the good that will be done with the dollars they contribute. Let us make this the best Golden Cross year we have ever had.

A. Y. BROWN,
Conf. Director Golden Cross, N. Miss. Conf.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

strator, was credited with having 'not only the outstanding record for the last year, but probably would stand first among all weekly newspapers which have competed for this honor in former years.' Nine major projects were successfully championed in the McComb Enterprise. Outstanding among them were a fight for a municipal type of government, establishing a State line to protect cattle, establishment of public health units, a full-time chamber of commerce, and a bus tax." Mr. Emmerich is a son of Mr. and Mrs. Charles Emmerich of New Orleans, and a brother of Rev. Earl Emmerich, a missionary in Korea. Editor Emmerich is an ardent church worker.

A Rest House for white people is being built at Tunda station in the Methodist Episcopal Congo Mission. This house will furnish a place to care for the white patients who are coming in increasing numbers to be cared for by the station doctor. Several New Testaments in French will be placed in this house.



Rev. Sidown N. Doolittle says now that the drouth has burned up the crops on his circuit, he won't have anything to do on Conference collections the rest of the year—the Bishop and others couldn't expect him to raise any money now. He also says he wants to move—that his talents are not appreciated where he is.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. BARBARA B. MOORE, daughter of Mr. C. Bennet, born Jan. 8, 1856, passed away on Dec. 17, 1928. Mrs. Moore had been a resident of Hammond for five years. At the age of seventeen she was married to Mr. Philip Moore, of New Orleans. They made their home in Livingston Parish, near Doyle, where they lived a happy, contented life until his death. There were born into their home thirteen children, twelve girls and one boy. Mrs. Moore was left a widow when her children were very young, the youngest being eighteen months old. She was a loyal member of the Methodist Church and was always ready to do her part. After seven of the girls were married she moved to Hammond and resided with the remaining daughters. She suffered an attack of heart trouble for several months, with fatal results on the morning of Dec. 17, 1928, at the age of 72. The funeral services were conducted by Rev. J. B. Grambling of the Methodist Church; her remains were laid to rest in the Red Oak Cemetery near Doyle. There are left to mourn her death, ten daughters, seven sons-in-laws, twenty-five grandchildren and other relatives and friends. The children are Mrs. W. V. Soetznier, Kerville, Texas; Mrs. L. A. Smith, Hammond; Mrs. J. C. Gill, Albany; Mrs. J. C. Holden, Doyle; Mrs. H. May, Hammond; Mrs. Roy E. Shelton, Houston, Texas; Mrs. J. D. McDonald, Baton Rouge; Mrs. Sam Hoover, Hammond; Misses Tolley and Carrie Moore, Hammond.

MRS. JOSEPHINE PATTERSON SUMMER was born near Morton, Miss., July 11, 1860, and died at Pelahatchie, March 29, 1930. She was married to P. B. Summer, April 28, 1881. She is survived by three children: W. C. Summer, J. P. Summer, and Mrs. S. H. Kiug (Pauline). At an early age she was converted and became a member of the Methodist Church. She was a woman of good intellect and strong will. She was decided in her opinions and had a martyr's devotion to her convictions. She expressed herself with candor and vigor, and no one was

left in doubt about her attitude on all great moral issues. She was incapable of evasion or duplicity. Yet she generally held the good will of those of contrary opinion because they believed in her manifest sincerity and respected her courage and sense of fairness. It was manifest that she held none in contempt except the craven and others who trifled with the moral sense. She was active in the church in every department where she could render service. She left a gracious impress upon many as teacher in Sunday school, officer in Missionary Society and regular attendant at prayer meeting and preaching services. When absent, all knew there was ample reason. Nothing she could do for her pastor or for her church or for any in need was ever considered a burden. For months before her death she suffered much, but her patience never failed, and her faith and devotion gathered strength, while her love for God and his people mellowed and matured for final triumph.

ROLFE HUNT, P. C.
Brandon, Miss., Aug. 19, 1930.

WILLIE HENRY BOLTZ, son of Rev. H. J. Boltz, was born in the town of Marthaville, Natchitoches Parish, La., Nov. 19, 1889; died at the Harrison Sanitarium in the City of Fort Worth, Texas, June 25, 1930. His age at the time of his death was thirty-nine years, six months and six days. He finished the high school course in 1907, at the age of sixteen in 1908, attended Millsaps College, Jackson, Miss. In 1909 attended Centenary College at Shreveport, La. During the latter part of 1909 finished a course in bookkeeping at the Commercial College at Tyler, Texas, and for six years kept books and worked for different business firms in the city of Shreveport. In 1917 went to Little Rock, Ark., and worked for several different business firms until the beginning of the great World War, when he was called to the service of his country and was sent to Camp Pike, near Little Rock; from there he was sent to Camp Bowie, Fort Worth, Texas, where he remained until the Armistice was declared.

After the war was over and he was discharged he secured a job in Fort Worth, where he had been continuously at work until within a few days of his death. He joined the Methodist Church when he was thirteen years old. His precious mother died seventeen years ago, which left us without a home. A young boy or girl left in this sinful world without a home and without a mother is like a ship in mid-ocean without a rudder. I spent six weeks with him during his illness and I feel impressed to believe that he was on the Lord's side and crossed over the river of death and died in hope of eternal rest. He joined the Masonic Fraternity in 1920, and was held in high esteem by his Masonic brethren. The funeral services were held in the Robertson Mueller Harper Funeral Home by Dr. E. B. Hawk, pastor of the First Methodist Church. Was buried in Pioneer Rest Cemetery in the city of Fort Worth, by the side of another soldier boy, his wife's brother. The Masons officiated at the grave with a very beautiful and impressive ceremony.

Don't Cuss!

Here's the sure, quick, easy way to kill all mosquitoes indoors and keep 'em away outdoors!



His friends were clearly shown by the great quantity of nice flowers that were placed on his grave. When the battle of life is over and the victory has been won, and God's people gather to be reunited in the home of many mansions, I hope to meet my dear boy and other loved ones who have gone on before, and all the ransomed host of God, to enjoy the glory and eternal rest at God's right hand, where there will be pleasures for evermore.

H. J. BOLTZ.

THANKS

We wish to thank our friends for their kind sympathy at the death of our beloved mother, Mrs. Barbara Moore, and for their lovely floral offerings. We also wish to express our sincere appreciation to Rev. Jas. B. Grambling for his kind offices.

HER DAUGHTERS.

"CANDY, CRACKERJACK AND CHEWING GUM!"

He came down the aisle of the train, a man with a thin, dark face and almost womanish brown eyes: "Candy, crackerjack and chewing gum!" I looked up with a sort of strange shock, then looked quickly away. I knew that voice. My God! had it come to this? I thought of the time when I first knew him—young, handsome, a perfect darling among the ladies in a swell society set. Occupying a fine position in railroad circles. "Why he'll be president of the road before he's fifty," his proud old father would say. A mist came before my eyes—Why he must be near fifty now. "Candy, crackerjack and chewing gum." The pity of it! The demon Whiskey caught him. Just for a little fun at first, then the foul fiend caught him closer, closer, closer. One position after another lost, friends lost, prestige lost, ambition gone. The proud old father bowed his head in shame and passed away—everything passed away but Whiskey—it stuck. Down into the depths of despair he went. All trace of him had disappeared from the magic circle where he had moved a sort of prince among men. The train lurched forward; I could put out my

hand and touch him—but I did not. Something rose in my throat; I could at least spare him the humiliation of a recognition. That well modulated, cultured voice came close to my ear: "Candy, crackerjack and chewing gum!"

MARY BELLE POOLE MASON.
New Orleans, La.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Fourth Round
Arcola and Hollandale, at Arcola, Aug. 31, a. m., Q. C., Sept. 17.
Hollandale, Aug. 31, p. m., Q. C., Sept. 17.
Glen Allen and Winterville, at G., Sept. 7, a. m., Q. C., Sept. 24.
Greenville, Sept. 7, p. m., Q. C., Sept. 25.
Cleveland, Sept. 14, p. m.
Boyle and Pace, at B., Sept. 14, a. m., Q. C., Sept. 30.
Clarksdale, Sept. 21, a. m.
Coahoma and Jonestown, at C., Sept. 21, p. m.
Merigold and Sherard, at M., Sept. 23, a. m.
Lula and Dundee, at L., Sept. 28, p. m.
Duncan and Alligator, at D., Oct. 5, a. m.
Evansville and Dubbs, at D., Oct. 5, p. m.
Shelby, Oct. 12, a. m.
Friars Point and Lyon, at F. P., Oct. 12, p. m.
Lake Cormorant and Robinsonville, at L., Oct. 19, a. m.
Tunica, Oct. 19, p. m.
Gunnison and Bobo, at B., Oct. 26, a. m.
Rosedale and Benoit, at R., Oct. 26, p. m.
Shaw, Nov. 2, a. m.
Leland, Nov. 2, p. m.
Brethren will please be ready to answer fully and promptly every detail and question connected with the Fourth Quarterly Conference. The record must be full.
L. M. LIPSCOMB, P. E.

STARKE UNIVERSITY SCHOOL

Military Day and Home School for Boys
44th YEAR
New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Target practice on regular range. Study hall at night under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. 44th session opens September 9th 1930.

Motto: Work Wins

For Further Information Address

J. M. Starke : : Montgomery, Ala.

Rheumatism?

Quick relief from rheumatic pains without harm:



To relieve the worst rheumatic pain is a very easy matter. Bayer Aspirin will do it every time! It's something you can always take. Genuine Aspirin tablets are harmless. Look for the Bayer cross on each tablet.

BAYER ASPIRIN

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

PIONEERING IN HOME WORK

The young women who go to Kingsport, Tenn., Elizabethton, Tenn., Hopewell, Va., Seco, Ky., Southern Alabama, Pascagoula, Miss., and to San Marcos, Tex., are pioneers in a true sense. They are to open work in new places. They are to engage along with a goodly number of their sisters and brothers in the greatest of all adventures—the exploration of human worth, the discovery of human values, and the building of Christian character. These women will be leaders and will be an inspiration to thousands of persons who are rendering material service to the world. They will have the opportunity to interpret one group to another, to help the employee and the employer to a mutual understanding and sympathy. They will have an opportunity to pioneer in many practical directions in the establishment of recreational centers that are not exploited, to co-operate with legislators in planning and enacting sound welfare legislation. Through clubs, classes, lectures, discussions, exhibits, and numerous neighborhood services they will reach thousands of young and old and will make for peace, justice, fraternity, and progress, and, best of all, they can and will lead them to know the Friend who gave his life in loving service to the world.

To a service of this kind the workers assigned to the new fields are commended along with the two hundred who go back to places served before. To the new fields Deaconess Willia Duncan goes to Kingsport, Tenn., Deaconess Helen Gardner goes to Elizabethton, Tenn., Deaconess Grace Driver goes to Hopewell, Va., Deaconess Minnie Lee Eidson goes to Pascagoula, Miss., Deaconess Pattie Allen goes to Seco, Ky., Deaconess Mattie Cunningham goes to San Marcos, Tex., and Deaconess Obra May Rogers goes to Alabama to work with the Cajans. —Mrs. J. W. Downs, Secretary, in Bulletin of Missionary News.

MEXICAN CHILDREN EXPRESS FRIENDSHIP

The Mexican Cabinet of Fine Arts for the State of Alabama has arrived in that state. It is one of the forty-nine exhibits of the arts and industries of Mexico sent by the school

children of that country to the children of the United States in appreciation of the thirty thousand Friendship School Bags sent by the children of the United States to the boys and girls in Mexico.

Mrs. S. W. H. Williams, superintendent of the Children's work, of the Alabama Conference, who is custodian of the cabinet for Alabama had a most interesting program and the first display of the cabinet on March 30, at Greensboro, having invited the children of Demopolis, Uniontown, Moundville, Akron, Havana, Newbern and Sawyerville to be present.—Exchange.

A BIT OF CHEER

The grasses are clothed and the ravens are fed
From His store;
But you are loved, guided and led,
How much more
Will He clothe you, and feed you, and give you His care!
Then, leave it with Him; He has everywhere,
Ample store.

—British Weekly.

WHAT IS CHRISTIANITY?

In the home, kindness.
In business, honesty.
In society, courtesy.
In work, fairness.
Toward the weak, help.
Toward the penitent, forgiveness.
Toward the strong, trust.
Toward God, reverence and love.

—From an Exchange.

PERSONAL WORK

Rev. C. H. Spurgeon, advocating personal work, said, "If you had one hundred empty bottles before you, and threw a pail of water over them, some would get a little in them, but most would fall outside. If you wish to fill the bottles, the best way is to take each bottle separately and put a vessel full of water to the bottle's mouth." That is successful personal work.—Sel.

LETTER FROM MRS. ALFORD

My Dear Missionary Women: Two quarters of this Conference year have past and we are well into the third quarter's work. In the face of the financial depression that exists the task of completing our 1930 program, and meeting our obligations to Council, measured by human standards, seems an almost impossible one. "But the things which are impossible with men, are possible with God." In view of this statement found in "Holy Writ," we set ourselves to the closing of a successful year's work, accepting this obstacle as a challenge for growth, ready to prove our love, and loyalty to God and our fellowman, by being one with Jesus in sacrifice, living and giving.

Our pledge to Council is \$31,028.09. First quarter we paid \$6354.98; sec-

ond quarter \$4968.75; leaving \$19,704.27 to be paid during the third and fourth quarters.

If we would see our great missionary task accomplished, and our Council obligations met, we must use extraordinary efforts for such alone are productive of extraordinary results.

This year completes a quadrennium of work in the Mississippi Conference. I believe each woman will want to share in the completion of our program. No one will want to fold her arms, and be an idle spectator of so great and worth-while an achievement.

From our "Missionary Study" we learn that there are teeming millions who are waiting for some-one to show them the way to Christ, and his purity and power. As long as there remains in this or any other land, women and children who have not felt the uplifting power of the gospel, the women of the sisterhood around the world will seek to win them in the name of their Redeemer.

What an inspiration to each Conference woman to know that Robbie Lee Leggett is now on her way to China to share her secret of victorious living with that part of God's family. Our Conference daughters eagerly go to their respective fields of labor, counting it a privilege to represent Christ in any needy part of the universe. Are we not willing to make any sacrifice necessary to maintain and extend our missionary work?

May every one of us be aroused from our indifference, slackness of zeal and poverty of faith. Let us hear anew the prophet of old, "Awake, awake, put on thy strength, O Zion" (Isa. 51, 2).

If we labor toward the completion of our 1930 program in full trust that we are co-workers with the Lord, we will discover the reality of his strength, and nearness, and there will come to each participant a most joyous experience.

A great responsibility rests upon each of us. You have stood by me in the planning of our work for the quadrennium, and I have faith to believe that each woman will share in the execution of our plans in a most successful way.

In every church there are women who have never made Jesus Christ ruler of their lives, and do not know that to follow Him means the secret place of prayer and the uttermost parts of the earth. All these must be saved, and won, and to us our Lord has committed this gracious task, saying, "I have chosen you and appointed you, that ye should go and bear fruit and that your fruit shall abide." Yours for service,

MRS. L. W. ALFORD.
McComb, Miss., Aug. 15, 1930.

ZONE 4, NEWTON DISTRICT

Zone No. 4, Newton District, met at Hickory Methodist Church, Aug. 5, 1930, at 2 o'clock. In the absence of Mrs. Oliver, zone leader, Mrs. J. L. Carter had prepared the program. Meeting was called to order by singing, "Jesus calls us o'er the tumult." Rev. J. H. Grice led in prayer. Psalm 100 was read in concert and the Gloria was sung.

Announcement was made that Mrs.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health. Calotabs are the greatest of all system purifiers. Get a family package, containing full directions. Only 35 cts. Trial size, 10 cts. (Adv.)

A. S. Oliver was ill and owing to the recent loss of her sister, and the serious illness of her mother, the secretary was instructed to send a letter of sympathy. Rev. J. L. Carter led in prayer, especially asking God to be with her, and uphold her in this trying time.

In a few words Mrs. Hollday welcomed the zone meeting, and Mrs. Norman responded. Secretary was elected. Representatives from the auxiliaries at Union, Decatur, Chunkey and Hickory were acknowledged.

Mrs. O. S. Hopkins presented the case of Miss Robbie Lee Leggett, who is so soon to sail for China, to bear God's message of salvation, and stated that each auxiliary will be asked for a love gift for her. Miss Hall, lately returned from a vacation Bible school near Miss Leggett's home, spoke of associations with her and of her wonderful personality. Mrs. Hollday led in prayer that God would strengthen Miss

(Continued on page 14)



WHEN CHILDREN FRET

THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.

Fletcher's
CASTORIA

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable General Invigorating Tonic.

WEAK EYES

refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c. DICKY DRUG CO., BRISTOL, VA.

Sunday School

LOUISIANA CONFERENCE

"Believe it or not," a pastor writes, "there are only three simple requirements for the observance of Childhood and Youth Week: Visitation by teachers in the homes of the pupils; a parents' meeting sometime during the week; and the taking of a forward step. These three things can be done by any school, of any size, anywhere."

Mr. J. H. Carter, New Orleans, chairman of our Conference Board and Educational Director of the Fall Standard Training School, is encouraged over the prospects of securing a fine faculty for our fall school, booked for October 12-17.

Fifth session of the DeRidder-Leesville School closes tonight with prospects of issuing a third more credits than last year. The largest class in this school is one on Stewardship, taught by Rev. Ira A. Brumbley, of Little Rock. Rev. A. K. McLellan, who is teaching the Mission course, "Methodism and World Service," writes: "The spirit of the school continues to be fine. It rained hard last night, but only six were absent and only one from Leesville." Your writer spent last Sunday in Leesville and DeRidder in interest of this school, preaching at 11 a. m. for the pastor, Rev. H. W. Cudd of Leesville. Think of it, the middle of August, with hot weather and hard times facing the Sunday school leaders, yet a good and great training school.

Rev. C. C. Wier of Winnfield, La., was at our office yesterday and found everybody out. This is the same experience I had the same day. I visited a certain place, and found the P. E., P. C. and Supt. out of town.

Dr. A. S. Lutz and family are on their vacation trip. He writes from Washington, D. C., "Had a great trip through Tennessee and Virginia."

The General Sunday School Board will have their last meeting as a board at Nashville next week. Rev. W. W. Holmes of Louisiana is a member of this board and is planning to attend.

C. D. ATKINSON, Conf. Supt.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

I am at home after a stay of two weeks at Lake Junaluska, where I have been taking a course in Leadership Methods under Dr. Paul Vieth, Director of Research Work for the Religious Education Association. Thirty five men and women, including members of the General Staff, Conference Superintendents, Elementary workers, and others, were present. We read, "What is Christian Education?" by

BEDSPREADS

At Bargain Prices

Beautiful bedspreads from one of the world's largest manufacturers. The big mail order houses sell these same spreads at prices 25 per cent to 30 per cent higher than ours. Write for descriptions and prices. You will save money.

HOME ART-TEX CO., WEST UNION, S. C.

Coe; "Character Through Creative Experience," by Bowers; "Teaching and Learning, in the Elementary School," by Mossman; "Curriculum," by Vieth, and other books. I am more and more impressed with the fact that it is necessary for members of the Conference Board of Christian Education to study these books to fit themselves for the task that is before the Church. An uninformed man or woman cannot direct a movement of which he or she is ignorant. The day of reading and study is with us, let us use it. I have been attending these Leadership schools for many years, but this was the best I have participated in. In addition to this course, we studied the methods of approach to the duties of the new Board of Christian Education, its organization, functions, etc. Dr. Quillian, Dr. Bowen, Mr. Schisler, and others were with us to give such information as they could. There is every reason to think we have a wise leadership, we can afford to follow this leadership. The main thing is to be prepared to enter this larger field for service to the Church.

There is no place for pausing in our work, we are to go on and close out the year in great shape, every church should take part in missionary education and send every cent of the offering for missions to our present treasurer. The entire Church is to put much emphasis upon this phase of our work during the month of September.

We have received reports from seventeen day vacation church schools; if you have done this work make your report at once.

Another item of more than ordinary importance is the observance of Childhood and Youth Week some time in October. Literature has been mailed to a number of churches for study. If you have not received this literature send to me for this material. Read the articles in the September number of the Worker's Council for your information and encouragement. Yes, it requires work, but that is what we are here for. The work will come easier if we devote an hour on our knees to begin with. You may leave God out of some things, but you dare not leave him out of Christian Education, if you attempt it you will get nowhere.

Another project we are to use for our betterment is the two Bible Conferences to be held at Winona, September 21-24 and at Batesville, September 25-28. Dr. Tom Carter is to give the studies. Rev. R. G. Lord is leading in this venture. Further information will be mailed out in short time. What we want to do is to get our men and women to attend these conferences and let all of us seek a larger and more intelligent appreciation of the Book of books, the Bible. There is no substitute for this book. What we must do is to get its inspired thoughts in our thinking and in our daily conduct. One thing that ails us is, we have fooled ourselves into thinking that we really believe its teachings, many of us do not believe it. Let us quit "kidding" ourselves and get down to real study.

BATON ROUGE BUSINESS COLLEGE NOTES

The students were delighted with the last college paper. "It was so

newsy," they said. It told that the students keep their papers as a college history; that the students have been asked to leave their pictures in Mrs. Singletary's office and that different States are passing legislation in the interest of business colleges. It told of Dr. E. M. Hull's (Philadelphia) wonderful address on Educational Standards; of the visits of Mr. Geo. A. Meadows, Meadows-Draughon College, Shreveport, of Mr. Tangora, many times world-champion typist, and of Mr. Charlton Shell of LaSalle University to the Stenotype Department. It told of Miss Pearce's Public Service Department, where the students make extra money while in school; of the play, "The Survival of the Fittest," presented by Miss Harrell's advanced stenographic pupils and of the large enrollment of summer-school students from L. S. U. Miss Warren Hyner of Zachary, won two typewriting medals and Miss Kirkwood of Zachary, one. Miss Mattie Chapman of Bunkie won a certificate in penmanship; Mr. William McGee of Gloster, Miss., won a gold pin in accounting and Mr. Henry Arboeaux did exceptional work in night school this last year. Misses Alma and Josephine Jolly and Miss Hilda Stewart have been on a tour of the West this summer and Messrs. Denny, Hollday, Onellion and Koenig spent two weeks in military training at Camp Beauregard. Miss Hallie Fisher of Bunkie, Mr. Eagan Decuir of Clinton and Miss Julia Lipscomb of Zachary have been in the sanitarium. The college sent them flowers. The advanced students have been making money filling vacation jobs, Mr. Nestor Arboeaux and Miss Mary Ellis showing loyal college spirit by placing Miss Pearl Dicharry and Miss Asabelle Arbour in positions the same day. Miss Marcello Prieto of Mandeville received her diploma in her library subjects from L. S. U. in June, and in her commercial subjects from the Baton Rouge Business College the same month. She will teach the commercial branches in Amite High School. The college paper told of the visit of Miss Fern Kelly, Lieut.-Governor Cyr's private secreta-



FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fireproof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. E. O. T. C. Athletics. Give your boy what he cannot lose—education. Catalog, 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M., Box 28, Fork Union, Va.

ry; of Miss Carl's being with the Guaranty Income Life Ins. Co., and of Miss Annetta Loup's being with the Highway Commission. Mrs. Aleta Boatner and Mary Boatner, of Centerville, are employed by lawyers in Natchez and Centerville. It told of the marriage of Miss Adele McCutcheons of Pass Christian, of Miss Estelle Gautreaux of Duplessis; the arrival of Sam Dunbar, Jr., and Nathan Kern, Jr., both of New Orleans; and of the visit of Mrs. Bernard Slipakoss (nee Mildred Mayer) and her baby daughter.

Students going to work this week are Miss Vera Lewis in El Paso; Mr. Clayton Adams in Greenburg; Miss Emma Boudreaux, L. S. U.; Miss Eloise Daigle, Chamberlain, with the Dalton Co.; Mr. John Landry, Brusly, with the Frigidaire Co.; Miss Sadie Landry, Jeanerette, with the Great American Finance Co.; Miss Louise Richard, Plaquemine, with the Louisiana Store Fixtures Co.; Miss Mildred Force, Roseland, with the Globe Furniture Co.; and Miss Yvonne Lorio, Cinclaire, with the Capital Building & Loan Assn.

Inquiries for full classes are coming in daily and 1930 will be the banner year for the Baton Rouge Business College—the largest enrollment, the greatest number of students placed in positions, the best attendance, the best college spirit, the best work done by both teachers and students. In every way the college is entering the 1930 fall opening very happy and buoyant over its prospects.

The students will be glad to send you paper and catalog if you will mail your name and address to the Baton Rouge Business College.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

TELL THEM TODAY

By Willie C. Page

Do we strive to acquire the habit of expressing our love and appreciation and genuine affection for those dependent upon us for love and with those with whom we are daily associated?

Every heart longs for some kind word, a cheerful "God bless you," to help them along the rugged highway of life. Don't forget to tell them today.

How prone we are to forget and neglect little acts of kindness—a friendly visit, a few lines of cheer to inspire courage and hope to some lonely heart.

The moment we put forth our hand in friendly aid we feel a glow of interest. Given in humble service love brings peace and happiness, for every one likes to be told one is loved and appreciated.

We often grieve because of lost opportunities of making a life brighter, when we hear of some friend or neighbor who has passed away; if only we had known we would have been more patient, would have told them how much their friendship meant to us.

How eager we are to enumerate the virtues of the departed and pile the beautiful flowers they never see; if only we had sent bouquets and said the loving words while they were here.

In the little, old-world sentence, "I love you," there is a haunting tenderness that grows dearer at each telling.

Let's arouse our souls with a new force and sweetness; fill our time with happy todays and glad yesterdays, love our friends and tell them we do today.

Lexington, Miss.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Fourth Round

Benton, at Benton, Sept. 7, 11 a.m., 2 p.m.
 Jackson, Millsaps Memorial, Sept. 7, 7:30 p.m., Nov. 5, 7:30 p.m.
 Brandon and Pelahatchie, at Brandon, Sept. 14, 11 a.m., 2 p.m.
 Jackson, at Grace, Sept. 14, 7:30 p.m., Oct. 27, 7:30 p.m.
 Edwards, at Edwards, Sept. 21, 11 a.m., 2 p.m.
 Bolton, at Bolton, Sept. 21, 4 p.m., 7:30 p.m.
 Terry, at Byram, Sept. 28, 11 a.m., 2 p.m.
 Jackson, at Glendale, Sept. 28, 7:30 p.m., Oct. 31, 7:30 p.m.
 Harrisville, at Harrisville, Oct. 5, 11 a.m., 2 p.m.
 Florence, at Florence, Oct. 5, 7:30 p.m., Oct. 6, 10 a.m.
 Clinton, at Ridgeland, Oct. 12, 11 a.m., 2 p.m.
 Madison and Pocahontas, at Madison, Oct. 12, 7:30 p.m., Oct. 13, 10 a.m.
 Camden, at Lone Pine, Oct. 19, 11 a.m., 2 p.m.
 Canton, Oct. 19, 7:30 p.m., Oct. 20, 7:30 p.m.
 Sattatla, at Mt. Olivet, Oct. 25, 11 a.m., 2 p.m.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

Flora, at Flora, Oct. 26, 11 a.m., 2 p.m.
 Jackson, at Capitol Street, Oct. 26, 7:30 p.m., Nov. 7, 7:30 p.m.
 Mendenhall and D'Lo, at Mendenhall, Oct. 29.

Yazoo City, at Fletchers Chapel, Nov. 1, 11 a.m., 2 p.m.
 Eden and Benton, at Eden, Nov. 2, 11 a.m., 2 p.m.

Yazoo City, Nov. 2, 4 p.m., 7:30 p.m.
 Vaughan, at Ellison, Nov. 5, 11 a.m., 2 p.m.

Fannin, at Pearl Chapel, Nov. 9, 11 a.m., 2 p.m.

Jackson, at Galloway Memorial, Nov. 9, 7:30 p.m., Nov. 10, 7:30 p.m.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Lauderdale, at Electric Mills, Sept. 14, 11 a.m.

Enterprise, at Stonewall, Aug. 31, 7:30 p.m.

Pachuta, at Pachuta, Sept. 14, 7:30 p.m.

Meridian, Fifth Street, Aug. 31, 11 a.m. (sermon).

Meridian, Central, Sept. 21, 7:30 p.m.

Meridian, East End, Sept. 21, 11 a.m.

Porterville, at Porterville, September 28, 11 a.m.

Meridian—Seventh Ave., September 28, 7:30 p.m.

Vimville, at Coker's Chapel, October 5, 11 a.m.

Meridian—Hawkins Mem., October 5, 7:30 p.m.

Scooba, at Scooba, October 12, 11 a.m.

Daleville, at Daleville, October 12, 7:30 p.m.

Matherville, at Langsdale, October 19, 11 a.m.

Shubuta, at Shubuta, October 19, 7:30 p.m.

Waynesboro Circuit, at Hebron, October 25, 11 a.m.

Bucatanua, at Bucatanua, October 26, 11 a.m.

Waynesboro, October 26, 7:30 p.m.

DeSoto, at Crandall, October 29, 11 a.m.

Quitman, October 29, 7:30 p.m.

DeKalb, at Spring Hill, November 1 and 2, 11 a.m.

Meridian, Poplar Springs, November 2, 7:30 p.m.

Cleveland, November 8 and 9, 11 a.m.

May we all enter the "Home Run" with a determination to win.

Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:

"In Section 16, page 103, add a whole paragraph as follows: 'Question 6.

What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Newton, August 31, 11 a.m.; November 4, 7 p.m.

Rose Hill, at Rose Hill, September 7, 11 a.m.; October 15, 10 a.m.

Bay Springs, at Bay Springs, September 14, 11 a.m.; 2 p.m.

Montrose, at Montrose, September 14, 7:30 p.m.; October 22, 2:30 p.m.

Harpersville, at Hillsboro, September 21, 11 a.m.; 1:30 p.m.

Forest and Morton, at Forest, September 21, 7:30 p.m.; October 24, 7 p.m.

Union, at Union, September 27, 11 a.m.; November 6, 7 p.m.

Lake, at Lake, September 28, 7 p.m.; October 30, 2:30 p.m.

Trenton, at Pulaski, October 5, 11 a.m., 2 p.m.

Raleigh, at Raleigh, October 5, 7 p.m., 9 a.m.

Shiloh, at Shiloh, October 12, 11 a.m., 2 p.m.

FOR BETTER HEALTH

The Biggs Sanitarium is in better position than any time before to serve the chronically ill of the South. Specialties: Nervous Disorders, High Blood Pressure, Gastric Trouble, Loss of Weight, Melancholy, Gout, Circular free.

THE BIGGS SANITARIUM, 112 Pearson Dr., Asheville, N. C.

Carthage, Sta., October 17, 7:30 p.m., 19, 11 a.m.

Carthage Circuit, at Singleton, October 18, 11 a.m., 1:30 p.m.

Walnut Grove, at Mt. Horeb, October 19, 2 p.m.

Homewood, at High Hill, October 24, 11 a.m., 1:30 p.m.

Chunky, at Suqualena, October 26, 11 a.m., 1:15 p.m.

Decatur and Hickory, at Hickory, October 26, 4 p.m.

Philadelphia Sta., October 31, 7 p.m.

Philadelphia Circuit, at Cook's Chapel, November 1, 11 a.m., 1:30 p.m.

Burnside, at Henry's Chapel, November 2, 11 a.m., 1 p.m.

Laurel, First Church, November 7, 7 p.m.; 9, 11 a.m.

Laurel, Kingston, November 9, 2:30 p.m.

Laurel, West End, November 9, 7 p.m.

H. A. GATLIN, P. E.

Seashore District—Fourth Round

(In Part)

Logtown, August 31, 11 a.m.

Bay St. Louis, August 31, 7:30 p.m.

Kreole, September 7, 11 a.m.

Moss Point, September 7, 7:30 p.m.

Escatawpa, September 14, 11 a.m.

Pascagoula, September 14, 7:30 p.m.

Picayune, September 21, 11 a.m.

Let pastors be prepared to nominate missionary committees for each church of at least three members, and give names of the chairmen to presiding elder at the fourth quarterly conference

JAMES L. SELLS, P. E.

Vicksburg District—Fourth Round

Woodville, September 7, 11 a.m. and 3 p.m.

Centreville and Stephenson, preaching by Bishop Denny, September 14, 11 a.m. and 7:30 p.m.; Q. C., at Centreville, November 9, 4 p.m.

Crawford St., Vicksburg, September 21, preaching by Bishop Denny, 11 a.m.; Q. C., November 7, 7 p.m.

Gibson Memorial, preaching, September 21, 7:30 p.m.; Q. C., November 4, 7 p.m.

Louise and Holly Bluff, at Louise, September 28, 11 a.m. and 2 p.m.

Silver City, at Silver City, September 28, 4 p.m. and 7:30 p.m.

Meyersville, at Fotler, October 5, 11 a.m.

Oak Ridge, at Oak Ridge, October 5, 3 p.m. and 7 p.m.

Jefferson Street, Natchez, October 12, 11 a.m.

Washington and Natchez Mission, October 12, 7 p.m., at Natchez.

Lorman, at Cane Ridge, October 19, 11 a.m. and 2 p.m.

Fayette, October 19, 4 p.m. and 7:30 p.m.

Port Gibson, October 20, 7 p.m.

Utica, at Utica, October 26, 11 a.m. and 2 p.m.

Hermanville, at Hermanville, October 26, 4 p.m. and 7 p.m.

Roxie, at Hamburg, Tuesday, October 28, 3 p.m.

Nebo, at Nebo, Wednesday, October 29, 11 a.m. and 1:30 p.m.

Rosetta, at Rosetta, November 2, 11 a.m. and 2 p.m.

Gloster, at Gloster, November 9, 11 a.m. and 2 p.m.

Let full reports be made for the year, by Trustees, Stewards, W. M. S. and all committees.

L. E. ALFORD, P. E.

Greenwood District—Fourth Round

Marks, at Marks, 11 a.m. August 31.

Tutwiler, at Tutwiler, night, August 31.

Lambert, at Lambert, 11 a.m., September 7.

Drew Sta., preaching, night, Sept. 7.

Acona, at Acona, 11 a.m., Sept. 13-14.

Black Hawk, at Smith Chapel, September 20-21.

Greenwood, First Church, preaching, 11 a.m., Sept. 21; Q. C., Sept. 23.

Schlater, at Schlater, 11 a.m. and 2:30 p.m., September 23.

Cruiger, at Sidon, night, September 28.

Inverness, 11 a.m. and 2:30 p.m., October 5.

Swiftown, at Swiftown, night, October 5.

Drew Ct., at Sandy Bayon, 11 a.m., October 11, and 3 p.m., October 12.

Dublin and Mattson, at Mattson, 11 a.m. and 1:30 p.m., October 12.

Sunflower, at Sunflower, night, October 12.

Moorhead, 11 a.m. and 2:30 p.m., October 19.

Itta Bena, night, October 19.

Price Memorial, night, October 21.

Webb and Sumner, at Webb, night, October 22.

Indianola, 11 a.m. and 2:30 p.m., October 26.

Ruleville, at Ruleville, night, October 26.

Tchula, 11 a.m. and 2:30 p.m., November 2.

Belzoni, night, November 2.

L. P. WASSON, P. E.

NORTH MISS. CONFERENCE

Columbus Dist.—Fourth Round

Kosciusko Station, preaching and Q. C., Aug. 31, a.m.

Macon Ct., at Salem, preaching and Q. C., Sept. 7, a.m.

Caledonia Ct., at Flint Hill, preaching and Q. C., Sept. 14, a.m.

Crawford and M., at Crawford, preaching and Q. C., Sept. 14, p.m.

West Point, preaching, Aug. 31, p.m.; Q. C., Sept. 17, p.m.

High Point Ct., at White Hall, preaching and Q. C., Sept. 20, a.m.

Longview and S., at Sessums, preaching and Q. C., Sept. 21, a.m.

Shuqualak Ct., at Shuqualak, preaching and Q. C., Sept. 21, p.m.

Ackerman, preaching, Aug. 17, p.m.; Q. C., Sept. 26, p.m.

Chester Ct., at South Union, preaching and Q. C., Sept. 27, a.m.

Noxapater Ct., at Camp Ground, preaching and Q. C., Sept. 28, a.m.

Louisville, preaching and Q. C., Sept. 28, p.m.

Sturgis Ct., at Bethel, preaching and Q. C., Oct. 2, a.m.

Ethel Ct., at Liberty Chapel, preaching and Q. C., Oct. 4, a.m.

Artesla and S., at Shaeffers, preaching and Q. C., Oct. 5, a.m.

Brooksville, preaching and Q. C., Oct. 5, p.m.

Columbus, Central Church, preaching, Aug. 10, a.m.; Q. C., Oct. 8, p.m.

Starkville, preaching, Aug. 17, a.m.; Q. C., Oct. 10, p.m.

Mashulaville Ct., at Macedonia, preaching and Q. C., Oct. 12, a.m.

Macon Station, preaching and Q. C., Oct. 12, p.m.

Columbus, First Church, preaching, Sept. 7, p.m.; Q. C., Oct. 15, p.m.

Weir and McCool, at Liberty Hill, preaching and Q. C., Oct. 18, a.m.

Kosciusko Ct., at Marvin's Chapel, preaching and Q. C., Oct. 19, a.m.

Cedar Bluff Ct., at Siloam, preaching and Q. C., Oct. 26, a.m.

W. N. DUNCAN, P. E.

ECZEMA

Psoriasis Itch

RU-BON will remove every spot. Poison Ivy, Dermatitis, Baby Rash, Cutaneous Troubles, Excessive Dandruff or sore itching feet.

No. 3 RU-BON stops the itching and heals the skin.

Ask your druggist.

Users, tell your friends about RU-BON.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

WOMAN'S MISSIONARY SOCIETY

(Continued from page 11)

Leggett by filling her with his Spirit, and prepare her for what lies ahead of her.

Theme for program, "Sacrifice." Special song, "When I think how he loved even me," by Miss Virginia Hester. Scripture lesson, Philippians 3, laying special stress on a part of the 10th verse.

The following program was carried out. Is it possible to come into fellowship with Christ unless we enter into His suffering? Is there any sacrifice without suffering of some form? Rev. A. S. Oliver.

Can a spirit of influence come from a material gift of time, money or strength? Rev. J. H. Grice.

How can I emerge from a husk of existence into a pulsing vital relationship with God, and Jesus Christ his son? Rev. J. L. Carter.

After these interesting discussions the ladies from Union gave a playlet which was enjoyed by all, making each officer feel that hers is the most important in the society. We then had a special song, "My very best for Jesus," by Mrs. Rivers, after which the consecration service and prayers were led by Rev. A. S. Oliver. After benediction, refreshments were served by the hostess auxiliary, and we adjourned to meet with Sandtown ladies next time.

MPS. J. H. GRICE, Sec.

RESOLUTIONS

Whereas, it has pleased God to call from our midst a beloved friend and



Felt Weak and Faint

"I was feeling very weak and very nervous and I took fainting spells. My side also gave me a lot of trouble. Someone recommended your medicine and I got me a bottle of Lydia E. Pinkham's Vegetable Compound and took it. I feel a lot better in every way. I sleep well because my nerves are better and I have a very good appetite. I will answer letters and recommend the Vegetable Compound to other women who suffer."—Mrs. Jessie Cook, R. No. 2, Box 88A, Murphy, North Carolina.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

co-worker, Mrs. C. C. Barefoot, we realize that in her going the Methodist Woman's Missionary Auxiliary of Centreville, Miss., has sustained a great loss, and that the Master's work must go on; so we earnestly pray that her mantle may fall on us, that we may prove faithful to our trust and be ready to receive the plaudit, "She hath done what she could."

She was a devoted member of the Methodist Church and president of the auxiliary—but more—she was a real tested and true Christian, living and practicing that role until the end. With her it was more blessed to give than to receive; never turning a deaf ear to charity.

We, as a missionary society, desire earnestly to express to her family our sincere and loving sympathy and commend them to Him who alone can comfort in sorrow.

"God is our refuge and strength, a very present help in trouble"

Resolved; That a copy of these resolutions be spread upon the minutes, a copy sent to the New Orleans Christian Advocate and a copy sent to the family.

MRS. H. B. FORD,

MRS. J. COOPER,

Committee.

To the Superintendents of Mission Study:

As the fall months are approaching and we are thinking about our Mission Study Books, may we have a little chat about them? Of course you know what books are to be studied, but some inquiries have come as to the price.

Realizing that knowledge of our work creates more interest, we hope that every auxiliary will have a well organized Mission and Bible Study Class using the books that are suggested by Council, as follows:

Foreign Missions—"Trailing the Conquistadores." Cloth, \$1; paper, 60c; Helps, 15c.

"Our Caribbean Neighbors"—a course for leaders of "Trailing the Conquistadores"—price 25c.

"India Looks to Her Future." Cloth, \$1; paper, 60c; Helps, 25c.

Home Missions—"The Turn Toward Peace." Cloth, \$1; paper, 60c; (ready Oct. 1).

"What Next in Home Missions." Cloth, \$1; paper, 60c; Helps for leaders, 15c.

For Reading Circles—"A Cloud of Witnesses"—50c.

"Place of Women in the Service of the Church"—25c.

BIBLE STUDY

Studies in Prophecy.....	\$0.25
How We Got Our Bible.....	1.00
The Story of the Old Testament.....	1.00
Life and Letters of Paul.....	1.00
Spiritual Adventuring.....	1.00
Jesus Our Ideal.....	1.00
Jesus Among Men.....	1.00
Pleading for Righteousness.....	1.00
Great Souls at Prayer.....	.25
The Teachings of Christ on Human Relations.....	.50

In planning our classes, keep in mind the requirements for Council recognition.

Yours in the work,

MRS. T. B. COTTRELL, Supt. Pub.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Fourth Round

New Iberia, Sept. 7, a.m.
Lafayette, Sept. 7, p.m.
DeRidder, Sept. 14, a.m.
Leesville, Sept. 14, p.m.
Acadia Ct., at Church Point, Sept. 21, a.m.
Many and Zwolle, at Zwolle, Sept. 23, a.m., p.m.
Rayne, Oct. 5, a.m.
Crowley, Oct. 5, p.m.
Lake Arthur, Oct. 12, a.m., p.m.
Gueydan and Kaplan, at Gueydan, Oct. 19, a.m.
Sulphur and Vinton, at Vinton, Oct. 19, p.m.
Indian Bayou, Oct. 26, a.m.
Cameron and Pine Grove, at Cameron, Oct. 27, p.m.
Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23, a.m., p.m.

J. W. LEE, P. E.

New Orleans Dist.—Fourth Round

Parker Memorial, Sept. 21 a.m.; Oct. 1, Epworth, Sept. 21, p.m.; Nov. 19.
Houma and French Mission, at Houma, Sept. 28.
Delta, Ct., at Reserve, Oct. 5 a.m.
Carrollton Avenue, Oct. 5, p.m.; Nov. 3.
Algiers, Oct. 12, a.m.; Nov. 5.
Louisiana Ave., Oct. 12, p.m.; Nov. 5.
Patterson, at Berwick, Oct. 19, a.m.
Morgan City, Oct. 19, p.m.
First Church, Oct. 22.
Franklin, Oct. 26.
St. Martinville, Nov. 2.
Slidell, Nov. 9, a.m.
Covington, at Covington, Nov. 9, p.m.
Second Church, Nov. 16, a.m.; Sept. 24.
Rayne Memorial, Nov. 16, a.m.; Nov. 4.
St. Mark's, Nov. 16, p.m.
Felicity, Nov. 23, a.m.; Nov. 12.
McDonoghville, Nov. 23, p.m.; Oct. 6.
Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

Ruston District—Fourth Round

Bienville, at Bear Creek, September 7, preaching 11 a.m.; Q.C., 2:30 p.m.
Gibbsland, at Gibbsland, September 7, following night service.
Hodge, at Hodge, September 14, preaching 11 a.m.; Q. C., 2:30 p.m.
Jonesboro, September 14, following night service.
Arcadia, at Mt. Moriah, September 21, preaching at Arcadia, 11 a.m.
Preaching, at Mt. Moriah, 3 p.m.; Q. C., 4 p.m.
Athens, at Wesley Chapel, following night service; September 21.
Eros, at Chatham, Sept. 26, 10 a.m.
Homer, September 28, preaching 11 a.m.; Q. C., 2:30 p.m.
Haynesville, September 28, following night service.
Simmsboro, at Hilly, Oct. 12; preaching 7:30 p.m.; Q. C. following.
Dubach, at Harmony Chapel, October 19, preaching 11 a.m.; Q. C., 2 p.m.
Marion, at Marion, Oct. 19, following night service.
Calhoun, at Wilhite, October 26, preaching 11 a.m.; Q. C., 2:30 p.m.
Ruston, October 26, preaching 7:30 p.m.; Q. C., November 3, following official board meeting.
Clay, at Longstraw, Nov. 2, preaching 11 a.m.; Q. C., 2 p.m.
Farmerville, November 2, following night service.

Bernice, at Bernice, November 9, preaching 11 a.m.; Q. C., 2 p.m.
Choudrant, at Indian Village, November 9, following night service.
Lapine, at Frantom Chapel, November 16, 11 a.m.
Strange, at Strange, November 16, p.m.
District Training Week, October 12-17, inclusive.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round (In part)

Preaching Dates

Park Avenue, Sept. 7, a.m.
Bossier City, Sept. 7, p.m.
First Church, Sept. 14, a.m.
Mangum Memorial, Sept. 14, p.m.
Ida and Hosston, at Ida, Sept. 21, a.m.
Mansfield, Sept. 28, a.m.
Vivian, Oct. 5, a.m.
Oil City and Trees, at Oil City, Oct. 5, p.m.
Logansport, Oct. 12, a.m.
Grand Cane Ct., at Keithville, Oct. 12, p.m.
Pelican Ct., at Pelican, Oct. 19, a.m.
Belcher and Gilliam, at Belcher, Oct. 26, a.m.
Claiborne, Oct. 26, p.m.
Mitchell Ct., at Mitchell, Nov. 2, a.m.
Cedar Grove, Nov. 9, a.m.
Mooringsport, Nov. 16, a.m.
Greenwood and Bethany, at Bethany, Nov. 23, a.m.
Noel Memorial, Nov. 23, p.m.

Quarterly Conference Dates

Ida and Hosston, at Ida, Sept. 21, 3 p.m.
Mansfield, Sept. 28, 3 p.m.
Vivian, Oct. 5, 3 p.m.
Oil City and Trees, at Oil City, Oct. 5, after night service.
Logansport, Oct. 12, 3 p.m.
Pelican Ct., at Pelican, Oct. 19, 3 p.m.
Belcher and Gilliam, at Belcher, Oct. 26, 3 p.m.
Mitchell Ct., at Mitchell, Nov. 2, 3 p.m.
Park Avenue, Nov. 3, 7:30 p.m.

The above dates are subject to change to suit the convenience of those concerned.

Please let the pastors be prepared to nominate a Missionary Committee and name the chairman for each church. Let us work hard to end successfully what has been, in some respects, a trying year.

H. T. CARLEY, P. E.

SWEETEN ACID THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heartburn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali. In the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

Be sure to get genuine Phillips Milk of Magnesia. A less perfect product may not act the same. All drug stores have the generous 25c and 50c bottles. Full directions for its many uses are always in the package.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
 Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
 Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NORTH MISSISSIPPI CONFERENCE

Dear Editor: We wonder if our Leaguers realize the importance of beginning the payment of pledges early in the Conference year. Our Conference treasurer tells us that up to the present time very little money has been sent in on the pledges which were made at the Assembly. The payment of pledges is an important matter and it should receive the serious consideration of Leaguers. Our work cannot be carried on unless we pay our pledges. Let the leaders of the local chapters bring this matter to the attention of their Leaguers.

The Epworth League at Coffeeville has a mite-box for Epworth Hall. These Leaguers have already sent the offerings for one month to our Conference treasurer. If there are other chapters in the Conference trying this plan we would like to hear from you. If this plan is worked we can raise our part of the money for Epworth Hall. We certainly need this dining hall at Grenada College and we believe that our Leaguers want to help build it.

Rev. G. R. Williams, pastor of the Lamar Charge, is planning to organize a League at Rice's Chapel on his charge in the near future. There is a large group of young people at this church and it is a promising field. The Lamar Charge is in the Grenada District. Brother Williams is very enthusiastic about the League work. Rev. E. H. Cunningham is presiding elder of the Grenada District. He is also a booster for the League work.

The Leaguers of the Columbus District are having their annual camp, August 25-30. They are expecting to have a great time at camp this year. Rev. C. M. Kinard, the camp commander, is leaving nothing undone that will add to the comfort and conveniences of the campers. Brother Kinard will be remembered as the bachelor-preacher of the Columbus District. Miss Ruth Boyd, the District secretary, is very busy getting things ready for the camp. We will tell you more about this camp later.

Have you preachers thought anything about a young people's revival for your church this fall? We believe that you will be pleased with the results if you will try it. It gives you a splendid opportunity to develop a spirit of church loyalty in the lives of your young people. It also furnishes an opportunity to correlate the work of the League with the work of the church. We understand that Brother J. D. Wroten of Water Valley is planning to have a young people's revival in his church early in September. Brother Wroten is in sympathy with his young people and they love him.

Some of you pastors have some life-service volunteers in your churches. We hope you are using

them in your church work. They need the experience and you need the service they can render. Let us keep in touch with these fine young people and give them a place in the work of the church. We had a fine group of life-service volunteers at our Assembly this year. Their presence meant a lot to the Assembly.

Annual Conference will soon be here. You will soon be making your report. Please remember to give the exact number of Leaguers you have in your church and the exact amount of money they raised for Missions.

Your sincerely,

WM. L. ROBINSON.

(Other League News on Page 16)

NEW HOPE HAS FINE MEETING

By A Member

On July the 27th, our meeting began with our pastor, Brother T. B. Winstead, doing the preaching, he having failed at the last moment, or nearly so, to get the help he thought he had secured. But with his son, Prof. T. T. Winstead, of Shubuta, Miss., leading the song service, and his daughter, Mrs. Myrtle Freeny, of Carthage, Miss., at the organ, we had the best meeting that we have had in twenty years.

Good crowds attended every service and many times the house was crowded and there were people on the outside that could not be seated. The presence of God was manifest at each service, as Prof. Winstead sang those beautiful solos or he and his wife sang the gospel in soul-stirring duets, and a holy quietness seemed to settle about the place as Brother Winstead brought us the message from time to time. The people responded so heartily to

his earnest calls; all felt, "It was good to be there."

We had only eight accessions to the church, but the membership was greatly built up and eternally alone can tell the good we feel was accomplished.

We are praying that it will please God to send Brother Winstead and his consecrated wife and children to us next year for a still more glorious revival.

May God's richest blessings abide with them is the prayer of the New Hope members.

—From The DeKalb Sentinel.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
 Huntington, W. Va.

Phone, Main 2838

Rose McCaffrey
 SUPERIOR MULTIGRAPHING
 310-311 New Masonic Temple

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

612 CAMP ST. NEW ORLEANS, LA.

Epworth League

FROM THE LOUISIANA FIELD
SECRETARY

Dear Epworth Leaguers: To me Mt. Sequoyah grows more beautiful every year. I wish it were possible for you Louisiana Leaguers to each spend at least a few days here on this wonderful mountain top. This assembly ground belongs to you and you should see it that you might more fully appreciate the property that you have an interest in.

Although the attendance for this year's assembly is not as large as that of last year, Louisiana again has the lucky number of thirteen. We have Misses Anna Pharr Turner, Mildred and Winnie Moseley and Jack Midyett of Shreveport, Misses Maurice Miller, Helen Hunt, and Maida McClendon of West Monroe, Miss Mary Duncan Buie and Alton Pierce of Alexandria, Miss Audrey Strayhan and Mrs. Hoffpauir of Plain Dealing, Rev. J. B. Grambling of Hammond, and myself. Rev. "Jimmie" has acquired the title "Funny Man," as he is recreational leader and has made us Louisiana folks proud of his splendid leadership.

Our assembly has several outstanding leaders. Because of the Junaluska program overlapping ours we have only two of the Central office staff. Miss Ina C. Brown has thrilled us often with reports of her experiences and travels in our mission fields this past year. Bishop Kern addressed us on the New Educational Program and was afterwards presented with a gift, as a token of love and appreciation, from the Epworth Leaguers.

We leave here Friday afternoon. Our Lake Arthur camp opens on the 26th. The program sounds fine and I'm expecting to see a great camp.

FOR WOMEN ONLY

Wanted, every woman reader of the N. O. Christian Advocate to take advantage of the following remarkable offer, accomplishing large saving in the purchase of high class silk hose direct from our hosiery mill freshly manufactured. We offer our guaranteed Silva full fashioned pure silk hose, 42 gauge, 7 strand, with silk top lisle reinforced and lisle sole, selling in retail establishments for \$1.50 to \$2.00 per pair, at little more than half the average retail price for this quality.

These hose are service weight, but due to fine gauge, have appearance of semi-chiffon. Slender French heel, reinforced at needed points; made for both wear and appearance. Colors: Ivory, Beige Clair, Champagne, Plage, Sunbask, Blond Dore, Sun Brown, Rosedor, Muscadine, Rendezvous, Dream Pink, Nude, Almora, Light Gunmetal and Dark Gunmetal. Price \$1.00 a pair, or three pair for \$2.75, in any quantity and in any assortment of colors and sizes. We pay the postage.

Silva hosiery are even better looking after washing than before. Rarely is such delicate loveliness found in hose that afford such extra-long service.

If you are not delighted with the goods on delivery, return them unused and your remittance will be promptly returned to you.

Order at once, stating sizes and colors desired from Silva Hosiery Co., Station C-12, Union, S. C., while this unusual offer is still in force. Send check, money order, or order hose sent C.O.D.

The Nicholson Bank and Trust Co., Union, S. C., endorses the above guarantee of money refunded if goods are returned unused. Color card sent upon request.

On September the first we open our Institute at Vivian for the Leaguers of the North Caddo Union. The faculty is certainly a good one and with the fine hospitality of the Vivian people I'm sure we are to have a great institute together.

The Hi League Institute to be held in Shreveport at Park Avenue Church, on September 7-12, will be well attended by Hi Leaguers of Shreveport.

On September 14 I am to assist Rev. A. K. McLellan in a Cokesbury and Epworth League course at Morgan City. Young people are urged to attend this school. We promise you a fine and profitable time.

A letter from Mary Searles of Minden tells me that Dr. Frank Wells of Baton Rouge is to conduct their revival in October, and she extends an invitation to all young people in the towns surrounding Minden to come in and hear him. Dr. Wells is a great inspirational leader, especially to youth, and is beloved by the young people who know him. Dr. Wynn is fortunate to secure his services.

Our summer work is continuing in many parts of the Conference. Jolly Harper is assisting Rev. R. M. Brown of Ruston District in an educational program at Eros. Lillio Mae McQuaid and Clara Kirtland of Baton Rouge District are busy in their district carrying on the enthusiasm kindled at the Bluff Creek Camp. Merle Whitman is working in Lake Charles District.

Continue your enthusiasm, Leaguers. The next four years hold some wonderful opportunities for our young people. Many parts of our program will be undergoing a change, but the great contribution that you are making to Mother Methodism will continue to grow. Hold steadfast to that great truth in Romans 1:16: "For I am not ashamed of the Gospel of the Christ, for it is the power of salvation to everyone that believeth." I am asking our editor to print a message from Bishop Kern to you if he has space in the Advocate.

Your co-worker for Him,
ELIZABETH LANGFORD,
Field Secty.

GREATER DAYS AHEAD!

By Bishop Paul B. Kern in the
Epworth Era

The best days of the Epworth League are ahead of us, just around the corner. I have been connected with the League movement for thirty years and have been a member of the General Epworth League Board for the past twenty years. I have never known a time when I had more faith in the future of the Epworth Leagues of Southern Methodism than today.

The past has been filled with epic achievement. From a small organization, directed by a single General Secretary, with only a few thousand members, the League has become a strong organization in every Conference, has a Central Office staff of fourteen workers, and a total membership of almost 260,000 members. Only eternity can reveal the lives it has touched and the inspirations to service that have come as a result of its labors. The cause of missions has felt the impact of its fresh youthful vigor, and

the whole Church has been kept younger because in its heart is the challenge of youth. Our Epworth Leaguers have done more to keep the old faith in the essential worth-whileness of young people than any of the modern organizations of youth.

But a live movement is always responsive to changing life and now we face a new era in young people's work in Southern Methodism. And the Leaguers have nothing to fear and can enter into the new day with confidence and enthusiasm. The plans of the Board of Christian Education are being worked out with great care so that all the old values may be carried over into the new plan. It will probably be twelve months before the new programs will affect the organization within the local church. We shall burn no bridges behind us until we have perfectly good bridges ahead of us to carry the traffic. Hence let no one get nervous or hasty. Stay with your League program as it now is until information comes down to you regarding the new program.

There is much to be gained in the new organization. First of all, it eliminates a lot of embarrassing conflicts in the local church and the Annual Conferences. The Sunday school and the Epworth League and the Young People's Missionary Society will not be eternally stepping on one another's feet. The unity will be in the local church and the needs of the people will be supreme. The overhead organization has been built so that conflicting programs cannot be sent down to the young people in the local community. And then it will be possible to do greater things than we have done because we shall have all the young people working on one program and developing loyalty to the Church and Jesus Christ rather than to any one organization within the Church.

There will be many questions that will arise in your minds, not a few

problems to be solved and difficulties to be met during these days of adjustment, but the Leaguers of Southern Methodism will be loyal to the Church and will meet with enthusiasm every forward movement that can more effectively make Christ King and Lord. The men and women working on these new plans believe in the Epworth League and the future is brighter than any day we have ever known. Forward with Christ and his Church!

June 20, 1930.

"Revive the Church in China, beginning with me," is the prayer of the Christians on the Changchow district of China, according to the Rev. J. H. H. Berckman. This prayer and the effort on the part of the Chinese Christians of Changchow are part of the Five Year Movement for a great revival in China, now sweeping the Christian churches in that land.

W.F. GRAY'S
GENUINE
GRAY'S OINTMENT
PRICE 25¢
NASHVILLE, TENN.

Cuts and scratches should be promptly treated. Soothe, heal and protect them with **Gray's Ointment**.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
207 Gray Bldg., Nashville, Tenn.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Are You One of the 2,000

subscribers of the Advocate whose subscriptions have expired and are running on grace? Refer to the little yellow label on your paper and if your time has expired fill in the coupon below and forward same immediately to our office with \$2.00 so as to insure against a break in the regular visits of your Conference Organ. All delinquent subscribers will be dropped from our mailing list some time between now and the first of September, unless you forward us your renewal by that time.

RENEWAL

to the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Please find herewith remittance of \$2.00 for my subscription.

Name

Post Office

Street or Route

Charge or Church

Name of Pastor

Christian Advocate

NEW ORLEANS

Vol 76—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3936.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA. THURSDAY, SEPTEMBER 4, 1930.

C. MILTON CHALMERS, Manager.

KILLING THE GOOSE THAT LAYS THE GOLDEN EGG

It appears from the discussion of the matter by the General Conference and the reports that reach us and the appeals made by a number of the Conference papers that the New Orleans Christian Advocate is no exception—that practically all the Advocates of our Church are having a hard struggle for existence. For the Church to allow the Advocates to perish for lack of support reminds us of the old story of the man who killed the goose that laid the golden egg.

We do not believe there is a better medium in the Church for reaching all classes of our people than the Advocates, notwithstanding their rather small circulation. Evidently the different agencies of the Church think that the Advocates are a fairly good medium for we are constantly supplied with material from different boards and institutions of the Church, and we are also called upon to further the campaigns of Church-wide periodicals.

For this we get comparatively little in advertising revenues and we are left to our own devices and struggles to meet expenses. It would seem that we are set to boost (pardon the word) all the enterprises of the Church but are left to work out our financial difficulties with but little assistance from the Church we serve. We are even regarded as a kind of business venture that must pay its own way or quit. It may be fair for those who edit and publish Advocates to have the whole responsibility of making this form of publicity to the affairs of the Church possible, but we doubt it.

It is our ardent desire and purpose to advocate all the enterprises of the Church—that's what "we are here for." But we insist on our service being regarded as a service and not as a business that must pay its way or quit. And the responsibility should be divided—the several boards of the Church, the schools and colleges, etc., should carry advertising with us as a legitimate part of their overhead.

And, further, if the Advocate is a real form of service, the Conferences responsible should carry apportionments sufficient to provide for the maintenance of this form of service. As for the New Orleans Christian Advocate, a small increase in the apportionments now carried by the Louisiana, the Mississippi and the North Mississippi Conferences would mean only a few dollars more a year to each charge and would insure the continuance of the Advocate and also the reduction of the subscription price to a figure that would give the Advocate a larger circulation and a larger service to our people.

And, to return to the caption, if anyone wants to carry the comparison too far and call us a "goose," we are willing to risk the humor if we can point the danger of the short-sighted policy that would sadly limit the service of the printed page to the Church.

THE PULPIT COMMITTEE PREACHES

A pulpit committee is not officially recognized in Methodism, though there is evidence that such a committee sometimes operates, and with results. But we are writing of a denomination that, with a different system from ours, necessarily has a regularly constituted pulpit committee when such a committee is needed. There recently came under our observation a pulpit committee that has done some real preaching while working to secure a pastor to do the preaching for the church. We refer to the pulpit committee of the Carrollton Presbyterian Church of New Orleans.

This church has been blessed for several years in having one of the great preachers of the country as a pastor, a man who enjoyed a wide influence in the city of New Orleans—Dr. C. W. Nicol. Scotch, we believe, by extraction, and Canadian by birth, he was a man of unquestioned scholarship, who had been trained in great schools both in America and abroad. Above all, he was thoroughly orthodox in his preaching—no strange fires burned on the altar when he stood to minister—and his people speak tenderly and lovingly of his deep spirituality and of his abiding influence in their lives. Recently, after receiving fatal injuries in an automobile accident, he was translated to the Church Triumphant.

Supplying for this congregation two or three Sunday mornings of last month, we had the opportunity of hearing the first report of the pulpit committee. We especially noted the following sentence in a letter written by the committee to Dr. J. D. Leslie, of the Bureau of Vacancy and Supply, concerning the kind of pastor the church wants:

"He must be spiritual. Preach no uncertain gospel, and no quasi-fundamentalist, but believe in and teach the inerrancy of the Holy Scriptures."

This statement, not from a backwoods church that some might say would know no better, but from a leading Presbyterian church in the largest city in the South, is good preaching. We commend it heartily, and we believe it is representative of the best thought and convictions of the rank and file of our churches and that it speaks in no uncertain terms of the kind of preaching the most of our churches want and the kind they all need.

SABBATH OBSERVANCE

It is regrettable and symptomatic of the present time that we seldom hear or read anything about the observance of the Sabbath. Except for the report of the Committee on Sabbath Observance, usually brought in with a number of other reports to an Annual Conference, shortly before the appointments are read, there is little said throughout the year, so far as our knowledge goes, about keeping the Sabbath.

MAJORITY OF NEWSPAPERS FAVOR PROHIBITION

Contrary to general opinion, the majority of the daily newspapers of the United States are "dry" in their editorial policy and fair in their news treatment of the prohibition issue. The Board of Temperance, Prohibition and Public Morals confirms this in a recent study of 1438 of 2213 newspapers which are published daily and listed in the American Newspaper Directory. The reports were prepared and forwarded by local observers. Fifty-six per cent of the papers examined favor prohibition editorially, while 36 per cent are wet, and the remainder are neutral or without editorials. Sixty-five per cent of the daily newspapers are reported as giving prohibition an "even break," while 35 per cent are not so graded. Twenty-six per cent publish wet cartoons, the remainder either refuse to give them space or publish no cartoons.

In general, the policy of the daily newspapers in regard to prohibition follows local sentiment, but this statement must be qualified, as there is considerable wet support in communities where the public sentiment is undoubtedly in favor of the 18th Amendment.

While the great daily newspapers of the Northeastern States are usually wet, the large number of dailies which serve smaller communities in that section give a 50 per cent break to the dries. In the Southern States the dry percentage is 62, in the Middle West 56, and in the Far West 56, the grade being on editorial policy.

While we take a natural satisfaction in the fact that the South shows the highest percentage of any section in the country, we wonder if the newspapers of the North (including some of the church papers) that are so fond of pointing out the lawlessness of the South, while ignoring the gang wars and wholesale killings in Chicago, will give us any credit for the fine showing that our section makes in the matter of newspaper support of prohibition.

It would seem that there is now little conscience and conviction about the Sabbath. A prominent preacher said to the writer that our ideas of the Sabbath have changed. Evidently. But whether those ideas harmonize with divine law, to say nothing of the Discipline of the Methodist Church, is another matter.

The Sabbath is not an arbitrary institution, but one that is grounded in eternal wisdom. And its non-observance, to say nothing of its desecration, can but mean a sore loss to our people. There are two needs the Sabbath is designed to meet—the need of rest and the need of meditation and worship. And no people can fail to keep the Sabbath without suffering physical and moral injury.

As the Church fails, in the example and

(Continued on Page Eight)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

BIG YEAR EXPECTED BY GRENADA COLLEGE

Prospects Indicate That Enrollment Will Exceed Previous Years—Improvements Made This Summer

From the Grenada Sentinel

Dr. J. R. Countiss, president of Grenada College, reports student registration for July ahead of those for the same month last year, with many inquiries coming in from interested prospective students. Loan funds have been made available for many who would not otherwise be able to attend college and every possible effort has been made to render the best educational service to those young women who desire thorough education under most wholesome Christian environment.

Students returning this fall will find two new buildings on the campus—a Y Hut erected by contributions from the students and friends of the institution, and a beautiful brick gymnasium with a basketball court 45x90 ft., shower baths, lockers and dressing rooms. Arrangements have been made for a physics laboratory, and for one additional classroom. During the year about 4000 volumes have been added to the library and much new equipment has been installed. Several new courses have been added to the curriculum, including a number of electives which appeal strongly to the student.

Additions to the faculty for the coming session include Miss Ola M. Hartshorn, M. A., Columbia University, with a year of study toward the doctorate and a summer of study in France, for the chair of French; Miss Birdie Brenholtz, M. A., Columbia University, Spanish. Miss Brenholtz won a scholarship to Spain and pursued her study and research for her thesis. Miss Vera Millsaps, M. A., University of N. C., with one year of post-graduate study at Columbia, will have charge of chemistry and biology. Miss Mildred Davis, Ph. B., University of Chicago and graduate of the Curry School of Expression, will have charge of the work in public speaking and dramatics. Miss Frances Maude Davis, graduate in home economics, 1930, will assist Miss Sophie P. Alston in that department.

During the summer, members of the faculty have been busy in study, travel and teaching. Misses Thomas and Harris have toured Europe and the near East, visiting Egypt, the Holy Land, and going to Oberammergau for the Passion Play; Dr. Epps has also spent a large part of the summer in Europe, visiting points of special interest to teachers of literature and English. Miss Alston has completed her graduate course at the University of Chicago, and will receive the master's degree at the next convocation; Miss Ferguson is continuing her study of music in New York and preparing additional compositions for the publishers; Miss Frances Maude Davis has spent the summer at the Florida State College for Women; Dean Laney has been teaching at the University of Mississippi, where she had charge of both the

graduate and undergraduate courses in Latin; Mr. Wilson has been teaching education for the second time at the University of Florida.

Every possible preparation is being made for the comfort and welfare of the students and a full attendance is expected at the opening of the session of 1930-31 on Sept. 15th.

SUPERINTENDENTS OF BATON ROUGE DISTRICT MEET AT BLUFF CREEK

Fifteen schools were represented at a district meeting of the Sunday school superintendents of the Baton Rouge District at Bluff Creek. The meeting was called to order at 10 a. m., Saturday, August 16th, by Charles E. McEuen, District Secretary.

Several problems were discussed that the different superintendents and workers found in their schools. Rev. J. Henry Bowdon spoke for a short while on Missions in the Sunday school. The Sunday schools of the district were urged to make the Baton Rouge District one hundred per cent in observing the fourth Sunday with Missionary program and offering.

After a splendid dinner at the hotel on the camp grounds the conference resumed its deliberations.

Rev. Sidney A. Seggers, of Amite, brought us a helpful message on teacher training. The presiding elder urged the Sunday schools to observe Sunday School Day.

The first meeting was not all that we wanted it to be but it was a most splendid beginning. Other such helpful meetings will do much in developing Sunday school work in the Baton Rouge District.

J. HENRY BOWDON, Sec.

TO THE PASTORS OF THE LOUISIANA CONFERENCE

(The following is a copy of the letter that has been sent out to members of the Louisiana Conference. It is urged that every pastor return the blanks—enclosed with the letter as soon as possible.—Editor.)

For several years our Young People's Department has been attempting to make a complete survey of the Methodist students attending Louisiana Tech. Several means have been tried, none of which has been entirely successful. This year we are trying an entirely new plan and we herewith inclose a blank that we will ask you to please fill out and return at your earliest convenience, or as soon as you are able to obtain the data it requires.

I think the blank itself is self-explanatory but I would just like to remind you that we would especially like to know of any special church activities these young people have been engaged in at home and wish to assure you that any suggestions you care to offer along this line will be greatly appreciated. If you need more blanks, let us know and we will be glad to send them.

I would appreciate it if you would make this report as complete as possible for we feel that in having all this information we can continue the church life of the students here in Ruston and this is essential to the successful operation of our department. At the most, as you know, we are only able to have the student for four years and we are very eager to develop his church and religious life at the same time he is getting his education. We are therefore calling upon you to help us in this matter. Not only shall we try to develop his church life but at the same time we will be making his college life stronger and better.

It is useless, I think, to add that I will appreciate this work on your part, and I feel sure that you will feel a direct benefit in your own church.

With best wishes and kindest regards, I am,

Very truly yours,

T. L. JAMES, JR., Supt.

FIVE YOUNG MEN OF MERIDIAN DISTRICT GIVEN LICENSE TO PREACH

Friday, August 22, the Ad Interim Committee of the Meridian District, Mississippi Conference, met in Central Church, Meridian, Miss., and after due examination by unanimous vote licensed five fine young men to preach.

The licentiates are Norman Udell Boone of Enterprise, Rev. O. H. Scott, pastor; Alfred Ladore Jones, son of Rev. M. R. Jones, pastor at DeSoto, Roger Eedes Jolley, Frank Eugene Dement, and Lee Taylor Stokes, all of East End, Meridian, Rev. C. P. Jones, pastor.

Brother Jolley is a sophomore in Millsaps College. Brother Jones has just finished high school and will enter Asbury College September 15. The other three young men are still in high school here in Meridian. Their purpose is to finish high school and then enter college.

Brother Jolley and Dement attended the Epworth League Assembly at Brookhaven in June and there offered themselves as volunteers for such service as the Church might offer them, but it was only a few days ago that they appeared before the Quarterly Conference and asked for recommendation for license to preach. Brother Stokes is a son of Brother C. G. Stokes, one of our most efficient stewards in East End Church. He also is an active Leaguer.

We licensed James Harrison Cameron of Shubuta in the District Conference held in April. We are grateful to God for calling these six young men into the ministry, and pray that they all may develop into master builders in God's kingdom.

T. J. O'NEIL, P. E.

BLACK HAWK CHARGE

During the last seven weeks we have been rather busy. We have conducted revivals at each church on the charge.

Rev. A. P. Stephens, of Kosciusko, did the preaching for us here at Black Hawk in a twelve-day revival. His messages were visualized with paintings. His messages were just what it seemed we needed. A fine meeting in every way, with an addition of 28 members to the church, 23 of whom were on profession of faith.

Rev. S. B. Potts, of Acona, did the preaching for us at Enon. The church was revived in a fine way. God poured out his blessings upon us. Twenty professions of faith—twenty-two united with the church. Brother Potts captured the hearts of the people for God.

Rev. W. L. Robinson did the preaching for us at Colla. The people have a high regard for him. His messages were sincere and inspiring. The church was made stronger in faith through his efforts.

Rev. B. F. Bullard did the preaching at Smith Chapel. He preached with power. The church was revived in a fine way. There were twelve professions of faith. The people fell in love with him and hope to attempt to do nearer God's will.

As an immediate result 54 were received into the churches of the charge during the revivals. The pastor directed the singing and young people's work.

But that is not all. Beginning August 3 and running through the week following, Rev. J. E. Stephens taught a Standard Course, "The Teachings of Jesus," at Black Hawk. This was for the entire charge. Twenty did the assignments with probably 18 units of credit issued, although there was an average attendance of about fifty. The people are now anxious for some more work along this line. This course is showing results already among our leaders.

Beginning August 10, Miss Maggie Mae Jones came our way to our great delight, and directed the work of a church vacation school here at Black Hawk. The local workers entered enthusiastically into it. Mrs. Robertson, of Calhoun City, assisted us with the school. Three

classes for the week, with an enrollment of 53 and 49 who attended each day. The children are anxious for another school—a fine piece of work.

Still another. Rev. Luther Bennell was with us the week of August 17-22. He taught a Cokesbury class at Enon. We enrolled 16 and issued 12 unit credits. But the average attendance at this little church was 40 for the week each night. They are enthusiastic over the work. New interest is shown in the Sunday school and church.

We are gliding ourselves for the closing of the year in the best way possible—a full report. Pray for us.

E. L. JERNIGAN, Pastor.

BISHOP BERRY ISSUES NATION-WIDE APPEAL ON PROHIBITION

Chicago, August 15.—In an appeal to the churches of America on behalf of National Prohibition Bishop Joseph F. Berry of the Methodist Episcopal denomination issued today, through the American Business Men's Prohibition Foundation a message declaring the present situation of the Eighteenth Amendment "grave" and asserting that "unless instantly awakened we face a defeat more humiliating and heartbreaking than any good cause ever suffered."

Bishop Berry declared the indifference of Christian voters of the present time menaces the success of Prohibition and declares, "The largest question now before our people is whether or not the authorized liquor traffic shall come back," and continues, "The situation has arisen because of the indifference of many friends of Prohibition. They have been listening to the boastful propaganda of the enemy. . . but there is no commonwealth in America that will not stand for Prohibition if the Christian citizenship in that commonwealth will only vote."

Bishop Berry heads his appeal with the words, "Awake, O Church of God," which recalls the famous appeal issued by Bishop Berry 27 years ago, under the same title, which stirred the country at the time and proved a vital factor in the launching of the final nation-wide offensive that resulted in the enactment of the Eighteenth Amendment.

Bishop Berry's latest appeal is as follows:

AWAKE, O CHURCH OF GOD!

The rum traffic has ever been the most prolific source of human disaster. Admitted.

The authorized American saloon was for a century and a half the breeding place of all forms of diabolism. For a price we gave permission to produce poverty, profligacy, misery, disease and death. By our public policy we helped to transform heirs of heaven into paupers, felons, harlots, madmen and murderers. Admitted.

This diabolism brought millions each year into the treasury of the nation, the commonwealth and the municipality. It had the respectability which comes from official sanction, and was as lawful as farming or any other trade. Admitted. At length the American people grew weary of their partnership with crime and, through orderly processes, attempted to strike the rum demon to his death. Admitted.

The drink abomination always stood squarely across the pathway of the church of Christ, and defied all economic, social, moral and spiritual advance. Hence the Christian men and women of the nation hailed the coming of Prohibition with heartfelt joy. Admitted.

For ten and a half years, sordid, defiant men have exhausted every resource at their command to re-establish the devilish despotism which the people cast out. Admitted.

And now it appears that the whole war must be fought over again. The rum crowd refuses to accept the verdict of the nation, sneers at public sentiment, and marshals its forces to bring back a legalized rum traffic. These people have recently secured new and powerful allies. Some of them

are multi-millionaires who pour their gold into the treasury of treason with a generous hand. Others are gentlemen of heretofore good repute whose influence is to be used to reestablish, under the patronage of the several States, and with a less repulsive name, the old saloon of yesterday. Still another ally is the metropolitan press, whose editorial and news columns are persistently used to undermine loyalty to the constitution.

By far the largest question now before our people is whether or not the authorized liquor traffic shall come back. It cannot come back if the membership of the churches say NO. It cannot come back unless they say YES. It will never come back if those who were active in securing Prohibition are as active in maintaining it. Prohibition is here because we wanted it. We agitated for it. We prayed for it. We voted for it. Let us not forget that the ratification of the eighteenth amendment was our own wonderful victory.

Are we now willing to be ruthlessly robbed of the fruits of that signal victory? Remember this. The effort to maintain Prohibition will be vastly harder than the effort to secure it.

Let us not fool ourselves. Let us candidly admit that we are facing a grave situation. That situation has arisen because of the astonishing indifference of many of the friends of Prohibition. They have been listening to the boastful propaganda of the enemy. Their morale has been broken down. They have lost faith in the ultimate success of this great reform. Their fighting spirit has gone. Some openly acknowledge defeat, and thus give aid and comfort to the enemy.

The Christian forces of a great commonwealth had this issue put squarely upon them the other week. There was no other issue. Everywhere throughout the State the stirring question rang out, "Shall the eighteenth amendment be repealed?" And the friends of the eighteenth amendment failed utterly to meet the challenge with a united and determined front. That was a disaster. But it was a disaster which makes one wonder what other commonwealths will presently do when their hour of testing comes.

See here! There are no wet States. There are certain cities that are controlled by rum. But there is no commonwealth in America that will not stand for Prohibition if the Christian citizenship of that commonwealth will only vote.

How long is this attitude of indifference to last? Does the church of Christ really understand that this rum oligarchy is now, as it ever has been, its most relentless and destructive foe? What are we doing to counteract the machinations of the forces of nullification?

I said the present situation is grave. It is more than grave. It is actually appalling. Our enemy is alert and desperately in earnest. He is marshalling every possible resource of men and money. Unless we instantly awake, we face a defeat more humiliating and heartbreaking than any good cause ever suffered. Unless we awake we are lost.

Who will sound out a trumpet call loud enough to arouse the sleeping disciples of our Lord?

AWAKE, AWAKE, O CHURCH OF GOD!
Binghamton, N. Y.

A MESSAGE TO THE CHURCHES ON EVANGELISM

(From the Federal Council of the Churches of Christ in America)

A message to the churches on evangelism and the cultivation of the spiritual life has just been sent out by the Federal Council of the Churches of Christ in America. The message is the outcome of the annual conference and retreat, held under the auspices of the Federal Council's Commission on Evangelism at East Northfield, Mass., in June, attended by the representatives of the agencies of evangelism in the several communions.

The message is in two parts, dealing, first, with points of needed emphasis, and second, with a suggested program for the local church. In both parts one of the special notes is the emphasis given to Pentecost, which appears, as a result of the nineteenth hundredth anniversary, to have won a permanent place in the church calendar of many denominations.

The message is, in part, as follows:

Points of Emphasis

"We believe in an every member evangelism, in a personal witness by everyone who takes upon himself the name of Christ. Consequently, we suggest a revival of witnessing for Christ by word and work, by lip and life.

"We are persuaded that only a united approach on the part of Christians of all communions can make a religious impact upon the world with any measure of effectiveness. We rejoice in the many evidences of a closer cooperation in the work of evangelism, as in many other fields of Christian service.

"The conservation of church members has long been a baffling task. We need to hold those whom we have won as much as to secure new converts. We recommend that there be a closer 'follow-up' system of people who move from one community to another and who are generally known as 'non-residents.'

"We also recommend that the Commission prepare a pamphlet on the further teaching and training of new members, with a view to establishing them in a normal Christian family life, in the building of Christian communities and a social order that shall embody and reflect the spirit of Christ.

"Inasmuch as stewardship involves the enlistment and investment of life, as well as of property, for Christ, we recommend that in this year's program of evangelism Christian stewardship find a large place so that there may be a commitment of every life and of all of life to Christ.

"We rejoice that the 'Fellowship of Prayer' has had such extensive use during the past year. We recommend that it be published again, and, in order that its usefulness may be widened, that there be prepared daily selected scripture readings covering the period from January first to the beginning of Lent, a Fellowship of Prayer during the Lenten season, and an Upper Room Fellowship for the season between Easter and Pentecost.

"Believing that great good by way of inspiration and fellowship is being accomplished by evangelistic conferences in the large centers of the country, we recommend that the officers be instructed to arrange for one or more series of visitations by the secretaries during the fall and winter months, and that the secretaries of the various denominational agencies be urged to cooperate by giving as much of their time and service as possible to this phase of the work.

"We desire to register our satisfaction in the generous response with which our churches entered into the observance of the nineteen-hundredth anniversary of Pentecost. It would, however, be a serious mistake to stop a mere celebration of an historic event. It is required that Pentecost shall be perpetuated and that we shall have a continuing Pentecost. We strongly commend the making of Pentecost, instead of Easter, the climax of our activities so that the period of a sustained church life may be extended by at least fifty days, and that the post-Easter season be utilized in spiritual preparation for the culmination of the year's work on Pentecost.

"We begin another century on the history of the Church. Will this era just ahead be Pentecostal in its life and results? Will we put first things first? We feel strongly that separately each denomination should call the membership of the Church to a new enthusiasm for home and world-wide evangelization and that unitedly as churches we should manifest as never before the unity of believers, that the world may believe that Jesus Christ is the Son of God and, believing, may have life in His name."

A Suggested Program**October 5, 1930—Church Rally Day**

For emphasis on family church attendance at the beginning of the new church year, preceded in the month of September by a thoroughgoing visitation of the parish. Workers should be sent to all indifferent members, reminding them of their church responsibility.

November 23, 1930—Thanksgiving Sunday

There should be a worthy autumn ingathering in every church. The evangelistic work during the autumn may well lead up to Thanksgiving Sunday as **Membership Day**.

January 4-10, 1931—Week of Prayer for the Churches

For Bible-reading, meditation and public services.

February 18-April 5, 1931—(Easter)

Emphasize regular church attendance, worship and the devotional life, especially personal and family devotions. Plan downtown theatre or church noonday services for one or two weeks preceding Easter. It is suggested that both Palm Sunday and Easter be made days of great ingathering of new members into the church.

May 24, 1931—Pentecost Sunday

The fifty-day period from Easter to Pentecost to be used for the special care and culture of the new members already received and for further evangelistic ingatherings, making Pentecost Sunday an evangelistic climax.

ANNOUNCEMENTS BY BISHOP DOBBS

Dr. W. Angie Smith Appointed to First Church, Shreveport—Bishop Dobbs Now Residing in Shreveport—Presiding Elders of Louisiana Conference to Meet in Monroe, October 6

My Dear Dr. Harper: Please make the following announcements, through the columns of the Advocate:

Dr. W. Angie Smith has been appointed pastor of the First Methodist Church, Shreveport, La., to succeed Dr. Robert E. Goodrich, who has been appointed pastor of the First Methodist Church in Birmingham, Ala. Dr. Smith will take up his duties in Shreveport on September 11th.

My address is now 746 Oakley Drive, Shreveport, La.

The Presiding Elders of the Louisiana Conference are hereby invited to meet at the First Methodist Church, Monroe, La., Monday afternoon, October 6th, at 2 o'clock. A full attendance is desired and expected.

Thanking you, I am

Yours fraternally

HOYT M. DOBBS.

NOTICE TO MEMBERS OF THE SARDIS DISTRICT ASSOCIATION

Dear Brethren: You will recall that we voted to postpone any meeting of the Association until after the revival season was over. Accordingly, we have so done. Our next meeting will be with Brother A. L. Davenport of the Tyro Charge at Freedonia, about six miles east of Sardis, Miss., Tuesday, September 9. We shall look for a full attendance at this meeting.

The following is the program for the day:

1. Devotional by the pastor.
2. Sermon—Rev. F. H. McGee.
3. Methodism's Outstanding Doctrines:
 - (1) Witness of the spirit, W. C. Galceran.
 - (2) Entire Consecration, J. B. Conner and W. I. White.
4. The Rural Church and Its Problems, L. M. James and H. N. McKibben.
5. The Rural Church and Its Opportunity, W. P. Bailey and R. C. Mayo.

Program committee for next meeting: Revs. J. M. Bradley, H. N. McKibben, R. C. Mayo.

W. C. BEASLEY, Secretary.

A More Christian World

It is given to the present generation of childhood and youth to make the world of tomorrow. What guidance are you giving them today?

Childhood and Youth Week

By Doris Alford, Elementary Superintendent

In recent years parents and workers have come to a new understanding of what adulthood owes childhood. In former times many people have thought that good physical care and a comfortable home was all that a child needed. Now we are beginning to realize that good physical care is only one requisite, and does not in itself insure the mental security and the religious development which every child needs. Wholesome growth demands an atmosphere of friendliness, understanding, love, and helpfulness that only right Christian attitudes and understandings of childhood and youth can give. Accordingly adults everywhere are giving more time and thought to the development of the child than ever before. Magazines and daily papers are giving space to the publication of articles dealing with the training of children. Books are being written by the hundreds and parents and teachers are entering with an open mind on a study of what is best for children and how it can best be given to them.

The Church is not behind in this movement for an increased understanding of what it owes to the "child who is in our midst." Training courses are given each year on the subject of child study, study groups are in progress constantly, sermons are preached and many other efforts made to bring about an understanding attitude toward children and an appreciation of the privilege that is ours to "suffer the little children to come unto Him." Every year during the month of October the General Sunday School Board promotes throughout the Church the observance of Childhood and Youth Week. During this time the adult constituency of the Church is urged to give special thought to the consideration of what it is now doing for the Christian education of its childhood and youth. As this consideration is given the needs of the boys and girls should also be considered and an evaluation of the present program in the light of meeting these needs should be made. Never can such an example all too little for the children for whom it is responsible. This realization brings with it a desire that the Church may more adequately meet the needs of this group. In past years many fine steps forward have been taken as a result of this facing up to the needs. Some of our churches have determined that they will provide more adequate equipment. One Sunday school bought chairs for its Beginner children. Another, realizing that the worship that was being provided was not doing as much as it should to bring the people to know and love God, decided that they would do their best to have worship programs that would help in this respect. Still another resolved that if the boys and girls who came to the church were to adequately appreciate the church they had better make it a more attractive place, so a clean-up-fix-up campaign was inaugurated. These actual examples are typical of the forward steps that are taken during the observance of Childhood and Youth Week.

In order to know the pupils that are being taught in the church school it is necessary that the teacher know the home environment. This knowledge can be ascertained only by visiting the home and becoming acquainted with the condition there. The church school realizes that it cannot by any means give to the child all the guidance that is necessary. It is absolutely necessary for the church and the home to work together in this task. As the Sunday school teacher goes into the home and becomes acquainted with the parents they can come to feel a mutual dependence on one another.

and a desire to each help the other to carry out the aim that is common to them both. Of course this visiting should be done at all times during the year but during Childhood and Youth Week an effort should be made to visit all the homes. Most teachers will want to do this anyway, and this is soon after promotion Sunday and they will be eager to begin the year in a new way.

Materials and suggestions for the observance of Childhood and Youth Week may be secured by writing your Conference Board. Let us pray that throughout our entire Church the observance of this week may bring a renewed consecration on the part of the adults to the task of providing Christian education for growing life.

LABOR SUNDAY MESSAGE, 1930

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.)

(Requested to be read in the churches on Labor Sunday, August 31, 1930, or on the first available Sunday thereafter.)

RELIGION IN A MACHINE CIVILIZATION

Religion today faces no more fundamental problem than that of expressing its faith and life, its ideals and its ethical principles in terms relevant to a society dominated by the machine. By our conquest of nature and our development of power and skill through the machine we have laid the foundation for general well-being such as the fathers had never dreamt of. But the belief that the mere increase in wealth would benefit equitably all portions of society has proved to be mistaken. The great industrial machine overcomes some limitations in modern society, but it accentuates others. It is still an open question whether our generation will develop the moral sensitivity and the social insight to operate the system we have created so that it will bless and not curse us. Our industrial civilization has developed with tremendous rapidity. Our modes of thought and our ethical ideas have not kept pace. To express our religious principles in terms of contemporary society is, therefore, particularly difficult and especially urgent.

The high productive capacity of modern industry has created wealth. But it has given us no answer to the problem of the distribution of wealth in accordance with the religious principles of justice and love. The wealth it has created has flowed in undue proportion into the hands of those who own the machines. Moreover, profits in stocks have been so large that they excited a speculative mania among investors and tempted a very large proportion of our people to hope for gain where they had made no corresponding contribution to society. While in the fall of 1929 the fever of speculation overreached itself and resulted in disaster it cannot be said that any large number of people have through this experience become sensitive to the ethical problem involved.

Profits, Speculation and Unemployment

Large profits, which prompted the speculation mania, were taken from industries which have, except in rare instances, made no adequate provision for neutralizing the harmful effects of the machine system on the lives of the workers. The high productivity of the machine has confronted America with the problem of technological unemployment. It has made the competitive struggle more intense and has tempted many manufacturers, in the fever of competition, to disregard ordinary prudence in production. It has thus multiplied the evils of so-called over-production and consequent unemployment. Furthermore, machine production by transferring skill from the worker to the instrument has placed a premium upon youthful stamina rather than the experience of age. The result is that middle-aged men find it increasingly difficult to secure employment and men over 55 find it equally difficult to hold positions. No more serious charge can be made against our generation than that it has been socially so blind and morally so callous that it has been unwilling to divert sufficient profits of modern industry to store up reserves for the protection of the unemployed and the security of the aged. It has insisted on the rights of property to dividends but has concerned itself too little with

the rights of workers to security of employment and to protection in old age. As a result millions who have a just claim upon industry have been forced to accept the bread of charity and multitudes have been thrown as public charges upon the resources of municipalities and States. Moreover, a constant army of unemployed workers imperils the living standards of those who have employment by increasing the competition of workers for jobs.

A recognition on the part of society in general and of industry in particular of its obligation to offer willing men a chance to work and reasonable security of employment must lead inevitably to the acceptance of the principle of unemployment insurance and old age pensions. It may not be the business of the Church to define the application of this principle in specific terms. But every dictate of religious imagination and common sense forces us to accept this social obligation and to urge those in positions of responsibility to work out its practical applications.

An Economic and Religious Problem

Nor can sincere men who take seriously the application of their religion to contemporary life escape the problem of eliminating unemployment as well as mitigating its evils. When this problem is faced it becomes immediately apparent that we have so-called over-production not because everyone in our society possesses what he needs, for there are manifestly many families which have not achieved a minimum subsistence standard of living; but because we have not been able to distribute the wealth which industry creates, with sufficient equity to give many of our workers the opportunity of consuming a reasonable share of the total products of industry. While the reduction of hours of work per day and work days per week may help to alleviate the unemployment situation, the economic problem of so-called over-production cannot finally be solved except by securing a more equitable distribution of the ever increasing wealth created by the machine. It may not be in the province of the Church to suggest detailed plans for the consumption of this end. But any ethical view of society which does not take this problem into consideration is unrealistic and unredemptive.

Any spiritual and ethical view of life which does not deal with this obvious problem of social justice which modern industry has created can manifestly maintain neither its own self-respect nor the respect of society. To deal with such a problem requires every resource which religion and education can develop. Religion must develop the moral will to right the social wrongs of our particular age. Education must develop in people who desire to lead the good life the imagination and insight to know what is implied in the religious life today. The Church has resources and obligations for both the religious and educational aspects of this problem.

There is no short cut to the kingdom of God. Increasing social and economic complexity makes increasingly difficult the realization of Jesus' ideal of a society in which eminence is achieved by the greatest service. Yet we face no insoluble problems. Genuine spiritual consecration and social intelligence are equal to the tasks which confront us. It is plain that the Church must give itself with new vigor and humility to its divinely appointed task of calling men to repentance that they may see the selfishness of their ways, and of guiding their feet on the way of the city of God.

Note: Copies of the Labor Sunday Message

may be obtained from James Myers, Industrial Secretary, Commission on the Church and Social Service of the Federal Council of Churches, 135 East 22nd Street, New York City. Rates: 4c per single copy, \$1 a hundred, \$6 a thousand.

PERSONAL AND OTHER NOTES

Mr. F. W. Brant called at the Advocate's office on Friday of last week. Mr. Brant is a member of First Methodist Church, Alexandria, La.

Rev. L. P. Wasson, presiding elder of the Greenwood District, recently assisted in a revival meeting at Pantherville, Miss. Rev. W. C. Mattox is the pastor.

Rev. Robert A. Clark, of Paducah, Ky., is to be with Rev. C. A. Parks, the pastor, in a revival meeting at Amory, Miss. The meeting will begin on September 14.

Rev. Harry W. Brown, our pastor at Springfield, La., called at the Advocate's office one day last week. He and Mrs. Brown were spending a day or two in the city as the guests of Rev. and Mrs. J. G. Snelling.

The Columbus District Preachers' meeting will resume in September. The meeting will be held at Macon, Miss., on September 15. For the meeting the committee has prepared a splendid program which will be published in advance of the meeting.

In the Quitman County Democrat of August 21, Rev. T. B. Thrower, pastor at Lambert and Crowder, reports as follows concerning a meeting at Crowder: "Our meeting at Crowder is in good way. Brother George is preaching to good-sized congregations in the morning and to overflow crowds at night."

Rev. C. W. Avery recently assisted Rev. A. W. Bailey in a meeting at McAdams, Sallis Circuit. This is the seat of a county agricultural high school, where we have a great many young people. Reports from the meeting state that large congregations heard Brother Avery. We Methodists need to look after the high schools and junior colleges over our territory.

Rev. J. H. Stafford, local deacon, of New Orleans, called at our office one day last week. Brother Stafford and Mrs. Stafford have recently enjoyed a delightful trip by automobile to Jacksonville, Fla. While in Pensacola, Brother Stafford worshipped with our First Methodist Church and took part in the service. He also taught a class in the Sunday school. At Tallahassee he was invited to conduct the prayer meeting service.

We are glad to get a report of a good meeting at Carriere, Miss. The report says: "We have had what we consider a good meeting. The pastor, Rev. T. R. Holt, did the preaching. He preached the old and tried gospel: conviction for sin; repentance toward God; salvation through the blood of the crucified and risen Lord; regeneration by the power of the Holy Ghost, and the witness of the Spirit. He warned of the everlasting hell and invited men and women, through Christ, to the eternal heaven. The church was revived and we feel that the whole community was blessed."

In sending his fourth round for publication, Rev. E. H. Cunningham, presiding elder of the Grenada District, writes: "Our pastors have been busy without an exception, and have had many splendid revivals throughout the district, and are working toward a successful closing of the work of the Conference year. Our people at Lexington, under the capable leadership of the pastor, Rev. J. E. Stephens, have completed their new educational building, which ranks with the best in the State. Our boards of lay activities everywhere are rendering fine service in the work of the kingdom, and the pastors are diligent and faithful."

(For additional Personals see Page Eight)

THE LIFE OF D. L. MOODY

By Dr. S. A. Steel

I have just returned home from a trip to Jackson, Tenn., where I spent a week with Dr. J. W. Perry in his "Colored Pastors' School," preaching to the Negroes. The white folks have done with me; but the black folks still stick to me, and I enjoyed the work with Dr. Perry. No missionary work done in any field is of more importance than this home mission work for the Negroes. Dr. Perry had with him this year Dr. R. H. Ruff, recently elected president of Central College, Mo., Rev. J. L. Ferguson, Rev. J. A. Canadey, and Miss Juanita Brown, specialists in their various departments of work. As I listened to them I wondered how I got along for I had none of the training preachers get now.

When I reached home I found some new books on my desk in the Den—a life of Madame Roland, a famous woman of the French Revolution, by a daughter of "The Tiger," Clemenceau; Borden Parker Browne, His Life and His Philosophy, by Bishop McConnell; and a biography of the great evangelist, D. L. Moody, by his son, W. R. Moody. Let me call attention especially to this last book. It is a thrilling narrative of one of the great preachers of modern times, take him all in all, perhaps, the greatest evangelist of this age. I especially enjoy reading this book because D. L. Moody was one of my warm personal friends. Dr. Garber, of Duke University, is writing a series of papers published in several of our Advocates, which he calls "The Romance of Methodism." I am sometimes tempted to write "The Romance of Modern Evangelism," dealing with the record of such men as P. P. Bliss, D. L. Moody, S. P. Jones, and missionaries like Carey and Taylor and Patterson, the founder of our church in Mexico, and others.

Mr. Moody said: "It is time to write a man's biography when he is through. Wait to see what kind of exit he makes." His son followed his advice, and Moody's exit was in keeping with his wonderful life. The splendor of God mantled the chariot that bore him away to the skies. I have told at some length about my acquaintance with him in my little book, "Eminent Men," stacked up somewhere on the shelves of the Publishing House in Nashville. I think they sell a copy about once in six months! This life of Mr. Moody was sent me by the publishers, the Macmillan Company, at the instance of the author. The price is \$3.50. Be sure and add it to your library; for Moody was a master workman, and any preacher can profit by his example. I think one thing will strike you from the start, and that is Moody's habit of personal evangelism. We think of him as preaching to vast multitudes and dragging the gospel net to the shore full of fishes; but some of his biggest catches were made by contact with individuals. He won many souls for Christ before he entered the pulpit; as I am turned out of pulpit now, it is inspiring to know there is a wide field for evangelistic work in everyday contact with unsaved people. From the first time I met him, to the last time I saw him, D. L. Moody was a great blessing to me. Reading this biography of him will make him a great blessing to many more.

SAFETY SIGNALS

By Rev. S. J. Davies

"Write me a story, Brother Davies," said my friend. A story! Shall it be of life, of love, of adventure in far-off places amid strange scenes and strange people? Or a story of home, kindred and friends when the hearth-fires were lighted, and the spirit of abounding fellowship bound us together in ties—golden linked chains of mutual understanding one to the other? Or shall I call back the phantom shades of yester-years that wander in the wide, wide fields of the past, and with these memories weave some tale of fancy or imagery that may form a story worth the telling or the reading? Seems to me at times I am

always writing a story. For life and its living is the largest story ever written. Never a Dickens nor even a Shakespeare ever wrote a greater. And this story, with the years as chapters, all must read, be they ever so ignorant or ever so wise. Yes, we turn its pages day by day, and each page holds a new charm, a new interest, a new lesson. I wish I had the gift, or talent, or even genius, to write this story of life as I think it should be written, with all its vast yearnings, its losses, its gains, its mysteries and its deathless hopes. Would it not be indeed a great story worth the reading? But life is a serial. The Master has declared at the closing of earth's chapter, "to be continued." Life brought to light with immortality. Strange that so many of the new cults in the name of religion, appear from time to time and claim new revelations concerning the here and the hereafter when the final and perfect word was spoken and full revelation made in Joseph's garden of the dawning of the new Sabbath. His life story is still the wonder of the ages, the assured hope of the race, and only in the light of that life can we live and write our life story as it should be done.

* * *

I was reading, a short while since, of the penguins, those aquatic birds which Admiral Byrd and his company found so plentiful on the ice ledges of the Antarctic. When ready for a plunge into the icy sea from the overhanging ledge, they first push in one of their number, and if this one escapes the hungry maw of the sea leopards or that of killer whales, the others follow. Several lessons may be learned from this custom of these birds used as an illustration. The one I would emphasize is the need of self-control. The killer passions are in the sea below the ledge of life whence we stand. St. Paul, a wise counsellor, says: "Having done all things, stand." Don't let the penguin crowd push you into the sea where monsters of destructive, untamed evil passions, await to ruin and devour. For in spite of mass movements and mass organization by some deep-seated trait of human nature the individual repeatedly asserts himself and rises to the front by the strength of personality. Life never was and never can be altogether relative. Self-preservation is not only the first law of nature, but is the law of success. In fact, you can only be useful in the world and render service to others by holding your own, for your own furnishes means for success. The great thing to all of us, with rare exception—marriage, vocation, religion, and finally destiny—are determined from the personal viewpoint, under the direction of providence.

Self-control, then, is the law of life, for if one can not rule himself, he is not fitted for a place of power and influence in the world. Solomon said he was mightier than one who captured a city. Don't let the crowd push you off the ledge.

HOW UNCLE SAM PROTECTS TRAVELERS

F. W. Draper, M. D.

Few of us when we start off on a vacation with the children have any idea that Uncle Sam is watching over our family's health and safety. If we are like most people we hope that our home standards of cleanliness and good housekeeping will follow us from State to State, but we also have an uneasy feeling that we have left them far behind. Thus, it may be reassuring to know that the Federal government, through the office of the Surgeon General, is constantly on the alert to safeguard our health through the inspection and regulation of the housekeeping details of trains and steamships.

Safeguarding the health of travelers is only one of the many problems which the Surgeon General and his aides are called upon to solve, but it is increasingly important for more and more American families are acquiring the habit of travel. In fact, so many children are travelling these days that the Public Health Service and

Administration Section of the White House Conference on Child Health and Protection, of which the Surgeon General is chairman, will include the study of health laws relating to common carriers in its consideration of measures which affect the welfare of children, when the conference meets next November in Washington.

Here are some of the present regulations enforced through the office of the Surgeon General in regard to drinking water on trains and steamers:

"Every six months a common carrier must secure from the United States Public Health Service a certificate approving the source or sources from which it draws its supply of water for drinking and cooking purposes. This certificate is given only after a survey and examination of the supply itself.

"In vessels plying between one State and another the piping for water is likewise subject to inspection, lest the drinking water come in contact with that for washing or fire."

One more protection—and a comparatively recent one—is the regulation requiring separate compartments for ice and water in coolers. Though the ice may be made of pure water, there is always the chance that dirty hands may carry it, or that it may be set down for the moment on some dirty floor or truck.

Uncle Sam watches over our food supply, too, prohibits the serving of spoiled or tainted food, whether cooked or uncooked, and has recently ruled that we must be served with Grade A pasteurized milk or with certified milk.

The law further provides that all table and kitchen utensils, including crockery and glass must be washed in boiling water and suitable cleansing material after they are used, and that refrigerators and food receptacles must be emptied and washed out with hot water and soap not less than once a week.

The employees in kitchen or dining room are required to undergo a physical examination before entering on their duties, and at any other time when it is deemed desirable, and if they are found to have or suspected of having a communicable disease, they are immediately relieved from service.

The little basins over which we clean our teeth on sleeping cars are there by virtue of the law which forbids us the use of the common wash basin for this purpose. The law also forbids the common towel and the common drinking cup. Most of us, by this time, realize the danger of the common towel and cup, but customs change slowly, and, whether we realize it or not, Uncle Sam has had no small part in educating us to our present fastidiousness.

Travelers suffering from certain communicable diseases cannot be accepted as passengers in the usual way on trains or boats. It is sometimes necessary, however, for these people to travel, and the law provides for this contingency by specific and stringent regulations which safeguard both the patient and the public.

The United States Public Health Service has also, at the request of the Department of the Interior, recently taken over the responsibility for sanitary conditions in our National Parks, and now inspects food and water supplies and enforces regulations regarding the disposal of wastes. With thousands of families camping with their children in our National Parks every summer, it is easy to see how necessary proper regulation of these matters is, for tourists exposed to disease through unsanitary conditions in the parks would carry infection all over the country on their homeward journey. The situation might be especially dangerous to the childhood of the nation, for our youngsters return from vacations to re-enter school almost immediately, and the chances for spreading contagion would therefore be almost infinite.

By co-operating with Uncle Sam in his efforts to protect the health of our families we can be of immense service in furthering his program on Child Health and Protection.

The Home Circle

WHAT DOLLIE MAY SEE

When grandma was a little girl,
And was sent up to bed,
She carried then a tallow dip
Held high above her head.

When mamma used to go upstairs,
After she'd said "Good night,"
Her mother always held a lamp
So she could have a light.

As soon as sister's bedtime came,
When she was a little lass,
If she found the room too dark,
Mamma would light the gas.

Now when the sandman comes for me
I like to have it bright;
So I reach up and turn the key
Of my electric light.

And, maybe, my dear dollie,
If she lives out her days,
Will see right through the darkness
With the magical X-rays.

—Elizabeth Brown in Exchange.

ONE-EYED ASSISTANTS

By June Douglas

"Dear me!" exclaimed the needle sharply as it drew the thread quickly through the cloth. "Human beings certainly are tiresome. Always complaining about the stacks of sewing they must still do."

"Well," drawled the cloth, puckering itself into a soft bunch, "what of it? Why should you let that worry you?"

"It makes me laugh," said the needle pointedly. "To think of what would happen if every single one-eyed assistant in this world were suddenly to disappear—what would become of their stacks of sewing?"

"I suppose they would pin things together," answered the cloth softly.

"Pin them, indeed! Imagine what queer looking clothes they would wear."

"Very true," agreed the cloth, "no one knows better than the cloth family what a wonder of human manufacturers the common needle is."

"Certainly," cried the needle delighted, "even among the primitive people, although we were very crude, being made of bone, ivory, or wood, we were wonders. In fact, the people of that time were very careful not to lose a needle if they were fortunate enough to have one. You couldn't find a needle lying around most any place like you can today."

"Well," interrupted the cloth, "I thought the needles were rather new. I didn't know the primitive people used them."

"Although our early history has been lost," sighed the needle a little sadly, "tradition claims that we have been used in China from time immemorial. But in some shape or form we have been used the world over. Today there are about 3,000,000 of us used daily."

"Just what are you made of?" asked the cloth. "Ho! ho! ho!" laughed the needle giving the cloth such a sharp prick that it gathered itself into a little bunch. "We are made of the best steel wire, very finely drawn and highly tempered."

"We need it," chuckled the needle.

"This wire comes wound in coils and is cut just

long enough for two needles. These wires are collected in bundles, placed in iron rings, slightly softened by heat, laid on an iron plate, and rolled and rolled until absolutely straight.

"These wires are then sharpened to a sharp point at both ends, the impressions for our eyes are then stemmed, after which a screw press punches the holes. Two wire are then run through the eyes and the two sets are cut apart.

"Next all the rough needles are filed smooth. They must be heated and hardened in oil to be made tough and strong. Our eyes have to be cleaned, we must be scoured, we must be polished and straightened, if bent the tiniest bit—all this before we are ready to be sorted, wrapped and labeled. Of course there are many different kinds of needles—the upholsterer's needle and the collar-maker's needle are very curious. Some are half curved and some have round points.

"Then there are the needles that surgeons use. Some are thin, some are thick, some are short, others are long and straight.

"There are needles used by chefs in their cooking. The chef's trussing needle especially is wonderful. It is hollow and is made so that the butter and seasoning may be inserted right into the meats. There are glove-makers' and weavers' needles often as fine as a hair. There are hat three-sided needles used by sailmakers, and broom-makers' needles must be forced through with steel palms. But I must leave you. My work here is finished," concluded the needle.—Selected.

A CAT AND BIRD FRIENDSHIP

Grace Mary Franklin

One chilly day in May, last year, Miss K—, returning home from work, found two little boys with a young robin which was barely feathered. The nest which had sheltered it, had been blown down. Miss K— bought the little, shivering bird for a dime and carried it home. There were already two pets in the home—"June," a sedate old mother cat and "Bud," a prancing young fellow of a cat. The little bird was given a supper of bread and milk and put to bed in a warm box. Within a few days the tiny feathered bit was hopping about the floor and the two furred creatures, with full stomachs which called for no food, observed its antics with round-eyed placidity.

"Come, Robbie, Robbie!" the new friends would call, and "Chirp, Chirp!" here would come Robin, hopping along. At night he slept in a corner of the woodshed and in the morning hopped joyously in to share breakfast with the family. He perched on the edge of a dish of cereals and raspberries and helped himself daintily. He flew to the shoulders of members of the family and chirped loudly. But Robbie seemed to prefer the society of the cats to any human companionship. He seemed to know that old June, being a mother cat, could be cajoled into adopting almost any young, animal thing. He would sit on her back by the hour and peck curiously at her ears. June would only flick an ear, or turn her head.

Water would be poured into the cat's basin. One feline would stroll down for a drink, followed hopefully by Robbie, hopping fast, who would reach the basin at the same time the cat did and decide immediately to take a bath, spatter water joyously right and left. The cats did not like this very well, for Robbie would necessarily spatter much water and everybody knows that a cat has little use for water externally applied. Worse yet, when Robbie had completed his ablutions, he would seek a vantage-point where he could dry his feathers. Where could he find a better place than old June's back, with his tiny claws firmly imbedded in her fur? Once nicely dried, Robbie would continue to sit there and chirp. June might arise slowly, stretch her feline length and pad

softly across the room to a spot of sunshine, and he would merely ride along. But he never tried to ride on Bud's back. Neighbors used to come in to see the performance. When anyone played the piano, the robin would hop up and down the keyboard, singing loudly, nimbly avoiding the player's fingers.

The attachment between Robbie and the cats grew. The bird was seldom out of their sight. He might fly to a tree and sing for a few minutes, but he was sure to return to the lawn seat where June lay basking in the sun and hop upon her back. If the cats were given some dainty Robbie had never seen before, he was apt to hop down and inspect the food critically, but if he decided against it, he returned to his perch without more ado.

As summer neared its end, June who was eight or nine years old, fell ill. She no longer approached her dish with a hearty appetite but sat instead with closed eyes and had to be coaxed to drink her milk. Robbie never deserted her. One day she died, and was interred under the snapdragons and petunias in the garden. Robbie hopped disconsolately about. He missed old June that was evident. He hopped from one room to another and then across the porch into the flower garden, looking—looking. He made no attempt to sit on Bud's back, as he had sat on June's although he followed the cat about.

One day, late in the fall, Robbie, who had taken to sleeping in a tree near the house, failed to come at the customary call. His friends inquired about the neighborhood for him. No one had seen him. Perhaps he had joined a flock of his brothers, southward bound.—Our Dumb Animals.

BEHIND THE COUCH

Winifred frowned. She usually did frown when there was any work to be done and this morning mother wanted her to mop the floors.

"I want to hunt for Jack," she pouted. "He has been gone since yesterday. I want to take him over to Susan's this afternoon."

"Well, perhaps Jack will turn up while you are working," mother said.

"I don't see how he can turn up while I am working," Winifred said, pouting.

So she put off her work and went outdoors to hunt for Jack, but after searching everywhere he was still lost.

"Well," Winifred sighed, "I suppose I shall have to go in and get to work if I am going to Susan's this afternoon. All the other girls will probably have their dolls."

So she began to mop up the floor. When she came to the couch she hesitated, then walked away. "The floor doesn't show under the couch, so there's no use wiping it," she thought. "I want to hurry and get through."

Lunch time came, but Jack was still to be found. Winifred ate lunch and changed her dress. "Well," she sighed "here I am all ready to go and I have not found Jack."

"Are you sure you are ready to go?" mother asked in a queer voice.

Winifred thought a moment. Then she remembered the couch, and she knew what mother meant, for mother had a way of seeing into corners. She got the duster and pulled out the couch. There lay Jack.

"Oh, Jack!" Winifred cried. "I have been hunting all over for you."

When the work was finally finished she started off to Susan's "If I had just done my work first this morning and done it right," she said, "I should not have wasted most of my morning looking for you."

If Jack could have talked, he probably would have said: "Well, you will know better about this."—Florence Isaacson in The Sunbeam.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to cello manuscripts.

Editorial

SABBATH OBSERVANCE

(Continued from First Page)

precepts of its leaders, to teach and urge the keeping of the Sabbath, the Church is pursuing a losing policy. For its work is bound to suffer and its causes to lack support when there is no conviction among the people as to the Sabbath. Many pews are empty and sermons and appeals fail to reach members who are on the golf links or in an automobile a hundred miles away.

Let us base our efforts to increase the attendance upon the services of the Church in the holiness and divine institution of the Sabbath and, when conviction as to the Sabbath is aroused, it must follow as the day the night that vacant pews will be filled.

That the subject of Sabbath-keeping in this complex time is difficult we recognize, but duty and obedience can never be made the mere creatures of circumstances.

Let us try some prayerful study of the subject and of its application, and do some thoughtful and earnest preaching upon Sabbath-keeping and see what the results will be.

TWO OF OUR PREACHERS DEAD

Rev. W. R. Lott, our pastor at West Point, Miss., writes us of the death of two of the members of the North Mississippi Conference—Rev. M. H. Weed, and Rev. G. D. Burt. Brother Weed died recently in a hospital on the Mississippi coast and was buried near Courtland, Miss. He was one of the younger preachers, who had served five years as pastor and three years ago had taken the superannuate relation on account of some severe stomach trouble that undermined his health and brought his death. He was born and reared in Montgomery County, near Winona, Miss. Rev. G. D. Burt, suffering from mastoid trouble, died in a hospital in Memphis, Tenn., on Sunday, August 24. He was pastor of the Salem and Friendship Charge, Aberdeen District. He had been a member of the North Mississippi Conference since 1920. He was buried at Dickerville, Arkansas.

We greatly sympathize with those upon whom the death of these brethren has fallen most heavily, but we feel sure that heavenly comfort is theirs.

WELCOME, DR. SMITH

We are extending to Dr. W. Angle Smith a cordial welcome into the fellowship of the Louisiana Conference.

Dr. Smith, as will be seen from the announcement of Bishop Dobbs in this issue of the Advocate, has been appointed to First Methodist Church, Shreveport, La.

Dr. Smith is a brother of Bishop Frank Smith. He has just served a quadrennium at Trinity Church, El Paso—how well will be seen from resolutions passed by the board of stewards of that important church. These resolutions are carried in the Advocate. We are assured that Dr. Smith will render a great service at Shreveport.

PERSONAL AND OTHER NOTES

The Lincoln Co. Times (Brookhaven) of August 28 said: "Dr. B. F. Jones left Monday to spend his vacation from duties at the College with his daughter, Mrs. G. B. Slocumb, in Shelby."

Rev. A. Y. Brown, pastor at Marks, Miss., has announced a revival meeting to begin on September 14th, with Dr. V. C. Curtis of Clarksdale, Miss., doing the preaching.

The Coffeeville Courier of August 29 reported a good meeting the preceding week at Bethlehem, Coffeeville Charge, North Mississippi Conference. Rev. Wm. Robinson is the pastor. He was engaged last week in a meeting at Scuna Valley.

Rev. W. C. Newman, pastor at Eupora, Miss., is to preach in a revival at our church at Pheba, Miss., early in September. This is the seat of Clay Agricultural High School; Rev. C. M. Kinard is the pastor.

Rev. James E. Selfe, pastor at Many, La., and Mrs. Selfe have recently enjoyed a visit from their son and daughter-in-law, Mr. and Mrs. E. M. Selfe, of Detroit, and Miss Dorothy Warner, of the same city.

In sending us a subscription, Rev. C. M. Morris, our pastor at Gilbert, La., writes: "We are in the midst of the drouth sufferers, but God is still with us. We work, pray, and trust, and read Psalm 37:3, and Psalm 40."

Rev. Guy M. Hicks, pastor of Epworth Methodist Church of New Orleans, preached at First Methodist Church, New Orleans, on last Sunday morning, and Dr. O. W. Bradley, pastor of Rayne Memorial Church, preached at First Church in the evening. Dr. Peters, the pastor, was away on vacation.

The editor of the Advocate had the privilege of preaching on last Sunday morning at the Prytania Street Presbyterian Church of New Orleans. Dr. W. McF. Alexander, the distinguished pastor of this church and a former moderator of the Southern Presbyterian Assembly, has recently suffered a severe illness and is not yet able to resume his duties.

Rev. W. T. Watkins has been elected professor of church history at Emory, to succeed the late Dr. Durham. Dr. Watkins, an alumnus of Emory, has done graduate work in church history at the University of Edinburgh, Scotland, and has completed residence requirements for the Ph. D. degree at Yale.

In sending us a communication, Rev. J. S. Carter, of Union, Miss., writes: "You will be interested to know that at the opening session of the vacation school for the negro children in this community (Monday, Aug. 18), being put on by the workers of our church, jointly by W. M. S. and Sunday school workers, there were 80 children, under 15 years, present. This is a new adventure, but promises very helpful returns."

The Baptist Church of Many, La., offered their building for the use of the Methodist congregation during the building of the new Methodist

church now under construction, which offer was greatly appreciated by the Methodists and proper recognition given to it in the local paper, but arrangements have been made for the use of the high school auditorium.

In sending a subscription, Rev. E. L. Jernigan, our pastor at Black Hawk, Miss., writes: "Mrs. Jernigan is leaving the sanitarium tomorrow for home again, after an absence of nearly a year. Of course we are rejoicing over her recovery." We rejoice with our brother over Mrs. Jernigan's recovery. He adds: "Things on the charge look promising for closing the year in a good way."

Under date of August 24, Rev. R. A. Bozeman, our pastor at Farmerville, La., writes us as follows: "I begin a revival tonight with Rev. T. D. Lipscomb at Montrose, La., my twelfth revival with Brother Lipscomb." Brother Bozeman spent a number of years in the work of an evangelist, and now that he is in the regular work of the pastorate, his brethren often press him into service to assist them in revival work.

The American Protestant Hospital Association will hold its convention in New Orleans, October 17-20. The association is organized into twenty-five regional districts. The latest report of the Council of Medical Education and Hospitals of the American Medical Association discloses that church hospitals have increased more rapidly in the last six years than any other classified hospitals. This meeting at New Orleans will be not only interesting but informing.

Bishop McMurry, after consultation with the presiding elders, has made changes in dates of Conferences over which he will preside as follows: Western Virginia Conference, Barboursville, W. Va., September 10 in place of September 3; Kentucky Conference, Carlisle, Ky., September 24 in place of September 10; Louisville Conference, Bowling Green, Ky., October 1 in place of September 24. The Illinois Conference met as announced, Calro, Ill., August 28.

One of the first things that Rev. E. S. Lewis did, upon returning after a period of illness to his duties as pastor of First Methodist Church, Carthage, Miss., was to send us four subscriptions. He writes: "Am glad to be home again after a few weeks in the Methodist Hospital at Memphis. My work was well cared for by Rev. J. H. Felts, presiding elder, and Rev. Haywood Blakemore, a local preacher of my church. He is student pastor at Ole Miss and is a graduate of Millsaps. He is a young man of fine promise."

The Methodist Church of Dubbs, Miss., has reason to be proud of its Woman's Missionary Society, now closing the first year of work. The auxiliary has thirty members and 100 per cent attendance each regular meeting. Recently the parsonage has been painted and other things done to make it one of the most attractive parsonages in the North Mississippi Conference. The church also has very active Senior and Junior Epworth Leagues. The Senior League has thirty members and 90 per cent attendance. The Junior League is also quite active. Rev. J. E. Lawhon is the pastor.

Rev. Don E. Dulany, our pastor at Morgan City, who has charge of the work by boat in the vicinity of Morgan City, writes: "Last Sunday afternoon we borrowed Mr. Ed. Spangler's larger boat and fifteen singers went along with me to the Bayou Shaeffer Chapel, where we had a fine service." Brother Dulany finds that for rough weather there is needed a larger boat than our "Elizabeth James," and he hopes that in some way a larger boat can be secured. The "Elizabeth James," the gift of Mr. T. L. James, of Ruston, La., has now been in service for several years.

According to the Methodist Herald of August 13, Dr. E. K. Means, pastor of Main Street, Danville, Va., caused much interest by an unusual sermon on Evangelism at a recent district conference. He advocates that every pastor should be

assigned, in addition to his regular pastorate, to assist some other charge in evangelistic services, and that it should be understood that in going to the other charge to assist in revival services he would be doing his official work. Dr. Means was formerly a member of the Louisiana Conference; also of the Mississippi Conference.

Immediately after John Masefield was appointed poet laureate, Mr. Ray Long, editor of the Cosmopolitan Magazine, went to England and secured from Mr. Masefield the manuscript of his new book, "The Wanderer," a biography of a fine old sailing ship, told in verse and prose. It will be published in book form this fall by the MacMillan Company. The first English edition will be one of the smallest and rarest ever printed. Only the King and members of the royal family will receive copies. The MacMillan Company will publish not only a regular edition, but also a special autographed edition limited to 250 copies.

The North Carolina Christian Advocate of August 14 said: "The trustees of the Lake Junaluska Methodist Assembly in annual session last Monday morning appointed a committee to take steps to secure the next General Conference of the Methodist Episcopal Church, South. This among other things will require that the auditorium be inclosed as well as improvements be made in some of the hotel facilities. Such improvements as these will make Lake Junaluska the ideal place for an occasional session of the Western North Carolina Conference, a thing that Dr. J. W. Moore, pastor of Wesley Memorial Church, High Point, has been urging for the last several years."

RESOLUTIONS OF FOURTH QUARTERLY CONFERENCE

Of Trinity Church, El Paso, Concerning Rev. W. Angie Smith, D. D.

Whereas, Dr. W. Angie Smith, who has been the pastor of Trinity Methodist Church in the City of El Paso for the past four years, has been appointed pastor of the First Methodist Church in the City of Shreveport, La.;

Therefore, be it resolved by the Fourth Quarterly Conference of Trinity Church in session August 27, 1930, that we express to Dr. Smith our genuine appreciation of him and the splendid service he has rendered our church and city during his pastorate here.

His sermons, always delivered with the eloquence of sincerity, earnestness,unction of the Spirit and a heart warm with love; scripturally sound, clear and logical, will not be forgotten by us and eternity alone can measure the great good he has done during his four years' pastorate here.

We wish to assure Doctor and Mrs. Smith of our love for them and our deep regrets that they are so soon to leave us for another field of labor.

Mrs. Smith, who is qualified from every standpoint, to preside over any parsonage home, will be greatly missed by us.

We wish to commend to our First Church at Shreveport our dear brother and his good wife as worthy and well qualified for the responsible post of duty assigned to them.

Doctor and Mrs. Smith will go from us September 1st, but our love and prayers will surely follow them.

With sincere affection, we are
J. C. Ballard, C. M. Harvey, Robret Lander, J. I. McCulloch, J. C. Harris, Committee.

BISHOP DENNY TO VISIT VICKSBURG DISTRICT

Dear Dr. Harper: Here is the schedule of Bishop Denny within the Vicksburg District, September 14-21, inclusive.

Sunday, September 14, 11 a. m.—Preaching and dedication of Centerville Church; 3:30 p. m.—Visit

the grave of Dr. William Winans. 8 p. m.—Preaching and dedication of church at Stephenson. Monday—Group meeting of pastors for southern half of the district, the Bishop speaking at 11 a. m. Preaching at Woodville. 8 p. m.

Tuesday—Visit points of historic interest, preaching at Natchez, 8 p. m.

Wednesday—Visit points of historic interest around Natchez and Washington, also the place where the first Mississippi Conference was held, at Spring Hill church; preaching in Fayette, 8 p. m.

Thursday—Dedication of Nebo church, near the line of Jefferson and Franklin counties; program beginning at 10 a. m.

Thursday evening, at Port Gibson Church banquet and historical papers at 6 p. m., preaching at 8 p. m.

Friday afternoon, beginning at 2 o'clock—group meeting for northern half of the district, at Rolling Fork. Bishop preaching at 4 p. m., followed by luncheon and social hour.

Saturday—Rest and visit points of interest around Vicksburg.

Sunday, 11 a. m.—Preaching in Crawford Street Church.

At four p. m., at Edwards, Rev. J. T. Leggett, the presiding elder of the Jackson District, will then take charge and plan his further program.
L. E. ALFORD, P. E.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

FOURTH ROUND—SEASHORE DISTRICT

We regret that the fourth round of the Seashore District, Rev. James L. Sells, presiding elder, reached us too late for publication in full with other district rounds. So we are giving here the earlier dates: Kreole, Sept. 7, 11 a. m.; Moss Point, Sept. 7, 7:30 p. m.; Escatawpa, Sept. 14, 11 a. m.; Pascagoula, Sept. 14, 7:30 p. m.; Picayune, Sept. 21, 11 a. m.; Bay St. Louis, Sept. 21, 7:30 p. m.

CORINTH DISTRICT MINISTERIAL ASSOCIATION

The Association will meet Tuesday, Sept. 9, at 10 a. m., at Camp Ground, on the Chalabyate charge. Rev. L. C. Lawhon, pastor-host. Following is the program:

10 a. m. Devotional.

10:15 a. m. How Can We Cultivate the Grace

of Giving Among Our People? Led by C. A. Northington.

11 a. m. Sermon by Guy Ray.

Lunch.

1:30 p. m. Our Benevolences.

(a) The Why? By J. V. Bennett.

(b) The How? By D. H. Hall and W. L. Sweat.

Round Table discussion.

Brethren, we will have only one meeting after this before Annual Conference. We need to do team work, help each other, possess a district spirit, and close the year in a big way. There is an inspiration in these meetings you need and must have. Let's have a one hundred per cent attendance at Camp Ground Tuesday. What do you say?

J. V. BENNETT, Secretary.

SUBSCRIPTIONS RECEIVED

August 12 to August 29, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported 723½

Alexandria District

Rev. R. T. Pickett, Eunice 2½

Baton Rouge District

Rev. A. J. Martin, Greensburg 1

Miss Sarah Gaunt (Rev. L. I. McCain), Lake Charles 2

Minden District

Rev. E. C. Duplantis, Haughton 1

Rev. C. C. Wier, Winnfield 3

Rev. John Rasmussen, Trout 2

Total Louisiana Conference 737

MISSISSIPPI CONFERENCE

Previously reported 493

Brookhaven District

Rev. L. F. Alford, Bogue Chitto 2

Rev. B. H. Williams, Osyka 6

Hattiesburg District

Mrs. W. S. Scott (Rev. H. C. Castle), Lucedale 2

Jackson District

Rev. O. S. Lewis, Canton 2

Meridian District

Rev. C. M. Martin, Meridian 11

Vicksburg District

Rev. J. T. Abney, Vicksburg 1

Rev. R. H. Clegg, Port Gibson 1

Total Mississippi Conference 518

NORTH MISSISSIPPI CONFERENCE

Previously reported 378

Corinth District

Rev. E. S. Lewis, Corinth 4

Greenville District

Mrs. E. M. Fant (Rev. N. J. Golding), Coahoma 2

Greenwood District

Rev. E. L. Jernigan, Black Hawk 1

Sardis District

Rev. R. G. Lord, Batesville 6

Total North Mississippi Conference 391

Total three Conferences 1646



Rev. Sidown N. Doolittle says the rain came too late. 'Twill only hurt the cotton; nothing can be done on Conference collections.

FROM SAUGHAN, MISS.

Dear Dr. Harper We closed a splendid meeting at Union church on the evening of the 21st instant. The Rev. W. T. Griffin, Conference evangelist, of Summit, Miss., did the preaching, and his thoughtful gospel messages were well received by those who heard him. His messages were clear, forceful and orthodox, and of a high spiritual order. One fine young man was received into the church and many were helped spiritually, and they promised to give more earnest heed to the activities of the church.

The Rev. James T. Leggett, our much beloved presiding elder, was with us on the 17th inst. and brought us one of his characteristic sermons on "Jesus Is the Light of the World," at the 11 o'clock hour. He preached as one sent with authority from God to proclaim his everlasting truth to dying men and women. His message was received cordially by the fine congregation assembled to hear him. Immediately following the service of the morning, dinner was served on the grounds for all, and at 2 o'clock Brother Leggett, in the chair, called the business session of the third quarterly conference to order and proceeded to transact the business due to come before the conference. The reports made to this conference were very good. Many visitors were present to enjoy the conference session with us.

We are busy and entering into the

last lap of the Conference year with enthusiasm and faith in our Maker. Hope to have creditable reports to render at the fast approaching Conference session. We are optimistic and pressing on. Pray for us.

Fraternally yours,

HILARY S. WESTBROOK.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Fourth Round

New Iberia, Sept. 7, a.m.
Lafayette, Sept. 7, p.m.
DeRidder, Sept. 14, a.m.
Leesville, Sept. 14, p.m.
Acadia Ct., at Church Point, Sept. 21, a.m.
Many and Zwolle, at Zwolle, Sept. 28, a.m., p.m.
Rayne, Oct. 5, a.m.
Crowley, Oct. 5, p.m.
Lake Arthur, Oct. 12, a.m., p.m.
Gueydan and Kaplan, at Gueydan, Oct. 19, a.m.
Sulphur and Vinton, at Vinton, Oct. 19, p.m.
Indian Bayou, Oct. 26, a.m.
Cameron and Pine Grove, at Cameron, Oct. 27, p.m.
Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23, a.m., p.m.

J. W. LEE, P. E.

Minden District—Fourth Round

Haughton and Doyline, at Haughton, September 11, a.m.; Q. C., 2:30 p.m.
Springhill, September 7, p.m.
Sicilly Island, at Pine Hill, September 14, a.m.
Ferryday, September 14, p.m.
Jonesville, at Harrisonburg, September 21, a.m.; Q. C., 2:30 p.m.
Trout and Goodpine, Revival, September 22 to 28; Q. C., 28, 2:30 p.m.
Jena at Eden, Revival, September 22 to 28; Q. C., 28, 2:30 p.m.
Rochelle, September 28, p.m.
Hall Summit, at Holly Springs, October 5, a.m.; Q. C., 2:30 p.m.
Minden Circuit, at Pleasant Valley, October 12, a.m.; Q. C., 2:30 p.m.
Cotton Valley, October 12, p.m.
Ringgold, at Ringgold, October 19, a.m.; Q. C., 2 p.m.
Sibley, at Castor, October 19, Q. C., 2 p.m.
Selma, at Selma, October 26, a.m.; Q. C., 2 p.m.
Standard, at Olla, October 26, p.m.
Winfield, November 2, a.m.; Q. C., 2 p.m.
Plain Dealing, at Plain Dealing, November 9, a.m.; Q. C., 2:30 p.m.
Campti, at Campti, November 16, p.m.
Conshatta, November 16, p.m.
Minden, November 24, G. C., p.m.

Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

New Orleans Dist.—Fourth Round

Parker Memorial, Sept. 21 a.m.; Oct. 1, Epworth, Sept. 21, p.m.; Nov. 19, Houma and French Mission, at Houma, Sept. 28.
Delta, Ct., at Reserve, Oct. 5 a.m.
Carrollton Avenue, Oct. 5, p.m.; Nov. 3.
Algiers, Oct. 12, a.m.; Nov. 5.
Louisiana Ave., Oct. 12, p.m.; Nov. 5.
Patterson, at Berwick, Oct. 19, a.m.
Morgan City, Oct. 19, p.m.
First Church, Oct. 22.
Franklin, Oct. 26.
St. Martinville, Nov. 2.
Shidell, Nov. 9, a.m.
Covington, at Covington, Nov. 9, p.m.
Second Church, Nov. 16, a.m.; Sept. 24.
Rayne Memorial, Nov. 16, a.m.; Nov. 4.

St. Mark's, Nov. 16, p. m.
Felicity, Nov. 23, a. m.; Nov. 12.
McDonoghville, Nov. 23, p. m.; Oct. 6.

Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

Ruston District—Fourth Round

Bienville, at Bear Creek, September 7, preaching 11 a.m.; Q. C., 2:30 p.m.
Gibbsland, at Gibbsland, September 7, following night service.
Hodge, at Hodge, September 14, preaching 11 a.m.; Q. C., 2:30 p.m.
Jonesboro, September 14, following night service.
Arcadia, at Mt. Moriah, September 21, preaching at Arcadia, 11 a.m.
Preaching, at Mt. Moriah, 3 p.m.; Q. C., 4 p.m.
Athens, at Wesley Chapel, following night service; September 21.
Eros, at Chatham, Sept. 26, 10 a.m.
Homer, September 28, preaching 11 a.m.; Q. C., 2:30 p.m.
Haynesville, September 28, following night service.
Simmsboro, at Hilly, Oct. 12; preaching 7:30 p.m.; Q. C. following.
Dubach, at Harmony Chapel, October 19, preaching 11 a.m.; Q. C., 2 p.m.
Marion, at Marion, Oct. 19, following night service.
Calhoun, at Wilhite, October 26, preaching 11 a.m.; Q. C., 2:30 p.m.
Ruston, October 26, preaching 7:30 p.m.; Q. C., November 3, following official board meeting.
Clay, at Longstraw, Nov. 2, preaching 11 a.m.; Q. C., 2 p.m.
Farmerville, November 2, following night service.
Bernice, at Bernice, November 9, preaching 11 a.m.; Q. C., 2 p.m.
Choudrant, at Indian Village, November 9, following night service.
Lapine, at Frantom Chapel, November 16, 11 a.m.
Strange, at Strange, November 16, p.m.
District Training Week, October 12-17, inclusive.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round

Preaching Dates

Park Avenue, Sept. 7, a. m.
Bossier City, Sept. 7, p. m.
First Church, Sept. 14, a. m.
Mangum Memorial, Sept. 14, p. m.
Ida and Hosston, at Ida, Sept. 21, a. m.
Mansfield, Sept. 28, a. m.
Vivian, Oct. 5, a. m.
Oil City and Trees, at Oil City, Oct. 5, p. m.
Logansport, Oct. 12, a. m.
Grand Cane Ct., at Keithville, Oct. 12, p. m.
Pelican Ct., at Pelican, Oct. 19, a. m.
Belcher and Gilliam, at Belcher, Oct. 26, a. m.
Claiborne, Oct. 26, p. m.
Mitchell Ct., at Mitchell, Nov. 2, a. m.
Cedar Grove, Nov. 9, a. m.
Mooringsport, Nov. 16, a. m.
Greenwood and Bethany, at Bethany, Nov. 23, a. m.
Noel Memorial, Nov. 23, p. m.
Quarterly Conference Dates
Ida and Hosston, at Ida, Sept. 21, 3 p.m.
Mansfield, Sept. 28, 3 p. m.
Vivian, Oct. 5, 3 p. m.
Oil City and Trees, at Oil City, Oct. 5, after night service.
Logansport, Oct. 12, 3 p. m.
Pelican Ct., at Pelican, Oct. 19, 3 p. m.
Belcher and Gilliam, at Belcher, Oct. 26, 3 p. m.
Mitchell Ct., at Mitchell, Nov. 2, 3 p. m.
Park Avenue, Nov. 3, 7:30 p. m.
Bossier City, Nov. 4, 7:30 p. m.

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drugstores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair.
60c. and \$1.00 at Drugstores.
Hilcox Chem. Wks. Patchogue, N. Y.

First Church, Nov. 5, 7:30 p. m.
Mangum Memorial, Nov. 6, 7:30 p. m.
Grand Cane Ct., at Keithville, Nov. 9, 4 p. m.
Claiborne, Nov. 10, 7:30 p. m.
Cedar Grove, Nov. 11, 7:30 p. m.
Noel Memorial, Nov. 12, 7:30 p. m.
Mooringsport, Nov. 16, 3 p. m.
Greenwood and Bethany, at Bethany, Nov. 23, 3 p. m.

The above dates are subject to change to suit the convenience of those concerned.

Please let the pastors be prepared to nominate a Missionary Committee and name the chairman for each church. Let us work hard to end successfully what has been, in some respects, a trying year.

H. T. CARLEY, P. E.

An Old Friend In a New Dress



LYDIA E. PINKHAM'S VEGETABLE COMPOUND is now prepared in convenient, palatable, chocolate coated tablets packed in small bottles. Each bottle contains 70 tablets, or 35 doses. Slip a bottle into your handbag. Carry your medicine with you.

During the three trying periods of maturity, maternity and middle age, this remedy proves its worth. 98 out of 100 report benefit after taking it.

These tablets are just as effective as the liquid.

Lydia E. Pinkham's Vegetable Compound

CHURCH HEATING
Moncrief Heating-Cooling-System
Write today for literature
Moncrief Furnace Company
ATLANTA GEORGIA

CHRISTMAS CARD AGENTS

Earn money for yourself or your church. Sell our box assortments of Everyday Cards, Christmas Cards and Christmas Wrappings. Write to-day for illustrated folder, giving full information.

THE COLONIAL BEAUTY LINE

523 Healey Bldg., Atlanta, Ga.
395 Dwight St., Springfield, Mass.
915 Grand Ave., Kansas City, Mo.

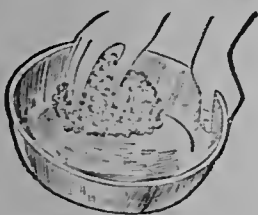


Gray's Ointment

With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

GOTTSCHALK'S METAL SPONGE



"The little sponge that does the big job"

Every church organization needs money. Last year 25,000 different bodies successfully used our liberal cooperative plan.

GOTTSCHALK'S METAL SPONGE is a meritorious household necessity which has been awarded the Good Housekeeping Institute's Star. It sells and repeats easily. It cleans and scours everything... keeps the hands dainty and white... does not rust, sliver or scratch.

Write today for complete information regarding our liberal money-making plan.

METAL SPONGE SALES CORPORATION
Dept. W Lehigh Ave. & Mascher St., Phila., Pa.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDE & WEIS MFG. CO.
JACKSON, TENNESSEE

BEDSPREADS At Bargain Prices

Beautiful bedspreads from one of the world's largest manufacturers. The big mail order houses sell these same spreads at prices 25 per cent to 30 per cent higher than ours. Write for descriptions and prices. You will save money.

HOME ART-TEX CO., WEST UNION, S. C.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

No answer comes to those who pray,
Then idly stand.
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid
If we depend on pleading words
And will not aid.
When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone;
But he who prayeth and is strong
In faith and deed,
And toiled earnestly, 'ere long
He will succeed.

—Selected.

The Mississippi Conference shares with Miss Ruth Hefflin, head resident at Biloxi Wesley House, her great sorrow in the sudden going away of her aged father on August 16, 1930. May His abiding grace that is sufficient be her richest possession.

FROM THE WESLEY HOUSE

The Wesley House workers are indeed grateful for the splendid help rendered by Misses Flora Little Little and Dorothy, of McComb; Lucille Nolan and Birdie Hagman, of Holly Bluff; Katherine Phillips and Mrs. Katie Phillips, of Forest; Mrs. George Sells, of Long Beach; Robert Young of Saucier and Miss Elizabeth Freeland of Harrison.

There were 148 enrolled, with an average attendance of 107 pupils for 18 days. There were also 31 children who visited the school during that time. We had four organized departments.

August 10-22, Miss Hall, of Mississippi Conference, came to us for a School, at which time "Our Church" was studied.

There will be an enlarged program of work at the Wesley House next year. Because of shortage of work in factories, the nursery term has been very short, and irregular for several years, so this year we are beginning a nursery school, where the children will come each day for a definite program of training. Miss Wade of Nashville, a trained and experienced worker, will have charge of the school.

There are literally hundreds of boys teeming the streets of Point Cadet. Realizing that these boys need special training, the Council has appointed Miss Edith Leighty, a very successful boys' worker, to have that particular field of work.

All the children are not boys, so the girls too, need care and training in sewing, cooking, housekeeping and social life, as well as spiritual life, and Miss Helen Reeves of San Francisco, Calif., comes to do that.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days

666 also in Tablets

Miss Ruth Hefflin, who has been head resident there for the past three years, feels that with an additional worker, and the new Ford car, and the prayers of the people, we ought to be able to do much for the inflowing of God's kingdom in that part.

Miss Freeland, who served so efficiently as nursery matron for a number of years, goes to her brother in Harrison since the nursery has been replaced by Nursery School, and Miss Davis, the general club worker, goes to Enslav, Ala. for boys' work.

The harvest is ripe, but the reapers are so few; will you not pray to the Lord of the harvest that we may glean fully and abundantly for His kingdom?

JULY MEETING OF VAUGHAN Y. P. M. SOCIETY

On Sunday night the following program was rendered by the Y. P. M. Society:

Song, "The Kingdom Is Coming."
Prayer, Rev. H. S. Westbrook.
Talk on Stewardship—Rev. H. S. Westbrook.

Prayer, "They Come."
Solo, Mr. James Moore.

Special Music—Messrs. James Moore, Charley Frizell and H. Stubbfield.

Play, "Aunt Tillie Learns to Tithes."

Free will offering, \$5.10.
Closing Prayer, Mr. J. T. Dixon.

The program was splendid and was enjoyed by all.

The Y. P. M. Society met at the home of Mrs. H. E. Frizell, Wednesday evening, July 30.

Meeting was called to order by the president. We sang, "More Like the Master." We were led in prayer by Mrs. H. E. Frizell. The devotional was led by Miss Annie Laura Moore. Six members answered to the roll call.

Business.

"Inland Revenue" was given by Little Bell Fowler.

"Our Country and Christ," by Josie Fowler.

There being no other business we were dismissed with prayer by Miss Annie Laura Moore.

We were then served most delicious sandwiches and iced tea by the hostess.

We were glad to have four visitors with us: Misses Hettie Collins, Lucille Truster, Mary Ruth Broadfoot and Mrs. T. P. Frizell.

MRS. J. H. FOWLER, Supt.

MISSIONARY SOCIETIES OF ZONE NO. 2, ALEXANDRIA DIST., HOLD MEETING

The third quarterly meeting of the Woman's Missionary Societies of Zone No. 2 opened at 11 o'clock, Thursday morning, August 21, in the Educational Building of the First Methodist Church of Alexandria, with the singing of the hymn, "Footsteps of Jesus." Mrs. Owen of Alexandria at the piano. Zone leader, Mrs. E. L. Griffin, of Boyce, was unable to at-

tend the meeting on account of a slight but painful injury.

Mrs. W. N. James of Boyce, presided as zone leader. Mrs. James was district secretary in the years 1908-1911, inclusive. At the time of her appointment there were but five societies in her district, and when she gave up the work there were eighteen. Mrs. James also served for several years as president of the Boyce auxiliary and although it has been quit a number of years since she presided she very ably acted as zone leader at the meeting Thursday.

Mrs. C. McLean, president of the Boyce auxiliary, led the devotional, while Mrs. L. C. Wilson, of Boyce, closed the meditation with prayer.

Mrs. Culpepper, of the Alexandria adults, extended a most cordial welcome to the members and visitors, which was responded to by Mrs. Ryder, of Pineville. The remainder of the morning session was spent by all taking part in the first section of a "Quiz for all Auxiliaries." This proved to be very interesting as well as instructive.

At the conclusion of the "quiz" the hymn, "I Love to Tell the Story," was sung, after which Brother Holmes, of the Alexandria church, closed the morning session with prayer.

A sumptuous lunch having been served by the Alexandria Adults, and Gleaners, "Down at the Cross" opened the afternoon session, followed by the reading of Psalm 107 responsively.

Little Evelyn Delaney, a talented little girl of Alexandria, entertained the assemblage with several readings. The second part of the "quiz" was then taken up, after which Mrs. Boddie, of Pineville, spoke on some of the changes made by General Conference concerning the children's and young people's work.

Minutes were read and approved. Answering roll call were: Alexandria Adults, 15; Alexandria Gleaners, 3; Pineville, 2; Boyce, 7 members, 1 visitor; total, 28.

Colfax and Montgomery auxiliaries were not represented at the meeting, which was a disappointment, for as one member expressed it, "We were expecting something real good from them."

Very interesting reports were made by the presidents of each auxiliary, showing that splendid work is being done. "When Jesus, at the moment of his ascension, instructed the church to 'go into all the world and preach the gospel to every creature,' he did more than issue a simple order; he placed in the heart of the Church a fundamental urge which could not be satisfied except through faithful obedience to that great commission. Since that time there has always been inherent in the Christian religion a divine restlessness which has never been content with present achievements, a restlessness which has ever thrust it out and beyond its established borders. There is at the very heart of our faith, a sort of holy uneasiness, a discontent that has never been satisfied except when the Church is invading new fields and bringing under its influence those nations and peoples who have not accepted the gospel. Let our missionary work go on and let us continue to spread the

REVIVAL GEMS No. 3—10c

A better new song book for meetings, Sunday Schools, and general use. Best of the old and new hymns. Priced low, 5¢ per 10, or prepaid, single copy, 10¢ postpaid. Send us 25¢ and we will mail you two books. Revival Gems Nos. 2 and 3 (Round or shape notes.)

SAMUEL W. BEAZLEY & SON
3807 Armitage Ave., CHICAGO, ILL.

saving knowledge of our risen Lord among those who do not yet own him."

The offering amounted to two dollars and thirty-five cents and was forwarded to Mrs. Carver, treasurer.

Mrs. Boddie, Mrs. Valentine and Mrs. Ryder were the committee appointed to write a letter to our district secretary, Mrs. O. E. Grant, who is ill in a New Orleans hospital, and we are happy to know she is improving and trust that she will soon be "about her Master's work."

The auxiliaries sent flowers to our zone leader, Mrs. Griffin, who we hope will soon recover from her injury.

Mrs. James, in behalf of the auxiliaries, thanked the Alexandria ladies for their entertainment, and Pineville's invitation for the fourth quarterly meeting, which will be held November 20, was accepted.

The singing of that worshipful old hymn, "Blest be the Tie that Binds," followed by the Lord's prayer, closed the meeting.

MRS. MARVIN QUEEN,
Zone Secretary.

Boyce, La.



CHILDREN CRY FOR IT—

CHILDREN hate to take medicine as a rule, but every child loves the taste of Castoria. This pure vegetable preparation is just as good as it tastes; just as bland and just as harmless as the recipe reads.

When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

Castoria is sold in every drugstore; the genuine always bears Chas. H. Fletcher's signature.

Fletcher's
CASTORIA

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Sunday School

LOUISIANA CONFERENCE

The eighth session of the Ruston standard training school opened Sunday, August 31, with the following courses and instructors: "Religious Education in the Local Church," Prof. P. J. Rutledge of Birmingham, Ala.; "Christian Stewardship," Mrs. A. F. Watkins, Jackson, Miss., and "Training Adolescents in Worship," Miss Aileen Moon, Nashville, Tenn.

Rev. R. M. Brown, presiding elder of the Ruston District, called a meeting of all the pastors and superintendents in his district for Monday, September 1, to plan for their District-wide Training Week, October 12-17. He invited Bishop Dobbs to meet with this group.

Sunday, August 24, we visited Winnfield, La., in interest of their standard training school, which is to open Sunday, September 7. The leaders there are hoping that the 1930 school will be their largest and best.

Tuesday, August 26, I was in the Ruston District visiting Ruston and Clay charges. We found the pastor at Clay, Rev. R. V. Fulton, in the midst of a revival meeting at the old Wesley Chapel, assisted by one of the Centenary students, Brother Hodges. Tuesday night we had the opportunity of spending at the writer's old country home. This fall, thirty years ago, he was licensed to preach at the Quarterly Conference held in this home, Rev. Robert Randell being the presiding elder. Mr. and Mrs. Ellis of Kentucky now own this old historic home, known as the Isom-Simms place.

The drought in North Louisiana has brought conditions that make it hard for the people to "carry on", but we are delighted to find their morale good.

The biggest and best Sunday school worker in Methodism is Mr. John R. Pepper, and we believe the one idea that made him such was his Sunday school motto, "The biggest room in the Sunday school is the room for improvement."

Dean Tillett, Vanderbilt University, is considered perhaps the greatest teacher in Methodism, and no doubt this motto helped to make him such: "Take time to put on the finishing touches."

C. D. ATKINSON, Conf. Supt.

SOME WORTH WHILE PROJECTS IN ELEMENTARY WORK

By Mrs. W. W. Holmes

While the elementary sections of the Shreveport Sunday schools are closed on account of an epidemic of infantile paralysis, Mrs. C. P. Monday, of Noel Memorial Church, is broadcasting a beautiful worship program for the boys and girls every Sunday morning from 9 to 9:30 o'clock. This program comes over station KRMP.

DEAGAN TOWER CHIMES

Played from keyboard, direct from organ console or automatically. Price, \$4375 and up. Literature on request. J. C. Deagan, Inc., 149 Deagan Bldg., Chicago

Since her return from the Mt. Sequoyah Leadership School, Mrs. R. S. Crichtlow, district elementary superintendent of the New Orleans District, has helped to organize the elementary section of a new Sunday school in Gentilly Terrace, New Orleans. She has also planned a sub-district conference for elementary workers to be held at Berwick, La., on September 14.

Mrs. J. A. Reid, our elementary worker in the Monroe District, is enthusiastic in her plans for the fall work, putting particular emphasis on Childhood and Youth Week and Promotion Day.

Mrs. C. D. Atkinson, of the Alexandria District, is sending a letter to every Sunday school superintendent in the district, urging them to observe Childhood and Youth Week in their local schools and also calling attention to a one-day conference for elementary workers to be held in Alexandria the second week in October.

While the elementary section of the Alexandria Sunday school is closed the departmental faculties are meeting at the regular Sunday school hour to discuss plans for Childhood and Youth Week and Promotion Day. They are also studying the Program of Work and planning together how they may more adequately meet the religious needs of the boys and girls through a larger use of the new Closely Graded Courses.

The elementary workers of the Alabama, Mississippi, and Louisiana Conferences will meet at Gulfport, Miss., on October 29, for a Child Study Conference. This meeting will be presided over by Miss Mary Skinner, Elementary Superintendent of our General Board of Christian Education, and promises to be of great value to all who are interested in religious education of boys and girls. It is hoped that this conference will become an annual affair.

Mrs. J. W. Wynn, the superintendent of the Lake Charles Sub-District, has charge of the vacation school now in session at Crowley. One of her helpers in writing about the school had this to say, "Mrs. Wynn has worked out a splendid program and we had a happy, happy morning."

Mrs. O. C. Stanton, district superintendent of the Lake Charles District, has visited the Workers' Council of two of the Sunday schools in her area this month and in both instances has rendered valuable service to the elementary workers.

MISSISSIPPI CONFERENCE

(This letter was overlooked last week. We crave the pardon of Brother Chambers and our readers.—Ed.)

We are in the midst of our standard training school at Carthage. Brother Oakley is attending the school and taking a great interest. Our enrollment is a little ahead of last year and we are trusting that the number of credits will be larger than last year, and we have every reason to believe they will.



What do you know about anybody having too much rain? Well, Carthage would be glad to have it remain dry some now. The crops are good in this section and they are having nice gardens and plenty of good things to eat. One of the hard features about the Carthage training school is trying to eat all the food placed before you, or at least to eat enough to make the folks feel that you enjoy it and there is so much.

Carthage is growing. This is Brother McCormick's fourth year and he leaves a fine building and a lovely, loyal people to someone who will follow him, and happy indeed will be the pastor who will fall into this situation. Certainly the church here is developing in a fine way and the church is rendering a wonderfully fine service to the community. The high school here at Carthage is a good one and the A. H. S. is beginning to do junior college work. A large student body gives to the churches an opportunity to be a blessing to every part of the country. The pastor here is unusually fortunate in the many opportunities and privileges of service with these young people and because of the location of the church.

Carthage Methodist Church has the most wonderful opportunity of any church its size we know. We hope that the future pastor of this growing, thriving, little city and church will feel the call to service in a way that will bring advancement to the cause of Christ.

One thing we must be ever mindful of, that the greatest teacher of religion is the Holy Spirit. I am personally glad that the new books dealing with religious education are emphasizing more and more this truth. If we are willing to yield ourselves to the leadership of the Holy Spirit, and if we will pay the price to be taught of him we will find a solution of our problems and the work that now faces us. The church of God must honor the Holy Spirit. The new legislation passed by the last General Conference gives us this opportunity and privilege as never before. My prayer is that our Conference will accept this great chal-

lenge and move out under the Spirit's leadership to do the work.

We are grateful to the Sunday schools for their contributions both to Sunday School Day and for Missions. Your Board will be able to do the task this year in a fine way if this support continues.

Reports from all the workers are very encouraging. The Cokesbury schools have been more successful than ever and the daily vacation church schools have been unusually helpful.

Pray for the work and the workers.
JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE

The finances of the Board are coming along well. In spite of slack business and the depression the various schools have continued their support in a fine way. I want each of the schools that are sending Sunday School Day funds and Missionary funds to know that this support has cheered the workers more than a little. It has made them feel that you are interested and that you care. This has put heart into the work. This little note of thanks is sent out with the hope that all interested ones will see and realize our thanks.

I notice from the new books announced that the idea of teaching religion to children is receiving much emphasis. This is a good thing. One idea that is advanced is that parents are teaching more religion by their example than they or the Sunday school teachers are by their formal teaching. I believe that this is so. Our hope of producing a religious nation is to furnish Christian examples to the childhood of the nation. This is not unthinkable. But it will mean that the parents must buckle to it and keep themselves to the job if it is to go over. Parents must not take the attitude of "do as I say and not as I do."

I hear the life story of a situation where a young man had been overtaken in a serious situation, and his father, in the presence of others, was trying to get him to see the seriousness of the situation and trying to do

a father's part by him and the community, and the young man said to his father, "Oh, don't talk to me, I have not done near as bad as you have, and these men know it."

Too often our young people can say this to parents.

This is all said to lead to the point, the adults of the Church and nation must be reached in a large way with religious education. If Christian examples are to be set before the childhood.

Suppose the father indicated above had been taught in a definite way. He could have looked clear-eyed into this lad's face and talked the matter through and come forth with mutual helpfulness rather than defeat. We adults must go to school again and again in order that we may fill our place in the field of religious education as we ought and must.

Fortunately for our Conference we now have or will have an approved teacher for adult work by next year and it is certainly wise for each of the standard training schools for next year to plan now to have a course on adult work. This is going to be the hardest task the Church has yet attempted. The Church and everyone believes that childhood and youth MUST be taught, but few now believe that adults should be taught. This to me is the serious problem that faces us. We have neglected this phase of our Christian work. I am not fixing blame on anyone, I am trying to point to the next step in our work in our efforts to produce a Christian civilization.

Another matter that has impressed me more of late than ever and that is the intense spirituality of our leaders in the field of religious education. I know I have never known any group that were as religious and self-sacrificing as this group of workers. So far as I have been able to see, they are putting Christ and his cause first and their own desires and wishes in second place. In reading the new books that have come my way in this field, I have been impressed by the insistence of the writers that we must depend upon the Holy Spirit. With such a leadership we cannot go far wrong and we believe that we will not go wrong at all.

This work cannot be entered lightly nor can it be undertaken hight-handedly. It calls for the deepest consecration and self-denial. It calls for the giving of all we have. It challenges

the deepest, the best, the noblest in us and no person can enter into the work without feeling this challenge. The local church needs more workers than ever before and will need more and more. These adult courses, if we can get the adults to attend, will be the means of giving to the local churches the workers needed.

The new program, which has been made possible by the action of the last General Conference, calls for faith and prayer on the part of the Church; may we each enter into it heartily and believingly.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

There is as much of the spirit of Christ in Christian Education as there is in the person who teaches or preaches the gospel message. This is the heart of the whole matter. We cannot give any more or better truth than we live. We all agree that the home is the institution that gives the child its first and most lasting impressions, good or bad. One object in observing Childhood and Youth Week is to reach the home and tie it on to the life and work of the Church. The question is, What do I care for childhood, what do I care for the home? The prayerful, honest observance of this week in behalf of the children of the Church tells what I really think. The Workers' Council for September gives "A Pastor's Viewpoint," by W. A. Orser, another, "Program Suggestions," by Paul W. Quillian. The September number of the Magazine has an article by Sherwood Gates, "The Purpose of Childhood and Youth Week," that is stimulating. There is no excuse why this project should not be of much help in achieving our objective. We should go forward or get out of the way. All literature needed for this work is furnished without any cost to the school that will use it.

We are to hold a Bible Conference at Winona, September 21-24. Dr. Tom Carter, an outstanding Bible scholar, is to give addresses on the following subjects: "The Life of Christ," this subject is to be discussed in a series of four lectures, at 4 o'clock each afternoon, at the evening hour, "The Bible in General," "The Development of the Canon," "The Rise, the Development, and Culmination of Prophecy," and "The Gospel in Experience and Expression." The purpose of these conferences is to give an appreciation of the Bible, to encourage systematic and serious Bible study in the home and in the Sunday school, to organize classes that Bible study may be extended. A duplicate of this conference will be held at Batesville, September 25-28. Rev. R. G. Lord is superintendent of Adult Work and is in direct charge of these conferences. This is one phase of adult education, this education is to deepen the spiritual life of the individuals who attend and to give an impetus to all the work of the Church. Those who attend will be benefited immeasurably. For further particulars write to Rev. R. G. Lord, Batesville, Miss.

We have reports from seventeen daily vacation schools that have been held during the summer. This is a step forward, and there is every reason to

think that a vast amount of good has been accomplished in these schools, good to the young women who taught, and to the children who attended. Some day these vacation schools will be held wherever children are estimated for their true worth. Miss Maggie May Jones rendered a valuable service in promoting and aiding in these schools.

The next two months will be crowded with duties and obligations. They can be met successfully if we get a number of our people to tarry before the Lord until all receive power from above. There is no trick in this method of procedure, it is God's way of doing what he wants done. The only thing is to pray until the power is given.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Fourth Round
Leakesville, at Leakesville, Sept. 21, 11 a. m.; 2 p. m.
Eucutta, at Goodwater, Sept. 28, 11 a. m.; 2 p. m.
Magee, at Magee, Oct. 5, 11 a. m.; 2 p. m.
Williamsburg, at Santee, Oct. 12, 11 a. m.; 2 p. m.
Purvis, at Purvis, Oct. 12, 7:30 p. m.
Ellisville, at Ellisville, Oct. 19, 11 a. m.; 2 p. m.
Taylorsville and Mize, at Taylorsville, Oct. 19, 7:30 p. m.; Oct. 10 a. m.
Heidelberg, at Philadelphia, Oct. 22, 11 a. m.; 2 p. m.
New Augusta, at New Augusta, Oct. 26, 11 a. m.; 2 p. m.
Mt. Olive, Oct. 26, 7:30 p. m.
Petal, Oct. 27, 7:30 p. m.
Collins, at Seminary, Oct. 28, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., Oct. 29, 7:30 p. m.
Richton and Plave, at Plave, Nov. 2, 11 a. m.; 2 p. m.
Lucedale, at Lucedale, Nov. 2, 7:30 p. m.
Hattiesburg, Main St., Nov. 3, 7:30 p. m.
Prentiss, at Mt. Zion, Nov. 4, 11 a. m.; 2 p. m.
Hattiesburg, Court St., Nov. 4, 7:30 p. m.
Bonhomie, at Bonhomie, Nov. 5, 7:30 p. m.
Silver Creek, at New Hebron, Nov. 9, 11 a. m.; 2 p. m.
Sumrall, Nov. 9, 7:30 p. m.
Hattiesburg Circuit

W. A. HAYS, P. E.

NORTH MISS. CONFERENCE

Grenada District—Fourth Round
Coffeeville, at Coffeeville and Grey Rock, September 7.
Grenada, preaching, August 17; Q. C., September 10.
Lexington, morning, and afternoon, September 14.
Vaiden and West, at Vaiden, evening, September 14.
Paris, at Paris, September 16.
Waterford, at Asbury, September 18.
Holly Springs, morning and afternoon, September 21.

THE METHODIST BENEVOLENT ASSOCIATION

Because of the worthy purpose underlying the demand for

GROUP INSURANCE

offers a

GROUP INSURANCE SYSTEM

to Southern Methodist Ministers

Protects Your Entire Conference

Old or Young; Sick or Well; Rich or Poor

Write to-day

J. H. SHUMAKER, Secretary, 808 Broadway, Nashville, Tenn.

Oxford, evening, September 21.
Holcomb, at Sparta, September 23.
Ashland, at Ashland and Hopewell, September 24 and 25.
Durant, morning and afternoon, September 28.
Winona Station, evening, September 28.
Lamar, at Harris Chapel, September 30.
Duck Hill, at Bethel, October 1.
Abbeville, at Cambridge, October 2.
Sallis, at Salem, morning and afternoon, October 5.
Pickens and Goodman, at Pickens, evening, October 5.
Kilmichael, at Kilmichael, October 8 and 9.
Ebenezer, at Thornton, October 12.
Winona Circuit, at Hethesda, October 14.
Poplar Creek, at Shiloh, October 18 and 19.
Water Valley, Main St., at Palestine, October 22.
Water Valley, First Church, October 26.

Let all items pertaining to the business of Fourth Quarterly Conference receive attention in advance by all concerned, so that all may be prepared to answer them. A united purpose and effort, from now until Conference, will accomplish much.

E. H. CUNNINGHAM, P. E.

STOMACH UPSET, SOUR? THIS WILL COMFORT

Don't let sour stomach, gas, indigestion make you suffer. And don't use rude methods to get relief. There's no use when millions know the quick way; the pleasant, harmless way.

Just take a spoonful of Phillips Milk of Magnesia in a glass of water. It is alkali in the best form. It neutralizes many times its volume of excess acid—and does it instantly. It will probably end your distress in five minutes. Then you'll know what to do the next time. Crude, harmful methods will never appeal to you again.

Phillips Milk of Magnesia is the perfect way to end digestive disorders due to excess acid for men, women, children—and even babies. It's the method doctors endorse; which hospitals use. For fifty years it has been supreme.

To know the many important uses of Phillips Milk of Magnesia is to keep a bottle in the house, always. Full information with each bottle. Your drug store has the 25c and 50c sizes. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

BALD

No Longer

Mr. E. R. Colwill, 1114½ Loring Street, Seattle, Washington, was partly bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair.

If you are bald, if your hair is falling out, send your name and address to the National Remedy Co., 66 W. 45th St., New York, makers of JAPANESE OIL. They'll tell you how Mr. Colwill grew new hair with this inexpensive preparation that is sold by all druggists.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

LETTER FROM BELMONT, MISS.

Dear Dr. Harper: The last revival of the Belmont Charge is in progress this week at Dennis. Rev. E. G. Mohler is doing the preaching. Large crowds are attending the services. Our revival at Belmont was held the first Sunday in July. Rev. J. W. York, of Nettleton, was with us. We had a good revival.

The revival at Golden was held the week following. Brother York assisting. Another splendid meeting was held.

On the first Sunday in August our revival started at Old Bethel. Rev. J. L. Hallmark, of Birmingham, Ala., was with us. We were glad to have him back home.

Rev. E. B. Ogburn, pastor at Red Bay, Ala., assisted us in our revival at Patterson's Chapel. He preached strong gospel messages, and much good was done.

The pastor is still confined to his bed as a result of broken bones sustained in an automobile accident July 14.

Everything goes fine on the Belmont Charge, and we hope to have a splendid report at Annual Conference.

Sincerely,

J. L. NABORS, JR.

REPORT OF VIMVILLE REVIVAL MEETING

Dear Dr. Harper: Please let me have space in the Advocate to give a brief report of our revival meeting at Coker's Chapel at Vimville, on the Vimville Charge. We began our meeting the first Sunday in August, with Rev. H. J. Moore doing the preaching, and I want to say he did it well. He brought us the old-time gospel, the

PROTECT YOURSELF
When You Buy Aspirin
look for the Name
BAYER

It pays to be careful when you buy Aspirin. Genuine Bayer Aspirin is safe as well as sure. These tablets are always reliable—they never depress the heart.

Know what you are taking for that pain, cold, headache or sore throat. To identify genuine Bayer Aspirin look for the name BAYER on every package and the word GENUINE printed in red.



kind that Paul said was a power unto salvation to every one that believeth. Brother Moore is a safe man to use in a meeting or anywhere. We had good congregations, good co-operation, and the people were delighted with Brother Moore's preaching. I feel sure the church was moved up closer to God.

We only had one accession to the church on profession of faith and that was a lady about fifty years of age who had never made any profession, but under the power of those great messages from time to time she surrendered and came forward, and united with the church. Brother Moore is a great man, one who preaches the pure gospel uncompromisingly, a man we all appreciated at Vimville.

A. J. LEGGETT, Pastor.

DAILY VACATION BIBLE SCHOOL AT MERRYVILLE

Reported by Mrs. R. S. Walton

A daily vacation Bible school was held at Merryville from May 26 to June 6, in the Methodist church, of which Rev. T. J. McVey is pastor. The Sunday school, of which Mrs. J. M. Grady is superintendent, gave the money with which to buy the study books needed. Mrs. Harvey Davis and Mrs. Charles Gott planned and supervised the school.

On Monday morning, bright and early, Miss Inez Cole and Miss Jewel Moore left their country homes to be at the church door to receive and entertain the children as they came. The children enjoyed the early morning play so much that a crowd was always there long before eight thirty, at which time Miss Grady played a processional and the children marched into the church, sang a morning hymn, said the Lord's Prayer and gave their daily free will offering. They then listened to the devotional, which was usually given by Mrs. A. Z. Miller, Rev. Mr. McVey and Rev. Mr. Miller, each gave the children a talk. Mrs. J. M. Grady led the devotional one morning.

Miss Grady was pianist and Miss Love helped the children with the singing. Mrs. Forrest Cagle taught the Primary Mission study book, "Our Philippino Friends," Mrs. Harvey Davis the Junior study book, "Jewels the Giant Dropped," Mrs. F. R. Frazar Primary Bible stories, Mrs. Cobb Junior Bible study, and Mrs. Charles Gott the Intermediate Bible study. The girls' handwork was supervised by Mrs. M. S. Sims, Miss Sims and Miss Walling. The boys' handwork was supervised by Mr. Emmett Meadows and Mrs. Charles Gott.

Mrs. Clint Riggsby, manager of the planer mill, gave lumber for furniture for a doll's house. Mr. Vincent had it cut at the mill and sent it, with an extra supply of lumber, to the church, where the boys put it together, making thirty-two pieces of furniture. The girls made thirty-seven pieces of linen for the doll's house and dressed five dolls.

The total enrollment was a hundred and fifty-three, there being one hundred and thirty-three children and twenty helpers. The average attend-

ance was one hundred and four. Sixty-five children came every day and will be given a Testament.

A contest was held between the Baptist and Methodist children on June 1. They marched in a body into their respective churches and sang their new songs. The Baptist children won. Mrs. Miller selected six Baptists from the Junior class, it being the largest, enrolling fifty-eight. These children carried a banner through town Friday, the last day of the school, advertising the play to be given by the school that night. The banner was artistically lettered by Miss Teresa Parks.

The play, "Friends of Jesus," was put on under the direction of Miss Evelyn Riggsby. It was beautiful, the children behaving with dignity as they posed to represent Bible characters. The Friday morning session ended with a picnic and a parade through town.

The doll furniture and linens are to be sent to the orphanage at Ruston.

WETS HAVE NOT GAINED

Statement of Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.

Claims of the Association Against the Prohibition Amendment and other wet organizations that the primaries recently held give great gains to the wets in Congress are not founded in fact, declares a statement issued by Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.

"Political observers do not see any such results," the statement says. "Nor has anyone a right to predict what will be the results in the primaries yet to be held."

"On the contrary, political wit is uniformly declared that in the next Congress there will be no chance for the wets to make even a scratch on the surface, and some of these writers happen to be extremely wet, declare positively that there is no hope of the wets ever dislodging the Volstead Act or offering serious menace to the Eighteenth Amendment."

"Each primary or election time hope springs in the hearts of the foes of prohibition, but the cold, calm reckoning of majorities the day after election dispels that hope. Congress has been growing drier and drier ever since the submission of the Eighteenth Amendment, and the results of the primaries do not indicate that this desiccating process is likely ever to cease."

"Wet mirages constantly mislead the thirsty traveler over the prohibition sands. These false visions appear whenever there is any excuse for them, such as a primary, an election, a convention or merely a casual gathering of few or many who are opposed to prohibition. The sort of reasoning which the wets adopt leads them to take comfort in the nomination of wet senatorial candidates in New Jersey, probably the wettest State in the Union, a State that seems bound, in all events, to elect wet Senators. Nomination of Robert J. Bulkley in Ohio is an ignis fatuus for the wets. Even the

fact that he won by a plurality in a field of five, and the fact that he had only about 40 per cent of the total Democratic vote cast is overlooked. The wets cannot seem to remember that Ohio is in the habit of electing dry United States Senators, and not recall what has happened heretofore to wet Senatorial candidates in the Buckeye State.

"But even if the wildest hopes of the wets for the 1930 election should be realized, the increase of wet votes in House and Senate would be of no avail for the wets, except to build up in them a lively hope that next time and the next they might do better, adding strength as the elections come and go."

"So long as the temperance forces remain organized and active, the wets have small chance either to weaken the prohibition laws or repeal the amendment."

CARDUI



**In Use
For Over
50
Years**

**Helps
WOMEN
to Health**

**Sold by
All Druggists**

NC-232

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fire-proof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. R. O. T. C. Athletics. Give your boy what he cannot lose—education. Catalog, 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M. Box 28, Fork Union, Va.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Fourth Round

Benton, at Benton, Sept. 7, 11 a.m., 2 p.m.
 Jackson, Millsaps Memorial, Sept. 7, 7:30 p.m.; Nov. 5, 7:30 p.m.
 Brandon and Pelahatchie, at Brandon, Sept. 14, 11 a.m., 2 p.m.
 Jackson, at Grace, Sept. 14, 7:30 p.m., Oct. 27, 7:30 p.m.
 Edwards, at Edwards, Sept. 21, 11 a.m., 2 p.m.
 Bolton, at Bolton, Sept. 21, 4 p.m., 7:30 p.m.
 Terry, at Byram, Sept. 28, 11 a.m., 2 p.m.
 Jackson, at Glendale, Sept. 28, 7:30 p.m., Oct. 31, 7:30 p.m.
 Harrisville, at Harrisville, Oct. 5, 11 a.m., 2 p.m.
 Florence, at Florence, Oct. 5, 7:30 p.m., Oct. 6, 10 a.m.
 Clinton, at Ridgeland, Oct. 12, 11 a.m., 2 p.m.
 Madison and Pocahontas, at Madison, Oct. 12, 7:30 p.m., Oct. 13, 10 a.m.
 Camden, at Lone Pine, Oct. 19, 11 a.m., 2 p.m.
 Canton, Oct. 19, 7:30 p.m., Oct. 20, 7:30 p.m.
 Sataftia, at Mt. Olivet, Oct. 25, 11 a.m., 2 p.m.
 Flora, at Flora, Oct. 26, 11 a.m., 2 p.m.
 Jackson, at Capitol Street, Oct. 26, 7:30 p.m., Nov. 7, 7:30 p.m.
 Mendenhall and D'Lo, at Mendenhall, Oct. 29.
 Yazoo Ct., at Fletchers Chapel, Nov. 1, 11 a.m., 2 p.m.
 Eden and Bentonla, at Eden, Nov. 2, 11 a.m., 2 p.m.
 Yazoo City, Nov. 2, 4 p.m., 7:30 p.m.
 Vaughan, at Ellison, Nov. 5, 11 a.m., 2 p.m.
 Fannin, at Pearl Chapel, Nov. 9, 11 a.m., 2 p.m.
 Jackson, at Galloway Memorial, Nov. 9, 7:30 p.m., Nov. 10, 7:30 p.m.
 J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Lauderdale, at Electric Mills, Sept. 14, 11 a.m.
 Enterprise, at Stonewall, Aug. 31, 7:30 p.m.
 Pachuta, at Pachuta, Sept. 14, 7:30 p.m.
 Meridian, Fifth Street, Aug. 31, 11 a.m. (sermon).
 Meridian, Central, Sept. 21, 7:30 p.m.
 Meridian, East End, Sept. 21, 11 a.m.
 Porterville, at Porterville, September 28, 11 a.m.
 Meridian—Seventh Ave., September 28, 7:30 p.m.
 Vimville, at Coker's Chapel, October 5, 11 a.m.
 Meridian—Hawkins Mem., October 5, 7:30 p.m.
 Scooba, at Scooba, October 12, 11 a.m.
 Daleville, at Daleville, October 12, 7:30 p.m.
 Matherville, at Langsdale, October 19, 11 a.m.
 Shubuta, at Shubuta, October 19, 7:30 p.m.
 Waynesboro Circuit, at Hebron, October 25, 11 a.m.
 Bucatunna, at Bucatunna, October 26, 11 a.m.
 Waynesboro, October 26, 7:30 p.m.
 DeSoto, at Crandall, October 29, 11 a.m.
 Quitman, October 29, 7:30 p.m.
 DeKalb, at Spring Hill, November 1 and 2, 11 a.m.
 Meridian, Poplar Springs, November 2, 7:30 p.m.
 Cleveland, November 8 and 9, 11 a.m.

May we all enter the "Home Run" with a determination to win.

Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:

"In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Com-

mittee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Newton, August 31, 11 a.m.; November 1, 7 p.m.
 Rose Hill, at Rose Hill, September 7, 11 a.m.; October 15, 10 a.m.
 Bay Springs, at Bay Springs, September 14, 11 a.m.; 2 p.m.
 Montrose, at Montrose, September 14, 7:30 p.m.; October 22, 2:30 p.m.
 Harpersville, at Hillsboro, September 21, 11 a.m.; 1:30 p.m.
 Forest and Morton, at Forest, September 21, 7:30 p.m.; October 24, 7 p.m.
 Union, at Union, September 27, 11 a.m.; November 6, 7 p.m.
 Lake, at Lake, September 28, 7 p.m.; October 30, 2:30 p.m.
 Trenton, at Pulaski, October 5, 11 a.m., 2 p.m.
 Raleigh, at Raleigh, October 5, 7 p.m., 9 a.m.
 Shiloh, at Shiloh, October 12, 11 a.m., 2 p.m.
 Carthage, Sta., October 17, 7:30 p.m., 19, 11 a.m.

Carthage Circuit, at Singleton, October 18, 11 a.m., 1:30 p.m.
 Walnut Grove, at Mt. Horeb, October 19, 2 p.m.

Homewood, at High Hill, October 24, 11 a.m., 1:30 p.m.

Chunky, at Suqualena, October 26, 11 a.m., 1:15 p.m.

Decatur and Hickory, at Hickory, October 26, 4 p.m.

Philadelphia Sta., October 31, 7 p.m.

Philadelphia Circuit, at Cook's Chapel, November 1, 11 a.m., 1:30 p.m.

Burnside, at Henry's Chapel, November 2, 11 a.m., 1 p.m.

Laurel, First Church, November 7, 7 p.m.; 9, 11 a.m.

Laurel, Kingston, November 9, 2:30 p.m.

Laurel, West End, November 9, 7 p.m.

H. A. GATLIN, P. E.

Seashore District—Fourth Round

(In Part)

Kreole, September 7, 11 a.m.

Moss Point, September 7, 7:30 p.m.

Escatawpa, September 14, 11 a.m.

Pascagoula, September 14, 7:30 p.m.

Picayune, September 21, 11 a.m.

Let pastors be prepared to nominate missionary committees for each church of at least three members, and give names of the chairmen to presiding elder at the fourth quarterly conference.

JAMES L. SELLS, P. E.

Greenwood District—Fourth Round

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

Laurel, at Laurel, 11 a.m., 1:30 p.m., Sept. 14.

L. P. WASSON, P. E.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Epworth League

"IF I WERE YOUNG AGAIN!"

If I were young again, there are certain things I would require of my pastor. There is a standard which I would like for him to measure up to.

I would like to have a pastor who loves all young people like they were his own children. One whose heart is big enough to include all young people. A pastor who does not cater to any particular group of young people, but is deeply interested in the welfare of all groups of young people. I would not want a pastor who loved other young people more than he loved me.

A youthful spirit is another thing I would require of my pastor. One who really lives in the springtime of youth. The man who is growing old in spirit is the man who is becoming less useful. If we are going to keep in touch with the world about us we must keep young. We believe that one reason God used Jeremiah in his service so long was the fact that Jeremiah had a youthful spirit. If we are going to minister to our young people we must keep young.

Then, I would want a pastor who could be approached. When I need sympathy or help I want to find some one who is approachable. The man who wraps his robe of self-righteousness about him and says, "Touch me not," is the man who is not going to minister to his young people. And he will find that his young people will shun him. They should shun him if he is not in sympathy with them. If he cannot be approached, why should they run after him. I have never had any dealings with what you would call big men, but they tell me that the bigger a man really is the more approachable he is. That being the case I have known several midgets.

FOR WOMEN ONLY

Wanted, every woman reader of the N. O. Christian Advocate to take advantage of the following remarkable offer, accomplishing large saving in the purchase of high class silk hose direct from our hosiery mill freshly manufactured. We offer our guaranteed Siva full fashioned pure silk hose, 42 gauge, 7 strand, with silk top lisle reinforced and lisle sole, selling in retail establishments for \$1.50 to \$2.00 per pair, at little more than half the average retail price for this quality.

These hose are service weight, but due to fine gauge, have appearance of semi-chiffon. Slender French heel, reinforced at needed points; made for both wear and appearance. Colors: Ivorie, Beige Clair, Champagne, Plage, Sunbask, Blond Dore, Sun Brown, Rosador, Muscadine, Rendezvous, Dream Pink, Nude, Almora, Light Gunmetal and Dark Gunmetal. Price \$1.00 a pair, or three pair for \$2.75, in any quantity and in any assortment of colors and sizes. We pay the postage.

Siva hosiery are even better looking after washing than before. Rarely is such delicate loveliness found in hose that afford such extra-long service.

If you are not delighted with the goods on delivery, return them unused and your remittance will be promptly returned to you.

Order at once, stating sizes and colors desired from Siva Hosiery Co., Station C-12, Union, S. C., while this unusual offer is still in force. Send check, money order, or order hose sent C.O.D.

The Nicholson Bank and Trust Co., Union, S. C., endorses the above guarantee of money refunded if goods are returned unused. Color card sent upon request.

I would want a pastor who loves reality even in religion. A real house looks a lot better than the blueprint. The blueprint is very helpful but you can't live in it. I want a religion that I can live by. I believe that a large number of young people are seeking reality in religion and here is where a pastor can be of real service to his young people.

Another thing that I would require of my pastor, is attendance upon the services of the Epworth League. I can't see why a pastor who never attends the young people's services would complain if they failed to come to his preaching services. We ought to be fair with the young people. We ought not to ask them to do something for us that we are not willing to do for them. We can encourage the young people by attending their services.

I would like for my pastor to remember me when he is preparing his sermons. I would like for him to remember that he has young people to preach to as well as older people. So many times preachers preach over the heads of young people. As Bishop Candler would say we ought to at least hit them in the head. Young people like to be recognized just like older people do. If we ignore them they are going to ignore us.

These are just a few things which I think we should keep in mind as we try to minister to our Epworth Leaguers. It will help us to reach them more effectively. I do not measure up to this standard myself, but it is a goal that I am trying to reach. I believe it is a worthy goal.

Yours sincerely,

WM. L. ROBINSON.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: I am always wishing for you, am I not? And again, I'm wishing that my Louisiana Leaguers might be here at beautiful Lake Arthur. Last week I thought that no sight could be more beautiful than the sunset at Mt. Sequoyah but the sunset we viewed here last evening, during our vesper service on the wharf, as that golden ball of fire reflected its thousands of rays in the rippling lake waters, we truly saw that "the heavens declare the glory of God, and the firmament sheweth his handiwork." Lake Arthur Camp Ground is a delightful place indeed. The huge moss-covered oaks, overhanging the lake front, which must be two miles wide, make the entire ground an inspiring picture. The Lake Charles District Leaguers have just completed building an Epworth League dormitory that we are indeed proud of. This is just one of a unit that they hope to complete later.

We have between fifty and sixty on the ground. Besides the Leaguers of the district, coming from DeRidder, Leesville, Rayne, Lafayette, Crowley, Vinton, Sulphur, Lake Charles, Roanoke and Lake Arthur, we have two Leaguers from Oklahoma City, who came down with Rev. Frank Pippin, the platform speaker. Mr. James V. Reid, of Fort Worth, is in charge of our music. We have Rev. I. W. Flowers, of New Orleans; Rev. H. E. Pfost, of DeRidder; Rev. T. F. King,

of Lake Arthur; Miss Flavia Spell, of Rayne; Miss Ora Hooper, of Lake Charles; Misses Merle and Elsie Whitman, of Lake Charles; Miss Verena Webster, of Natchitoches and Carl Lueg, of Shreveport on our staff. Mrs. R. C. Holt, of Crowley, and Mrs. J. N. McDonold, of Leesville, are our camp mothers and Mrs. J. H. Jones, of Ruston, is our dining hall mother. Rev. and Mrs. R. S. Walton, of Sulphur, are camping on the grounds. The Lamberts, of Crowley, have been here most of the summer. Other campers come and go. We are having quite a number of visitors from surrounding towns from day to day.

This camp closes our camp program for the summer. Our institutes begin the first of September. Vivian is the first and the Hi-Institute in Shreveport opens at Park Ave. Church on the seventh of September. The Hi-Institute in New Orleans will be held the last week in October.

We are calling a meeting of the district secretaries and Conference officers to be held in Alexandria on Sep. 20-21. This will be our first Conference Officers' Meeting of the new year.

Louisiana Leaguers very reluctantly give up Dr. R. E. Goodrich of First Church, Shreveport. We are glad to know, however, that Dr. Angie Smith, of El Paso, succeeds him. Dr. Smith is a brother to our new Bishop Smith and is a great believer in youth. We expect to hear from him often in our young people's work.

Now that schools are opening and you are getting down to seriousness again I trust that your chapter plans are taking a definite shape also. Remember your chapter policy and budget. The Conference is much in need of funds, so pay your pledges as soon as you can.

Sincerely,

Your Field Secretary,

ELIZABETH LANGFORD.

Are You One of the 2,000

subscribers of the Advocate whose subscriptions have expired and are running on grace? Refer to the little yellow label on your paper and if your time has expired fill in the coupon below and forward same immediately to our office with \$2.00 so as to insure against a break in the regular visits of your Conference Organ. All delinquent subscribers will be dropped from our mailing list some time between now and the 15th of September, unless you forward us your renewal by that time.

RENEWAL

to the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Please find herewith remittance of \$2.00 for my subscription.

Name

Post Office

Street or Route

Charge or Church

Name of Pastor

Brookhaven Dist.—Fourth Round
Magnolia, Aug. 31, 11 a.m.; Nov. 3, 7 p.m.
Pearl River Avenue, Aug. 31, 7:30 p.m.; Nov. 4, 7 p.m.
Wesson, Sept. 7, 11 a.m.; Oct. 31, 7 p.m.
Hazelhurst, Sept. 7, 7:30 p.m.; Nov. 6, 7 p.m.
Adams, at Adams, Sept. 14, 11 a.m.; 1:30 p.m.
LaBranch St., Sept. 14, 7 p.m.; Oct. 29, 7 p.m.
Barlow, at Rehobeth, Sept. 20-21, 11 a.m.
Brookhaven, Sept. 21, 7:30 p.m.; Nov. 10, 7 p.m.
Tylertown, at Kokomo, Sept. 23, 11 a.m., 2 p.m.
Osyka, at Osyka, Sept. 23, 7:30 p.m.; Nov. 3, 2:30 p.m.
Beauregard, at Beauregard, Oct. 5, 11 a.m., 1:30 p.m.
Crystal Springs, Oct. 5, 7:30 p.m.; Nov. 9, 4 p.m.
Monticello, at Pleasant Grove, Oct. 19, 11 a.m., 1:45 p.m.
Centenary, Oct. 19, 7:30 p.m.; Nov. 7, 7 p.m.
Summit, at Topisaw, Oct. 26, 11 a.m., 2 p.m.
Meadville, at Meadville, Oct. 26, 7 p.m.
Bogue Chitto, at Bogue Chitto, Nov. 2, 11 a.m., 2 p.m.
Foxworth, at Foxworth, Nov. 2, 7 p.m.; Nov. 3, 10 a.m.
Georgetown, at Georgetown, Nov. 5, 2:30 p.m., 7 p.m.
Scotland, at Bethel, Nov. 6, 11 a.m., 1:30 p.m.
Bayou Pierre, at Pleasant Valley, Nov. 8-9, 11 a.m.
Gallman, at Gallman, Nov. 9, 2 p.m., 7 p.m.

J. L. DECELL, P. E.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address

HUNTINGTON SEATING CORP.
Huntington, W. Va.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

Christian Advocate

NEW ORLEANS

Vol. 76—No. 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3937.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 11, 1930.

C. MILTON CHALMERS, Manager.

IN BRIEF

While most persons are averse to any sermon that bears the marks of age or repetition, some sermons strike us as being like Jacob's candy—"made last night."

* * *

Believing that "the creaking wheel gets the most grease," some people are loud in their complaints.

* * *

Strangely enough, the morrow, that never comes, is a sly thief of good things today. How we deceive ourselves with promises of what we are going to do!

* * *

Do not complain if you sow uncharity and unbrotherliness and reap suspicion and distrust from others.

* * *

Of material objects, the need of some men is a mirror, but their greatest need is the Holy Spirit to enable them to see themselves, not as other men see them, but as God sees them.

* * *

Why hope to turn a city into a heaven by paving its streets with gold? 'Tis the presence of God that makes heaven. The heart is the great plague spot of humanity. One sinful man could turn a heaven into a hell. Let us put our trust, for a redeemed world, in Jesus Christ.

* * *

Some men are seemingly content to get their knowledge of the Bible second-hand—they are fond of reading what other men have to write about the Bible, but they read the Bible itself but little. How lacking in self-confidence—in their own ability to understand what they read, and how unfair to the Bible!

* * *

Let us not be weary in well-doing, not only because "in due season we shall reap, if we faint not" (Galatians, 6:9), but also because God wills that we do well.

LIKE BANQUO'S GHOST

A hackneyed figure, even if it does come from Shakespeare, but let it call attention to the fact that something more tangible than Banquo's ghost will not down during these closing weeks of the Conference year—the Conference collections. Lest they assume the form of an unwelcome apparition at Conference, it would be well to put forth every effort NOW to raise the apportionments to your charge.

Because of the widespread business depression it will not be an easy task to raise the apportionments now, if they have not been given attention, as they should have been given attention, throughout the year.

We call attention to the difficulty, not to discourage any pastor, but to arouse him to the seriousness of the situation and to urge him to get mightily busy at once.

There can be no real religion without

SEMI-CENTENNIAL OF THE ALABAMA CHRISTIAN ADVOCATE

"Birthday celebrations are memorable occasions," writes Rev. H. W. Rice, business manager, in announcing the celebration of the fiftieth birthday of the Alabama Christian Advocate. "We look back," he continues, "with fond recollections to the birthdays celebrated in the home of our childhood. We were the center of attraction. Father and mother, brother and sister, friends and relatives congratulated us on reaching this eventful day. It was marked by a big birthday dinner and some gifts from those who loved us. Any person who has reached maturity and never experienced the joy of such a celebration has missed one of the most wholesome pleasures of childhood. These birthday celebrations take on more significance the older a person or institution becomes. What does a birthday celebration really signify? It means we are glad that person or institution whose birthday we celebrate was born, and we wish them many more years of happiness and prosperity."

The Alabama Christian Advocate will celebrate its fiftieth birthday with a special edition to be issued the latter part of this month. The preachers and laymen of the two patronizing Conferences in Alabama are asked to enter whole-heartedly into the occasion, and without doubt they will. Knowing Dr. Lazenby and Dr. Rice as we do, we are assured that the special number will be a creditable and attractive one and calculated to awaken a greater interest in the Conference organ of Alabama. We congratulate Dr. Lazenby, who is now serving, we believe, in his ninth year as editor, and Dr. Rice, the manager, and all concerned, in the fact that the Alabama Christian Advocate has reached its fiftieth year of great and useful service, and we trust that in prosperity and increasing usefulness to the Church there may be "many happy returns of the day."

sacrifice. Adversity brings the opportunity for real sacrifice and anon inspiring examples are found of Christians giving when the gift means a real deprivation to them. We might call attention to the ancient example of certain Christians who gave for the poor saints at Jerusalem much more than Paul had reason to expect of them (II Corinthians, 8:1-5). But we have a good example in our own time and right at home. Rev. B. F. Lewis recently stated that receipts for the Orphanage at Jackson, Miss., had this summer surpassed all records of the institution for this period of the year, and this at a time when the prevailing depression was bringing gloom and distress everywhere.

"IS THE CHILD SAFE?"

In the breathing spells of the conflict, while the mighty Hector was fighting his last battles before the walls of Troy, he would hasten to the gate where his wife, Andromache, awaited him, and anxiously inquire, "Is the child safe?"

The ancient question is now being asked officially by the nation. "Business depression, farm relief, international peace, tariff—such issues may crowd upon the President. But he finds time to initiate and stand sturdily behind this nation-wide movement for promoting the well-being of children," says the September number of the Review of Reviews. Then, after referring to the fact that "more than eleven hundred experts of the White House Conference on Health and Protection will meet in Washington on November 19-22 to report to President Hoover the results of more than a year's survey of the whole status of child health and welfare in the United States," the Review expresses the hope "that through the Conference accepted methods of child care will be stimulated, out-of-date methods disproved, and new ones discovered; and that out of the findings uniform excellence of child care will be achieved."

The ancient question has been asked over and over again by the Church and it may be justly said that our own denomination has given the most careful study and effort to the question of caring properly for the highest interests of the childhood and youth of the land. We therefore hope that everywhere within our bounds Childhood and Youth Week (in October), to which attention was directed in our last issue by Miss Doris Alford, will have a wide observance and serve to arouse among all our people a greater interest in the welfare of our children and young people. Let the home, which should have the greatest reason for asking, "Is the child safe?" co-operate with the leaders of the Church and Sunday school in observing Childhood and Youth Week.

Great are the possibilities of childhood. In the darkest days of Maria Theresa, empress of Austria, when relentless foes pressed upon her country from all sides, she took her infant son, Joseph, upon her breast, went before the diet of Presburg and appealed to the Hungarian noblemen to rally to the defense of herself and their infant king. And on all sides there was seen the glint of steel as the noblemen present drew their swords and swore to defend her to the last. With children in their arms, our mothers and all who are giving themselves to the Christian development of childhood may bid defiance to the world, the flesh and the devil. Let a wide observance of Childhood and Youth Week lead the Church to realize more fully the infinite possibilities for good in the children.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE DIAMOND JUBILEE CELEBRATION OF OUR METHODIST PUBLISHING HOUSE.

By Dr. W. H. Nelson

You can't always make an illustration go on all fours. One of the things that we must remember is that there are few perfect illustrations, and you will find that you can't always keep an illustration within bounds. It may prove all that you want it to prove, and then some; and it may prove what you intend it to prove and then it will prove something else. It is the same way with a proverb. We have what we call contradicting proverbs; in fact, you will find two proverbs with totally different slants on the same subject. Then there are proverbs which are all right up to a certain place, and after that they are all wrong. Take the proverb that almost forgotten poet, Mr. Pope, turned out years ago, which reads, "Where ignorance is bliss, 'tis folly to be wise," which we have given a modern twist to, and we now say, "What you don't know doesn't hurt you." There are cases where this is true. We worry over a lot of things that we know about, and if we didn't know about them we wouldn't worry about them, and would be just as well if not better off. However, you can't carry that thing too far. There are cases where ignorance is not bliss, and what we don't know *does* hurt us. Sometimes we are destroyed by our ignorance. The man who tries to run an automobile before he really knows how is most tragically out of luck, and young fellows making their first solo flight in an airplane find out too late that their ignorance is going to get them into trouble. Then take the cheerful, but none too bright, individual who gets up in the dark of the night, reaches for a bottle of pepsin and swallows poison instead. Ignorance does a lot of harm collectively and individually, and no one can compute the amount of harm thus done in the world. A long time ago the prophet said, "My people perish for lack of knowledge," and looking around it strikes me that while there is a cure for almost everything a bad case of the meddler's itch and ignorance is still past surgery. These two taken together or separately are bad medicine. Just put it down and don't forget it, that information is always an asset.

Right at this juncture a little solid information regarding our Publishing House would be beneficial all around. The information would help you, would benefit our superannuates, would stimulate the cause of Christian literature, and would be of much benefit to the Church as a whole. Therefore we are writing this article.

Do you know that the Methodist Publishing House in this country was the first Board of Christian Education? That it was the first Home Missionary Society? That it was the first Board of Finance? Not that it was organized as such, but it did the work of these. Do you know that the Publishing House made it possible for us to hold our General Conferences during the early years of our history, and that for quite a while in both branches of Episcopal Methodism the sal-

aries of the bishops were paid out of the profits of the Publishing House?

Take this question of Christian education. We have been told so often that Methodism was born in a university that our people have at last accepted that historical fact, and it isn't necessary to say much more on the subject. One thing that we want to mention in this connection is that a university is a place of books, and literature is necessarily inseparably connected with education. There is something in family blood and family inheritance. The Hapsburgs all have a prominent nose, and in organizations as well as in individuals there will be some dominant trait; as we might say, some family characteristics. If anything has marked Methodism from the beginning it has been a love for learning and for literature. That is our apostolic succession. The Holy Club at Oxford becomes the Methodists. These Methodists, led by John Wesley, go out into the world and preach. They form societies. It is necessary for them to get their own preaching place, and they secure an old foundry in London. They renovate it, and open it for worship and Christian work. On the first floor they put the pulpit, and in the basement there is a printing press. Soon in that building they lay plans to instruct the ignorant, zealous to start a school.

When Methodism crossed the ocean and began work in this new world, even before the formation of the American Union, it wasn't long before men began to think of the printing press. It was an Irish Methodist, Robert Williams, who came over in 1679 from the Emerald Isle and began work in the South, in the Carolinas and in Georgia. At first Williams sold only English books: Wesley's Sermons, his tracts, and other Methodist literature printed in England. After a while he began in a small way to do a little printing on this side of the water, and they did so well that the preachers in conference assembled in 1773 passed an order that no one should print Methodist literature without the consent of the conference; which was a wise move as it served to keep doctrine on straight and paved the way for the establishment of the Book Concern.

Take that designation, "Book Concern." Do you know how it originated? When those twenty-five preachers met in conference in May, 1780, in New York City, one of the first questions they asked of each other was, "What is our concern for souls? Our concern for education? Our concern for books?" That is how the term originated; and there was a real, sure-enough concern for books among those early Methodist folks. In those days they used to try to get an answer to a question in a conference, and when they came to this question of a "concern for books" they debated nearly all one day as to how they were going to clear their conscience and acquit themselves in the light of posterity by doing the proper thing in regard to their vital concern for books. Finally the secretary of the conference, a solid, able man, John Dickins, told the brethren that he had the savings of a lifetime—\$600—which he would lend the conference to start a Book Concern. Some brother was on his feet making a motion to accept the loan, and twenty-four others seconded the motion; so it was unanimous. They were willing to borrow the money, and they made John Dickins the first "Book Steward," a title they were using in England at that time, and which they still use, by the way.

The first Book Concern was started in Philadelphia, and the Book Steward was allowed the enormous salary of \$330 a year. He rented a house—he had a large family and had to have some place to live—and the front room in the house was the Book Concern. John Dickins evidently believed that "The bee that gets the honey doesn't hang around the hive," and he used to get out on the streets with his stock. We hear of some folks who have their office under their hat, and here was a man who had not only his office under his hat but some of his stuff to sell. These large bee-gum hats were very popular in those days, and Mr. Dickins when he met an acquaint-

ance would take off his hat very carefully, for it contained tracts, and he would proceed to sell his friend some tracts. Anyway, he was a good salesman, and he built up the business.

Now, one of the first things the conference did was to authorize that the profits of the Book Concern should go toward maintaining a college: Cokesbury, at Abingdon, Maryland, and they decreed that at least \$800 ought to be given to this struggling institution. The funny thing was that this was all ordered before a cent of profit was made, but from the very beginning Methodist preachers have shown themselves to be congenital and incurable optimists, especially when it comes to money. Thus the Publishing House became the first Board of Christian Education insofar as doing the one thing needful was concerned: supplying the money.

Now then, the Publishing House became the first Missionary Society: they put up the money to carry on missionary work, especially among the Indians in their territory; and not only among the Indians, but the Publishing House had to act as a Home Mission Board and help out pastors who were serving poor charges.

From the beginning it was decreed also that a part of the profits should be applied to our superannuated preachers, and it is a matter of record that when Bishop Francis Asbury made his will in 1815 he provided that the interest on \$2,000 of this estate should go to the wife and children of John Dickins, the first Book Steward. Thus the Publishing House became the first Board of Finance, and it shows the high esteem felt by Francis Asbury toward it as a sound business institution.

When Robert Raikes was founding the first Sunday schools in England, Francis Asbury was founding at the same time and independent of Raikes, Sunday schools in the State of Virginia, and the Publishing House was creating Sunday school literature and making donations to these schools in the form of literature. This before any Sunday School Board was ever dreamed of. It is a matter of history in the Methodist Episcopal Church that for a hundred years their Publishing House—for many years jointly ours—bore all the expenses of the General Conferences, and paid the salaries and travelling expenses of the bishops; and our own Publishing House, when it was organized 75 years ago, carried our General Conferences for several quadrenniums, and paid all the salaries and travelling expenses of our bishops.

Did you ever see a mother robin feeding her young? There are half a dozen little ones in the nest, and it is breakfast time. The mother robin like a drab streak shoots from the nest through the air, and then comes back with the velocity of lightning with a worm in her bill. Six hungry mouths are opened, and there is a great deal of clamor, as to who is going to get that worm. She deposits the choice morsel in one mouth, and bounds with the impetus of electrical energy out again and gets another; and this thing is kept up times without number until all those little hungry robins quit squalling. That is a picture of the Publishing House and the institutions of the Church in the early days. If you are a city man and have never seen a robin feeding her young, and have thus missed much, just think of a man on a meager salary who has six growing boys and girls to buy shoes for—and how they can wear them out!—and clothes, and food, and many other things we haven't space to mention here. Talk about being a help to the Church, the Publishing House was both the alma mater and the alma pater of the Church for years and years, and it isn't too much to say that if it hadn't been for our Publishing House furnishing the sinews of war, Episcopal Methodism wouldn't be where it is today.

Of course, the big object of our Publishing House was, is, and shall be, the dissemination of Christian literature. That is the first consideration, and the *raison d'être*, as they say in French, or in plain English, the reason for being. The

Publishing House furnishes the publicity for the Church and for the kingdom. It sometimes costs them lots of money to do this, but if a book or a periodical is going to help the Church or the kingdom they print it whether they lose money on it or not.

Another thing we want you to remember is that the Publishing House is not a private institution; Dr. Lamar and Mr. Whitmore don't own it. The Church owns the Publishing House—your Church and my Church. You are a stockholder in it; it is yours; and if you are a preacher you have a double concern, for every cent of profit the Publishing House makes goes to building up the Church in publishing literature or in helping our superannuates. In the 75 years of our Publishing House about a million dollars have been given to our superannuates, and it is safe to say that five cents of every dollar spent with the Publishing House goes back into the pockets of our superannuates.

I want some man with a head for figures and a good lead pencil to sit down right now and figure what it would mean if every member of our Church increased their buying power with our Publishing House by only \$1. We have over two million seven hundred thousand members; and that would mean that the volume of sales would increase \$2,700,000 a year. Five per cent of this to the superannuates—well, that is what I want you to figure for yourself. And just think what an increase there would be in the Publishing House to send out other literature which would help to build up the kingdom.

San Francisco, Calif.

IN DEFENSE OF DR. FORZEY HUTCHINSON

By Dr. J. M. Rowland, Editor Richmond Christian Advocate

I have read with interest the articles appearing in the New Orleans Christian Advocate and other papers criticising Dr. Hutchinson for his speech when he appeared before the General Conference and declined to accept the office in case he was elected. It seems that that speech and some things that have been read into it and out of it have caused no little reaction. I was especially interested in your last issue in which Rev. Martin H. McCormack, Jr., said: "I consider Dr. Hutchinson's actions before the General Conference, including his statement in question, were purely a grandstand play in the interest of a limited episcopacy. He may think that such is perfectly legitimate—but I do not."

I sometimes think the greatest fault of the ministry is unjustly judging people, especially their fellow ministers, when without knowing the real conditions and the real heart they proceed to pass judgment on them. It is so easy for good men to misjudge by having only a limited evidence and by jumping at conclusions before the evidence is all in and before they know whereof they speak. I feel from the bottom of my heart Brother McCormack and some others have thus misjudged Dr. Hutchinson.

Dr. Hutchinson is too much of a Christian gentleman to notice such criticism and too big to be bothered by it, but I feel called upon to speak a word for my friend in this matter. If Brother McCormack knew him as well as I think I do—if he had been as close to his big, true, brotherly heart as I have had the privilege of being, and walked and talked with him as much as I have—he would never for a moment think he would or could direct a grandstand play on anything, especially concerning something of such great importance as the episcopacy. Dr. Hutchinson is not that kind of a man. He does not deal in grandstands and has refused on all sides to be any sort of a director in any such shows. I do not know a man of prominence in the Church who is as free of this tendency as he is. He cares nothing

at all for notoriety and publicity. That is one of the main reasons he did not want to be a bishop. He did state that if we had a plan that tried a bishop out to see if he fitted the office and the office fitted him and then have a way to letting him out in case it was a misfit he would not mind taking it, but he had serious doubts that as the office is now he would be happy in it. He could certainly give these explanations without in any way be accused of staging a grandstand play before the Conference. Other men have refused the office in our Church and the M. E. Church and they were not accused of promoting a grandstand play for any pet theory they had. Stanley Jones refused because he wanted to continue to be a missionary and no one said he was staging anything. Dr. Goddard asked that his friends stop voting for him at Hot Springs when he was in sight of the office. Dr. Parker positively refused in Atlanta. These men were not then accused of staging anything because they took that stand. Why should Dr. Hutchinson be accused of a grandstand play when in simple words he declined to be a bishop and gave his reasons for such action?

I cannot hold my silence when one of my best friends is accused of something I know his heart never for one moment entertained—something that is entirely foreign to his nature.

TWO CHIEF RESPONSIBILITIES OF YOUTH

Frequently it is said that the future of this country depends upon its youth, its young men and its young women who are becoming, or who are to become, engaged in various departments of the country's activities. Realizing the truth of this assertion, Hon. John E. Edgerton, of Lebanon, Tenn., president of the National Manufacturers' Association, delivered a most valuable commencement address in the exercises attending the recent graduation of a large number of young men from the University of Florida. This address in full, the writer has not been privileged to read until now, and there is no hesitation in saying, as must have been realized by the university students and friends who heard it, that it was a most unusual as well as most valuable commencement address.

Mr. Edgerton discussed, mainly, what he was pleased to designate as the two primary relationships which the graduates must first recognize if it is their normal expectation to make their lives as valuable as they should be to themselves and to their fellow men. "In whatsoever professions, trades, occupations or vocations," said Mr. Edgerton, "you decide to invest your particular abilities and energies, your attitudes towards these two relationships are going to determine inevitably both the essential income and outcome of your lives." Mr. Edgerton then went on to speak, first, of the relationship to God, and, second, the relationship to country.

In plain words and in unmistakable sincerity and purpose, Mr. Edgerton called the attention of his commencement audience, and particularly the attention of the young men at that time receiving their diplomas, to the general proneness to dismiss God and his laws as factors in achievement. Along this line he said: "To my perception, the most ominous fact in our national situation today is the rundown, unresponsive state of the popular sense of responsibility."

Proceeding in the development of this line of thought, Mr. Edgerton asserted that "Until that highest of authority, that of the Creator, is actively recognized, lower creations and orders of authority will not be long respected; for respect for man's law, and government must begin with that for the Author of life." to which Mr. Edgerton added: "Upon our churches and educational institutions must we continue to depend, principally, for leadership in this task of restoration and preservation." A little further along in his address, Mr. Edgerton said that he knew of no "better

beginning for our colleges and universities in general than to establish or reestablish the processes of spiritual culture as an indispensable requirement of an education that fits for the highest responsibilities of life." A diploma, he said, "I seem to me, which contains no certification or implication other than that its owner is intellectually ready for an opportunity to make a living, represents little of value as far as the world is concerned. It is inconceivable to me," said the speaker, "that a person can rightfully claim to be educated or that his Alma Mater can so regard him formally unless he is in all essential respects qualified to discharge all of the responsibilities attaching to his inevitable relationships to God and to his country."

In this connection it is to wonder how many graduates in the higher institutions of learning, and in the present time, could conscientiously be awarded diplomas, although it is to be admitted that a certain proportion of young men and young women, graduated from universities and colleges in these times, appreciate the responsibilities such as placed upon them by Mr. Edgerton and by all others who realize that without definite consciousness of responsibility to God and to country there can be no attainment of the full stature of manhood and of womanhood, or even of citizenship.

Mr. Edgerton, at some length presented, out of his very practical educational and business life, present-day conditions in religious, business and political activities, holding, with reference to governmental affairs, that "good government is the product only of good citizenship," and that the character of government "reflects the character of the citizenship which creates and supports it."

Mr. Edgerton rightfully contended that there can be no hope for the amelioration of harmful conditions in government without a revival of the sense of public responsibility "among particularly the better qualified elements of our citizenship. That suggests again," he said, "the derelictions of our schools and churches. Good citizenship," he continued, "should not only be preached; it should be taught, and a working knowledge of all that it implies should be required of every college and university student before he is turned loose, with a diploma, upon society. A good lawyer, doctor, teacher, preacher, or other half-educated person is on the whole a social liability, unless and until he is also a good citizen."

Indicating precisely and definitely many of the things required of the youth of today, and especially those who graduate from colleges and universities, Mr. Edgerton concluded his very forceful and very helpful address with a quotation from the writings of William Tyler Page as follows:

"I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equity, justice, and humanity for which American patriots sacrificed their lives and fortunes."

I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag, and to defend it against all enemies. Editorial, Florida Times-Union, June 29.

REPORT OF THE COMMITTEE ON FINDINGS

For District Laymen's Rallies, July 7-11, 1930
Meridian District

Realizing the value of having a GOAL, either personally, as a church or district, we hereby adopt as our Goal in the Meridian District, the Goals that have been presented by our Presiding Elder, Rev. T. J. O'Neill:

First: The Mission Special paid in FULL, by each Charge.

Second: Full payment of the Pastors' Salary, and the Benevolences.

Third: A Revival in each church, in each Charge.

We pledge our earnest effort and prayers to the accomplishment of each of the Goals in the church where we hold our membership, and in the district of which we are a part.

We deeply regret to note the small amount that had been paid on the benevolences to June 16th by our district, and hereby pledge our prompt and earnest effort to remedy this condition, by making a canvass of the entire membership of our church, securing subscriptions, for the full payment of all the claims of our church.

We pledge to our pastors, our hearty support in the revivals, both by our prayers and personal work.

We re-affirm our allegiance to the evangelism of the entire world, and shall try to get our Mission Special in FULL.

This report was adopted at the various Group meetings.

W. D. HAWKINS, District Lay Leader.
REV. T. J. O'NEILL, Presiding Elder.
T. H. NAYLOR and C. A. MASSEY,
Associate Lay Leaders.

PROGRAM, COLUMBUS DISTRICT MINISTERIAL ASSOCIATION

Meeting at Macon, Miss., September 16, 1930

The Columbus District Ministerial Association will meet in the Macon Methodist Church, Macon, Miss., on Tuesday, after the second Sunday in September, September 16, 1930. The following program is announced:

Business Session—10:30 a. m.

Sermon—Dr. W. M. McIntosh, Columbus, Miss., 11 a. m.

Lunch—12 p. m.

Afternoon Session—1:30 p. m.

Subjects to be discussed:

1. How to Observe Childhood and Youth Week and Its Importance to the Church Life; led by Revs. W. M. Langley, J. W. Ward, Albert L. Brewster, and W. W. Milligan.

2. The Moral and Spiritual Obligation of Meeting the Benevolences of the Church in Full; led by Revs. J. W. Gibson, C. W. Avery, R. B. Pearson, W. R. Lott, and G. C. Schwartz.

The Macon Methodist Church extends a hearty welcome to all the members of the Association to be present. Come praying that God will greatly bless our coming together.

W. R. LOTT, President;

J. A. GEORGE, Secretary;

C. W. AVERY, Cor. Secretary.

MISSISSIPPI CONFERENCE GROUP INSURANCE

Some of the members of the Mississippi Conference Group Insurance did not remit to me their payment for the quarter beginning August 10, 1930, in August; this is very important, and will appreciate each member sending his quarterly payment of \$4 per thousand per quarter. Kindly let this have your prompt attention. Kindly remember that I have to pay this each month in advance.

Yours very sincerely,

W. D. HAWKINS, Treasurer.

DEDICATION OF CHURCHES AT CENTREVILLE AND STEPHENSON

Bishop Collins Denny will dedicate the churches at Centreville and Stephenson Sept. 14, 1930; at Centreville at 11 a. m., and Stephenson at 8 p. m. All former pastors are invited to be present.

J. E. J. FERGUSON, Pastor.

SUB-DISTRICT TRAINING SCHOOL AND LEAGUE INSTITUTE AT MORGAN CITY

Dear Dr. Harper: The Sub-District Training School and Epworth League Institute will be conducted jointly in the Morgan City Methodist Church, beginning with an opening rally Sunday, September 14, 2 p. m.

The Sunday School Board will be represented by Rev. C. D. Atkinson and Rev. A. K. McLellan. Special courses in Bible and Sunday School Organization will be given. Miss Elizabeth Langford, field secretary of the Epworth League, will teach the Handbook Course for Epworth League workers.

The following charges are included in this cooperative plan activity: Morgan City, Houma and Mission, Franklin, Patterson, Berwick, Jeanerette, and St. Martinville. We hope to have a good delegation from each charge.

The Sub-District Epworth League Union will have a special program from 2 to 3 p. m., followed by the Training School and Institute, which will continue through September 18. This will be an opportunity for church workers to train for more efficient service for the Master's cause.

Special emphasis will be given Elementary Sunday School work by Mrs. R. S. Crichtow, Mrs. Don E. Dulany, and Miss Mary Forgey, in a group meeting.

Let us study to show ourselves approved workers "that need not be ashamed, rightly dividing the word of truth."

Sincerely yours in His service,

DON E. DULANEY,

Director of Training School and Institute.

TO THE PARENTS OF METHODIST STUDENTS IN HILLMAN AND MISSISSIPPI COLLEGES

I am sure that you desire to see your boys and girls enrolled in the Methodist Church of this place, and in order that I may be among the first to greet them on their arrival here and that no time be lost, permit me to suggest that you send to me the name of the student as early as possible. I would also appreciate what information can be given relative to their training in church work such as Epworth League, Sunday school, etc.

I am sure that you have spoken to your boy or girl about enrolling with our church as soon as possible, and I want to assure you that I shall try to keep in touch with them personally throughout the year. Our church is trying to meet the spiritual needs of all who will come with us and especially the Methodists, whom we feel to be our own. We are hoping for a good year in the two schools as well as in our own congregation.

R. L. WALTON, Pastor.

Clinton, Miss., Sept. 2, 1930.

A THOUGHT FOR THE WEEK

By Rev. Marlin H. McCormack, Jr.

"A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs."—H. W. Beecher.

A sense of humor enriches the life of its possessor; it lightens the burdens, scatters the gloom, and paints the clouds with sunshine.

During the trying days of the Civil War, President Lincoln opened a cabinet meeting by reading a chapter from a book of the great humorist, Artemus Ward, at which he himself laughed heartily, but not one member of his cabinet joined in the laughter. He then read another chapter, without so much as a smiling response. Turning suddenly, he said:

"Gentlemen, why don't you laugh? With the fearful strain that is upon me night and day, if I do not laugh I shall die, and you need the medicine as much as I do."

Wit and humor are not indicative of frivolity, but sublime seriousness is characteristic of every true humorist. Mirth is the safety valve of a consuming seriousness.

TRIBUTE OF A FRIEND TO REV. M. H. WEED

Dear Dr. Harper: My heart was made sad when, in the columns of the Advocate, I read that our beloved brother, Rev. M. H. Weed, a superannuate member of the North Mississippi Conference, had fallen asleep.

About ten years ago I formed a very close and warm friendship with Brother Weed. I found him to be a man of God. His friendship and association were indeed an inspiration to me and to all who knew him. He believed in God, he loved the Church, and his untiring service was an evidence of his call to the ministry, his faith in, and love for, man. The North Mississippi Conference has lost a good man. Earth is made sad, while heaven is made glad.

Sleep on, dear brother; we shall miss your bright face and pleasant smile. There will be a vacant place in our hearts and a vacant chair at Conference. But some day, when our work is done and God calls us home, we will join you where love never dies, and where friendship is made perfect.

A true friend,

W. O. HUNT.

Valden, Miss., August 28, 1930.

JOHN WESLEY MALONE

The many old friends of Dr. John Wesley Malone are grieved to hear of his death at his home in Cleveland, Tenn., on Sunday morning, August 17.

Dr. Malone was known throughout the Southern Methodist Church as a preacher and as an educator. He was a member of three conferences, North Mississippi, for sixteen years; South Georgia, for sixteen years; Holston, for eleven years.

He was president of colleges for twenty-nine years, serving successively at Grenada College, Miss.; Woman's College, Oxford, Miss.; Andrew College, Cuthbert, Ga., and Centenary College, Cleveland, Tenn. There is hardly a county in the Southern States but that numbers among its residents some former students of Dr. Malone.

He was a firm believer in Christian Education. In his work, in church school, he was a builder. He re-established both Grenada and Andrew Colleges and had a successful school at Centenary College for nine years. As a school man, he was a splendid administrator, as well as educator. He believed in good buildings, splendid equipment, high standards, and strong faculties. Most of all, he believed in helping the girls under his care to be strong in character and abounding in good works. Hundreds of girls, from almost every section of the country, have been under his tuition. Many of these are in foreign fields as missionaries. Many are the right hands of their pastors at home. Dr. Malone has helped many worthy girls to get an education who would not have gotten it without his help.

Dr. Malone was 74 years of age; born in Atlanta, Ga., the son of Mary Hale and Jeremiah Dumas Malone. He was educated at Hiwassee College, Madisonville, Tenn., and at Vanderbilt University. He was married to Miss Lillian Kemp, of Holly Springs, Miss., June 15, 1887. Children of this union are: Dr. Kemp Malone, of Baltimore, Md.; Dr. Dumas Malone, of Washington, D. C.; John Wesley Malone, Jr., deceased; Miles Sturdevant Malone, of Princeton, N. J.; Mrs. David Wilson, of Minneapolis, Minn.; Miss Elizabeth Malone, of New Orleans; Mrs. Roger Sharpe,

of New Orleans; Miss Virginia Malone, of Durham, N. C.

He is survived by his wife, Mrs. Lillian Kemp Malone, two brothers, M. A. Malone, of Columbia, S. C., and Dr. J. D. Malone, of Marietta Ga., seven children and three grandsons.

The funeral services were held at the Broad Street M. E. Church, South, of Cleveland, Tenn., conducted by Dr. W. S. Neighbors, a former schoolmate of Dr. Malone, assisted by Rev. J. Earl Gilbreath, pastor of the church.

Following the services, the funeral party embarked for Grenada, Miss., where Dr. Malone was at one time president of the Grenada College, and his mortal remains were placed by Mrs. Malone in the cemetery beside the body of their infant son who was named after his father.

Mrs. Malone expresses her appreciation of the kindness of her friends and of the former students of Dr. Malone, who sweetened the trip from Cleveland to Grenada by their thoughtfulness. The service of interment was conducted by Dr. Countiss, of Grenada.

MRS. LUCIE MAE SAMPLE HENDERSON—AN APPRECIATION

By Rev. J. M. Alford

The first time I met her was in the parsonage home at Greenwood, La., in the year 1896, when I as a young preacher was serving my first pastoral charge, Jordan Street (now Park Avenue), Shreveport, La. I was then young in the work and far away from my Mississippi home. Having met her husband, Rev. W. F. Henderson, Sr., at Conference at Jackson, La., and now becoming his neighbor pastor, he serving the Greenwood and Mooringsport Charge, it was a delightful privilege to visit in the home, where I got better acquainted with the man with whom I was to be intimately associated in the years to come, and to meet his charming, cultured wife, and his bright, happy children.

The thing with which I was most impressed was the beautiful spirit of devotion in the home life of this family. Singing some inspiring hymns and worship around the family altar constituted part of the program of that day of visitation now about thirty-three years ago. But how sweet the memory of those bygone days!

I was impressed with the fact that Sister Henderson excelled in those rare qualities that go to make one truly great in this life. She was queenly in her appearance, gentle in manners, considerate in her thought for others, diligent in service and faithful to duty. In all the years that have come and gone I have never had occasion to change my opinion as to the real worth and greatness of this good woman. She beautifully adorned the several parsonage homes where she lived. She stood out as a decided character for Christ and her Church. With her life she made a valuable contribution to this world, proving to be a real asset to society. She was converted and united with the Methodist Church in early girlhood, and she remained a faithful and consistent member until her translation to the Church Triumphant above. She was a graduate of Keatchie College, and specialized in music and excelled as an instructor in the same.

During three different pastorates Brother Henderson and I were neighbors. It was my privilege to assist him in revivals and in one of these I was the guest in his home at Haughton. It was here that I again had opportunity to learn more of these qualities and talents which distinguished Sister Henderson for sacrificial love and devotion to duty. She had implicit and unwavering faith in God, and constantly lived in the blessed hope of everlasting life. She was amiable, sincere, deeply pious, and withal possessed a high degree of intellectuality, and was well worthy of the high esteem and confidence she enjoyed from her many friends and loved ones.

Then when the days of superannuation came to her husband she, for more than a decade, adorned her home and society and blessed humanity and strengthened her church and encouraged her pastor. During the many weary months of declining health and intense suffering she never once complained, but was ever cheerful and hopeful until the light of this life went out, which date was July 17, 1930, and she entered the realm of everlasting light and life in the blessed beyond.

As her pastor, being assisted by Dr. H. T. Carley, presiding elder of the Shreveport District, and Dr. R. E. Goodrich, pastor of First Church, we conducted the services, at the request of the family, in the home at 6505 Southern Avenue (Cedar Grove), Shreveport, La., and her body was laid to rest in the beautiful Forest Park Cemetery.

Her days are o'er, real life begun.
A blissful abode beyond the sun,
Earthly life ended, her race is run,
The battles are fought, the victory won.

Yes, she's gone, shall we say, she's dead?
Nay, we'll remember what Jesus said:
"The resurrection and the life am I,
He that believeth in me shall never die."
She evermore liveth with him on high
We shall meet her "In the Sweet By-and-By."

6510 Lexington Ave., Shreveport, La.

TURNED LOOSE ON COLLEGE STREET

By Rev. B. C. Taylor

"Unbridled liberty" is a dangerous thing. This fact was impressively illustrated in our town this week when a perfectly dependable "delivery horse," suddenly realizing his freedom, began to walk, then to trot, then to run as fast as his legs could carry him, and in a few minutes the lives of a hundred people had been endangered, the wagon torn to smithereens, and the horse had to be corralled in the city pond before he could be caught.

Every September thousands of boys are suddenly "unloaded" at the doors of our American colleges and given free access to College Street. For the most part, these youngsters have never been away from the parental "rein" any length of time in their lives. The truth of the business is the greater per cent of them are just young colts getting away from the family "branding iron" for their first experience in an academic pasture. They have come from homes where everything has been regulated for them—meals, dress, study hours, recreational activities, and even Sunday school and church.

Now, just imagine what will happen when these youngsters are turned loose on College Street in a few days. It is a safe guess that hundreds of them will "run wild," breaking established scholastic standards, turning the heads of discipline committees grey, and dampening the fondest hopes of the homo folks. This reminds us of what one boy wired his brother last year at the close of school: "Failed in all four subjects; prepare Dad." To which his brother replied: "Dad prepared! Prepare yourself." The pile of scholastic corpses mounts high with each coming year, and as incredible as it may first appear, many schools seem to take a pride in their casualties. This, they believe, speaks eloquently of their high standards. But back of it all there is the more serious fact—a ruined career, a blighted ambition, and a disappointed father and mother. As this method goes on from year to year, it is appalling to read that less than one out of three students ever finish their academic courses. It would be approaching a utopia perhaps to even contemplate what a reformation of present-day methods would accomplish for the would-be college man; but it is a settled fact that the college

graveyard can be averted if the student has backbone and brains enough to "paddle his own canoe" in a maelstrom of diverting interests. Here are four rules, for the consideration of those who may enter college this fall, which are worth more than an armful of high school diplomas or a cartload of football trophies:

1. Can you get up when the rising bell rings, make breakfast and an eight o'clock class on time, "turn in" at a fixed hour, all on your own initiative, without being reminded that such is expected of you?

Try this experiment for a week, keeping a close check on your "oversleeps," "tardies," and "forgets." If your average is low, straighten up, "check and double check," and enter the realm of college manhood fully cognizant of its demands. Failure at this point hastens your exit to the college graveyard.

2. Are you energetic enough to "get" your lessons every day, until you know them, without the teacher's prodding? The college of today offers you wisdom, but you must get it for yourself. It's there for you and no one will be over you with a "lash" commanding you to "dig in." If you do not have pride enough to use your own mental capacity, the college undertaker is waiting for you just around the corner. Prepare to use your mind, or stay at home and save the difference.

3. Can you keep money in your pocket without spending it? Liquor and gambling take their toll of college youth every year, but the misuse of money—overspending, borrowing, putting one over on Dad—is far more serious. A definite amount each month, covering the actual needs, and a minimum for "dates" each week, is far better for the term grades than an "unlimited" checking account, a bull pug, and an automobile. Industry begins in college and if you can't say "no" to siren voices, keep away from "College Street" until your financial spurs have started to sprout.

4. Are you man enough to refuse to give, or take, aid, on examination, and would fall rather than do it?

College life offers ample opportunity for the boy who wants to steal and cheat. As a member of the honor council, it was amazing how lightly some students regarded this serious breach of the honor system. If you are circumscribed in your liberties because your friends distrust you, stay away from the halls of any college until you can say, "Upon my honor I will do my duty to my work, my friends, and my family, without fear of disgrace or reproach."

"College Street" is before you; enter it in the joy of youth; thrill at its challenge; rejoice in the wisdom it offers; it is the way of truth and life.

"WHAT IS BREAKING UP COUNTRY CHURCHES?"

By a Pastor's Wife

That experience of the lady in Virginia, given by the editor of the Richmond Christian Advocate, applies to Louisiana as well, and not only to country churches but to many town churches, too. I heard a neighbor say the other day that she hadn't been able to go to church this summer because she had had company every Sunday. Others have company nearly every Sunday. Why couldn't friends and relatives bring lunch and all attend church together? Sabbath desecration, among other evils, may be the cause of our drought. God "will not always chide, neither will He keep his anger forever." If we will not repent, we must suffer the consequences.

God's laws must not be broken without punishment.

"If my people which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land."

REV. FRANK B. HILL DEAD

Dear Dr. Harper: Rev. Frank B. Hill, our pastor at Bossier City, died suddenly Wednesday, August 27, about 5 o'clock in the afternoon. There was no warning of the approaching end. Rev. Cleanth Brooks, pastor of Noel Memorial, Shreveport, had dropped in for a little social visit and was with him when the end came.

The funeral service was held at the Bossier City Methodist Church at 4 o'clock Thursday afternoon, all the Methodist pastors in the city taking part in the service, with the official board of the church acting as pallbearers. Several ministers from neighboring charges were present, as was also the Presbyterian minister of Bossier City. Interment took place in Greenwood cemetery, Shreveport.

Brother Hill was a remarkable man in many ways. A native of England, he was for many years a local preacher in the British Wesleyan Church, preaching regularly, though he was actively engaged in the mercantile business, in which he prospered to an unusual degree, a hank failure bringing reverses which swept away his business. Coming to the United States, he engaged in the work of the church in Florida for a time, and then came to Louisiana, where he was admitted into full connection in the Louisiana Conference in 1917.

Brother Hill was a good preacher, an attentive pastor, a genial friend. Endowed with a keen mind, he was a close student of the Bible, thoroughly familiar with the great doctrines of evangelical Christianity, a clear expositor of the Word. He knew and loved the great hymns of the Church, making effective use of them in his ministry. He had literary gifts and occasionally exercised them by contributions to the church press.

He is survived by his widow and two sons in England by a former marriage. Accompanied by his wife, also a native of England, he visited his relatives and friends in England in the summer of 1929. He seemed to feel that this was his last trip to the place of his birth, expressing now and then his joy at being able to see his loved ones "one more time."

Brother Hill fell at his post, in the midst of his active ministry. As he lived and labored, so he died—in expectation of the coming of the kingdom. He has entered into the reward of all those who are faithful unto the end. His memory will abide.

H. T. CARLEY.

BATON ROUGE DISTRICT HOLDS SECOND EPWORTH LEAGUE EFFICIENCY CAMP ON BLUFF CREEK CAMP GROUNDS

Our second annual Epworth League Efficiency Camp for Baton Rouge District opened Monday, August 4, at 12:30, with dinner served at the hotel on the famous old Bluff Creek Camp Grounds.

Registration followed dinner and showed an attendance of about fifty, including Leaguers, managers, faculty, and helpers.

Leaguers participated in a Theory and Method class of the four departments of our work. Together with a strong faculty and splendid text books the work done was of the very highest type.

Every day was well begun. Rising at 6:15, we had morning Watch Service, led by Miss Yuki Hinata of New Orleans. At 7:15 Miss Yuki led, in her own sweet way, in some thoughts on "The Friendly Way."

Between classes Miss Elizabeth Langford, our field secretary, took charge of the Administration period, giving us help in carrying on the program of our chapter.

The Vesper services, led each evening by a Leaguer, using the general theme of "Following the Trail With Christ" and the platform services, led by Rev. W. C. Scott of Bogalusa, who used "For the Church Always," as the general

theme, gave the Leaguers a new conception of the Christian life.

We cannot possibly tell you how much we appreciated Rev. Scott's messages. They were certainly wonderful and full of power. We can be better Christians for having heard them. On the last evening of camp every Leaguer rededicated his or her life to Christ and thirteen gave their lives for definite service.

Our camp would not have been the success it was if it had not been for the co-operation of the young people. Every Leaguer entered wholeheartedly into the program and spirit of camp.

We had many reasons for success among which were Revs. J. Henry Bowdon and James B. Grambling as managers, Miss Elizabeth Langford as dean, Rev. Mr. Scott as platform manager, Yuki Hinata, Jolly Harper, Carl Lueg, Rev. J. M. Boykin, Miss Clara Kirtland, Rev. G. W. Ramsey, and Lillie Mae McQuaid on the faculty; Rev. L. W. Cain, our promoter, and Mother Chaney and her family in charge of the dining room.

We are planning to do a bigger and better work in our district, and we hope to bring Baton Rouge district to the top in efficient League work.

The following is a copy of the resolutions presented Saturday morning by the committee:

Resolutions

Whereas, the Bluff Creek Epworth League Assembly of 1930 has more than surpassed our expectations, not only in attendance but also in the class of work done; we wish to express our appreciation, first, to Brother Cain, our presiding elder, for his kindness in lending us his inspiring presence and for his efforts to make this camp a success.

Second, to Miss Elizabeth Langford, our field secretary, for her untiring efforts in making the assembly possible and for carrying on the program.

Third, to James B. Grambling and J. Henry Bowdon for their time, energy and substance in providing the comforts and conveniences of our camp.

Fourth, to Rev. W. C. Scott for his splendid messages in his platform work.

Fifth, to the faculty for their time and influence.

Sixth, to Mr. and Mrs. E. W. Chaney and family for providing well prepared food, well cooked and splendidly served meals.

Seventh, to the extension department of Louisiana State University for their kindness in lending us ninety cots to use during the week.

Resolved, that every League in the Baton Rouge District do everything in their power to make the 1931 Assembly an assembly that will make the people over the entire district realize that the youth of our district are capable, interested and dedicated to a worth-while religious program.

That we interest our pastors and parents in promoting this district-wide Epworth League program.

(Signed) REV. J. M. BOYKIN,
MISS FRED A RICHARDSON,
MISS DAISY WILSON,
LILLIE MAE McQUAID,
Baton Rouge Dist. Sec.

A PASSING WORD

By L. L. Upton

Sunday morning, August 17, wife, two other ladies and I rolled into the car of a lady friend and went to Bluff Creek Camp meeting, four Eves and one Adam; even that is safer'n seven to one.

We came, we saw, and were conquered. The singing, the fervent, earnest prayers, and the spiritual atmosphere were refreshing, uplifting.

You could hardly see the folks for the big crowd of people and autos. The big tabernacle, shed, tent, or whatever you want to call it, was jammed full with lots spilling over around outside.

The Presiding Elder preached us one of his good sermons at 11 a. m. After the sermon he went after us for money to finish paying the camp ground liabilities; and first and last he got

it. When he turned us loose we "shore wuz hungry." The way the folks got out of there made me think of "To your tents, Oh Israel." A lot of them besieged the hotel, but lots more put out for the cars and welcoming shades of the big trees.

It would have made your hungry heart and stomach leap for joy to see all the good eats spread out under the big trees. My, how those folks did eat! There was a little, old, bald-headed man—just about my size—whose stomach must have been most as empty as his head. But maybe the poor fellow couldn't help it, for I noticed his wife was quite a large woman and near red-headed. Spell it yourself, I "dash't."

Fed, watered, and generally refreshed—back to the tabernacle at 3 o'clock.

Our old Centenary Shup, from Clinton, surely did give us one of those old-fashioned "heart-sarchln" gospel sermons about personal and parental influence and responsibility. "God is not mocked," etc. It kinder made me wish I had some children to raise, so I could demonstrate how it should be done, or let the job alone.

Time to roll in and go home; but they've spread it around that Dr. R. H. Harper will be here to preach tonight. He's our Advocate man; he's our old Centenary Henry; he's the big son of the big father that I have known for 50 years or more. No, sir, I can't miss him; go on home if you must, but I'll walk that 20 miles in the dark before I'll skip him!

Man, he sure did preach! He didn't have to take up the Bible and read his text, but he gave out his text and a lot more just like it is in the Bible. Some can't do that, and I reckon it's because they don't know it—for sure.

He preached to us about that big farmer with his big crop and too little barn room. Maybe you haven't heard about him. If you had been here you couldn't say so now.

If I had time, I could tell you a good deal he said about that farmer's greed, selfishness, conceit, self-centeredness, presumption, procrastination, absolute ignorance and misconception of a soul, its value and its destiny. "The fool thought he could feed his soul on corn!"

That sermon was a masterpiece of analysis, logic, thought, theology and philosophy; deeply spiritual, strong and clear in reasoning, powerful in persuasive appeal, beautifully classic and delivered with the high fervor of the orator.

I've heard mighty big preaching in my 77 years of Methodism.

The Camp Ground has been taken over by the Baton Rouge District, and from now on will be a district enterprise—and a going one at that. I believe it is to be the permanent seat of the District Conference; the home and gathering place for Leaguers, Missionary societies, conventions of various names, and most emphatically a yearly big camp meeting.

The administrative committee has projected fine plans for enlarging, beautifying and generally improving the grounds and buildings.

They expect a new and bigger tabernacle, more and better cottages, a bigger forest campus, good, new hotel, cafeteria, restaurants, and attractive stands, where refreshing drinks and proper confections can be had at reasonable cost.

But with it all, through it all, over it all, and beyond it all, the primary and dominating purpose is to save souls and to glorify God. Compared to this, all else is insignificant. Failing this, all would be a miserable failure! God directing, there can be no failure.

The aisles of that ancient forest will yet again echo the songs and shouts of God's children and the hallelujahs of redeemed souls.

Down there in the deep dark woods nature has lavished her enchantments and beckons all to come.

Time up, roll in for home; missed turn of road, but got more ride. To bed around 11 or 12 o'clock, but feeling good. Yawning and sleepy I say: "Old woman, we shore got the wuth of our money this day." "We shore did; shut off and go to sleep." We did, and that's all.

The Home Circle

AT PEEP O' DAY

By Anne M. Robinson

Such a time as there is in our garden
Every morning at peep o' day;
Such a waking of feathered creatures
With twittery things to say.

The first drowsy voice is red robin's,
Broadcasting his "Daylight has come!"
When the whole wild-bird orchestra quickly
Tunes up and commences to hum.

Right boldly a woodpecker drummer,
Taps-taps for his sleepy-head mate,
Then takes up his flute with a flourish,
And plays at a rollicking rate.

Little wren and the gray-coated catbird
Warble their carols of praise,
While from the tip-top of a pine tree,
Brown thrush fills the dawn with his lays.

'Tis the call for one wild jubilation,
A spirit of song thrills the earth,
Up, up to the peaks of the morning,
Creation gives thanks for its birth.

—Girls Weekly.

PRINCESS NORMA'S COAT

There was once a little princess named Norma whose father and mother, the king and queen, loved her very dearly, gave her nearly everything that she asked for; so when she said one day that she wanted a new plaid coat, the mistress of the wardrobe called the sewing maids together and set them at work cutting and basting and stitching; and in the morning the new plaid coat lay on a chair by the princess' bed, all finished.

It pleased her greatly at first, so that she put it on as soon as she was dressed in the morning, and was hardly willing to lay it off at night. But when she had had it only a week, she went to drive one day with the king and queen in the royal coach, and on the road she saw another little girl who had a coat much like her own, but in larger plaids.

As soon as the princess Norma was back at her father's castle, she took off her coat and threw it on the floor. "I shall never wear it again," she said; "I must have one with larger plaids."

So once more the mistress of the wardrobe called the sewing-maids together, and once more there was cutting and basting and stitching, and in the morning a new coat, in larger plaids.

For a time that coat, too, pleased the princess, but then a cousin, the Princess Maude, came to visit at the castle, and she had a coat in which the plaids were even larger than those in the Princess Norma's; so that night the Princess Norma again threw her coat on the floor and refused to wear it.

"No one shall have a coat with larger plaids than mine," she said, and stamped her foot. Her father, the king, and her mother, the queen, talked gently to her and tried to make her see that a coat with very large plaids did not look well on so small a princess, but it was of no use. A new coat she must have, with plaids larger than those of the Princess Maude. So the mistress of the wardrobe and the tired women were sent to search all the shops, and at last they found some goods that had plaids just the size of the black and white marble tiles in the castle floor, and of it they made still a third coat.

When it was finished and the Princess Norma put it on she was delighted and would hardly let it out of her sight, though all the ladies of the court whispered behind their fans that it did not look well at all, for the plaids were so large that there were only three of them on the whole coat.

When the princess had worn the coat only four days, she happened to look out of the castle window one morning and saw a shepherd going along the road with a cloak on his back that had plaids half again as large as those on her new coat. This time she threw her coat on the floor and danced and screamed with anger, so that the king and queen came running to see what was the matter.

"This time I will take the matter in hand myself," said the king. "There shall be a coat for the Princess Norma with plaids so large that there can never be any larger," and he ordered his horse and rode away.

The next morning the new coat was lying by the princess' bed; it was black all over. "Why, what is this?" she cried; "It was a plaid coat that I wanted, and this is all one color, with no plaids at all!"

"Oh, no," said the king. "This is a plaid coat, but the plaids are so large that there is only one of them in the whole of it. That one plaid goes as far as you can see. No plaid can be larger than that, and so you have your wish and you must wear it until it is worn out. There will be no more new ones till then."

So that is why the Princess Norma had to wear an ugly black coat for years and years, for the piece of goods that the king had chosen was a very fine one.—Youth's Companion.

ROVER, A TRUE STORY

By Mrs. B. M. Porter

It was Sunday afternoon and mother and daddy were sitting on the cool veranda while the children, Tom, Ruth and Jack, frolicked under the trees of the front lawn with their little dog, "Bill."

"Seeing you children playing with your dog like that reminds me of the way my brother Edward and I used to play with our shepherd dog, Rover," said daddy.

Tom and Jack were all attention at once.

"Daddy, tell us about Rover," begged Jack.

"Do, daddy," added Ruth. "Did he do any tricks? Was he smart?" The children crowded around daddy and waited for a story.

"Yes," said daddy. "I guess Rover was about as smart a dog as I ever saw. He was a wonderful watch dog. No one could come into our yard unless we let him in. Many a time my mother would put my baby sister on the front porch to sleep, because it would be cool out there, then she would call Rover and, pointing to the baby, would say: 'Rover, watch.' Rover would trot over to the baby's pallet and lie down beside her, and nobody, not even one of us, could go near that pallet until my mother came and said, 'good dog, good Rover, go!'"

When Rover was set to watch anything, he would die before he would leave it. I will tell you of one case when he nearly starved to death while on guard.

"One day Ed and I were pulling corn in a bottom just across a creek from the house. We left the wagon on a high place because the ground was soft. We would pull the corn and throw it into baskets and then carry the baskets to the wagon and empty them. We had laid our coats and our dinner basket under the wagon and left Rover to watch them. Rover lay down beside the lunch and there he stayed while we worked.

"We had the wagon about half full when we noticed a black cloud gathering. We were only two miles from the house, and we had to ford the creek to get there, but we thought we could get the wagon filled before the rain came. We were wrong. The clouds were moving faster than we thought and suddenly the rain burst upon us in such a flood we had to run. We didn't stop for the wagon and forgot all about our lunch and coats but jumped upon the mules, which were unhitched, and dashed for shelter.

"The rain poured all that day and night and

all the next day. The creek became a raging flood, overflowing its banks and spreading over the bottoms. Rover didn't show up the first night nor the next day and we were beginning to worry about him. Another night and day passed. We began to fear that something had happened to him.

"On the third morning my mother was looking out the window and saw something far away, rapidly approaching the house, like a brown streak. 'Children,' she cried, 'isn't that Rover, yonder?'"

"Ed and I rushed to the window, followed by my father. It was Rover, dripping wet. We gave a shout of joy and ran into the yard to meet him. To our surprise, he dashed past us into the open door of the kitchen and made straight for his feeding pan. He snatched up a piece of corn bread and dashed out again with it in his mouth. Back to the creek he raced, like a streak. Ed and I looked at each other in dismay and then at father and mother, who were standing in the kitchen door.

"Why, what did Rover mean?" asked Ed of father.

"Did you boys leave him guarding anything?" asked father.

"Yes, we did. We told him to watch our coats and our lunch," answered Ed.

"Well," said mother, you mark my words. There is where you will find him. He got so hungry he just had to come for something to eat, but I tell you, you will find him at the wagon now."

"It was the fifth day after the rain before we could get to Rover. Mother and father were so anxious about him that they went with us. Sure enough, there he lay, outstretched beside the soaked lunches and coats, for the rain had certainly soaked them. He was so hungry he looked right gamut, and it was all mother, Ed and I could do to keep from crying when we looked at him. We petted him and praised him; but do you know, even then he wouldn't leave that lunch basket and coat until we said, 'Good old Rover, go!'"

Daddy paused and there was a far-away look in his eyes. He was seeing two little over-all-clad country boys kneeling beside a faithful Shepherd.

The children looked at him wonderingly and did not speak.

"Yes," concluded daddy, "I guess Rover was about the smartest dog I ever saw outside a trained animal show."

P. S.—Rover was my father's dog, and I have heard him tell the story repeatedly.—Alabama Christian Advocate.

THE LITTLE TAPER DID IT

One night a man took a little taper out of a drawer, lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away up high," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the taper.

"I am going to show the ships at sea where the harbor is," said the man.

"Alas! no ship at sea could ever see my light," said the taper; "it's so very small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

When the man got up to the top of the light-house, he took the little taper, and with it lighted the great lamps that stood ready there with polished reflectors behind them.

"Oh," said the taper, "if I had not kept my light burning, the big lamps would not have been lighted when you came up here. I'm so glad I kept my light burning."

The lightkeeper smiled, and all he said was: "Little tapers never know when they are going to be needed. That is why they must keep their lights bright and be ready to help when called upon."—Sunshine.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to reeled manuscripts.

Editorial

MR. JOSIAH ROYAL DEAD

Mr. Josiah Royal, aged 77 years, six months and fourteen days, a resident of Taylor, La., since December 16, 1871, died Friday, August 29, at Texarkana, Arkansas, where he had been under medical treatment since last December.

Mr. Royal was a native of Drayton, Ga., where he was born, on February 8, 1853. He came to Bienville Parish at the age of 19 and settled near Taylor, La., where he engaged in farming and the raising of stock. He was happy and successful in this work. On January 23, 1879, he was married to Miss Sarah Elizabeth Woodard. He was liberal in his religious belief, frequently helping other denominations as opportunity afforded. A staunch and loyal Methodist, he was a steward for more than thirty-five years; he also served for a number of years as Sunday school superintendent.

He was buried in Woodard Cemetery near his old home on Sunday afternoon at 3 o'clock. The services were conducted by Rev. H. B. Hysell, pastor of the Methodist Church at Gibbsland, La.

Brother Royal was blessed by seeing one of his sons enter the ministry of our Church, Rev. Watt H. Royal, one of the strong younger men of the Louisiana Conference, our pastor at Jackson, La. In addition to Rev. W. H. Royal, the deceased is survived by a son in Shreveport, Mr. J. W. Royal; by two daughters, Mrs. W. M. Levy, of Texarkana, Arkansas, and Mrs. J. Y. Carr, of Gibbsland, La. Also by one brother, Mr. Reason Royal, of Vienna, Georgia, and numerous relatives.

PERSONAL AND OTHER NOTES

Mr. J. H. Carter, veteran superintendent of Carrollton Avenue Sunday school, spent a few days last week at the Seashore Camp Ground.

Dr. J. M. Sullivan, of the department of science of Millsaps College, recently spent a few days with his daughter and son-in-law at Biloxi, Miss.

Mrs. E. L. Alford, writing us to change the address of her paper from Jackson, Miss., to Bassfield, Miss., says: "I am back at work in school here."

Grenada churches united last Sunday in a union service, 7:30 p.m., in the Baptist Church, as a welcome to the new pastor of the Baptist Church, Dr. J. H. Hooks.

Dr. and Mrs. S. H. Werlein, and Miss Mary Werlein, spent the summer at the camp grounds,

Biloxi, Miss. Several times Dr. Werlein conducted Sunday services in the tabernacle.

Mr. C. O. Chalmers, our former publisher, spent Tuesday of last week in the city. He and family expect within a few days to leave their summer home at Biloxi and return to the city.

Rev. F. J. McCoy, pastor at Haynesville, La., will begin a revival meeting on September 28. Rev. R. M. Brown, presiding elder of the Ruston District, comprising Haynesville, will do the preaching.

On the evening of the last Sunday in August the choir of our church at Picayune, Miss., assisted by Mrs. H. P. Hughes and J. R. Stuart, gave a special musical program. Rev. W. H. Saunders is the pastor.

Rev. and Mrs. George H. Jones, of Montrose, Miss., announce the arrival of Ransom Lanier in their home on September 3. We congratulate the parents and pray the richest blessings upon the little fellow.

Dr. Fitzgerald S. Parker, a member of the Louisiana Conference, has been re-elected editor of the Epworth Era, a position he has held for many years in connection with his duties as general secretary of the Epworth League Board.

Rev. H. B. Hines, pastor at Elizabeth, La., has recently given a class of Sunday school teachers in his church a course in Evangelism. All the class of twelve received credit from the Training Section of the General Sunday School Board.

In sending his fourth round for publication, Dr. A. S. Lutz, presiding elder of the Alexandria District (La.), writes: "Am just back from visiting the places of historic interest in Tennessee, Virginia, the capitol at Washington, and North Carolina."

Mrs. G. F. Winfield and her daughter, Miss Ruth Winfield, who had spent the summer in study in Chicago, arrived in their home at Brookhaven, Miss., on the evening of August 31, ready for the work of the coming session of Whitworth.

Rev. W. C. Scott, our pastor at Bogalusa, La., called at the Advocate office on Wednesday of last week. He plans to conduct a revival meeting at an early date, a meeting in which the pastor will do the preaching and Mr. K. I. Bean will lead in the singing.

The attractive bulletin of our church at Tupelo, Miss., announced Rev. Carroll Varner as the preacher at the evening service on August 31. Brother Varner, a former pastor of the church, was visiting in the city. Rev. W. P. Buhrman is the present pastor of the church.

Rev. Jeff Cunningham, who has been serving during the summer as assistant pastor of First Methodist Church, Greenwood, Miss., preached recently in First Methodist Church, Corinth, Miss. He is a son of Rev. E. H. Cunningham, presiding elder of the Grenada District.

The Bryan Memorial University, Dayton, Tenn., will open its first classes on September 18, with a champion of the Great Commoner's religious principles as president. Dr. George E. Guille, of Athens, Tenn., a worker of the Moody Bible Institute of Chicago for more than fifteen years, heads the institution.

Dr. and Mrs. George S. Brown have been spending the summer at the camp grounds, Biloxi, Miss. Mrs. Brown is well known to our readers as the author of "Poetical Thoughts" that appear in our columns from time to time. She and Dr. Brown are both faithful members of Rayne Memorial Church, New Orleans.

In the absence of the pastor, Rev. Ira Flowers, who was away in an Epworth League camp, the editor of the Advocate had the pleasure of preaching on last Sunday evening at Second Methodist Church, New Orleans. Rev. G. M. Hicks,

pastor of Epworth Methodist Church, preached at Second Church in the morning.

A nation-wide chain of Prohibition rallies on behalf of the Eighteenth Amendment, reaching across the entire country during Constitution Week, September 14-21, is being planned by friends of the Amendment through all the various organizations united in its support, has been announced by Charles R. Jones, chairman of the American Business Men's Prohibition Foundation.

Dr. Alfred F. Smith, editor of the Christian Advocate (Nashville), delivered the baccalaureate sermon to the summer graduating class of the Sam Houston State Teachers College at Huntsville, Texas. There were 105 graduates. The service was held in the open, in the Greek theatre, and Dr. Smith was given an appreciative hearing by the two thousand people present.

According to reports in the September number of "Missions and Sunday School Extension," issued by the Sunday School Board of the Louisiana Conference, the New Orleans District still leads in Sunday School Day offerings. The summary is as follows: New Orleans, \$283.42; Lake Charles, \$111.25; Ruston, \$110.40; Monroe, \$91.03; Alexandria, \$81.63; Minden, \$52.90; Shreveport, \$49.61; Baton Rouge, \$39.13.

Rev. C. K. Smith, our pastor at Crowley, La., announces that he has secured very fine assistance for the revival to begin in his church on September 21. Dr. Percy Knickerbocker, of Nashville, will do the preaching, and Mr. Priestly Miller of Vanderbilt University will lead the singing. Mr. Miller is on the regular staff of radio station WSM as an artist of ability. Dr. Knickerbocker is known throughout the Church.

The Lincoln County Times of September 4, said: "Dr. D. M. Key, president, Judge McGowan, Rev. M. L. Burton and M. S. Enochs, members of the executive committee of the board of trustees of Millsaps College, were in Brookhaven yesterday and held a joint meeting with Dr. G. F. Winfield, president, S. E. Moreton, D. S. McCullen and L. H. Bowen, members of the executive committee of Whitworth's board of trustees."

In sending us a communication, Rev. J. A. George, pastor of our church at Macon, Miss., writes: "We are in the midst of a glorious revival meeting here in the Macon Methodist Church. Dr. H. F. Brooks, pastor at Starkville, Miss., is bringing great, soul-stirring messages twice daily, and Mr. W. F. Munday, evangelistic singer, of West Point, Miss., is bringing the gospel in song to the delight and edification of all."

Rev. W. E. Thomas, Nashville, Tenn., a general evangelist of the Church, spent several days in New Orleans last week as the guest of Rev. and Mrs. J. G. Snelling. He was a pleasant caller at the Advocate office. Brother Thomas is this week preaching in a tent meeting in Monroe, La., a meeting in which Dr. W. W. Drake, pastor of First Methodist Church, Monroe, and his people, and Rev. H. W. Jordan, pastor of Gordon Avenue Church, Monroe, and his people are co-operating.

Rev. John W. Ramsey, pastor at Harrisville, Miss., has just closed his revival campaign for the summer, with the following results: At Poplar Springs Church there were thirteen accessions, at Braxton, six; at Harrisville, sixteen; at Rexford, twelve. To date, 91 have been received into the church on this charge. Brother Ramsey was assisted by Rev. C. E. Downer at Poplar Springs and at Harrisville; by Rev. W. M. Sullivan, at Braxton, and by Rev. J. E. Gray at Rexford.

A cable, just received by Dr. O. E. Goddard, foreign secretary of the Board of Missions, announces the election of Dr. J. W. Tarboux as bishop of the Methodist Church of Brazil. Dr. Tarboux retired from active missionary work nine years ago and is now residing in Miami, Florida. The cable also announces that Dr. H. C.

Tucker, veteran missionary of the Board of Missions, was elected president of the General Conference, and Bishop James Cannon honorary president.

Rev. L. W. Cain, presiding elder of the Baton Rouge District (La.), writes: "Bishop Dobbs has released Brother Royal from the Jackson Charge and appointed Brother G. W. Dameron to the charge until Conference. Brother Royal is going to Emory University to finish his college work. Brother Dameron is a college graduate; has been the Louisiana State University Y. M. C. A. secretary here for about five years and was recommended by our district conference this year for admission on trial."

A meeting of the presiding elder, preachers and lay leaders, of the Grenada District (Miss.) was held recently in Grenada. Dr. C. M. Chapman, of Holly Springs, preaching the opening sermon. At noon the ladies of the church served a delicious luncheon. Dr. Morelock, of Nashville, was the principal speaker. His address was followed by an address by Mr. J. G. Houston, Conference lay leader. Reports of revival meetings were given by the pastors. The meeting marked the opening of the fall work and plans for the extension of the work were made. Rev. J. D. Wroten had charge of the meeting.

Erection of a much-needed recitation building on the Birmingham-Southern College campus as a memorial to the late Dr. Frank Brandon has been chosen as the aim of the Birmingham Methodist Laymen's Club, for 1930-31, according to the president, Warry Denman. Dr. Brandon graduated from the old Birmingham College in 1899, and throughout his life he was connected in some way with the college. It is said that it was largely due to his untiring efforts that the present college was made possible. At the time of his death, he was associate secretary of the General Hospital Board and as such had gained a large acquaintance throughout the Church.

Concerning certain changes in the Shreveport and Monroe districts of the Louisiana Conference, Dr. H. T. Carley, presiding elder of the Shreveport District, writes as follows: "By authority of Bishop Dobbs, Rev. Thurmon Spinks was recently released from the pastorate of the Mitchell Circuit, Shreveport District, and appointed pastor of the Fairbanks Circuit, Monroe District. Rev. R. W. Faulk was released from the Fairbanks Charge in order that he might attend Duke University this fall. Rev. H. W. Bowman has been placed in charge of the Mitchell Circuit. He will be assisted in the work by two local preachers—Rev. Joe Hilton and Rev. Louis Perot."

Mr. M. T. Boswell, who died on August 20 at the age of 83, was the oldest man in First Methodist Church, Kosciusko, Miss., as well as the oldest resident of the community, in point of citizenship. He was for a long time superintendent of the Sunday school and an official member of the church. Immediately preceding his death, he had been an active worker in the adult department of the Sunday school, being secretary of the adult department. He was the father of Herman Boswell, of Coffeeville, Miss., lay leader of the Grenada District; Dr. Hugh Boswell, of New Albany, and John S. Boswell, ex-mayor of Kosciusko. Rev. R. P. Neblett was his pastor.

Rev. S. W. Bryant, pastor at Vossburg, Miss., wrote us on August 30: "We buried Brother J. N. Parker of near Waynesboro yesterday. Brother Newt Parker was a charter member of Boyle's Chapel on the Eucutta Charge, the church being organized in August, 1901. During his twenty-nine years of church membership he had missed only three services, and one of those was during his last illness. At the time of his death, Brother Parker was a steward, Sunday school superintendent, church lay leader, and a trustee. The funeral was conducted by the pastor, being assisted by Rev. W. A. Mays. The Masonic Lodge officiated at the grave. Brother Parker was 73 years old."

NEW ADDRESSES OF BISHOPS

Bishop Arthur J. Moore and family are now at home, 2739 Ashby Avenue, Berkeley, California, and will remain there until Christmas, when they will move to the Glide Foundation, Taylor and Ellis Streets, San Francisco. Bishop Hoyt M. Dobbs has moved from Birmingham, as we have already noted in our columns, and is living at 716 Oakley Drive, Shreveport, La. Bishop Hay, after October 1, will take up his residence in San Antonio, Texas. Bishop W. N. Ainsworth has moved from Macon, Georgia, and is now occupying the episcopal residence, 2238 Highland Avenue, Birmingham, Alabama.

A FORWARD STEP IN EDUCATION

By Rev. Sidney A. Seegers

The recent General Conference of our Church took this action: "Let every Annual Conference at the beginning of each quadrennium appoint a Committee of Examination for the courses of study prescribed by the bishops for candidates for admission and for Conference undergraduates. The Committees shall hold office for four years, and shall discharge faithfully their duties in accordance with the regulations in Paragraphs 824, 825. "The Committees shall meet at the beginning

for admission on trial without cost, for the most part, of the Conference, and in many instances without cost to the Church; and then offers himself to the Church, without reserve, to serve its bidding. And in further consideration of the fact that the undergraduates are usually assigned to charges where the emoluments attached thereto are very small, oftentimes causing financial embarrassment.

It seems to me that such a course is nothing but fair. A man foregoes all business opportunities for his Church, and I think the Church should bear all the expenses he has in meeting its further educational requirements upon him.

There are other churches which pay all the expenses of their ministerial students in seminaries maintained for the education of their ministry. A young man offers himself to his church; the church considers his "gifts and graces," and if he is thought to be a good prospect for the ministry in the church, the church accepts him and gives him the required training.

Amite, La.

POETICAL THOUGHTS

By Mrs. George S. Brown

Praise the Lord from the earth, ye dragons and all deeps; fire and hail; snow and vapours; stormy wind fulfilling His word.

—Psalms 148;7,8.

THE DOXOLOGY OF THE SEA

The rolling billows of the sea,
That sweep the rocky main,
Bring forth their greatest melody
In wind and storm and rain.

Then as from some grand organ floor,
Concealed in cloud and spray,
The music of the mighty roar
Seems o'er and o'er to say:
"Praise God from whom all blessings flow,"
From age to age the same,
"Praise him all creatures here below,"
And spread abroad his fame.

"Praise him above ye heavenly host,"
Angels and saints on high,
"Praise Father, Son and Holy Ghost,"
The echoing rocks reply.

So raging winds and pouring rain,
That wake the storm-tossed sea,
And breakers thrown on rocky main
Praise the great Trinity.

—Dwight E. Marvin.

There is a Psalm of praise in the Bible that seems an ecstasy of delight. The psalmist is so filled with exaltation that he not only praises God himself but bids all people praise him, all nations, poor and lowly, high and mighty, old people and children, every beast and fowl of the air and all that hath breath. As if that were not enough, he tells fire and hail, snow and rain, mountain and hills, wind and storm rejoice. The whole Psalm is an ecstasy of praise and truly we oftentimes feel that way when we look upon the glories of land and sea, and marvel at the wonders of the great Creator. All nature praises and so much the more should man made in His image.

There is a fascination about watching the great rolling billows of a large body of water. There are times when the waves lash fiercely and no human being could make them cease. Yet God hath power over the winds and the sea and as the waters beat on the shore they seem to say to us, "Praise God from whom all blessings flow." We lash and we roar, but if God says to us, "Peace be still," we immediately grow calm. We obey his divine will. And the same God who can assuage the roaring billows can calm our storm-tossed hearts. He can subdue our foes, can calm our fears, and can make us rejoice and praise his holy name.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

of the quadrennium and organize themselves as a Joint Committee on Ministerial Training by the election of a chairman and a secretary.

"In co-operation with the Annual and General Conference Boards of Education, the Joint Committee shall make provision for a thorough study by the undergraduate of the several courses, keeping in close touch with each undergraduate and furnishing him such council and financial aid as may be deemed advisable, and keeping an official record of his preparation and progress."

In pursuance of this action I suggest that the Joint Committee, when organized, request the Conference Board of Education to pay the fee for the Correspondence course for each undergraduate, each year as he advances, until the completion of the entire course required.

If one should fail to pass a course, and therefore be retained in the same class, the Board of Education should not pay the fee twice; but the one failing should pay for the course the second time.

I suggest this action in consideration of the fact that a man has equipped himself for the ministry, and has met the educational requirement

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. J. R. CARRUTH was born in St. Helena Parish, near Greensburg, La. On the morning of June 30, 1930, the death angel came and said, "It is enough. Come up higher," and her spirit went to be with God. In early life she joined the M. E. Church, South, at Day's Church, under the preaching of the late Dr. I. W. Cooper. She tried to live, before her friends and relatives, a Christian life. Before her marriage she was Miss D. A. Metton. On October 17, 1865, she married Mr. J. R. Carruth and lived here until 1900, when they moved to Osyka, Miss., and remained there until her death. Mrs. Carruth was loved by all who knew her and many are they who mourn her going. She tried to live in such a way that life would be sweeter and happier for those who would come after her. She leaves her husband, J. R. Carruth, and three children to mourn her going, Mr. B. M. Carruth, Osyka, Miss.; Mrs. D. C. Lea, Osyka, Miss.; and Mrs. G. W. Hodges of Clinton, La. There are also eight grandchildren and thirteen great-grandchildren. Of the six children who were born to this union, three have preceded her to the grave. May God in his infinite mercy smile upon those who are left in sorrow and comfort them.

B. H. WILLIAMS, P. C.

RESOLUTIONS

Whereas, it hath pleased our Heavenly Father to remove from our midst, by death, one of the oldest members of our church, M. T. BOSWELL, and

Whereas, he was for such a long and useful life ever interested in the church and Sunday school, as well as every department of its life, and

Whereas, he was for many years not only an active worker but a member of the official board and superintendent of the Sunday school, and at the time of his death, secretary of the adult department of the Sunday school and of the Big Brother class, therefore be it resolved,

That we, the official members of the First Methodist Church, in Quarterly Conference assembled, do hereby record our deep sense of sorrow and serious loss to the church and community at the going away of this good man, and express our appreciation of his life, character and influence. Resolved,

That a copy of these resolutions be spread upon the minutes of our official proceedings, a copy furnished the press for publication, and a copy sent to the family of Brother Boswell, with the assurances of our sympathy and

BEDSPREADS

At Bargain Prices

Beautiful bedspreads from one of the world's largest manufacturers. The big mail order houses sell these same spreads at prices 25 per cent to 30 per cent higher than ours. Write for descriptions and prices. You will save money.

HOME ART-TEX CO., WEST UNION, S. C.

prayers in this time of their sore bereavement.

W. N. Duncan, President; Minnie Crowder, Secretary.
Kosciusko, Miss., August 31, 1930.

ELLEN DAVIS TURPIN was born in Claiborne County, Miss., near what is now Tillman, January 12, 1848. Her parents were Joseph A. Turpin and Sarah Stevenson Archer. She was married to Elijah Steele Drake, near Grand Gulf, Miss., September 22, 1869. There were born to this union six children, two boys and four girls, all of whom live to miss her after her going. Her husband died January 1, 1914. Mrs. Drake first joined the Presbyterian Church, when only a child; after her marriage she joined the M. E. Church, South, with her husband, and became a useful member of the same. She taught a Sunday school class and was president of the Woman's Missionary Society for a number of years, until the breaking of her health a few years ago. She leaves a family of children behind to bless the community in which they live. Ever faithful to their church and its work, they hold up the highest standard of Christian living. Five of the children live here in Port Gibson, and one daughter lives in China, where she has given several years of service as a missionary of the M. E. Church, South. On August 21, 1930, Sister Drake departed this life after a few days of illness. She will be missed in home and church; even though in declining health she was always in her place in church service and Missionary Society. It is blessed to live the life she lived.

Her Pastor,
R. H. CLEGG.

MRS. SARAH TANKSLEY HARBOUR BROWN, widow of Rev. J. Wilson Brown, quietly and peacefully entered upon her heavenly reward July 6, 1930, in the home of her sister, Miss Mollie Harbour, on Convention Street, Baton Rouge, La., after a prolonged illness. The simple facts of her life may soon be written; the hidden springs of her Christian character and influence it would take long to trace. She was born August 30, 1854, on Lafayette Street in Baton Rouge. She attended the Reedville School in her girlhood and later as a teacher in schools in the East Baton Rouge Parish, and elsewhere. In the home of her father in Baton Rouge in the early part of 1884 she became the wife of Rev. J. Wilson Brown, who was pastor of a circuit in the East Baton Rouge Parish. They afterwards moved to Covington, La., where her husband served as pastor, that part of Louisiana being included in the Mississippi Conference at the time. A son was born to them in Covington, J. Wilson Brown, Jr., on April 6, 1885. From Covington they went to Gloster, Miss., and there at the Sam Jones Camp Ground another son, Thomas W. Brown, was born to them, on April 10, 1888. They were in the itinerancy of the Mississippi Conference until December, 1903, when they came to Louisiana where her husband became pastor of several churches. They moved to Baton Rouge in 1908, where Mrs. Brown lived for the remainder of her

life. In early girlhood she was converted and joined the Methodist Church and was active in the work of the churches her husband served as pastor. Her life was that of quiet service and her friends loved her for her gentle and gracious manner and felt the influence of her calm and unswerving Christian faith. Her loyal devotion to her church and to her family was a marked attribute of her life. Her patient and persevering endurance in the faithful care for loved ones under trials and disappointments, her solicitude and sacrifices for them, her friends could witness, but the depths of it they did not know. The last year of her life had to be spent quietly in the home of her sister on account of the infirmities of her advanced years. But no word of complaint escaped her lips. Gentle and sweet-spirited and unselfish to the last she commanded the love and esteem of all who knew her. A lovely Christian peace came to her after long and well endured conflicts and a host of friends gathered to join in the simple service that was held to give thanks to God for her Christian victory. The funeral was conducted by her pastor, Rev. Frank L. Wells, and borne by loving hands her body was laid to rest in Magnolia Cemetery, till the Resurrection, till the day break and the shadows flee away. When we think of her the words of Revelation 7:14 are brought to mind: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

FRANK L. WELLS.

THE TIDE IS TURNING

The liquor forces have been shouting, "The tide is turning; prohibition is doomed!"

They imagined that they had it all their own way. They thought they had gagged the press, browbeaten public sentiment, paralyzed Congressional action and spiked all the law enforcement guns of the administration and President Hoover!

For nearly six months the anti-Prohibition propaganda, like a tidal wave, went crashing across the country, apparently sweeping all before it.

Then things began to happen. The overwhelming Dry majority in Congress awakened from its trance. The amazing exposure of diabolical liquor methods, brought out in the hearing before the United States Senate Committee on Judiciary, broke the spell of anti-Prohibition dominance at the capital.

The chief features of the President's militant program to abolish liquor smuggling, strengthen enforcement legislation and reorganize the Federal Prohibition Bureau upon more effective lines, went through to victory despite all the fierce outcries of a defeated liquor cabal.

The great bodies of Christian patriots representing millions of loyal citizens, during April, May and June began to flame out their staunch renews of support and confidence in the Eighteenth Amendment. Baptists, Methodists, Presbyterians, North and South, United Presbyterians, Disciples

and many more, one after another, spoke. No retreat, no hesitation here!

The very heart and soul of America's magnificent womanhood, 3,000,000 strong, through its official representatives, at the great annual event of the Federation of Women's Clubs at Denver, June 3, by a vote of 800 to 11, again registered its faith in and championship of National Prohibition and warned the nation of the "sinister" forces that are uniting to undermine the Amendment.

The nation's educators, representing 300,000 teachers at their annual meeting at Columbus, July 8, unanimously voiced their continued loyalty to the Eighteenth Amendment and took a forward step in announcing a program of active educational work among the young people of America on behalf of Prohibition.

The tide is indeed turning—but it is turning BACK to complete triumph for the great Protective Amendment.—Exchange.

BAYER ASPIRIN

is always **SAFE**



Beware of Imitations

GENUINE Bayer Aspirin, the kind that doctors prescribe and millions of users have proven safe for over thirty years, can easily be identified by the name Bayer and the word genuine on the package as pictured above.

Genuine Bayer Aspirin is safe and sure; always the same. It has the unqualified endorsement of physicians and druggists everywhere. It does not depress the heart. No harmful after-effects follow its use.

Bayer Aspirin is the universal antidote for pains of all kinds.

Headaches	Neuritis
Colds	Neuralgia
Sore Throat	Lumbago
Rheumatism	Toothache

Aspirin is the trade-mark of Bayer manufacture of monoacetic acid ester of salicylic acid.



B OHNE & WILT, Booksellers and Stationers, 1323 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

CONSECRATION

All truly consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable blending of the two.—Phillips Brooks.

GOD'S PLAN TO CLEANSE

God brings men into deep waters, not to drown them, but to cleanse them.—Aughey.

A CALL TO SPECIAL PRAYER

The Mississippi Conference women are asked to set aside the seven o'clock hour each morning for special prayer that the objectives set forth in our 1930 Missionary Program may be accomplished.

First, as individuals, let us examine our own hearts and see if our way of living is the "Christ Way of Life." Are we ready to work, sacrifice, give and live in His Way?

Let us pray for an intimate sense of his comradeship in the task he has assigned to us.

Pray that our Pledge to Council of \$31,028 may be met in full, in order that our Missionary Program may be maintained and extended.

Pray that the peoples of the earth may turn their faces toward God and put the work of his kingdom first in their lives.

MRS. L. W. ALFORD.

CONSTIPATION ILLS

Black-Draught Praised By Illinois Woman Who Tells of Its Many Uses In Her Home.

Calro, Ill.—"I have used Black-Draught in my home for fifteen years, and it is a splendid medicine," writes Mrs. Bernice Brack, of 230 Thirty-second Street, this city. "Sometimes I am subject to colds and constipation, and I find it to be the finest thing for this."

"My mother used Thedford's Black-Draught in her home for years, and it was there that I began taking it. She thought it was so good that she had me to use it, and I have never found any medicine that would take its place satisfactorily."

"I find Black-Draught fine for sour stomach and gas. A few doses taken for several nights rid the system of poison due to constipation and it makes me feel like a new person."

"I try to keep Black-Draught always on hand, and I treat all small illness with it. I can certainly recommend it for I have found it very good and dependable."

In thousands of families, this medicine has a corner all its own on the medicine shelf.

Thedford's Black-Draught contains no chemicals. Composed of pure botanical roots and herbs.

Get the genuine Thedford's Black-Draught which has been in use nearly 100 years.

HC-233

Thedford's
BLACK-DRAUGHT
for Constipation,
Indigestion, Biliousness

MILLSAPS MEMORIAL MISSIONARY SOCIETY MEETING

The Millsaps Memorial Missionary Society met with Mrs. Robert Rodgers in the beautiful home of Mrs. E. E. Martin of Lorraine Street, Monday afternoon for their monthly social meeting. There were twenty-five members present and one lovely visitor, Miss Miriam Hannah, of Ackerman, who is the house guest of Mr. and Mrs. Thos. O. Prewitt. The society was called to order by the very efficient president, Mrs. C. M. Porter, who announced the opening song, "How Firm a Foundation." After this prayer was offered by Mrs. W. S. Tribble, Mrs. Porter then asked Mrs. E. E. Martin to take charge of the program. She had a splendid program prepared. Mrs. W. A. Freeman gave the devotional, "Reality in Worship," followed by a prayer by Mrs. Robert Rodgers. The missionary topic "Japan and Education," was given by Mrs. E. L. Calhoun and Mrs. C. F. McGrew. A song followed and then the closing prayer by Mrs. A. M. Todd, Sr.

All members had been notified that after the program there would be a miscellaneous shower for the pastor's wife, Mrs. Thomas O. Prewitt. They all brought lovely gifts which were collected and wrapped together in laundry paper with a laundry slip on the package saying, "We know the laundry sends yours home on Wednesday, but the Society will bring theirs on Monday." Mrs. Rodgers and Mrs. Martin carried the package in and presented it to Mrs. Prewitt, who was greatly surprised. Her words of appreciation made all very happy.

The meeting ended after a delicious ice course had been served by the hostess, Mrs. Rodgers. — Daily Clarion-Ledger.

PASCAGOULA MISSIONARY SOCIETY

The Missionary Society of the Pascagoula Methodist Church is a right live organization of about fifteen active members, with more on roll who help when they are needed or when convenient.

Four meetings a month are held—first, business, second and third, Bible or Mission Study, fourth, Social, except during the summer months, when they have been cut down to those on first and fourth Mondays.

Each quarter, the society pays a pledge of \$5 to Wesley House, \$5 to Seagriff and \$5 to Orphanage, making a total yearly pledge of \$60 to all three.

Forty dollars has been spent this past quarter on our parsonage for such things as screening, glassware, flowers and the water rent, which the ladies pay the year around.

A delegate was sent to the Missionary Conference and much good gotten from her report of the same.

An interesting study of the Old Testament was completed at the beginning of the summer. When full work

is resumed this fall, we will either go on with our Bible Study or else take up a Mission Study book.

The Social Service Work is well kept up, the society giving in money \$12.70 this quarter, besides the regular visiting.

Right now the ladies are preparing to help with furnishing of day nursery for a Mission worker who has been sent us by the Woman's Council to work in the shrimp factory section, mostly, but of course anywhere she is needed.

Mrs. R. G. LANDER,
Publicity Chair.

LETTER FROM NOXAPATER CIRCUIT

Dear Advocate: This has been the best of the three years since I came to Noxapater Circuit. We overhauled, enlarged and brick-veneered our church here and have one of the best churches to be found in a town of this size. It is pretty and we are proud of it.

The revival work of the summer has been good. Twenty people have united with the church on profession of faith, and quite a few by certificate and vows.

Rev. G. C. Gregory preached for us two weeks and the people who heard this good man's great sermons will ever remember his man of God and his earnest messages. May he live many years to bless the world with his consecrated life.

Rev. L. P. Wasson did the preaching here at Noxapater for one week, preaching twice daily in the church and once daily in one of the places of business to men only. The crowds grew from the first service and the auditorium was taxed each night to capacity to accommodate the largest number of people I've ever seen at church services in this town. At the men's service each morning, the number increased until at the last three of them around a hundred and twenty-five men stood with heads uncovered, farmers, merchants, teachers, doctors, mechanics, all classes and denominations. It was good to be here, and still is, for we've had a revival. I've never heard a stronger, better line of revival sermons than Brother Wasson preached. I'm determined to be a better man and more effectual preacher, and I believe the entire charge is closer to God. Although financial reverses and business depression have never been more acutely felt in this community (the drouth has almost reached famine proportion here), I believe our people are closer to God. I fear for the financial report that will have to be made at Starkville just two months from now, but pray that none of the interests of the kingdom will suffer.

Pray for us, we want to be faithful.
Your brother,

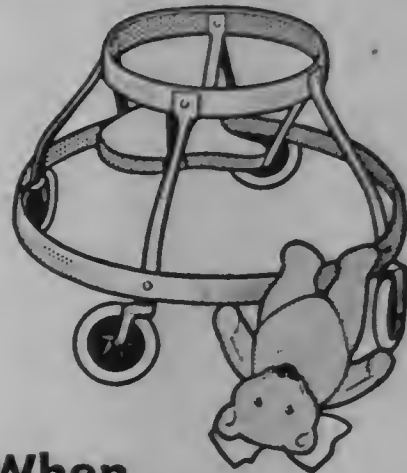
H. H. WALLACE, Pastor.

PRESIDENT HOOVER SAID (In His Inaugural Address)

"There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large num-



bers of law-abiding citizens is supplying the rewards and stimulating crime. * * * The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will who I know are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor. * * * Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. * * * For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws. * * * To those of criminal mind there can be no appeal but vigorous enforcement of the law. Fortunately, they are but a small percentage of our people. Their activities must be stopped."



When BABIES are Upset

BABY ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea. How would you meet this emergency—tonight? Have you a bottle of Castoria ready?

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria.

Fletcher's
CASTORIA

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

Sunday School

LOUISIANA CONFERENCE

The Ruston standard training school held its first class sessions in the Trinity Methodist Church, Sunday, August 31, at 7:30 p. m. There were more than fifty present for the initial session.

The courses and instructors are as follows: "Stewardship," Mrs. A. F. Watkins, Jackson, Miss.; "Training Adolescents in Worship," Miss Alleen Moon, Nashville, Tenn., and "Religious Education in the Local Church," Prof. P. J. Rutledge, Birmingham Southern College, Birmingham, Ala.

The interest was far better than was expected under the prevalent adverse conditions. It is expected that more credits will be given in the school than were issued last year.

Rev. R. M. Brown, presiding elder, is chairman of the Board of Managers, and Rev. H. M. Johnson, pastor, is educational director.

In response to a call issued by the presiding elder practically all the pastors of the Ruston District assembled Monday morning at 10 o'clock at Trinity Church, Ruston, for the purpose of discussing certain important matters pertaining to the work of the district. The special feature presented to the pastors by the presiding elder was a plan for the District-Wide Training Week, October 12-17. The pastors heartily endorsed the program for this week of training, and pledged their loyal co-operation in the promotion of the program.

It is hoped that a large number of Sunday schools in the district will be reached through training schools and Sunday school institutes. The institutes will be held in the morning of each day of the week, and training classes will be held at night. The following is a tentative program for the institutes and training classes:

Alabama Church, Sunday afternoon, 2:30.

Harmony Chapel, Sunday night, 7:30.

Franton Chapel, Monday morning, 10.

Calhoun Church, Tuesday morning, 10.

Athens Church, Wednesday morning, 10.

Bear Creek Church, Thursday morning, 10.

Antioch Church, Friday morning, 10.

Training classes will be held at the following places: Summerfield, Clay, Downsville, Lishon, Gibsland, Farmer-ville, Athens, Bienville, Bethel, Bernice, Claiborne, Simsboro, Strange, Choudrant and Dubach.

The Elementary workers of the Alabama, Mississippi, and Louisiana Conferences will meet at Gulfport, Miss., on October 29, for a "Child Study" Conference. This meeting will be presided over by Miss Mary Skinner, Ele-

mentary Superintendent of the General Board of Christian Education, and promises to be of great value to all who are interested in religious education of boys and girls.

We call your attention to the material listed below; use the blank to indicate the material you will need. It may be had for the asking. You will note that a simple program, "Growing Toward God," can be used by those who do not care for the pageant. Watch for articles about Childhood and Youth Week in the September and October issues of The Elementary teacher, and the Workers' Council.

Poster

Pageant: "The Joyous Land"

Program, "Growing Toward God"

Leaflet, "Purposes and Plans"

Report Blanks for Local Church

Your writer spent Friday, Sept. 5, in Shreveport, attending a meeting of the pastors and Sunday school superintendents of the district, to confer with them about plans for their fall standard training school. The plans are being made under the direction of the presiding elder, Dr. H. T. Carley, and the district secretary, Mr. R. H. Neilson.

C. D. ATKINSON.

MISSISSIPPI CONFERENCE

The Port Gibson standard training school is closing tonight, Friday, September 5. We will have between 30 and 25 credits. Fayette, Hermanville, Washington and Port Gibson have students. We do not have any students from Lorman this year; we miss them; last year they sent three. We have had many who have attended part of the time. Last year we had the Presbyterians, who furnished a number of credits. So with an apparent loss of credits we have more students from the co-operative schools than last year.

The improvements made on the Methodist church here, with the re-novating of the auditorium and a new furnace, gives this church a most imposing appearance and makes it very comfortable and a mighty good working plant.

Port Gibson is a beautiful town. It is one of the few towns that I know where the new homes do not seem to be intruding, but fit into the surroundings and become one. The fine old homes, the broad streets, the wonderful trees, spacious yards, profusion of flowers—it looks like fairy land. There is a dreamy beauty that clings to you and makes you realize what a wonderful, beautiful world God has for us. All kinds of trees and plants grow easily here. In spite of the long drought, trees and grass look as fresh as spring. It makes a great appeal to me.

The Port Gibson church is a wonderful church in many respects. They are keeping up their finances well, their attendance on the services of the church is good, as well as I have known it at this time of the year. They have contributed \$50.25 to the Cokesbury work, making two more Cokesbury schools possible that otherwise would not nor could not have been held.

They have treated the visitors with utmost kindness. We have been made

to feel at home and welcome. Brother Clegg is doing a good work and God is blessing and enabling him to make progress. We had the pleasure of going to Rodney. The road is wonderful. The low hanging moss, the high cypress, the complete shaded road for miles. It looks like a dream land. Rodney long years ago used to be a thriving city. There are many of the old buildings still left; a few of them are still being used. The old church still stands. Built before the war and used continuously. The slave gallery is still intact. Old-time fireplaces for heating the building. Old English pews. All in a fine state of preservation. The story is told of the gungboats shelling the church and a hole made by a cannon ball is still shown. Our church does not maintain a preaching appointment here now. The river is three miles away, but used to be right here.

We passed through the Alcorn College campus. The new buildings are very pretty and conform to the old buildings nicely. They need many more improvements and it is to be hoped that before a long time they will be granted. We did not have time to see the farms, but did see one or two of their fields and they showed good work. This is a wonderful campus.

We returned by the way of Lorman and stopped for a moment to see Rev. W. F. Baggett. They are papering the parsonage and it will be improved wonderfully by this work. Brother Baggett was looking well and seemed to be happy in his work.

We are hoping that God will give us such messages that will give to our people heart and strength to carry on. One of the greatest needs is a real passion for needy and lost persons. Your Sunday school workers are trying to help all they can. Only God can give the victory.

Yours in Him,

JOHN C. CHAMBERS.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

There is an old Dutch proverb to the effect that "The good is an enemy to the best." We are literally overwhelmed with dates and dates, country fairs, this club, that club, and the other club—all good in a way, but what are we going to do with the best, the most important? We are to choose between the good and the best and go right on with the work of the kingdom of God. We cannot afford to wait for the time when nothing is going on, that time is not to come. The wise man will choose the best, call upon God for help and go on to victory, the weak will wait for a more convenient season, heed the call of the great majority and go down in defeat. "Speak, Lord, thy servant heareth."

Is the church making any headway in winning the world for God? Read the record for the past one hundred years for the answer. The non-Christian world a century and a half ago was largely isolated. Great sections were still unexplored. The interior of Africa was practically unknown. Japan, China, Korea desired no contact with the rest of the world. They were hermit nations. Means of transportation and of communication were exceedingly difficult. Now, all this is changed. The explorer, the trader, the scientist, the diplomat and the missionary have gone to the four quarters of the globe and have established international relationships. An attitude of receptivity and reciprocity has replaced the attitude of isolation and disdain.

The attitude of the Christian Church toward the non-Christian world has also undergone a remarkable change during the same period. The British East India Company, at the beginning of the nineteenth century, said, "The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." It has been well said that the following words indicate the progress of the church since the eighteenth century in its attitude to-

DEAGAN TOWER CHIMES

Played from keyboard, direct from organ console or automatically. Price, \$4375 and up. Literature on request. J. C. Deagan, Inc., 149 Deagan Bldg., Chicago

word missions: "Irrelevant, Indifferent, Impossible, Improbable, Imperative, Indispensable, Inevitable."

Attitudes. What is your attitude toward worship, toward missions, toward other races? What is the attitude of the class you teach toward these world problems? What is the attitude of your Sunday school toward these? False attitudes in individuals, in classes, in schools, in the whole world are changed into Holy Spirit attitudes by persistent, patient Christian education. The Jesus Christ is conquering the world by the use of ideas, Spirit-filled ideas. Pray on, teach the truth, our God is marching on to victory.

This week we are engaged in teaching a class at Cleveland the course in Worship. The pastor, Rev. J. E. Cunningham; the superintendent, Mr. R. E. Davis, and a group of the earnest teachers are facing these problems of worship, missions, social relations, and others honestly, frankly. As sure as the sun shines a change will take place in the attitude of many toward these problems the truth that makes the heart rejoice, "A little heaven leaveneth the whole lump."

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE

Aberdeen Dist.—Fourth Round

Amory, preaching, Sept. 14, a. m.; Q. C., afternoon.
Okolona, preaching and Q. C., September 14, p. m.
Amory Ct., at Greenbrier, preaching, Sept. 16, a. m.; Q. C., afternoon.
Aberdeen, Q. C., Sept. 16, p. m.; preaching, Sept. 21, p. m.
Smithville, at Van Buren, preaching, Sept. 17, a. m.; Q. C., afternoon.
Tupelo, Q. C., Sept. 17, p. m.; preaching, Sept. 28, p. m.
Randolph, at Spring Hill, preaching, Sept. 18, a. m.; Q. C., afternoon.
Pontotoc, Q. C., Sept. 18, p. m.; preaching, Oct. 26, a. m.
Pittsboro, at Pittsboro, preaching, September 19, a. m.; Q. C., afternoon.
Calhoun City, Q. C., Sept. 19, p. m.; preaching, Oct. 19, p. m.
Greenwood Springs, at Greenwood Springs, preaching, Sept. 21, a. m.; Q. C., afternoon.
Buena Vista, at Pleasant Grove, preaching, Sept. 23, a. m.; Q. C., afternoon.
Houston, Q. C., Sept. 23, p. m.; preaching, Oct. 19, a. m.
Houlka, at Wesley Chapel, preaching, Sept. 24, a. m.; Q. C., afternoon.
Algoma, at Palestine, preaching, Sept. 25, a. m.; Q. C., afternoon.
Toccopola, at Lafayette Springs, preaching, Sept. 26, a. m.; Q. C., afternoon.
Verona, at Union, preaching, Sept. 28, a. m.; Q. C., afternoon.
Vardaman, at Lloyd, preaching, Sept. 30, a. m.; Q. C., afternoon.
Derma, at Pine Ridge, preaching, Oct. 1, a. m.; Q. C., afternoon.
Bellefontaine, at Walthall, preaching, Oct. 2, a. m.; Q. C., afternoon.
Woodland, at Prospect, preaching, October 3, a. m.; Q. C., afternoon.
Shannon, at Shannon, preaching, Oct. 5, a. m.; Q. C., afternoon.
Fulton, at Fulton, preaching and Q. C., Oct. 5, p. m.
Tremont, at Tremont, preaching, Oct. 7, a. m.; Q. C., afternoon.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a. m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

Nettleton, at Carolina, preaching, Oct. 8, a. m.; Q. C., afternoon.
Prairie and Strong, at Strong, preaching, Oct. 9, a. m.; Q. C., afternoon.
Salem and Friendship, at Salem, preaching, Oct. 10, a. m.; Q. C., afternoon.
Eupora, at Eupora, preaching, Oct. 12, a. m.; Q. C., afternoon.
Mathiston and Mabon, at Mathiston, preaching, Oct. 12, p. m.; Q. C., Oct. 13, a. m.

E. NASH BROYLES, P. E.

Greenville Dist.—Fourth Round

Arcola and Murphy, at Arcola, Aug. 31, a. m.; Q. C., Oct. 7.
Hollandale, Aug. 31, p. m.; Q. C., October 8.
Glen Allen and Winterville, at G. A., Sept. 7, a. m.; Q. C., Oct. 10.
Greenville, Sept. 7, p. m.; Q. C., Oct. 10.
Cleveland, Sept. 14, p. m.; Q. C., Oct. 9.
Boyle and Pace, at Boyle, Sept. 14, a. m.; Q. C., Oct. 9.
Clarksdale, Sept. 21, a. m.
Coahoma and Jonestown, at Coahoma, Sept. 21, p. m.
Merigold and Sherard, at Merigold, Sept. 28, a. m.
Lula and Dundee, at Lula, Sept. 28, p. m.
Duncan and Alligator, at Duncan, Oct. 5, a. m.
Evansville and Dubbs, at Dubbs, Oct. 5, p. m.
Shelby, Oct. 12, a. m.
Friars Point and Lyon, at F. P., Oct. 12, p. m.
Lake Cormorant and Robinsonville, at Lake Cormorant, Oct. 19, a. m.
Tunica, Oct. 19, p. m.
Gunnison and Bobo, at Bobo, Oct. 26, a. m.
Rosedale and Benoit, at Rosedale, Oct. 26, p. m.
Shaw, Nov. 2, a. m.
Leland, Nov. 2, p. m.

L. M. LIPSCOMB, P. E.

Grenada District—Fourth Round

Lexington, morning and afternoon, September 14.
Vaiden and West, at Vaiden, evening, September 14.
Paris, at Paris, September 16.
Waterford, at Asbury, September 18.
Holly Springs, morning and afternoon, September 21.
Oxford, evening, September 21.
Holcomb, at Sparta, September 23.
Ashland, at Ashland and Hopewell, September 24 and 25.
Durant, morning and afternoon, September 28.
Winona Station, evening, September 28.
Lamar, at Harris Chapel, September 30.
Duck Hill, at Bethel, October 1.
Abbeville, at Cambridge, October 2.
Sallis, at Salem, morning and afternoon, October 5.
Pickens and Goodman, at Pickens, evening, October 5.
Kilmichael, at Kilmichael, October 8 and 9.
Ebenezer, at Thornton, October 12.
Winona Circuit, at Bethesda, October 14.
Poplar Creek, at Shiloh, October 18 and 19.
Water Valley, Main St., at Palestine, October 22.
Water Valley, First Church, October 26.

Let all items pertaining to the business of Fourth Quarterly Conference receive attention in advance by all concerned, so that all may be prepared to answer them. A united purpose and effort, from now until Conference, will accomplish much.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round

Charleston, Sept. 7, 11 a. m.
Sardis Ct., at Davis Chapel, September 13, 14.
Longtown, at McGehee's Chapel, Sept. 14, 3 p. m.
Como, Sept. 17, 7 p. m.
Horn Lake, at Hinds Chapel, September 20, 21.
Olive Branch, at Olive Branch, Sept. 21, 3 p. m.

Byhalla, at Byhalla, Sept. 21, 7 p. m.
Arkabutla, at Arkabutla, Sept. 27, 28.
Hernando, Sept. 28, 7 p. m.
Sardis, Oct. 1, p. m.
Batesville, Oct. 2, p. m.
Coldwater, at Coldwater, Oct. 3, p. m.
Mt. Pleasant, at Marshal Institute, October 4, 5.
Red Banks, at Macks, Oct. 5, 3 p. m.
Courtland, at Shiloh, Oct. 11, 12.
Shuford, at Mt. Olivet, Oct. 12, 3 p. m.
Senatobia, Oct. 15, p. m.
Crenshaw, at Sledge, Oct. 16, p. m.
Cockrum, at Greenleaf, Oct. 18, 19.
Pleasant Hill, at Pleasant Hill, Oct. 19, 3 p. m.
Oakland, at Enid, Oct. 22, 3 p. m.
Tyro, at Emory, Oct. 26, 27.
J. M. BRADLEY, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Fourth Round

Leakesville, at Leakesville, Sept. 21, 11 a. m.; 2 p. m.
Encinta, at Goodwater, Sept. 28, 11 a. m.; 2 p. m.
Magee, at Magee, Oct. 5, 11 a. m.; 2 p. m.
Williamsburg, at Santee, Oct. 12, 11 a. m.; 2 p. m.
Purvis, at Purvis, Oct. 12, 7:30 p. m.
Ellisville, at Ellisville, Oct. 19, 11 a. m.; 2 p. m.
Taylorsville and Mize, at Taylorsville, Oct. 19, 7:30 p. m.; Oct. 10 a. m.
Heidelberg, at Philadelphia, Oct. 22, 11 a. m.; 2 p. m.
New Augusta, at New Augusta, Oct. 26, 11 a. m.; 2 p. m.
Mt. Olive, Oct. 26, 7:30 p. m.
Petal, Oct. 27, 7:30 p. m.
Collins, at Seminary, Oct. 28, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., Oct. 29, 7:30 p. m.
Richton and Plave, at Plave, Nov. 2, 11 a. m.; 2 p. m.
Lucedale, at Lucedale, Nov. 2, 7:30 p. m.
Hattiesburg, Main St., Nov. 3, 7:30 p. m.
Prentiss, at Mt. Zion, Nov. 4, 11 a. m.; 2 p. m.
Hattiesburg, Court St., Nov. 4, 7:30 p. m.
Bonhomie, at Bonhomie, Nov. 5, 7:30 p. m.
Silver Creek, at New Hebron, Nov. 9, 11 a. m.; 2 p. m.
Sumrall, Nov. 9, 7:30 p. m.
Hattiesburg Circuit
W. A. HAYS, P. E.

Seashore Dist.—Fourth Round

Kreole, Sept. 7, 11 a. m.
Moss Point, Sept. 7, 7:30 p. m.
Escatawpa, Sept. 14, 11 a. m.
Pascagoula, Sept. 14, 7:30 p. m.
Pcayune, Sept. 21, 11 a. m.
Bay St. Louis, Sept. 21, 7:30 p. m.
Gulfport, First Church, Sept. 28, 11 a. m., and Nov. 10, 7:30 p. m.
Long Beach, Sept. 28, 7:30 p. m.
Mentorum, at Alexandria Memorial, Sat., Oct. 4, 11 a. m.
Wiggins, at Perkinston, Sunday, October 5, 11 a. m., 2 p. m.
Americus, at Salem Camp Meeting, October 10.
Biloxi, Main St., Oct. 12, 11 a. m.
Biloxi, Wesley Memorial, Oct. 12, 7:30 p. m.
Van Cleave, at New Prospect Camp Meeting, Oct. 17.
Carriere, at Carriere, Oct. 19, 11 a. m.
Poplarville, Oct. 19, 7:30 p. m.
Columbia, Oct. 26, 11 a. m.
Lumberton, Oct. 26, 7:30 p. m.
Sauler, at Sauler, Wednesday, October 29, 7:30 p. m.
Coalville, Nov. 2, 11 a. m.
Ocean Springs, Nov. 2, 7:30 p. m.
Gulfport, Second Church, Nov. 5, 7:30 p. m.
Brooklyn, at Maxie, 2:30 p. m., Nov. 9.
Hansboro, Nov. 9, 7:30 p. m.

Group meetings of pastors and lay leaders are called to meet at Wiggins, September 16, and at Main Street, Biloxi, September 18.
Let pastors be prepared to nominate missionary committees for each church and give names of chairmen to presiding elder at fourth quarterly conference. Each committee to have three members. JAMES L. SELLS, P. E.

HOW FUNNY

A match has a head, but no face.
A watch has a face, but no head.
A rooster has a comb, but no hair.
A river has a mouth, but no tongue.
A wagon has a tongue, but no mouth.
An umbrella has ribs, but no trunk.
A tree has a trunk, but no ribs.
A clock has hands, but no arms.
The sea has arms, but no hands.
Exchange.

ABINGDON BOOKS

The Social Teachings of the Church

By W. R. INGE, D.D., Dean of St. Paul's Cathedral, London

This Social Service Lecture on the Beckly Foundation for 1930 is arresting and stimulating from first to last. Net, \$1.00, postpaid.

Jesus and the American Mind

By HALFORD E. LUCCOCK

Professor Luccock makes any subject interesting. Given a theme such as this the result is captivating. Net, \$2.00, postpaid.

The Blue Flame

By FRANK W. BOREHAM

As the blue flame in Oriental folklore settles over the spot where treasure has been hidden, so Boreham fares forth in search of the flame and the treasure and finds both. Net, \$1.75, postpaid.

Two Years of Sunday Nights

By ROY L. SMITH

The Sunday night service is often a distressing problem. Here every preacher who is confronted with this problem will find practicable and workable solutions. Net, \$2.00, postpaid.

The Heights of Christian Devotion

By DOREMUS A. HAYES

In the concluding volume of the "Heights" series Professor Hayes turns to the Sermon on the Mount and gives special and scholarly consideration to the Lord's Prayer—"the prayer of all prayers, the pattern prayer of all time." Net, \$2.50, postpaid.

The Doctrine of God

By ALBERT C. KNUDSON

Dean Knudson presents the first of two independent volumes which together will cover the field of Christian theology. While this volume has to do with the doctrine of God it also deals in an introductory way with the nature of theology in general and its place in modern thought. Net, \$3.50, postpaid.

The Light Shines Through

Messages of Consolation

By Ministers Eminent for Their Services of Solace

The purpose of this volume is the ministry of comfort to those who walk with their loved ones through the Valley of the Shadow of Death, and to assist those whose office it is to minister to the bereaved. Net, \$1.50, postpaid.

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK	CINCINNATI	CHICAGO
Boston	Pittsburgh	San Francisco
Detroit	Kansas City	Portland, Ore.

WHAT IS HUMAN BROTHERHOOD?

By Basil King in McCall's Magazine

Like everybody else Mabel had her worries and anxieties. In her immediate family, with Leroy and the two children, she was comparatively free from them; but when she turned to her own relatives there was scarcely one who did not present a problem. Her elder brother, Jack, was frankly a ne'er-do-well, and was living in the Philippines; Ned, the younger, was a lawyer in the city, having much ado to make a living. The war had unnerved him, but had left him the legacy of a penniless English wife. To keep their three children well and happy was becoming, for a young man of no inherited means and a limited earning capacity, a more and more difficult task.

Devoted to Ned as Ned was to her, Mabel did what she could for his little family. All the clothes, hats, shoes, and toys which Bobby and Ellie had outgrown were passed on to the children, while she scrimped on her personal allowance to make them little gifts in cash. Mabel was distressed when Ned and Susie were called on to face what to them was a calamity. The landlord having raised the rent above anything they could pay they were forced to look for a cheaper house. This meant an undesirable neighborhood. It would also involve a break with the little church which Susie loved and in which she headed the Altar Guild, finding in its sweet activities a link with her old home.

When, a fortnight later, she drove out to see her brother and sister-in-law, what she heard then amazed her more than anything she could remember during all her married life. If it made her happy it also made her grave, silent, pensive. To her husband she said nothing till the confidential hour after dinner. The evening being chilly a fire had been lighted in the drawing-room, where they sat Darby and Joan-wise, one on each side of it. Mabel had her workstand which she didn't touch. Leroy read a book, of which she had already seen that the title was, *What Is Human Brotherhood?* Across the back drawing-room she could see into a corner of the library where Bobby, deep in a great leather armchair, was engrossed in a tale of the gold rush in the Klondike.

"Leroy, you're awfully queer," Mabel said, at last. "Do you know it?" He allowed the book to drop to his knee, though marking the page with his finger. "I'd begun to suspect it; but how have you come to find out?" "I've been to see Susie."

He shifted in his chair uneasily. "Oh?"

"And she says you've bought that house and deeded it to her."

"She's told you that, has she? I was hoping she wouldn't say anything about it."

"The idea! Of course she would. She tried to tell me over the telephone several days ago, and I didn't understand her. Naturally I know you must have done it for my sake, and I can't tell you how—"

"Oh, but, my dear, I didn't—or only indirectly. Except insofar as you're the link between Ned and Susie and me you have nothing to do with it."

Mabel swallowed a little disappointment. "But I didn't know you cared so much about them."

"I don't. They're all right. I like them, in a way, but they're not the kind I should ever have picked out—"

He broke off to correct himself. "This is the way I should put it. Till I bought that house and made it over to them I didn't care anything about them beyond the fact that they belonged to you. Now—" As he hesitated she supplied the phrase:

"You like them a little better."

He spoke thoughtfully. "Liking isn't the word. It's rather a kind of tenderness, such as you feel toward children when you're looking after them. But that came later. When I did the thing it wasn't from affection for anyone."

Mabel looked her amazement. "Then for mercy's sake, Leroy, what could have been your motive?"

"That's a little difficult to explain. I'll see if I can tell you." While he reflected Bobby strolled from the library toward the fire, asking as he perched on an arm of his father's chair:

"May I listen, father?" Consent being given, he put a hand on his father's knee, while the latter flung an arm over the boy's shoulder.

"You see the title of this book?" As he held it up Bobby read the title aloud. "Well, the subject has been in my mind all summer. I used to think there could be no such thing as human brotherhood till all the world, or a good part of the world, got together and worked out a plan. Unless it were on something like a colossal scale it didn't seem to me as if it could be brotherhood. Other people, that is to say, were to be brothers to me before I could act as a brother to them. In fact, for a good many years I've been hung up right there."

"And, father, what let you down?" Bobby asked.

"I wasn't let down at all; I was lowered by degrees. First it came to me that if there was to be a brotherhood of man, it was, so to speak, to begin with me. I mean that I was the only brother for whom I was responsible. I'd been looking for kings and bishops and saints to start the ball rolling, when it was my job to start it for myself. In other words, the brotherhood of man begins with the individual."

"And yet," Mabel said, thoughtfully, "it's a good deal for one individual to undertake—to be brother to the whole human race."

"That was where I was stuck next. Willing as I was, or fairly willing, to put the ideal into operation, as far as lay in my power, I didn't see how I was to be brother to the Russian, the

German, the Afghan, the Englishman, the Irishman, all at once.

"Then one day when I was fumbling about in the New Testament I lighted on that part where St. John asks if a man doesn't love his brother whom he has seen, how can he love God whom he hasn't seen?"

"But you haven't got a brother," Bobby cried, presenting a difficulty.

"No, I had none. I had no sister, either, I had you two, and Ellie; and that, I said to myself, was all. If brotherhood had to begin at home, then I had satisfied the condition, since I loved the three of you."

Mabel had been considering. "And Ned and Susie came next after the children and me."

"That was the way I reasoned. Having no brother or sister of my own, I naturally thought of yours."

"With a view to buying them the house?"

"No; not with a view to anything in particular, except to show myself friendly. It wasn't till the third time I went that I'd got what I called a challenge."

"A challenge? From anything Ned or Susie said?"

"No, from something I said to myself. I'd been trying to show my sense of brotherhood by the cheap and easy method of looking in on them. And when I saw what the real need was I was up against it. Here was a call to do something, and I didn't want to do anything."

Once more his voice trailed off into a silence broken only when Bobby asked: "Father, isn't that kind of brotherhood something like the Kingdom of Heaven?"

"I think it is, old boy. I'm not sure that the best way of finding the Kingdom of Heaven for ourselves isn't trying to bring it to somebody else."

"I know," Mabel interposed, "that there's something in the Bible about laying up treasure in heaven; only that that seems to me a long way off."

"Oh, but I don't think it is," Leroy corrected. "Our Lord's Heaven was here and now. That's why He was so much preoccupied with the present. When He speaks of treasure on earth and treasure in heaven I don't think He means a local earth or a local heaven of any kind. His reference is to a state of mind and heart. In telling the rich young man who wanted to be perfect to sell all he had and give to the poor, which simply means to let others share in the good fortune so liberally given him, and he would have treasure in heaven. I'm sure He was thinking of blessedness in this life before it was blessedness in any other. I've a strong conviction that if He is our Savior, He's our Savior now; and that if He's our Savior now it's to save us from undue ills of whatever kind at the moment which we're living through. But if He's to save us we must do something to save ourselves; and perhaps we best save ourselves by helping to save our brother first."

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Fourth Round
DeRidder, Sept. 14, a.m.
Leesville, Sept. 14, p.m.
Acadia Ct., at Church Point, Sept. 21, a.m.

SOOTHE YOUR EYES

with Dickey's Old Reliable Eye Wash. Cleanses and clears. Safe and painless. 25c. DICKY DRUG CO., BRISTOL, VA.

Many and Zwolle, at Zwolle, Sept. 23, a.m., p.m.
Rayne, Oct. 5, a.m.
Crowley, Oct. 5, p.m.
Lake Arthur, Oct. 12, a.m., p.m.
Gueydan and Kaplan, at Gueydan, Oct. 19, a.m.
Sulphur and Vinton, at Vinton, Oct. 19, p.m.
Indian Bayou, Oct. 26, a.m.
Cameron and Pine Grove, at Cameron, Oct. 27, p.m.
Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23, a.m., p.m.

J. W. LEE, P. E.

Minden District—Fourth Round

Haughton and Doyline, at Haughton, Sept. 7, 11 a.m.; Q. C., 2:30 p.m.
Springhill, September 7, p.m.
Sicily Island, at Pine Hill, September 14, a.m.; Q. C., 2:30 p.m.
Ferriday, September 14, p.m.
Jonesville, at Harrisonburg, September 21, a.m.; Q. C., 2:30 p.m.
Trout and Goodpine, at Trout, September 21, p.m.
Jena at Eden, Revival, September 22 to 28; Q. C., 28, 2:30 p.m.
Rochelle, September 28, p.m.
Hall Summit, at Holly Springs, October 5, a.m.; Q. C., 2:30 p.m.
Minden Circuit, at Pleasant Valley, October 12, a.m.; Q. C., 2:30 p.m.
Cotton Valley, October 12, p.m.
Ringgold, at Ringgold, October 19, a.m.; Q. C., 2 p.m.
Sibley, at Castor, October 19, Q. C., 4 p.m.
Selma, at Selma, October 26, a.m.; Q. C., 2 p.m.
Standard, at Olla, October 26, p.m.
Winnfield, November 2, a.m.; Q. C., 2 p.m.
Plain Dealing, at Plain Dealing, November 9, a.m.; Q. C., 2:30 p.m.
Campti, at Campti, Nov. 16, a.m.; Q. C., 2:30 p.m.
Coushatta, November 16, p.m.
Minden, November 24, Q. C., p.m.
Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

EXCESS ACID SICKNESS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address
HUNTINGTON SEATING CORP.
Huntington, W. Va.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Fourth Round

Brandon and Pelahatchie, at Brandon, Sept. 14, 11 a. m., 2 p. m.
 Jackson, at Grace, Sept. 14, 7:30 p. m., Oct. 27, 7:30 p. m.
 Edwards, at Edwards, Sept. 21, 11 a. m., 2 p. m.
 Bolton, at Bolton, Sept. 21, 4 p. m., 7:30 p. m.
 Terry, at Byram, Sept. 28, 11 a. m., 2 p. m.
 Jackson, at Glendale, Sept. 28, 7:30 p. m., Oct. 31, 7:30 p. m.
 Harrisville, at Harrisville, Oct. 5, 11 a. m., 2 p. m.
 Florence, at Florence, Oct. 5, 7:30 p. m., Oct. 6, 10 a. m.
 Clinton, at Ridgeland, Oct. 12, 11 a. m., 2 p. m.
 Madison and Pocahontas, at Madison, Oct. 12, 7:30 p. m., Oct. 13, 10 a. m.
 Camden, at Lone Pine, Oct. 19, 11 a. m., 2 p. m.
 Canton, Oct. 19, 7:30 p. m., Oct. 20, 7:30 p. m.
 Sartaria, at Mt. Olivet, Oct. 25, 11 a. m., 2 p. m.
 Flora, at Flora, Oct. 26, 11 a. m., 2 p. m.
 Jackson, at Capitol Street, Oct. 26, 7:30 p. m., Nov. 7, 7:30 p. m.
 Mendenhall and D'Lo, at Mendenhall, Oct. 29.
 Yazoo Ct., at Fletchers Chapel, Nov. 1, 11 a. m., 2 p. m.
 Eden and Bentonla, at Eden, Nov. 2, 11 a. m., 2 p. m.
 Yazoo City, Nov. 2, 4 p. m., 7:30 p. m.
 Vaughan, at Ellison, Nov. 5, 11 a. m., 2 p. m.
 Fannin, at Pearl Chapel, Nov. 9, 11 a. m., 2 p. m.
 Jackson, at Galloway Memorial, Nov. 9, 7:30 p. m., Nov. 10, 7:30 p. m.
 J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Lauderdale, at Electric Mills, Sept. 14, 11 a. m.
 Enterprise, at Stonewall, Aug. 31, 7:30 p. m.
 Pachuta, at Pachuta, Sept. 14, 7:30 p. m.
 Meridian, Fifth Street, Aug. 31, 11 a. m. (sermon).
 Meridian, Central, Sept. 21, 7:30 p. m.
 Meridian, East End, Sept. 21, 11 a. m.
 Porterville, at Porterville, September 28, 11 a. m.
 Meridian—Seventh Ave., September 28, 7:30 p. m.
 Vimville, at Coker's Chapel, October 5, 11 a. m.
 Meridian—Hawkins Mem., October 5, 7:30 p. m.
 Scooba, at Scooba, October 12, 11 a. m.
 Daleville, at Daleville, October 12, 7:30 p. m.
 Matherville, at Langsdale, October 19, 11 a. m.
 Shubuta, at Shubuta, October 19, 7:30 p. m.
 Waynesboro Circuit, at Hebron, October 25, 11 a. m.
 Bucatunna, at Bucatunna, October 26, 11 a. m.
 Waynesboro, October 26, 7:30 p. m.
 DeSoto, at Grandall, October 29, 11 a. m.
 Qultman, October 29, 7:30 p. m.
 DeKalb, at Spring Hill, November 1 and 2, 11 a. m.
 Meridian, Poplar Springs, November 2, 7:30 p. m.
 Cleveland, November 8 and 9, 11 a. m.

May we all enter the "Home Run" with a determination to win.
 Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:
 "In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the

same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Bay Springs, at Bay Springs, September 14, 11 a. m.; 2 p. m.
 Montrose, at Montrose, September 14, 7:30 p. m.; October 22, 2:30 p. m.
 Harpersville, at Hillsboro, September 21, 11 a. m.; 1:30 p. m.
 Forest and Morton, at Forest, September 21, 7:30 p. m.; October 24, 7 p. m.
 Union, at Union, September 27, 11 a. m.; November 6, 7 p. m.
 Lake, at Lake, September 28, 7 p. m.; October 30, 2:30 p. m.
 Trenton, at Pulaski, October 5, 11 a. m., 2 p. m.
 Raleigh, at Raleigh, October 5, 7 p. m., 6, 9 a. m.
 Shiloh, at Shiloh, October 12, 11 a. m., 2 p. m.
 Carthage, Sta., October 17, 7:30 p. m., 19, 11 a. m.
 Carthage Circuit, at Singleton, October 18, 11 a. m.; 1:30 p. m.
 Walnut Grove, at Mt. Horeb, October 19, 2 p. m.
 Homewood, at High Hill, October 24, 11 a. m.; 1:30 p. m.
 Chunky, at Suqualena, October 26, 11 a. m., 1:15 p. m.

Decatur and Hickory, at Hickory, October 26, 4 p. m.

Philadelphia Sta., October 31, 7 p. m.

Philadelphia Circuit, at Cook's Chapel, November 1, 11 a. m., 1:30 p. m.

Burnside, at Henry's Chapel, November 2, 11 a. m., 1 p. m.

Laurel, First Church, November 7, 7 p. m.; 9, 11 a. m.

Laurel, Kingston, November 9, 2:30 p. m.

Laurel, West End, November 9, 7 p. m.

H. A. GATLIN, P. E.

Greenwood District—Fourth Round

Lambert, at Lambert, 11 a. m., September 7.

Drew Sta., preaching, night, Sept. 7.

Acona, at Acona, 11 a. m., Sept. 13-14.

Black Hawk, at Smith Chapel, September 20-21.

Greenwood, First Church, preaching, 11 a. m., Sept. 21; Q.C., Sept. 23.

Schlater, at Schlater, 11 a. m. and 2:30 p. m., September 23.

Cruger, at Sidon, night, September 23.

Inverness, 11 a. m. and 2:30 p. m., October 5.

Swiftown, at Swiftown, night, October 5.

Drew Ct., at Sandy Bayou, 11 a. m., October 11, and 3 p. m., October 12.

Dublin and Mattson, at Mattson, 11 a. m. and 1:30 p. m., October 12.

Sunflower, at Sunflower, night, October 12.

Moorhead, 11 a. m. and 2:30 p. m., October 19.

Itta Bena, night, October 19.

Price Memorial, night, October 21.

Webb and Sumner, at Webb, night, October 22.

Indianola, 11 a. m. and 2:30 p. m., October 26.

Ruleville, at Ruleville, night, October 26.

Tchula, 11 a. m. and 2:30 p. m., November 2.

Belzoni, night, November 2.

L. P. WASSON, P. E.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE
 FLEXIBLE LEATHER BINDING
 5½ by 8½ INCHES
 SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate
 512 CAMP ST. NEW ORLEANS, LA.

Epworth League

Over on the Tombigbee river, about fifteen miles south of Columbus, there is a beautiful place known as Camp Henry Pratt. This is a historic place. It was here that the Chickasaw and Choctaw Indians fought some of their battles and divided their territory. It will be known in the future as a historic place not only because the Indians fought there, but because the Epworth Leaguers of the Columbus District held their annual encampment there. This encampment was from August 25-30.

There were seventy Epworth Leaguers registered at this encampment. About forty certificates of credit were issued at this assembly. Quite a number of Columbus people came out each day to visit the Leaguers. We had about forty visitors each day. The League work of the Columbus District will be carried on more enthusiastically because of this encampment.

Rev. C. M. Kinard was the camp commander. It was his duty to supervise the work of the camp. Brother Kinard was on the job. He is an enthusiastic Leaguer. Miss Ruth Boyd is the district secretary. She is a very capable secretary and her heart is in the work. The Leaguers are following her.



There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—a doctor's prescription for the bowels—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstore sell.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

We had some very capable teachers at this camp. Rev. C. W. Avery, Mrs. W. N. Duncan, Mrs. J. B. Randolph, Miss Mildred Hankins, Miss Mamie Ledbetter, Miss Anna Bell Pegues and Miss Norman Benjamin were the teachers. Mrs. Ducau is the wife of the presiding elder of the Columbus District. Mrs. Randolph will be remembered as the wife of the late Rev. J. B. Randolph, who was presiding elder of the Columbus District at the time of his death.

Alton Massey, a Leaguer from Ethel, Miss., was our music director. Alton was very faithful and he rendered a very fine service. He is one of the Leaguers that attended our Assembly at Grenada this year.

A daily paper was published at the camp. Stanford Proffitt was editor of this paper, and he got out a very interesting paper. He had some very capable assistants, of course. The Leaguers were always eager to read the daily news. It created quite a bit of excitement.

A very interesting feature of this assembly was the recreation. There was a splendid opportunity for wholesome recreation. We were there on the bank of the river and those who desired to do so could go in swimming. We had an instructor there to give swimming lessons. There was also the opportunity and privilege of boat riding. The young people seemed to enjoy this sport very much.

Camp Pratt is a wonderful place. The scenery is beautiful. There is a wonderful well there at the camp. The water is chemically pure. There is a splendid highway from Columbus out to the camp. It is far enough from town to be quiet, and close enough to be convenient. The Leaguers of the Columbus District had a great time at this camp. They look forward to it each year. They are already thinking about their plans for next year.

We were glad to have several preachers visit us at the camp. Revs. W. R. Lott, W. M. McIntosh, J. W. Ward, G. C. Schwartz, W. N. Duncan and W. M. Langley were among those who visited us. We would be glad for more of the preachers to visit us at these encampments.

Yours sincerely,

WM. L. ROBINSON.

Sept. 4, 1930.

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Pleasant Grove, Oct. 5, a.m.
Alexandria Standard Training School, Oct. 5-10.

Glenmora, Oct. 12, a.m.
Elizabeth, Oct. 12, p.m.
Marksville, Oct. 19.
Provencal, at Shady Grove, Oct. 26, a.m.

Bunkie, Oct. 29, p.m.
Lottie, Nov. 2, a.m.
Melville, Nov. 2, p.m.
Alexandria, Nov. 3, p.m.
Boyce, Nov. 5, p.m.
Lecompte, Nov. 6, p.m.
Melder, Nov. 7.
Eunice, Nov. 9, a.m.
Opelousas, Nov. 9, p.m.
Holloway, Nov. 12.
Oberlin, Nov. 16, a.m.
Oakdale, Nov. 16, p.m.
Colfax, Nov. 17, p.m.
Pleasant Hill, Nov. 18, p.m.
Natchitoches, Nov. 19, p.m.
Alco, Nov. 23, a.m.
Pineville, Nov. 23, p.m.

Appoint a missionary committee for each church. Name the chairman to

be reported by the presiding elder to the Mission Board at Nashville.

ALBERT S. LUTZ, P. E.

Monroe District—Fourth Round

Delhi, at Delhi, Oct. 8, 7:30 p. m.
Mangham, at Union, Oct. 12, 11 a. m.; Q. C., 2 p. m.
Gilbert, at Bocuf Prairie, Oct. 12, 4 p. m.; preaching, 7:30 p. m.
Waterproof, at St. Joseph, Oct. 19, 11 a. m.; Q. C., 2 p. m.
Wisner, at Crowville, Oct. 19, 7:30 p. m.

Columbia, at Grayson, Oct. 26, 11 a. m.; Q. C., at 2 p. m.
West Monroe, Oct. 26, 7:30 p. m.
Winnsboro, Oct. 31, 7:30 p. m.
Lake Providence, Nov. 2, 11 a. m.
Tallulah, Nov. 2, 7:30 p. m.

Oak Ridge, at Oak Ridge, Nov. 9, 11 a. m.; Q. C., 2 p. m.
Rayville, Nov. 9, 7:30 p. m.
Bonita, at Bonita, Nov. 16, 11 a. m.
Mer Rouge, at Bon Idee, Nov. 16, 4 p. m.
Sterlington, at Sterlington, Nov. 16, 7:30 p. m.

Gordon Avenue, Nov. 17, 7:30 p. m.
Monroe, First Church, Nov. 19, 7:30 p. m.
Bastrop, Nov. 21, 7:30 p. m.
Oak Grove, Nov. 23, 11 a. m.

Epworth, Sept. 21, p.m.; Nov. 19.
Houma and French Mission, at Houma, Sept. 23.
Delta, Ct., at Reserve, Oct. 5 a. m.
Carrollton Avenue, Oct. 5, p. m.; Nov. 3.

New Orleans Dist.—Fourth Round

Parker Memorial, Sept. 21 a. m.; Oct. 1.
Epworth, Sept. 21, p.m.; Nov. 19.
Houma and French Mission, at Houma, Sept. 23.

Delta, Ct., at Reserve, Oct. 5 a. m.
Carrollton Avenue, Oct. 5, p. m.; Nov. 3.
Algiers, Oct. 12, a. m.; Nov. 5.
Louisiana Ave., Oct. 12, p.m.; Nov. 5.

Patterson, at Berwick, Oct. 19, a. m.
Morgan City, Oct. 19, p. m.
First Church, Oct. 22.
Franklin, Oct. 26.
St. Martinville, Nov. 2.

Slidell, Nov. 9, a. m.
Covington, at Covington, Nov. 9, p. m.
Second Church, Nov. 16, a. m.; Sept. 24.

Rayne Memorial, Nov. 16, a. m.; Nov. 4.
St. Mark's, Nov. 16, p. m.

Felicity, Nov. 23, a. m.; Nov. 12.
McDonoughville, Nov. 23, p. m.; Oct. 6.

Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

Ruston District—Fourth Round

Hodge, at Hodge, September 14, preaching 11 a. m.; Q. C., 2:30 p. m.

Jonesboro, September 14, following night service.

Arcadia, at Mt. Moriah, September 21, preaching at Arcadia, 11 a. m.
Preaching, at Mt. Moriah, 3 p. m.; Q. C., 4 p. m.

Athens, at Wesley Chapel, following night service; September 21.

Eros, at Chatham, Sept. 26, 10 a. m.
Homer, September 28, preaching 11 a. m.; Q. C., 2:30 p. m.

Haynesville, September 28, following night service.

Simmsboro, at Hilly, Oct. 12; preaching 7:30 p.m.; Q. C. following.
Iubach, at Harmony Chapel, October 19, preaching 11 a. m.; Q. C., 2 p. m.

Marion, at Marlon, Oct. 19, following night service.

Calhoun, at Willhite, October 26, preaching 11 a. m.; Q. C., 2:30 p. m.

Ruston, October 26, preaching 7:30 p. m.; Q. C., November 3, following official board meeting.

Clay, at Longstraw, Nov. 2, preaching 11 a. m.; Q. C., 2 p. m.

Farmerville, November 2, following night service.

Bernice, at Bernice, November 9, preaching 11 a. m.; Q. C., 2 p. m.

Chondrant, at Indian Village, November 9, following night service.

Lapine, at Frantom Chapel, November 16, 11 a. m.

Strange, at Strange, November 16, p. m.

District Training Week, October 12-17, inclusive.

ROBT. M. BROWN, P. E.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3933.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 18, 1930.

C. MILTON CHALMERS, Manager.

REMEMBER THE ORPHANAGE

The Department of Agriculture predicts the lowest crop yield in twenty years, with the possible exception of 1921. Distress will be felt all over the country both because of a great decline in revenues and a very probable rise in prices due to a scarcity of commodities.

The Church will necessarily suffer, we fear, in meager collections for all the interests of the Church. In a letter sent out by Rev. R. W. Vaughan, faithful superintendent of the Louisiana Methodist Orphanage at Ruston, La., goes the distressing news that the Orphanage is already suffering from the drouth and the prevailing business depression. He states that by the grace of God the institution has overcome great difficulties at times during its twenty-six years of service to the wards of the Church, but that at no time has the institution had to face such a desperate condition as the present one. Superintendent Vaughan writes:

"Our collections have fallen off approximately \$5000 this year. Our crops are almost a complete failure. The general financial depression and the crop failure over a large section of the State make it impossible for many of our friends to help us as they have been doing." He also points out that unless those who can do so will help, and unless a special effort is made in every church and Sunday school, the Orphanage will certainly suffer.

We sometimes say a thing is "unthinkable" when we mean that we refuse to entertain the thought of it, when, to be exact, it is thinkable. It is thinkable that the 200 children in the Orphanage will suffer unless our people are aroused to the necessity of providing for them.

The Louisiana Conference no longer fixes an assessment for the Orphanage. The support of the institution depends upon free-will offerings taken on the two days set apart by Conference action as Orphanage day for our people—Easter and Harvest Day. In addition to the fact that the Orphanage has no assessment, no solicitors are sent out, and, Superintendent Vaughan writes: "Our chance of securing funds with which to operate is on Sunday, October 12, the day set apart by the Conference as Orphanage Day, at which time collections are taken in church and Sunday school. Envelopes will be supplied, and we sincerely hope all our people will rally to our support as never before."

October 12 is not far away and pastors and Sunday school superintendents should begin now to prepare for this matter in a way that will bring it fully before our people and give them ample opportunity to contribute to a cause that should appeal to the heart of any man or woman. Give the orphans a chance.

OPENING OF WHITWORTH COLLEGE

Having a part on the program, it was the privilege of the editor of the Advocate to be present at the opening of Whitworth College on Thursday of last week. With as many enrolled as last year, despite the depression over the country, and with a very fine faculty headed by the able president, Dr. G. F. Winfield, the outlook for the session at Whitworth is certainly very bright. Numerous comments were made as to the fine type of girls assembled for the work of this session.

The formal opening exercises began at 10:30, with Dr. Winfield in charge. Rev. H. E. Bush, rector of the local Episcopal Church, led the prayer; Dr. Joseph A. Smith, pastor of the Methodist Church, read the Scripture lesson, a part of the fourth chapter of Philippians; Rev. H. V. Loftquist, pastor of the Presbyterian Church, welcomed the students on behalf of the churches of the city, and Rev. A. F. Crittendon, pastor of the Baptist Church, pronounced the benediction at the close of the exercises. Miss Ruth Winfield, daughter of the president, gave two interesting readings, and Miss Jordan, teacher of voice, sang a beautiful solo. Addresses were made by Dr. D. M. Key, president of Millsaps, Dr. Mitchell, professor in Millsaps, and Rev. R. H. Harper.

We doubt not some interested persons will favor us with an account of the opening exercises of other colleges in our territory, and for this service we shall be very grateful.

GROUP INSURANCE

It is quite easy we know for a brother to neglect the payment of his quarterly dues toward the group insurance of his Conference. But the brethren should strive to make these payments regularly that the treasurer, who is rendering a great service, may not be embarrassed and may not be delayed in remitting to the company through which the insurance is carried. Recently we have carried statements from Rev. James T. Harris of Rochelle, La., treasurer for group insurance in the Louisiana Conference, and from Mr. W. D. Hawkins of Meridian, Miss., treasurer for group insurance in the Mississippi Conference—these statements showing that many brethren have been in arrears, and an appeal was made for prompt payments of amounts due. It is to be hoped that the brethren will realize the need of attending to this matter at once.

Group insurance is a great boon to the members of the Conferences as it provides the opportunity of dependable insurance at a much lower rate than could be otherwise obtained. In the Louisiana Conference we have already seen the advantages of this insurance, for several homes have received the benefit of it. So our group insurance should not be jeopardized by negligence in keeping up with the quarterly payments.

ANDREE AN INSPIRING EXAMPLE

The heart of the reader is touched as he reads of the finding of the body of Salomon August Andree, Arctic explorer who was lost thirty-three years ago, and of the evidence that has come to light of how faithfully the dying man guarded his precious records and took the means that resulted in preserving them and in giving them to the world. It appears that when he knew that death was approaching he wrapped his records well and so disposed his exhausted and freezing form upon them that the poor frozen body of the man did protect his precious records for more than thirty years.

Andree was a man worth while. He leaves to us not only his precious records but an inspiring example of devotion to a great cause, at least a cause as precious to the man as life itself. Let those unto whom are entrusted the most precious records ever given to man, the revelation of God to men through Jesus Christ, find an inspiring example in Andree's faithfulness unto death. Let them also find an example of undying love to a great cause, to a loved employ. We need to find such love for the cause of Christ and such faithfulness to duty. A religion without sacrifice amounts to but little. We sometimes fear that we have come upon too easy and luxurious an age of the Church. Not that we believe John Wesley was right in sleeping on the bare floor of the ship, as a pious exercise, while he was on the way to Georgia. But we do not believe that preachers should shun hard and difficult tasks and seek easy and soft places for themselves, when a determined man, in the name only of science, dared the dangers of the frozen North and when the fatal chill was creeping over his worn-out body thought more of preserving his precious records than he feared death.

CONFERENCE IS COMING

We smile as we type the caption—as if all the brethren do not know that Conference is coming. But the right knowledge and realization of that somewhat ominous fact includes more than the mere watching of the days of the calendar and counting the days and the weeks that intervene between now and the hour when the bishop's gavel will fall and the Conference will be called to order.

There are many things that must be done, and there is no time for delay. The earnest and consecrated pastor and his people will desire to make a full report along all lines. Again we would urge that we refuse to be discouraged by depressed conditions and that we regard the time as one that calls for great sacrifice and fervent faith.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

CENTENARY HAS LARGE FACULTY

Many Colleges and Universities Represented in List of Local College

To the college student who desires contact with a faculty of broad and varied training, Centenary College offers particular advantages. Centenary's chief emphasis is upon its president, Dr. George S. Sexton, and the board of trustees to give to students coming to Centenary the benefit of working under the direction of a faculty, who in character and training are not surpassed by that of any institution in the South.

An examination of the faculty roster contained in the catalog of 1930-31 will reveal the fact that Centenary professors and instructors have taken their graduate and undergraduate degrees from institutions widely distributed over this country and Europe, there being comparatively few great universities which have not been attended by some member of the Centenary faculty.

The following is a list of the faculty of Centenary for 1930-31: Pierce Cline, Ph.D., Emory University, graduate student, University of Chicago; John B. Entriken, B. A., M. A., Southwestern University, Ph. D., University of Iowa; E. L. Ford, A. B., Howard College, A. M., Howard, Docteur de l'Université de Lyon, Paris; Mrs. Katherine Jackson French, A. B., A. M., Ohio Wesleyan University, Ph. D., Columbia University; W. C. Gleason, A. B., University of California, M. Ed. Harvard University, graduate student, University of Michigan; John A. Hardin, A. B., University of Tennessee, M. A., University of Chicago; A. B. King, B. S., Lincoln Memorial University, M. A. University of Tennessee; I. Maizlish, B. S., M. S., Massachusetts Institute of Technology, Ph. D., University of Minnesota; S. D. Morehead, A. B., Hendrix College, A. M., Ph. D., Columbia University; William G. Phelps, A. B., Oberlin College, A. M., Princeton University, graduate student, Universities of Michigan, Chicago, summer session, American Academy, Rome; George M. Reynolds, A. B., Hendrix College, A. M., Columbia University; Robert E. Smith, A. M., B. D., Vanderbilt University, D.D., Birmingham Southern; S. A. Steger, A. M. in education, Columbia University, A. M., Randolph-Macon College, Ph. D., University of Virginia; Mrs. A. R. Campbell, A. B., A. M., Wellesley College; Fred J. Mechlin, Alleghany College, graduate student Kansas University; L. P. Garrott, B. S., Louisiana State University, LL. B., Harvard University; C. L. Odom, B. S., Centenary College, A. M., University of Chicago; Randolph C. Randall, A. B., University of Indiana, A. M., Columbia University, graduate student, Columbia University; Robert S. See, A. B., Howard Payne College, M. B. A., University of Texas; A. M. Shaw, Jr., A. B., Hendrix College, M. A., Peabody, graduate student, University of Iowa; R. E. White, A. B., A. M., Emory; Bryant Davidson, A. B., Hendrix, A. M., Columbia University; Robert R. Ewerz, B. A., Ohio Wesleyan, M. A., University of Oklahoma; Morris U. Lively, A. B., University of Oklahoma, A. M., University of Louisville; C. W. Rhoads, graduate, Gregg School of Stenography,

special work at Bowling Green Business University; Mary Warters, A. B., Shorter College, A. M., Ohio State University; Irma F. Broadwell, special work, Louisiana State University and Teachers' College, Colorado; Gladys Butler Morgan, A. B., Randolph-Macon, graduate student, Columbia University; A. G. Heath, M. D., University of Nashville, graduate work, Tulane; Joe Jackson, A. B., Louisiana State University, B. C. L., Oxford University, Oxford, Eng.; Mary Jewel Kimbell, A. B., Northwestern, graduate student, Northwestern and Chicago; E. Asa McDonnell, A. B., Centenary College, A. M., Columbia University; Arthur Morgan, student of Gutzon Borglum, Beaux Arts Institute of Designs, New York; Margaret B. Phelps, A. B., University of Tennessee, graduate student, summer session, American Academy, Rome; Mary Frances Young, A. B., Centenary College; Homer H. Norton, Birmingham Southern College; Curtis Parker, A. B., University of Arkansas; Mrs. H. H. Huckaby, A. B., Louisiana State University; M. Abernathy, M. A., Texas University; Francis Wheeler, music doctor, Lawrence College, graduate student, University of Wisconsin music department; F. A. Dunster, music doctor, University of New York, special study Chester Cathedral, England, Trinity College, London, Cambridge University; Leroy Carlson, graduate Columbia Conservatory of Music, graduate student, Augustana College; Andrew L. Quattlebaum, B. Music, Bush Conservatory, graduate student, Italy and France; Edythe Crowder, graduate student, the Lovette School of Music, Washington; Selma Miller, B. Music, American Conservatory of Music, Chicago, Kidd-Key College, University of Cincinnati, Centenary College; B. Axel Johansson, graduate, Royal Conservatory, Chicago Musical College; Frank Fuhrer, graduate student, University of Colorado; and Clare Gordon, instructor in voice.

The faculty, comprising the staff of instruction in the college of arts and science, the department of commerce, the school of music and the departments of art and expression, numbers 51 persons. —Shreveport Times.

OUR PRESIDING ELDERS

REV. ALBERT S. LUTZ, D.D.

Rev. Albert S. Lutz, D.D., is a native of the city of New Orleans. He was converted under the ministry of Dr. J. A. B. Allen. After graduating from the Boys' Central High School in New Orleans, he attended Centenary College, at Jackson, La., and graduated from that institution with the degree of A. B. in 1899. He entered the Theological Department of Vanderbilt University and received the B. D. degree in 1902. He did post-graduate work at the University of California, Vanderbilt and Centenary. The A. M. degree was conferred by Centenary in 1912 and the degree of D. D. in 1923.

Dr. Lutz served First Church at Berkeley, California, for a time and erected a new stone building there. In the Louisiana Conference he has served important positions, including Felicity Street Church in New Orleans; New Iberia, Homer, and West Monroe. He served for six years as Conference Secretary of Education and he has served in other responsible positions. He has served as presiding elder of the Monroe, the Baton Rouge, and the Alexandria districts. He is now in his third year as the presiding elder of the Alexandria District.

Dr. Lutz has taken great interest in fraternal organizations. He is a member of the Kappa Sigma Fraternity (collegiate), and he is a member of the Masonic Fraternity, both York and Scottish rites. He is a Knight Templar, a 32 degree Mason, a Shriner, and he holds the honorary degree of Knight of the Red Cross of Constantine.

REV. H. A. GATLIN

Rev. H. A. Gatlin was reared on a farm in Pike County, near Summit, Mo. He attended the public schools of the State until he was seventeen, when he entered Millsaps College, September, 1892, and remained there three years. He has the honor of having been the first student to matriculate in this noble institution.



REV. ALBERT S. LUTZ, D. D.

He was converted at Topisaw Camp Ground, in Pike County, Miss., in his seventeenth year. Rev. J. W. Wilson was the pastor in charge. He was licensed to preach by the Quarterly Conference at Summit, Miss., August 27, 1892, Rev. R. S. Woodward being the presiding elder; was admitted on trial into the Mississippi Conference in Decem-

absolute conviction as to the source of his message to the nations. His teachings have stood the test of ages, and they live in the character and life of the world's best men and women to day. Judah was prosperous and corrupt; Israel so backslidden that the people were worshipping dumb calves on the altar at Bethel. The times

of our social status still demand human sacrifice. Our prophet emphasized the real worth of man. Human life was very cheap in his day and is too cheap with us. The toll of death is appalling and no doubt is largely due to a low valuation of man, his intrinsic value as an immortal creature, his relative value to his home, his life circle, his country. And this valuation must be projected into another life for a correct estimate. Man, with an eternal, immortal destiny is too large a being for a mere earthly estimate. Amos saw this and recognized him as a citizen of two worlds. So he hurled his burning invectives against the cruel idolatry, the pride, the greed, the corruption of his people and the surrounding nations. Grand old country preacher, prophet of the field and fold, schooled only by nature and God, his message meets the needs of our modern life!



REV. H. A. GATLIN

ber, 1897, at Jackson, Miss.; was ordained a local deacon at Port Gibson, Miss., in 1896, by Bishop Hendrix, and ordained elder in 1902 by Bishop Joseph S. Key, at Natchez, Miss.

He has served the following charges in the Mississippi Conference: Providence, Beanregard, Sharon, Enterprise and Stonewall, Mendenhall, Bogue Chitto and Norfield, Fifth Street in Meridian, Tylertown, Canton, Lumberton, Court Street in Hattiesburg. He is now serving his third year as the presiding elder of the Newton District. While serving in pastorates, Brother Gatlin always found the time to do a great deal of revival work, holding an average of seven or eight meetings a year outside his own pastorate. While pastor at Canton, Miss., he built the magnificent church there, at a cost of \$65,000.

He served one year as commissioner of education of Whitworth College, and he assisted in raising funds to erect new buildings for the college. He has served on the Committee on Itinerancy, and the Committee on Temperance and Social Service. He served for eight years on the Sunday School Board of the Mississippi Conference, and for sixteen years on the Conference Board of Church Extension. He was a delegate to the recent General Conference.

SAFETY SIGNALS

By Rev. S. J. Davies

We had Amos in our Business Men's Bible Class last Sunday. Amos a commercial evangelist in his day. Shepherd, orchardist, farmer and withal a prophet. A man with a revelation, an obsession. No earthly power can daunt such a man as this one, for he had strength, courage and

called for a man, and God called his prophet from the sheepfold. Beware of the man of one book, some one has said, and I say beware of the man with a call. Preaching is something more than a profession, even more than an ordinary vocation; it is a call, a divine call. Amos did not have to preach for a living, he had that already. This call is within the conscious soul, all the great silent, constructive forces of life are within. "The kingdom of God is within you," says the Master, for life is there and love and all the passions and thoughts dwell within. You can't get away from these and you can't get away with them, for the things within are the real things, and the mere externals amount to little. Thus have the saints and sages of the past taught, and the great truths of God and man do not change any more than the stars in their courses. Time does not wither them, and a deeper wisdom only confirms them. Yes, Amos had an inner call, let us study it awhile.

First, it was a revelation of God's being and nature, an awareness of the supreme fact that he was and is the only God and Lord of all life, all other being. This is not new to us, under the light of a fuller knowledge, but was new to a people of many gods, and the worship of these gods savage, cruel, inhuman. A man's life and character are largely shaped and fashioned by his conception of God. If, like Amos, he stands for the things God stands for, righteousness, truth, justice, mercy, loving kindness, he will express these graces to his fellowmen. So with nations. No people ever rises in the scale of civilization above its religion, its high or low ideal of God. The gods of men, whether false or true, live in the characters of men. Idolatry still prevails in our age, right here in our midst, and the Molochs

SOME THINGS TO THINK ABOUT

By Rev. R. L. Clayton

One hundred and five years ago Methodism was established in the City of New Orleans. To-day we have 4300 Methodists in the largest city of the South. Nearly twenty five years after Methodism entered New Orleans, Protestantism entered the State of Texas, which had been under the dominion of the Roman Catholic Church. To-day in the city of Dallas, Texas, we have two churches whose combined membership is more than that offered for 105 years of effort in New Orleans.

At the present time in the city of New Orleans there is a flourishing Presbyterian church in that part of the city known as Metairie. Where this church stands, a few years ago, seven to be exact, I attended a picnic and there was nothing there but the open country and plenty of country. Now there is a community there of ten thousand people. This Presbyterian church is the only Protestant church in that section of New Orleans. One may ride around over the city of New Orleans and see dozens of Protestant churches of every denomination. As these thoughts force themselves upon the mind of one, he can but stop and wonder where Methodism has been and what it has been doing during all of these years.

By reference to our Conference minutes of last year we may ascertain the fact that \$1650 in all was appropriated by the Board of Missions to charges which paid their pastor a salary of \$1500 or over. In addition \$200 of other appropriations brought the salaries of two churches to \$1600.

It seems to me that this \$1850 could more profitably be put into a situation like the one in the city of New Orleans, which I have just described, than merely to supplement a salary somewhere, where it is not particularly needed. I see that the Board of Church Extension at times has appropriated or rather loaned as much as \$50,000 to some congregation in order that they might build a cathedral.

Has Methodism no more of a program than to take care of only what we already have, or are we trying to capture the world for Jesus Christ? Are our preachers merely content to preach twice on Sunday, have a prayer meeting on Wednesday, and leave the fields which are "white unto harvest" to some other denomination? I cannot believe so. Everybody has a panacea for the times. Mine is perspiration on the part of both laymen and preachers. We have been going on inspiration too long.

I cite these facts about New Orleans merely because I am more familiar with the situation there, having spent the best part of my life in that great city of our State. There are many other points in the State which present just as interesting a problem.

Gueydan, La.

SEASHORE CAMP GROUND

By Dr. S. H. Werlein

After an interval of almost ten years, it was a most pleasant privilege to revisit Seashore Camp Ground. It is still a place of beauty and reminiscent of tender and sacred memories. A new generation of tent owners have taken the place of the pioneers who located the Ground, and the absence of the faces and voices of the early settlers is saddening and suggestive. Only a few of us are left whose parents put up cottages on the Ground over fifty years ago and who assembled under brush-arbor and on the sawdust floor to worship God. This little remnant, though scattered over the country, treasure the old camp ground and wish for it larger usefulness in the years to come.

I noticed few changes during the past ten years in its external appearance. Located on the Riviera of the Southland, on the Gulf highway from New Orleans to Florida and the North, one cannot conceive of a lovelier and more beautiful section. It surpasses any assembly ground with which I am acquainted. Lake Junaluska, Ocean Grove, the Palisades of California, the New York Chautauqua, Round Lake and Mt. Hermon do not surpass, if they equal, in beauty of situation this elect place.

Two hundred acres, with a frontage of over a quarter of a mile on the Mississippi Sound, constitute the size of the Ground. It is the unanimous verdict of those who camp on the Ground that during the hot months the Gulf breezes are refreshing, and the air often freighted with the perfume of pine forests, and the artesian water from a well fifteen hundred feet deep greatly contributes to the comfort and health of the visitor. It would seem that instead of only fifty houses and about two hundred persons on the Ground there should be a summer population of at least a thousand and two hundred and fifty cottages to house them. One sees at a glance that the place has not been developed and that the expectations of the founders have not been realized.

Shortly after my arrival I learned that the Camp Ground now faces a difficult situation. For more than fifty years it has been exempt from taxation. It is now subject to a city and county tax on the valuation of over fifty thousand dollars. The only source of revenue is the leasing of the lots on which the cottages are located and the increase in the liabilities of the Camp Ground has necessitated an increase in the rental of the lots. Four years ago the ground rental was doubled. There was a strong disposition on the part of the trustees to increase the rental for 1931, but it was decided to let it remain the same providing the cottage owners pay their rental by May 1, 1931, otherwise a penalty of one hundred per cent will be demanded. The cottage owners are protesting against any increase.

It is the conviction of some of the preachers of the Annual Conferences, which own the property, that the Camp Ground has ceased to function as a religious resort and that it no longer contributes any practical benefit to the Church. On this ground there has been an expressed desire to sell the ground and apply the proceeds to the cause of education. Doubtless a determined effort to this effect would have been made if the Mississippi Conference had not refused consent to such sale. Naturally these conditions have unsettled the minds of the Camp Ground people. They have not known what to expect. They have feared that some move might be taken that would jeopardize their property. They have been discouraged in making additions to their houses or even in repairing them. The cottages on the ground represent an investment of possibly more than forty thousand dollars by their owners, and this money was put into these buildings in good faith that the Camp Ground would be a permanent institution.

Now comes the report that the Commissioners

appointed by the three Annual Conferences have applied to the General Board of Christian Education and that the said Board has not yet taken over the Camp Ground as property of the Methodist Church, South, to manage it and safeguard its interests, but that they will use it as a winter place of assembly, providing the program and speakers and meeting the expense of such program. It is to be hoped, however, that the Board will come to the rescue of the Camp Ground and that the wisdom of assuming its obligations and managing it as a place of assembly will be apparent to the Board. Meantime the friends of the Camp Ground are wishing that a number of definite and radical changes may be made in the management of the Camp Ground.

First: It is the opinion of many cottage owners, that the lots on which cottages have been constructed should be offered for sale to those who own the houses. Some of these house owners have paid in ground rent more than five times the value of the lots occupied and have no equity or ownership in a foot of the ground. A reasonable price for these occupied lots would liquidate every dollar of the Camp Ground's present debt. Every house owner with whom I have spoken has expressed willingness and desire to buy the lots they are now using. In consideration of the long tenure in the occupancy of these lots, and of the friendly co-operation of these tenants in the interests of the Camp Ground the lots should be offered to them at a low figure and on terms which they could meet. This would quiet all anxiety and uncertainty on the part of the people on the Camp Ground.

Second: One hundred and fifty acres of ground on this property are unused. This acreage should be divided into building lots. Some of the unoccupied lots on the front could be sold without delay, which would supply needed funds for present emergencies. The resources of the Camp Ground, which could easily be converted into cash have not yet been touched. The cry of "no money to pay taxes or make needed improvements" is imaginary in the face of the money-making power of the Camp Ground. To wait for some moneyed philanthropist to come along and lift it out of the mire is puerile. There are hundreds of building lots south of the L. and N. R. R. tracks which could be sold for two hundred dollars or three hundred dollars a lot. Thousands of dollars could be available in a short time if a little practical real estate sense was used. Of course the terms of sale must give the Church control of the Camp Ground, and at all events it must be retained as a religious institution and a Methodist one at that. Lots could be sold with restrictions, such as would safeguard the interests of the Camp Ground. It would be the policy of the trustees to sell to only desirable people. I have heard of a number of families who are ready to buy as soon as the grounds are put on sale. There are people now on the Camp Ground, well-known Christian people, who are disappointed in not being able to purchase lots. I am informed that the trustees have refused to lease ground for new houses. If this is true I can conceive of nothing so unbusinesslike and so improvident in the face of the financial needs of the Camp Ground. By the sale of lots the population on the Ground would be indefinitely increased and a camp meeting audience assured. If Ocean Grove, Lake Junaluska, Mt. Hermon, Lake Chautauqua had no summer residents their religious meetings would be utter failures. Instead of small congregations composed of the same people at camp meeting services, there would be new material on which to work and people would be converted. Many a household would be brought to the Ground for the benefit of the religious service. It goes without saying that people could not be forced to attend the services, but doubtless the unconverted within reach of the tabernacle would realize that something worthwhile was going on there.

Third: To construct an apartment house for the accommodation of twenty or thirty families at a reasonable rental of thirty or forty dollars

per month would be a revenue producer. The agent of the L. and N. Railroad at Biloxi assured me that such apartments would be filled all the year. He said that he frequently receives inquiries from different parts of the country for such apartments. He furthermore informed me that a building of such character does not exist along the coast and that there is a demand for just such an establishment.

In this connection a cafeteria could be inaugurated and would doubtless be patronized not only by tenters on the ground, but also by the public contiguous to it. Someone may ask what has the Church to do with apartment houses and cafeterias? It has everything to do with people, and I am advocating such changes on the Ground as will induce people by the hundreds to lodge on it. To sit down supinely and await results seems to have been the policy of those who have heretofore managed the Camp Ground. More than one hundred and fifty acres of valuable ground have been allowed for more than fifty years to be utterly unproductive while they might have been used in the service of the kingdom of God, and for the spiritual and physical benefit of human beings. Surely we do not need to be reminded of the fate of the steward who hid his Master's money in the earth.

It has been suggested that a school for the study of the Bible for under-college graduates should be established on the Ground. Such an institution is needed by the Church. Even the Episcopal Church, ordinarily slow to venture in that direction, has started a school of that character.

Buildings now on the Ground which were used by the defunct Camp Ground School might be utilized for a Bible School.

It is further suggested that the Camp Ground could be made a center for a Rural Church institute. Institutes of this character have been conducted with great success in different parts of the country. I believe the Camp Ground may be made a vital institution of the Church and a place attractive to hundreds and thousands of Christian and serious-minded people. We have a valuable property on one of the most beautiful drives in the United States and in a section that is advancing in population and wealth, and the possibilities of which seem to have been overlooked if not ignored. As one whose early life was spiritually benefited and divinely influenced by the religious activities of Seashore Camp Ground, I urge on the three Conferences that own the place to effect such legislation as shall make it possible for Seashore Camp Ground to become one of the brightest and most attractive religious resorts in America.

A METHODIST STEWARD SPEAKS

By R. S. Satterfield

Sometime ago the New Orleans Christian Advocate published an article written by "A Methodist Steward." I quote a portion of it:

"Do the stewards and members of most churches realize the embarrassing position into which many pastors are forced? . . . Pastors get little enough when paid in full. Again do stewards realize that many pastors are compelled to go in debt . . . When a pastor is compelled to leave behind unpaid debts, and to borrow money to move, it is a great hindrance and injustice. The incoming pastor has that stigma on him . . . The church, and not the pastor, is often at fault." This is a timely word by a good steward.

May I add a little picture that will not be at all unfamiliar in its main setting, though the details may be as varied as are the personalities of thousands of church members?

Conference is just one month off. The stewards have met and are going over their lists. They are behind \$500 with their pastor. They make off two lists, one of those who may be counted on to pay up in full, and a "doubtful list." The doubt-

ful list amounts to \$210, let us say. The amounts vary from one to twenty dollars.

What shall the stewards do about these "doubtfuls"? Is it enough to mail each of them a statement? Most emphatically, NO! Following out the thought expressed in the article from which I have quoted, can these "doubtfuls" be made to realize just what the situation is?

On that list, let us say, there is a man and his family, who are behind \$10. If they can be influenced to pay, they will have to do without only \$10. But if they do not pay, and none of the other "doubtfuls" pay, the pastor and his family will have to do without \$210. That would really amount to making the pastor and his family pay \$210. Compare the inconvenience, the embarrassment, suffered by the family that does without \$10 with that of the preacher and family who do without \$210.

As a matter of fact, it is only a few weeks until Conference. And there are thousands of people in our churches who should be made to see this. I know a church where the stewards presented the matter to the "doubtfuls" in this way and realized very fine returns.

WHO WILL BE NEXT?

In spite of the drouth and financial depression Rev. S. L. Pope, pastor of the First Methodist Church, Aherdeen, Miss., reports that his church has recently paid their Superannuate Endowment quota in full. When we consider the present financial conditions this is little less than heroic. In fact, we count it a piece of heroic service to a great and worthy cause.

Brethren of the Conference, if one church can do it, why not more? I know your problems, but let us not forget the Old Preachers in winding up the year's work. With heroic effort and a little sacrifice our people can do all that God would have us do, for this and all other worthy causes.

A. T. McILWAIN,
Conf. Dr. N. Miss. Conf.

METHODIST MATTERS AT FIRST CHURCH, WATER VALLEY, MISS.

The program of the closing service of our Childhood and Youth Week, recently observed, was unique, indeed, through the resourceful mind of O. T. Hamner, our Sunday school superintendent. The program, sandwiched between the two Sundays, was on the following order:

Monday night there was a pageant on the "Interested Sunday School and Church Member Versus the Disinterested S. S. and Church Member." This was followed by an address on the same subject by Rev. E. H. Cunningham, our presiding elder.

Tuesday night there was a dialogue on "The Missionary Church and Individual Versus the Un-missionary Church and Individual." Following this dialogue was a sermon on the same subject by Brother W. H. Mounger, pastor of First Church, Oxford.

Wednesday night was "memorial night for fathers and mothers." Notes of appreciation to fathers and mothers from the children were tacked on a memorial column. The sermon for the occasion was preached by that splendid young preacher, Jeff Cunningham, of Grenada, Miss.

Thursday night was "Children's Night." Brother J. W. Dorman, that prince among men, that Christian prince, gave us a most wonderful and helpful sermon. Any pastor is blessed indeed who has a superannuate like Brother Dorman in his congregation.

Friday night was "Sunday School and Church Loyalty Night." Notes of loyalty to the church, to teachers, pastor, officials, etc., were pinned on the column in great numbers. I failed to say that on Thursday night notes from parents to children were pinned on the column. This service was climaxed with a very strong sermon by Brother C. L. Oakes of Main Street Church. Everyone was delighted with his good sermon.

As pastor I desire to thank, through the press, all those men who spoke, "Doc" Hamner for his faithful efforts in preparing the programs, and all who had part in carrying out the same.

Sunday the pastor held the services, using for the service at night the assigned subject, "The Place of the Church in the Home and the Community." At the morning hour we had a most inspiring consecration service at which time there was a convert who gave his name for church membership. Several volunteered during the week to increase their donations to the church. Taking all this into consideration and at a time when we all say "hard times," we feel that we have had a real REVIVAL. Pray for us.

Sincerely yours,

J. D. WROTEN, Pastor.

SOUTHERN METHODIST HOSPITAL AND SANATORIUM TUCSON, ARIZONA

Dear Friends: I wish to take you for a few minutes' visit through our Southern Methodist Sanatorium here, and introduce you to a few of the patients in whom I believe you will be interested, and who greatly need the sympathetic interest of a friend.

First, I would take you into Room 52 on the lower floor and introduce you to Mr. G—. He is a young man, twenty-seven years of age, of a very fine Georgia family, and is himself a cultured and refined gentleman. By profession he is a public accountant, and has twice worked on the audit of the Hospital books. In his effort to maintain himself, he has worked beyond his strength. We found him three months ago 'batching' in a little shack out on the desert; inadequately furnished, and without even sufficient food for his needs, and in a very weakened condition from severe hemorrhages. We brought him into the Sanatorium and placed him in this room, which has a private sun-porch and is furnished with the newest and best all-steel hospital equipment. His condition now is very much improved, and he is gradually gaining strength. In three months' time he may be up again; however, for him to be up before that time would seriously jeopardize any improvement he has made. We have kept him thus far, without compensation, save a small amount which came to him as a county allowance.

Now, if you will go farther down the corridor, I would like for you to meet Mr. S— in Room 58. This room has the same accommodations as the room from which we have come. Mr. S— is an elderly man; a mining prospector; and, as is frequently the case, others have profited by his findings more than he has himself, and he has come to old age in enfeebled health, penniless. He has been in the Sanatorium almost five months, and suffers intensively from a very distressing case of asthma. He is at the present time very sick, and the length of time he can live is quite uncertain. One thing is certain: if these days are passed in any degree of comfort, he must remain here and some must befriend him. As in the case of Mr. G— the Sanatorium has had no remuneration for the five months' care except a small allowance from the County. He sorely needs a friend who, in sympathetic accord, will go with him the last few miles of his life.

Still a little farther down the corridor, in Room 64, you will meet Mr. E—. He is a local preacher of our Church, and a most admirable Christian character. He has been in the Sanatorium a little over two months; was brought in as a "severe hemorrhage" case; and, having no funds, asked to stay until the hemorrhage condition might be relieved. This service, of course, was given him; and, after he had been here about two weeks, somewhat improved, he began to talk of leaving but we found that for him to leave the Sanatorium meant for him to go into a small room in the suburbs of the city and be dependent upon the kindness of neighbors coming in from time to time to care for him and provide his food—

as he is entirely a bed patient. This, of course, we could not allow him to do, so he is still with us. His room is a large corner room with sleeping porch and bath. It will in all probability be two or three months more before he can be up or leave the Sanatorium. We have received no remuneration for his care save small contributions from the suburban church which he attends. This man sorely needs some friendly help.

Now, if you will go up stairs, there are two more men I should like to have you meet.

One is a young married man, Mr. J—, in Room 77. In a half year after his marriage, his health broke down with tuberculosis, and his young wife, herself tuberculous, has been doing her best to keep the "wolf from the door." For some months this young man was in a "rest home" in Tucson, where the rates were low and service proportionately limited. Recently he grew worse and was unable to wait on himself (as the arrangement required), and was brought here. His wife is able to pay about one-fourth of our cost in keeping him, and we know they are doing their best. Some friend, by helping him in this time of need, will be doing a Christian service.

Across the hall, in Room 80 is Mr. M—, a young man who has been in our Sanatorium for fifteen months. He is entirely without funds, and his mother a widow. A church in Southern California and some local friends have helped this young man as they could, and his mother makes such payments as are possible for her; yet, in the fifteen months he has been here the total amount the Sanatorium has received for his care would not cover more than the cost of four months' treatment.

As you know, the Sanatorium has no endowment at all, and while it would be our desire to keep all such patients as long as their need required, it is a matter of financial impossibility for us to do so. Also, these are only some of the patients who are receiving free and part-free service. The Sanatorium is loaded beyond its capacity with this type of patients. The result is that some one must be a friend in this need or these patients will have to forfeit the cure which is so essential to their recovery.

Now, having met these and learned something about them, I am wondering if you will not "adopt" the one whom you have become most interested in, for at least one week. We are glad to do the utmost of our ability by keeping them at the minimum Sanatorium charge of \$25 per week, which is the lowest possible cost for the service they require. Many require specially prepared diets, and in our nursing care only graduate registered nurses are employed.

I am writing this as a personal letter to a few friends and to those who, in correspondence with the Sanatorium office, have shown themselves interested in this type of work; and this, without the knowledge of the patients about whom I write (most of them being too independent of spirit to willingly ask for aid). However, it is done in the hope that you will see in their need an opportunity for real service in the name of Him who said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

If, in sending your check, you will indicate which patient you desire to adopt, using the Room number and initial as I have done, I can assure you it will be a Christian service, and I shall be glad to write you fully as to the condition of "your patient" at the time of its receipt. If you cannot "adopt" a patient for one week, any amount you send will be credited to the account you direct.

I am praying that enough people will adopt these patients for a week at a time to permit them to remain in the Sanatorium as long as their condition makes it necessary.

Your very truly,

REV. D. G. DECHERD, Superintendent.

P.S.— If you have a friend who you think would be interested in this Christ-like service, and will send me his name, I will write to him.—D. G. D.

TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS MISSISSIPPI CONFERENCE

Have you had Sunday School Day? It is hoped that you have had long before now. But if you have not, I am sure your school will be richer if you will even at this date put on the program. Schools that have used this program issued by the General Sunday School Board have been impressed with its worth. We urge you to keep in mind also the financial need of your Conference Sunday School Board. The appropriation asked for and allowed by the budget commission is actually less than half enough to carry out the program of your Sunday School Board in the Conference. Unless the Sunday School Day collections this year help us greatly then our plans fall through. Please, brothers, give every Sunday school large and small the chance to have part in your Conference program.

J. L. CARTER,
Sec'y. Conf. S. S. Board.

A THOUGHT FOR THE WEEK

By Rev. Marlin H. McCormack, Jr.

"No man lives without jostling and being jostled; in all ways he has to elbow himself through the world, giving and receiving offense."—Carlyle.

Diplomacy, while often a most expedient policy, is nevertheless nothing more than unethical, sugar-coated hypocrisy. The person who makes a habit of soft-pedaling the truth and neglecting duty simply to avoid offending someone else, even though he be well-meaning in his intentions, is as foolish as the proverbial pair who carried the donkey.

We cannot keep from giving offense, but we can do our duty. It is not a sin to offend others if duty demands it, but it is sinful to be so unstable in our convictions as to cater to the whim of everyone that offers resistance to our endeavor to follow the path of duty.

Of what use are convictions if one does not have the courage to follow them? While one should always avoid haughtiness, or any other undue assumption of superiority or any presumption that one has a monopoly of brains, it is, however, a good rule to be sure one is right, then go ahead.

LETTER FROM VAIDEN, MISS.

Dear Dr. Harper: I fully appreciate your kind request each year for the brethren to write to the Advocate; but I never feel worthy of entering the columns of our great paper.

We are almost at the close of the fifth year at Vaiden and West. And to look back over the five years behind us, it seems only as yesterday that has passed. The little family and I have been very happy with this good people, and to think of leaving them brings sadness to our hearts.

We consider ourselves very fortunate indeed in casting our lot with this band of worshipers. We wondered at the close of the third year just how we would manage to get by in the event we were returned for the fourth. But we found the fourth year better than any of the previous years, and I am happy to say that our fifth year has been the crowning year of our labors together.

Somehow or other, there is a tie that binds us, and has made us one. During the five years the good people have been very kind to us, and unusually loyal to the Church. We have had some wonderful revivals together. We have seen wonderful changes in men and women, and we have looked on with rejoicing as our great Church unfurled its banner and won the victory on the battle-front. Wonderful changes have been made in our church work. Our Sunday schools have

grown by leaps and bounds, our missionary societies and young people's societies are far-reaching, and wonderful achievements are realized, as they go forward under the leadership of consecrated leaders.

During our stay here, we have, by the assistance of the churches, made a new parsonage of the old one, and we are glad to say to the brethren that we have as good as can be found in the district. We have worked over all of the churches except one and are now ready to set our hands to that task. We have a handsome little church at West, completely overhauled during our third year, with Sunday school rooms added.

Hebron has been made new almost, and is an honor to Methodism in that community.

Old Midway, that was completely discarded a number of years ago, is back on the list, having been made new within the last few days. We have paid cash as we have gone, so there are no lagging funds to lose sleep over. A fine and loyal congregation of men and women meet us each first Sunday afternoon there, and are promising better things for next year.

Some preacher will have a good job building a new church at Vaiden next year. We have money in the treasury, and subscriptions to set us going. We hoped to do this work before Conference, but the financial depression blocked our progress.

Dr. Harper, we are a bone-dry crowd. Have had just enough rain to settle the dust since the flood in May. But the folks love the Lord; they are faithful and long-suffering, and we are hoping to make a good report at Annual Conference.

The Lord our God has supplied all of our needs, according to his riches in glory, by Christ Jesus.

Remember us at the throne of Grace. Our hearts are in the work, we love the Church, and are grateful for the little place that we have in same.

W. O. HUNT, Pastor.

GREENWOOD, MISS.

Dear Dr. Harper: Just a short report about our work. I think we will go to Conference with the best report in the history of Price Memorial Church. We have paid off a debt on the church that has been against it ever since it was built, and the church was dedicated August 12. We have had seventy-two additions to the church this year. We are serving some as fine people as you will find in the Conference. I have held ten revivals this summer; had 198 conversions; 99 people promised to have family prayer; 439 promised to read the Bible daily. Just closed a fine revival at Holcomb, with Brother J. W. Wood and his fine people. Brother Wood is a man of God; it was good to be with him and work with him. While in the meeting there a blind Ford humped into me; came near putting me out of business, but, after the thing knocked me down three times, I got away from it, called the doctor, had my bruises dressed and went on into the pulpit in twenty minutes, and the people said I preached a great sermon. I have been in bed most of the time for a week, though I finished the meeting and did not miss a service. Have been resting this week. I will start a revival with Brother Craddock, on the High Point Circuit, Sunday night, September 7. Will be with Brother McDougal on Baldwin Circuit, beginning about the 14th of September. I ask the prayers of all the Christian people in my revival work. I enjoy the work; I want to thank the pastors for the invitations they have given me to hold meetings. I have the work with all the brethren; am sorry I could not accept all the invitations I have had this year. Let us all pray that the Holy Spirit may come upon us anew at Conference.

Yours in the work, B. H. BULLARD.

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages

blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination, also mention the New Orleans Christian Advocate.

THE LAYMAN COMPANY,

730 Rush St., Chicago.

TEXAS AND THE BISHOPRIC

The ambitious young pastor may ask what move to make in order to become a bishop. The answer is easy. Move to Texas. Our own Bishop Mouzon a long time ago moved to Texas. Bishops John M. Moore and Hiram Abiff Boaz both said goodbys to their old Kentucky homes and, walking by faith like Abraham of old, pitched their tents in Texas, the land of promise. Bishop Samuel R. Hay had the foresight to get up from his Tennessee birthplace and journey to the "Lone Star State." Arthur Moore was taken out of Georgia into Texas and there he was put in the running for bishop, just as Bishop Hoyt M. Dobbs of Alabama had before him in Texas received the anointing. Paul Kern has been elected bishop, but first he went to Texas.

And in order that there might be no evidence of partiality between the native born Texan and those who migrated thither, the last act of the Methodist electorate in Dallas last May was to choose A. Frank Smith, a native son, as bishop, while not many years before Bishop Seth Ward, another native son, was called to the episcopacy. All of which goes to show that Texas is the "Promise Land," and the young man with the episcopal hee in his honnet can take up the old refrain, "I am bound for the promised land. Who will come and go with me?"—North Carolina Christian Advocate.

JOHN K. SESSIONS—AN APPRECIATION

As the Conference year draws to a close and we think more seriously how every department of the Church work will terminate, our mind goes to one of our members who always took an active interest in the affairs of the kingdom of God.

Brother John K. Sessions was president of the board of stewards of the church at Woodville, Miss., for a number of years. His church life began in early manhood and continued with increasing fervor and zeal until death claimed him. Active, not only in the material development of the church, but deeply concerned about its spiritual progress, he was ever constant and faithful to every trust.

In the community he stood for the highest type of citizenship; advocated and practised principles of purity and honor and was the incarnation of noble ideals. In sympathy with the less fortunate, he was ready to lend a helping hand and assist as far as possible in the upbuilding of every good cause. Positive in his convictions, but courteous in manner, he always exhibited the grace and dignity of a Christian gentleman.

In 1888 he was happily married to Miss Annie Camp and at once established a home ideal in hospitality and where there was always a place reserved for "the preacher."

There were no children, but a number of nieces and nephews found there a true home and the love, care and guidance in the way of life that made for righteousness.

His life began July 20, 1861, amid the storm of Civil War; it closed in calm and peace March 20, 1930.

He lived in the faith that overcomes the world; he died in the faith that conquers death.

G. P. McKEOWN, His Pastor.

The Home Circle

THE SEVERER CRITIC

Sometimes a word of praise I hear,
At other times the critic sneer,
And then again a flatterer speaks
And brings the crimson to my cheeks
But though I pleased them all I'd be
Still miles away from pleasing me.

I need no critic's tongue to tell
I have not done my duty well,
Nor all the praise which flatterers weave
Into false pride can me deceive,
Though I were cheered by friends and too,
I'd still have faults which I should know.

I know how far from what I dream
My finished labors always seem,
And back of affection's shroud
I know my self just what I am,
I am in constant strife with me
Trying for what I ought to be.

I know myself far better than
Could possibly another man,
I know what others never see,
I know the very worst of me,
My faults I am the first to spy
And none regards them more than I.

With me I'm stronger far than those
Who would be friends to me or foes,
'Twere fine to please them all, but though
Such glory could be mine to know
I still should write this line of me:
I'm far from what I ought to be.

- Guest.

BOBBY AND THE BARN SWALLOWS

"Grandmother, why do the birds fly into the barn all the time?" asked Bobby. "I should think that they would stay out on the trees."

"Do you mean the barn swallow?" asked Grandmother. "They live in the barn."

"A bird live in a barn?" exclaimed Bobby. "I thought birds built nests."

"Oh, yes, most birds build nests," replied Grandmother, "and the barn swallows do, but they build them inside the barn instead of in trees or bushes."

This was not Bobby's first visit to his Grandmother's by any means, but it was the first since he had begun to study birds, and there were so many birds to see on a farm that he was having a wonderful time watching them.

He had already found out where a pair of bluebirds were nesting, and every day he would sit near the old gnarled apple tree and watch the parent birds fly back and forth for the baby birds. And he had spied a robin's nest in the elm tree just outside of his window. But about so many birds flying in and out of Grandmother's barn he was much surprised. He didn't know that birds liked barns.

"Come up to the summer house, called Grandmother late in the afternoon. 'I'll tell you something about the swallow family, and then we'll go down to the barn and watch the barn swallows.'"

Bobby was always on hand when anyone would talk birds with him, so they walked to the summer house together. She began:

"Swallows are some of the cleaners of the air. They fly through the air with their mouths open, catching all the flying things in their paths. There are several kinds of swallows. There are tree swallows and bank swallows and purple martins, besides barn swallows. Sometimes, maybe, we shall see these kinds in different localities."

"There go some barn swallows now," said Bobby. "See how they swoop down close to the ground."

"Yes, they do great service about the fields. They catch moths of cutworms, and other insects that injure the crops," explained Grandmother, "and they fly low over ponds for the same reason."

"I like to watch them fly so close to the earth," said Bobby. "They almost touch their wings sometimes."

"Now let's go to the barn," suggested Grandmother, after they looked at some swallow pictures which she had brought with her, and after they had talked about the colors. "We'll sit quietly on this bench and watch the birds."

"Oh, there's one!" whispered Bobby. "Why, where did he go? What are those funny little squeaks?"

"Probably these are the baby swallows in the nest," answered Grandmother. "Now, Bobby, you look way up to the rafters and you will see some nests plastered firmly to them. They are made of mud or clay, and straw and feathers."

It took Bobby a while to find them, for he did not know where to look, but finally he saw a parent bird fly right to the edge of the nest. "There he goes again! Is he going for more food?" he asked.

"Yes, birds have to work hard to feed their hungry babies. About the only rest they have is when they are asleep," laughed Grandmother. "I'm glad I'm not a bird!"

"I'm glad, too," laughed Bobby, "but I'm glad that you like birds."

"All people should like the birds," replied Grandmother. "We could not live without them. If there were no birds we would be over-run with insect pests that would eat all vegetable life."

"God is good to give us birds," said Bobby. "I thank Him!"—The Christian World.

A BOY'S CURIOSITY

By S. A. Wilson

A little more than three hundred years ago a small boy lived in one of the towns of Holland. His father, Hans Lippershey, was an optician and made spectacles. The young Hans liked to play about his father's workbench, looking through the lenses and putting on the spectacles. One day he took up two of the lenses, one in each hand, and went to the open door of the shop, where he amused himself with looking at various objects through first one lens and then the other, noting how differently they appeared through the different lenses. He moved his hands rapidly, holding first one piece of glass and then the other before his eyes. All at once he started. The tower of the church, way down the street, had suddenly seemed to leap toward him. For a second he had seen the time of day by the clock on the tower. Never before could he see the hands of the church clock from the shop. Again he held up the lenses and looked through the one and then the other. The clock tower stayed down the street where it had been for many years.

The boy began to use his brains on the puzzle. "What was I doing when it came so near? Why, I was moving my hands fast." So he tried to repeat his movements. After a few moments he cried, "There he comes again!" He plainly saw the clock tower. "Why, I crossed my hands then!" After a few more trials and a little thinking, he said, "The tower comes near when I look through both lenses at once."

Then the lad went to his father with his story. The optician suspected the commercial possibilities of this wonderful thing, but he knew that people couldn't carry around two glass lenses in their pockets and hold them up in their fingers before their eyes, so he put the two lenses into a tube, and the wonderful instrument which we call the telescope was invented—or discovered. The name means far seeing.

And this happened because one lad was interested in things about him, experimented with them, and thought about them.

Curiosity is one of the qualities implanted in

man's nature from the beginning. It is the impelling force back of all progress. But beware that our curiosity is exercised on proper and worthwhile things. Let curiosity lead us to investigate useful things, elevated things, valuable things, worth-while things.

Slowly through the long centuries men have been discovering the wonderful secrets that God has hidden away in this universe of ours. Perhaps there are many more to be discovered if we only search diligently.

One of the sayings of the Hebrew wise kings was, "It is the glory of God to conceal a thing, but the glory of kings is to search out a matter."

That does not apply to kings in a political sense, but rather to kings of thought.—Stories to Tell.

INSTINCT LEADS DOG ACROSS CONTINENT

On February 15, 1921, six months to a day from the time Bobbie was lost in Indiana, Nova, the younger daughter of Mr. and Mrs. Brazler, who were the proud possessor of Bobbie, and a girl friend were walking along a street in Silverton, Oregon, when Nova suddenly gasped and grabbed hold of the girl's arm. "Look, look!" she cried. "Isn't that Bobbie?"

At the word "Bobbie," a lean, bedraggled looking dog just ahead of them turned around and fairly flew at Nova, says Everybody's Magazine. He leaped up again and again to caress her, making the most unusual sobbing sounds of relief. It was the only way he had of expressing his wordless joy. It was Bobbie, all right.

When the emaciated dog saw his master he fell frantically in his arms, whining and crying in a way that was indescribably human and pitiful. The tears stand in Mr. Brazler's eyes when he tries to describe the scene, even now. The dog was trying to tell so much with pitifully inadequate means. He had put up the best fight he knew how, and now he had won out. Here he had reached the friends he had been seeking through monstrous heat and cold, rain and snow, nothing else mattered.

His feet bore unmistakable signs of hard travel, the toenails were worn to the quick. But, strange to say, he was otherwise in fairly good condition. Evidently he had found a friend here and there along the way. Later in the day they gave him a nice sirloin steak and a pint of cream. The greater part of this he consumed, and then sought his own old bed in the basement and curled himself up. For three days and nights he slept the sleep of complete exhaustion.

When anyone spoke to him he would roll over on his back, holding up his feet toward them in a way that plainly said, "Please do something to make them quit hurting, but let me rest." He touched no more food except raw meat for three weeks, probably because his principal sustenance after striking the Rockies had come from foraging for wild game.

How dreadfully long the time must have seemed to this forlorn little animal. Through the autumn months and the severe stormy winter following he was somewhere in the Middle Western States, climbing the Rocky Mountains in Colorado or Wyoming, and tracking through the wilderness in Idaho. Probably he followed more or less the route by which the Brazlers went East and which he watched so carefully.

But it was a marvelous instinct that guided him home. Surely no dumb animal wanted more to talk and tell of hazardous adventures and hardships which few human beings could have endured and of which no human being will ever know.—Exchange.

"I'm so sorry, dear. I meant this to be a cottage pudding, but it wouldn't rise." "That's all right my dear. Let's call it a flat pudding."—Progressive Grocer.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to relied manuscripts.

Editorial

ANNUAL MEETING OF THE PUBLISHING COMMITTEE

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held in the Advocate office, 512 Camp Street, New Orleans, on Thursday, September 25, beginning at 9:30 a. m. The special committee, appointed at the last meeting of the Publishing Committee, will meet in the Jung Hotel on the evening of the 24th.

J. G. SNELLING,
Chairman Publishing Committee.

PERSONAL AND OTHER NOTES

The General Conference of the Methodist Episcopal Church will meet next in 1932 and the Methodists of Columbus, Ohio, are reported as anxious to secure the meeting.

According to the Baltimore Southern Methodist of September 11, the Baltimore Conference will convene a day later than usual in the week in order to save money on entertainment.

The press reports that S. M. U. has quite a strong football team this year. The schedule of the team will include games with Notre Dame, the Navy, and Indiana University.

Mr. R. B. Eleazer, of the Commission on Interracial Co-operation, Atlanta, Georgia, called at the Advocate office recently. The editor was not in at the time and greatly regrets not seeing Mr. Eleazer.

Rev. Wm. L. Robinson, pastor, has recently held three special services in the Methodist Church at Coffeeville, Miss. Rev. Melville Johnson, pastor of the Methodist Church of Winona, Miss., was the speaker.

Under the caption, "Pilgrims to Acadia," the New Outlook (Toronto) comments interestingly on the recent visit of the descendants of the Acadians of South Louisiana to Nova Scotia, the land from which their ancestors were banished 175 years ago.

Mrs. Bettie McCormick, grandmother of Rev. M. L. McCormick, and a cousin of the Lewis brothers of the Mississippi and North Mississippi Conferences and others of that family connection, died at McComh, Miss., on Wednesday of last week, and the funeral took place on Thursday.

The editor, while he and Mrs. Harper were visiting relatives in Lafayette, La., had the pleas-

ure of seeing Rev. Louis Hoffpauir, the popular pastor of our church in Lafayette. Brother Hoffpauir reported that the church in Lafayette expects to report everything in full financially as well as progress along all lines.

Mr. Gerald Winfield, son of Dr. and Mrs. G. F. Winfield, of Brookhaven, Miss., was recently elected chairman of the Council of Christian Associations. This is indeed a signal recognition of the ability and leadership of Mr. Winfield. He is a student in the department of helminthology, school of hygiene and public health, Johns Hopkins University, Baltimore.

On last Sunday evening the service at the Methodist Church in Logansport, La., was largely given to special music. The choir of the church has recently been organized with Mrs. Attaway as president, Mrs. A. E. Carroll as pianist, Mrs. Conloe and Mrs. Horn as assistant pianists, and Mrs. D. D. Simmons as director. Rev. George Fox is the pastor of the church.

The Association of Women Preachers of the United States of America assembled for its twelfth annual meeting on August 26 at the Hotel Westminster, Winona Lake, Ind. Seven denominations were represented, from as many States. About half the delegates are pastors, the others are ordained or unordained evangelists, missionaries or other Christian workers.

The cover page of the September issue of the Workers' Council was adorned by a beautiful picture of the Evangeline Oak at St. Martinville, La. The oak is claimed to be a shoot of the original oak under which Evangeline watched and waited for her lover, and the picture was taken with a maiden, dressed in the ancient Acadian costume, standing under the tree.

Grenada College was scheduled to open to-day, at 10 o'clock. This marks the beginning of the forty-ninth session of the school under the auspices of the Methodist Church and the twenty-first session under the administration of Dr. J. R. Countiss. Advance registrations indicated a freshman class of about sixty, with all members of the senior class returning for their degrees.

The October number of the Workers' Council carries an interesting article, "The Turn Over of Teachers Within the Church School," by Miss Florence E. Dixon. Miss Dixon is a well known leader in Sunday school work in New Orleans. She is a member of First Methodist Church and head of one of the departments of the Sunday school. She is principal of the Capdau School, Gentilly Terrace.

Rev. A. Y. Brown, the pastor, began a revival meeting in the Methodist Church at Marks, Miss., on last Sunday. Dr. V. C. Curtis, pastor at Clarksdale, Miss., is doing the preaching at the evening services. Morning services were begun on yesterday morning. Rev. R. G. Lord, pastor at Batesville, Miss., was announced to preach at yesterday's service. Other preachers in reach will assist in the morning services.

The editor had the privilege of seeing, on the train last week, Rev. Osmond S. Lewis, our pastor at Canton, Miss. He was on his way to attend the funeral of his aged cousin, Mrs. Bettie McCormick, at McComh, Miss. He reported that, notwithstanding drouth conditions and business depression, the financial condition of the Canton Church is good and that it is hoped that a full report will be made to the Annual Conference.

Mr. Sam Stone, a leading architect of New Orleans, and formerly a city commissioner, and Mrs. May Duke were married on Friday evening of last week. Mr. Stone is a brother of Mrs. W. W. Holmes, of Alexandria, La. He is this year grand commander of the Knights Templar of Louisiana. Mrs. Stone is a daughter of Mr. John A. Davilla, who has been for many years grand secretary of the Grand Lodge, F. and A. M., of Louisiana.

Dr. Ethelbert Galloway, a son of Bishop Galloway, died recently at Jackson, Miss. In the midst of his arduous duties in the ministry of the sick, he was himself taken very ill and he died soon afterward. The funeral was conducted by Dr. L. L. Cowen, pastor of Galloway Memorial Church, and Dr. J. L. Decell, presiding elder of the Brookhaven District. A minister who knew him well speaks of Dr. Galloway as "one of the best loved physicians of Jackson."

September 7 to October 5 has been designated as "Church Loyalty Month" in our First Church at Greenwood, Miss. Rev. A. T. McIlwain, the pastor. The several Sundays are being devoted to certain organizations of the church and it is expected that the special services during this period will result in great good to the church. September 15-19, the Epworth League of the church is sponsoring a "Christian Culture Program." Rev. Jeff Cunningham is speaking each evening on the general theme, "The Kingdom of God."

Dr. C. A. Bowen, secretary of the editorial department of the Board of Christian Education, delivered the address for the summer convocation at Emory University on August 28, using as a subject, "Some Developments and Their Challenges." Dr. Bowen graduated from Emory College in the class of 1906 and it was doubtless an extremely pleasant experience for him—this privilege of addressing the students of his alma mater. Dr. Bowen is one of the many distinguished Mississippians to be called to large service in the Church.

Dr. Charles C. Jarrell, general secretary of the General Hospital Board, Atlanta, will deliver the principal address at the laying of the corner stone of the new Mary A. Ott Memorial Building of the Good Samaritan Hospital at Lexington, Ky., September 14, at 3 p.m. The new building will be four stories high and constructed of white stone on three sides, and will cost \$300,000. The president of the board of trustees, Mr. H. L. Ott, has given liberally to the construction of this building, as well as to the development of this great hospital.

In sending us a communication, Rev. Robert A. Cross, Jr., writes: "We have begun our work anew here at Sicily Island after having had to discontinue all services for a while during August because of the infantile paralysis quarantine. Our meeting which we had hoped to have in August was postponed, and we are now planning to hold it during the early part of October. Brother John J. Rasmussen, our pastor at Trout, is going to do the preaching. Since our services have been resumed there appears to be a greater interest than there has been for some time, and attendance has increased in both Sunday school and church services."

The Lincoln County Times of last week reported that Dr. and Mrs. Joseph A. Smith had recently enjoyed a visit from their sister, Mrs. Eugene E. Barnett, who is now, with her two younger children, returning to China. Dr. Barnett, who is a Y. M. C. A. secretary, preceded them a few weeks and will meet them in Shanghai, their home. Two children remain here—the eldest son to attend the University of North Carolina, and the only daughter to attend Randolph-Macon. Dr. Barnett went with his bride as a missionary to China in 1910. All their children were born there. Mrs. Barnett has given much time to Christian work in China.

Stuart A. Ferguson, who had charge of the football team of the Lake Charles (La.) high school and who coached one year at Bolton high school in Alexandria, La., is now coach of Dakota Wesleyan University, Mitchell, South Dakota. Speaking of his team, he says: "About half of the team are preachers' sons, whom I have found are generally the best fighters I have." Yet some people who, under other circumstances are supposed to be considerate and polite, never tire of telling preachers' sons that they are regarded as the worst in the world. The team of Dakota Wesleyan

will play with Louisiana State University at Baton Rouge next Saturday.

An invention of a mechanical device designed to suppress robberies of banks, stores and residences has been completed by Mr. Homer C. Busby, of 1110 Amelia Street, New Orleans. According to Mr. Busby, no poisonous gases nor any other deadly weapon will be used, but a method that will apprehend the burglar as well as prevent the crime. Mr. Busby says that he got the idea of the device from reading press despatches of the many robberies of banks over the country recently. He believes the adoption of this device will eliminate to a great extent the necessity of armed protection of banks and other business establishments. Patents will be applied for in all countries of the world.

At a recent meeting of the American Legion of Mississippi, Rev. Grover Cleveland Schwartz, pastor of our church at Brooksville, Miss., was unanimously re-elected department chaplain of the American Legion of the State. Brother Schwartz thus shares with Rev. J. B. Shearer, now of the Louisiana Conference, the honor of holding this office two terms. Rev. Grover C. Schwartz served over-seas during the world war and later acted as chaplain-inspector at Hoboken, N. J. Mrs. Schwartz, after serving over a year as army nurse at Camp Jackson, S. C., spent a year in France. Brother and Mrs. Schwartz are ardent members of the American Legion and have been honored on previous occasions by their comrades.

Two young men who have been students at Millsaps College, Jackson, Miss., Robert Palne Neblett, Jr., and Thomas F. Neblett, left Monday of last week for St. Louis. They were en route to New York, where they went to be the guests of the International Magazine Company for four days. These young men have been with a team of salesmen in Mississippi and Louisiana, canvassing for "Good Housekeeping" and "Cosmopolitan." In addition to winning their scholarships, they secured a trip to New York at the expense of the company as the reward for good work done. This is the second trip to the eastern city for the older of the two brothers, who, on his return from New York, will study at the University of Southern California in Los Angeles the coming session. Thomas Neblett returns to Millsaps. These young men are the sons of Rev. and Mrs. R. P. Neblett of Kosciusko, Dr. Neblett being the pastor of the First Methodist Church there.

We take the following from The Christian Advocate of the Methodist Episcopal Church: "Lovick Pierce, of Sparta, Ga., last surviving child of the late Bishop George F. Pierce, one of the founders of the Methodist Episcopal Church, South, and grandson of the eminent Dr. Lovick Pierce, died August 7, at the age of ninety-two. He once had the unique experience of being the lay delegate from North Georgia Conference to the General Conference, while his grandfather was a ministerial delegate and his father was one of the bishops. About a year ago his pastor said of him: 'Uncle Doc, as all of Sparta delights to call him, is considered the finest young man in town. He is chairman of the board of stewards, teacher of the men's Bible class, and a regular attendant at all church services. His kindly, intelligent face is an inspiration to the preacher who has the good fortune to see him in the congregation. His cheerful, humorous disposition makes him the center of every social group he enters.'"

W. H. PATTON'S BIRTHDAY

Mr. W. H. Patton's 83rd birthday was celebrated on Sunday, September 7, at Shubuta, Miss., by a reunion of his clerks of other days and a number of his old friends.

This custom was begun four years ago by Mr. John J. Gonzales, of Atlanta. Mr. Gonzales began work for Mr. Patton when he was a boy of four-

teen years. He made good, and has become a successful business man. During all these years he and Mr. Patton have remained close friends, and the gratitude he felt for the impetus given him as a boy and the introduction into the business world prompted him to honor his first employer by giving him a banquet every birthday and assembling as many of his old-time clerks and friends as practicable in a pleasant reunion.

The guests on this occasion, after having attended church, repaired to the Colonial Hotel, now kept by Mr. and Mrs. G. C. Smith, late of Hattiesburg. Here they partook of a magnificent dinner beautifully served. At the long table, beautifully decorated with cut flowers, were assembled twenty-four guests, besides Mr. Gonzales, master of ceremonies, and Mr. Patton, the honoree. One seat was vacant because of the death of Mr. J. A. Ledger, for sixteen years Mr. Patton's efficient and faithful bookkeeper. Others who could not come sent their regrets. The three ministers of the town, Revs. Charles Wesley, N. A. Edmonds, and J. M. Phillips, were present, also other close friends. The out-of-town guests were: M. E. Ward, Ellisville; Charley Thatch, Rawls Springs; Kearney Hall, Laurel; Filmore Caraway

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write

J. F. RAWLS, Treasurer

GENERAL WORK, BOARD OF MISSIONS,

M. E. CHURCH, SOUTH

Box 510

NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

and son, Filmore, Jr., Eastabuchie; Dan Beard, Laurel; W. B. Falconer, Waynesboro; Mrs. Dan Beard, Laurel; and Miss Frugen Bears, Hattiesburg.

During the repast several of the old-time clerks made talks expressing their loyalty and telling of the inspiration received from their former employer. Others who spoke referred to his work in the Sunday school and the Prohibition cause. The religious element was prominent, Mr. Gonzales reading a Psalm of praise at the beginning and three prayers were offered during the meal.

Mr. Patton, in a short talk, expressed his appreciation of all the kind things that had been said. A rising vote was tendered Mr. and Mrs. Smith on the splendid management of the affair. After an appropriate prayer by one of the ministers, all repaired to the spacious porch, where an hour was spent in pleasant conversation by these friends thus brought together on this auspicious occasion.

MRS. GEORGIA D. PHILLIPS.

Shubuta, Miss.

WANTED

Want to buy a copy of "The Manual of the Discipline," eighteenth edition. Address Rev. H. C. Blackwell, 4 Park Ave., Jackson, Miss.

TO THE PASTORS AND MEMBERS OF THE M. E. CHURCH, SOUTH, OF THE TWO CONFERENCES IN MISSISSIPPI

Dear Brethren and Sisters: You will find in this issue of the Advocate two letters, one from the officers of the Directors of our Home, to me, and one from me, which I hope you will read carefully and prayerfully.

I am mailing hundreds of these letters to different ones in the two Conferences.

May I earnestly request that the pastors urge from their pulpit those who receive these letters to respond at once so I may know what to do? And then, should anyone read one who did not receive one, who can and will help us, let him do so.

Something must be done soon.

W. M. SULLIVAN,

Commissioner.

Letter to the Commissioner

Dear Brother Sullivan: Our Orphanage is owing between \$30,000 and \$40,000 of unsecured notes to local banks—part of a balance due on our building fund.

Owing to the strained financial condition of affairs, the contributions to the Orphanage come in such small amounts that we find ourselves badly oppressed in the operation of the Home.

We know of no greater philanthropic work or one that should appeal more to the generosity of man than this institution, which is going out into the by-ways and hedges and annually gathering up 75 or 80 orphan children, which either are being trained or found good, moral, Christian homes in which to place them, thereby making them an asset rather than a detriment to society.

We believe if you could in some way bring this to the attention of the leading citizens of our State, many of them would gladly contribute \$100 or more to this worthy cause.

Yours for the orphan,

JNO. H. SHERARD,

Chairman;

M. S. ENOCHS,

Secretary;

W. L. DAVIS,

Treasurer.

Jackson, Miss., Sept. 1.

Letter from Brother Sullivan

Dear Brother: I am appealing to you as a friend of our Methodist Orphanage to know if you will contribute as much as \$100 or more toward the liquidation of the indebtedness on our buildings, for which the bank is holding short-time notes with the only security attached thereto being the signatures of our Board of Directors.

Said amount not to be paid until a sufficient sum has been pledged to liquidate the entire indebtedness except the bond issue which can be taken care of annually when the balance is out of the way.

Asking your prayers and co-operation in this all-important matter, and with the sanction of the Board of Directors in this undertaking, I am,

Yours cordially,

W. M. SULLIVAN,

Commissioner.

I hereby agree to pay to the Mississippi Methodist Orphanage Building Fund, \$_____ said amount to be paid when a sufficient sum has been pledged to pay off said indebtedness as stated in the above letter.

(Signed) _____

Rev. James E. Seife, pastor on the Many Charge, Louisiana Conference, called at the Advocate office on Thursday of last week. He was in the city on matters connected with the building of a new church, now under way, at Many.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

It is with bowed heads and heavy hearts that the Missionary Society of Prospect Church mourns the passing of our beloved sister, IMA WEST-BROOK WHITTINGTON. On Wednesday, July 9, 1930, God's voice bade sister Whittington to come into the realms of bliss, saying, "Let not your heart be troubled," and again, "I am the way, the truth, and the life." She was born on March 21, 1899. She joined the Methodist Church when she was nine years old. She was a true follower of Christ, and the beauty of her life was manifested by her deep sympathy for all humanity. Truly, she wept with those who wept and rejoiced with those who rejoiced. To know her was to love her, the truth of which was evidenced by the large concourse of friends and the huge floral offering at her funeral. She married G. W. Whittington on Jan. 22, 1916. To them were born seven children, six of whom survive to miss a mother's love. Other near relatives are her father and mother, nine brothers and three sisters. But in our sorrow and bereavement we can look up through our tears and say,

"It's just the touch of another hand
We miss from day to day;
The music of a loving voice,
Whose echoes die away.

"It's just the smile of a happy face
That's faded from our sight,
Closed eyelids that obscure the gaze
Like curtains of the night.

"It's the setting of another sun
Beyond the distant hill;
It only fades into the night,
But rises at His will.

"We know that we will meet again,
And at the journey's end
We'll clasp the hand and hear the voice,
And see a smiling friend."

MRS. D. R. SIMON,
MRS. H. B. DAVIS,
MRS. JARVIS WESTBROOK,
Committee.

BEDSPREADS

At Bargain Prices

Beautiful bedspreads from one of the world's largest manufacturers. The big mail order houses sell these same spreads at prices 25 per cent to 30 per cent higher than ours. Write for descriptions and prices. You will save money.

HOME ART-TEX CO., WEST UNION, S. C.

W.F. GRAY'S
GENUINE
OINTMENT
PRICE 25c
NASHVILLE, TENN.

Gray's Ointment
for 150 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
SEE US AT CH.
"The Modern Dish Cloth"
METAL SPONGE SALES CORPORATION
LEHIGH AND MASCHER STREETS PHILA.

RESOLUTIONS

Whereas, in the death of our friend and brother, James F. Giles, the Springhill Methodist Church has sustained a great loss, and

Whereas, he served as a member of the official board, serving as chairman of the board of stewards and president of the board of trustees at the time of his death, and

Whereas, his cheerful service and wise counsel will be sadly missed, and

Whereas, the members of the church have lost a faithful co-laborer, and

Whereas, the community has lost a useful citizen, and

Whereas, he commanded the love and respect of all who knew him; therefore be it resolved:

That we bow in submission to the will of Him who doeth all things well;

That this official board, duly assembled, hereby extend our sympathy to the bereaved family, and commend them to the loving care of God the Father;

That a copy of these resolutions be sent to the family, and that copies be sent to the Springhill News and the New Orleans Christian Advocate for publication.

D. G. TYLER,

Recording Steward.

RESOLUTIONS

Resolved, by the Missionary Society of the Port Gibson Methodist Church,

That, in the death of Mrs. Ellen D. Drake, the Society has lost one of its most honored and beloved members;

That the Church and community have suffered irreparably by the passing of this splendid Christian woman and model citizen;

That her strong Christian character, her unswerving faith and fortitude, and her loving tenderness and solicitude for the welfare of others made her one of the noblest women of this community;

That her irreproachable life has always been an example for good to every one with whom she associated;

That probably no one was more generally loved and more highly esteemed by her acquaintances;

And, while we sorrow over her death, we thank the Heavenly Father for permitting this faithful servant of his to remain here so long to be an influence for good.

Resolved, further, That a copy of these resolutions be sent to the sorrowing family, a copy spread upon the minutes of this Society, and a copy sent to the Port Gibson Reveille and New Orleans Christian Advocate for publication.

MRS. L. A. SMITH,
MRS. C. A. TALIEFERRO,
MRS. A. E. HEATH,
MARY NAASSON,
MRS. H. H. CRISLER.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Pleasant Grove, Oct. 5, a.m.
Alexandria Standard Training School, Oct. 5-10.
Glenmora, Oct. 12, a.m.
Elizabeth, Oct. 12, p.m.
Marksville, Oct. 19.
Provençal, at Shady Grove, Oct. 26, a.m.

Bunkie, Oct. 29, p.m.
Lottie, Nov. 2, a.m.
Melville, Nov. 2, p.m.
Alexandria, Nov. 3, p.m.
Boyce, Nov. 5, p.m.
Lecompte, Nov. 6, p.m.
Melder, Nov. 7.

Emmice, Nov. 9, a.m.
Opelousas, Nov. 9, p.m.
Holloway, Nov. 12.
Oberlin, Nov. 16, a.m.
Oakdale, Nov. 16, p.m.
Colfax, Nov. 17, p.m.
Pleasant Hill, Nov. 18, p.m.
Natchitoches, Nov. 19, p.m.
Alco, Nov. 23, a.m.
Pineville, Nov. 23, p.m.

Appoint a missionary committee for each church. Name the chairman to be reported by the presiding elder to the Mission Board at Nashville.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—Fourth Round

Acadia Ct., at Church Point, Sept. 21, a.m.
Many and Zwolle, at Zwolle, Sept. 28, a.m., p.m.
Rayne, Oct. 5, a.m.
Crowley, Oct. 5, p.m.
Lake Arthur, Oct. 12, a.m., p.m.
Gueydan and Kaplan, at Gueydan, Oct. 19, a.m.
Sulphur and Vinton, at Vinton, Oct. 19, p.m.
Indian Bayou, Oct. 26, a.m.
Cameron and Pine Grove, at Cameron, Oct. 27, p.m.
Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23, a.m., p.m.

J. W. LEE, P. E.

Minden District—Fourth Round

Jonesville, at Harrisonburg, September 21, a.m.; Q. C., 2:30 p.m.
Trout and Goodpine, at Trout, September 21, p.m.
Jena at Eden, Revival, September 22 to 28; Q. C., 28, 2:30 p.m.
Rochelle, September 28, p.m.
Hall Summit, at Holly Springs, October 5, a.m.; Q. C., 2:30 p.m.
Minden Circuit, at Pleasant Valley, October 12, a.m.; Q. C., 2:30 p.m.
Cotton Valley, October 12, p.m.
Ringgold, at Ringgold, October 19, a.m.; Q. C., 2 p.m.
Sibley, at Castor, October 19, Q. C., 4 p.m.
Selma, at Selma, October 26, a.m.; Q. C., 2 p.m.
Standard, at Olla, October 26, p.m.
Winnfield, November 2, a.m.; Q. C., 2 p.m.
Plain Dealing, at Plain Dealing, November 9, a.m.; Q. C., 2:30 p.m.
Campti, at Campti, Nov. 16, a.m.; Q. C., 2:30 p.m.
Conshatta, November 16, p.m.
Minden, November 24, Q. C., p.m.

Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

Monroe District—Fourth Round

Delhi, at Delhi, Oct. 8, 7:30 p.m.
Mangham, at Union, Oct. 12, 11 a.m.; Q. C., 2 p.m.
Gilbert, at Boeuf Prairie, Oct. 12, 4 p.m.; preaching, 7:30 p.m.
Waterproof, at St. Joseph, Oct. 19, 11 a.m.; Q. C., 2 p.m.
Wisner, at Crowville, Oct. 19, 7:30 p.m.
Columbia, at Grayson, Oct. 26, 11 a.m.; Q. C., at 2 p.m.
West Monroe, Oct. 26, 7:30 p.m.
Winnsboro, Oct. 31, 7:30 p.m.
Lake Providence, Nov. 2, 11 a.m.
Tallulah, Nov. 2, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 9, 11 a.m.; Q. C., 2 p.m.
Rayville, Nov. 9, 7:30 p.m.
Bonita, at Bonita, Nov. 16, 11 a.m.
Mer Rouge, at Bon Idee, Nov. 16, 4 p.m.
Sterlington, at Sterlington, Nov. 16, 7:30 p.m.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Gordon Avenue, Nov. 17, 7:30 p.m.
Monroe, First Church, Nov. 19, 7:30 p.m.

Bastrop, Nov. 21, 7:30 p.m.
Oak Grove, Nov. 23, 11 a.m.
Epps, at Pioneer, Nov. 23, 4 p.m.
Fairbanks, at Crew Lake, Nov. 23, 7:30 p.m.

All pastors are asked to have reports from all organizations ready, and to be prepared to nominate the Missionary Committee.

ELMER C. GUNN, P. E.

New Orleans Dist.—Fourth Round

Parker Memorial, Sept. 21 a.m.; Oct. 1 Epworth, Sept. 21, p.m.; Nov. 19.
Houma and French Mission, at Houma, Sept. 28.
Delta, Ct., at Reserve, Oct. 5 a.m.
Carrollton Avenue, Oct. 5, p.m.; Nov. 3.
Algiers, Oct. 12, a.m.; Nov. 5.
Louisiana Ave., Oct. 12, p.m.; Nov. 5.
Fatterson, at Berwick, Oct. 19, a.m.
Morgan City, Oct. 19, p.m.
First Church, Oct. 22.
Franklin, Oct. 26.
St. Martinville, Nov. 2.
Slidell, Nov. 9, a.m.
Covington, at Covington, Nov. 9, p.m.
Second Church, Nov. 16, a.m.; Sept. 24.
Rayne Memorial, Nov. 16, a.m.; Nov. 4.
St. Mark's, Nov. 16, p.m.
Fellcity, Nov. 23, a.m.; Nov. 12.
McDonoghville, Nov. 23, p.m.; Oct. 6.

Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

ASPIRIN

BEWARE OF IMITATIONS



SAFE

GENUINE Bayer Aspirin has been proved safe by millions of users for over thirty years. Thousands of doctors prescribe it. It does not depress the heart. Promptly relieves

Headaches Neuritis
Colds Neuralgia
Sore Throat Lumbago
Rheumatism Toothache

Leaves no harmful after-effects. For your own protection insist on the package with the name Bayer and the word genuine as pictured above.

Aspirin is the trade-mark of Bayer manufacture of monoaceticacidester of salicylic acid.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

ZONE MEETING OF METHODIST SOCIETIES

An interesting meeting in Methodist circles was the zone meeting of the Methodist Missionary societies, held Tuesday at 1:30 p.m. at Lauderdale Methodist Church, with Mrs. W. B. Barnes, zone chairman.

The program was presided over by Mrs. C. W. Cochran.

Devotionals were led by the pastor, Rev. J. T. Ahney.

The program was as follows:

Talk on Stewardship, Mrs. W. M. Taylor; Paper, Harvest Day, Mrs. C. M. Martin; vocal solo, Mrs. R. L. Criscoe; paper, Our Children and Young People's Work, Mrs. C. W. Cochran; report of the executive meeting in Jackson, Mrs. H. M. Ivy; vocal solo, Pentecostal Hymn, written by Mrs. W. P. Hegman of Vicksburg, Mrs. R. L. Criscoe; conclusion devotionals by Rev. J. T. Ahney.

The business meeting was presided over by Mrs. W. B. Barnes. Mrs. C. M. Martin was elected secretary pro tem. A count was made of those present and the number was large.

Central Methodist Church issued an invitation for the next zone meeting in October. The program will be in charge of Daleville society, and will be a historic day.

ZONE NO. 2, BATON ROUGE

The Woman's Missionary Societies of Zone No. 2, Baton Rouge District, held a splendid meeting, August 29,

BACK TO CARDUI

Lady Who Had Been In a Run-Down Condition Tells How She Got Well.

Mayo, Fla.—"I was greatly benefited after I took the Cardui Home Treatment," says Mrs. W. H. Tra-wick, of this place. "For several months I had been in bad health. I was run-down and weak.

"I dragged around from day to day, not feeling fit for anything. My back ached and often my sides hurt all night long. I could not sleep, and my nerves gave me a good deal of trouble.

"I had used Cardui several years before for a similar spell, so I got some for my trouble. I soon recovered and felt better than I had in a long time.

"After taking Cardui for several weeks, I began to feel stronger and to rest better. It is a fine medicine, and I have recommended it to friends."

Thousands of other women have taken Cardui to help them to build up their health. The good reports which have been received, telling of the experience of others, should encourage you to try Cardui, for your troubles.

Cardui is a purely vegetable remedy, and contains nothing harmful or injurious. It may be safely taken by women of all ages.

For sale by all druggists.



1930, in Zachary, La., at Zachary's invitation.

In spite of the inclement weather a goodly number were present. Each was helped by the splendid program given, and inspired by the spirit of friendship shown by all.

The auxiliaries represented were:

Zachary, 11; Slaughter, 1; Baker, 5; Donaldsonville, 4; Istrouma, 7; Keener Memorial, B. R., 9; First Church, B. R., 5; visitors, 10.

The meeting was called to order by Mrs. A. M. Wynne, our earnest and capable Zone leader.

The following timely and interesting program was well rendered:

Song—87.

Prayer—Brother May.

Devotional—Mrs. Galoway, Keener Memorial.

Roll Call.

Introduction of Visitors.

Welcome—Mrs. Joe Tucker, Zachary.

Response—Mrs. McClean, Keener Memorial.

Social Service—Miss Bradford, Hammond.

Individual Responsibility—Mrs. J. L. Law, Slaughter.

Noon Lunch.

Song—153.

Offering.

Devotional—Mrs. J. D. Doyle, Istrouma.

Our Responsibility to Our Young People, Mrs. Clark, Ethel.

Place of Women in the Service, Mrs. Shanoken, First Church.

Song.

Prayer—Mrs. E. E. Chaney, Zachary. Istrouma extended an invitation for the next Zone meeting.

The subject of the morning devotional was, "The Godly Mother." The virtues of Hannah—Prayer, Faith, and a Vision of Service, were stressed. These should be part of the character of every woman.

Miss Bradford, of Hammond, brought a message of our opportunity for Social Service. The crying need of every community is Social Service, and its scope is large. It includes healing, teaching, and other personal work. She suggests that each community study its needs, plan a solution, and put it into effect.

In her subject of Individual Responsibility, Mrs. Law defined her subject and treated it from the points of Meaning For What Am I Responsible? To Whom Am I Responsible? To What Extent? How May I Meet This Responsibility and Source of Power? The thought was developed "That What God Has Done for Us Is the measure of our responsibility to Acts.

A collection of \$6.72 was taken. Part was used to defray expenses, and the remainder sent to Mrs. Carver.

In the afternoon, the earnest and helpful devotional, brought by Mrs. Doyle, was from the 10th chapter of Acts.

The Place of Woman in the Church was well given by Mrs. Shanoken. We

felt that woman occupied a place worthy of her best efforts.

Mrs. Clark, of Ethel, brought a strong clear message in her forceful way.

Our earnest and efficient District Secretary, Mrs. E. E. Chaney, came with a splendid message. What had been done, and what was to be done, was outlined. Children's Work; Week of Prayer; Mission Study; Home Scholarship Fund, and reports sent in, were all stressed. Mrs. Chaney urged that we make Christ the foundation of our work. We must do our work with Love, Joy, Power, and for Peace. We must ask ourselves, "How Many Souls Have I Won for Christ?" Peace will never come till we are soul winners. First things must come first, she declared.

Thanks were extended to Zachary for her splendid hospitality. The members of the Epworth League served the delicious lunch so beautifully. One felt that it must be a privilege to be their leader.

Such meetings as these prove to be a source of help and inspiration, sending us home to do our part in a higher way.

Mrs. A. M. Wynne, Zone Leader; Mrs. J. Ingram Law, Secretary.

FROM THE W. C. T. U.

The Woman's Christian Temperance Union of New Orleans recently presented three copies of Crowder's "Prohibition and Prosperity" to the three branches of the New Orleans Public Library, on Canal Street, Royal Street, and Napoleon Avenue.

In order that the public may be informed on prohibition, prohibition enforcement, and the benefits derived therefrom, the Woman's Christian Temperance Union of New Orleans has presented a subscription to Union Signal, a weekly paper devoted to prohibition, to the main Public Library at Lee Circle and to each of the six branch libraries, including the branch for colored people at First and Dryades Streets. The subscriptions will begin about September 20.

It is not generally known that, whereas, under pre-prohibition conditions there were two hundred Keeley cure institutions for the cure of habitual drunkards and as many more other institutions for the same purpose, with hundreds of thousands of patients. Since prohibition these have all disappeared except one, which treats fifty patients. Habitual drunkenness has practically disappeared since prohibition. Big business testifies that, under prohibition, working men are more sober, earn more wages, are better fed and clothed, as are also their families, are better housed, have more comforts, and their children are going to school in much larger numbers and continuing in much larger numbers through high school and college. Union Signal will give much valuable information to the seeker after truth.

B. R. VAN Horn.

Publicity Chairman, W. C. T. U. (W. M. S. Continued on Last Page)

LOUISIANA CONFERENCE

Ruston District—Fourth Round
Arcadia, at Mt. Moriah, September 21, preaching at Arcadia, 11 a. m.
Preaching, at Mt. Moriah, 3 p. m.; Q. C., 4 p. m.

Athens, at Wesley Chapel, following night service; September 21.

Eros, at Chatham, Sept. 26, 10 a. m.

Homer, September 28, preaching 11 a. m.; Q. C., 2:30 p. m.

Haynesville, September 28, following night service.

Summboro, at Hilly, Oct. 12, preaching 7:30 p. m.; Q. C. following.

Dubach, at Harmony Chapel, October 19, preaching 11 a. m., Q. C., 2 p. m.

Marion, at Marion, Oct. 19, following night service.

Calhoun, at Wilbute, October 26, preaching 11 a. m.; Q. C., 2:30 p. m.

Ruston, October 26, preaching 7:30 p. m.; Q. C., November 3, following official board meeting.

Clay, at Longstraw, Nov. 2, preaching 11 a. m., Q. C., 2 p. m.

Farmerville, November 2, following night service.

Bernice, at Bernice, November 9, preaching 11 a. m.; Q. C., 2 p. m.

Choudrant, at Indian Village, November 9, following night service.

Lapine, at Frantom Chapel, November 16, 11 a. m.

Strange, at Strange, November 16, p. m.

District Training Week, October 12-17, inclusive.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round Preaching Dates

Ida and Hosston, at Ida, Sept. 21, a. m.

Mansfield, Sept. 28, a. m.

Vivian, Oct. 5, a. m.

Oil City and Trees, at Oil City, Oct. 5, p. m.

Logansport, Oct. 12, a. m.

Grand Cane Ct., at Keithville, Oct. 12, p. m.

Pelican Ct., at Pelican, Oct. 19, a. m.

Belcher and Gilliam, at Belcher, Oct. 26, a. m.

Clalborne, Oct. 26, p. m.

Mitchell Ct., at Mitchell, Nov. 2, a. m.

Cedar Grove, Nov. 9, a. m.

Mooringsport, Nov. 16, a. m.

Greenwood and Bethany, at Bethany, Nov. 23, a. m.

Noel Memorial, Nov. 23, p. m.

Quarterly Conference Dates

Ida and Hosston, at Ida, Sept. 21, 3 p. m.

Mansfield, Sept. 28, 3 p. m.

Vivian, Oct. 5, 3 p. m.

Oil City and Trees, at Oil City, Oct. 5, after night service.

Logansport, Oct. 12, 3 p. m.

Pelican Ct., at Pelican, Oct. 19, 3 p. m.

Belcher and Gilliam, at Belcher, Oct. 26, 3 p. m.

Mitchell Ct., at Mitchell, Nov. 2, 3 p. m.

Park Avenue, Nov. 3, 7:30 p. m.

Bossier City, Nov. 4, 7:30 p. m.

First Church, Nov. 5, 7:30 p. m.

Mangum Memorial, Nov. 6, 7:30 p. m.

Grand Cane Ct., at Keithville, Nov. 9, 4 p. m.

Clalborne, Nov. 10, 7:30 p. m.

Cedar Grove, Nov. 11, 7:30 p. m.

Noel Memorial, Nov. 12, 7:30 p. m.

Mooringsport, Nov. 16, 3 p. m.

Greenwood and Bethany, at Bethany, Nov. 23, 3 p. m.

The above dates are subject to change to suit the convenience of those concerned.

Please let the pastors be prepared to nominate a Missionary Committee and name the chairman for each church.

Let us work hard to end successfully what has been, in some respects, a trying year.

H. T. CARLEY, P. E.

RED EYES

Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 30 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

Sunday School

LOUISIANA CONFERENCE

Mangum Memorial (Shreveport) and Wisner Sunday schools are among the recent schools to send in their Sunday School Day offering. The schools which have not sent in their offering, we hope will take advantage of Childhood and Youth Week, and at that time send in their annual offering.

Rev. H. M. Johnson, Ruston, sends in a full report of his recent Standard Training School. The largest class in this school was the course on "Training Adolescent in Worship," issuing seventeen credits.

Rev. D. B. Raulins of Lake Charles, writes concerning his Training School as follows: "Can you tell me at this date just what our third course will be? I should like to begin to get 'mollized' for the school. You might send enrollment cards and any other material I may need."

Mr. J. P. Nelson of Gibsland has been recently elected District Secretary in the Ruston District, taking the place of Mr. Thos. W. Camp of Haynesville. We are sorry to lose Mr. Camp, but give Mr. Nelson a hearty welcome to this important position. This gives us two "Nelsons" as District Secretaries, R. H. of Shreveport, and J. P. of the Ruston District.

Never before in the history of our Sunday school work has there been such a great interest in Childhood and Youth Week. We hope the observance will be general all over the Conference. Your writer has accepted invitation from Rev. H. L. Johns, Carrollton Avenue Church, New Orleans, to take part in their observance on Sunday, October 5, at 11 a. m.

First Church, Baton Rouge, is to be congratulated on their Sunday School Bulletin, especially the September issue, with the "Workers' Council" special.

Miss Frances C. McLester, Supervisor of Correspondence Courses in the Training Section at Nashville, writes: "We find that Rev. H. W. Cudd of Leesville was due his Blue Seal, and that Mrs. J. W. Lee of Lake Charles is entitled to an Incomplete Diploma. These awards have been forwarded, and I trust that they will be delivered promptly."



PARKER'S HAIR BALSAM
Removes Dandruff - Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

CHURCH HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

Rev. Robert W. Vaughan's recent message to the Sunday School leaders about "Orphanage Day," Sunday, October 12, should be given due consideration.

We ran across, today, on the railroad train, a record for an humble and faithful public service which is interesting. The "News Man" told me he had been in service this last March for 38 years. This must be a world record for humble and faithful service in this line of work.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. J. D. Wroten, pastor of First Church, Water Valley, observed Childhood and Youth Week, using same as a revival service for his young people. Beginning Monday evening and extending through the entire week, the services were led by the pastor, Rev. E. H. Cunningham, Rev. W. H. Mounger, Rev. Jeff Cunningham, Rev. J. F. Dorman, Rev. C. L. Oakes, the young people taking part in pageants, songs, prayers, etc. This magnifying the week in a worthy way that is certain to bring good results. Something is happening at Water Valley.

The time has arrived when some pastor, superintendent and teachers and officers should jointly pass a resolution that no teacher will be expected to continue teaching in the school that has not read one or more books, or has not one or more courses pertaining to the work they are doing. The day schools are raising the standard every year. The same children that go to the school are attending the Sunday school. They are too sharp to be humbugged by indifferent teaching. They are not to be blamed if they forsake the Sunday school if they do not get better instruction in the Sunday school than they receive in the day school. Be brave, have faith, set the example and let others follow. Some great, good man can throw out the challenge to the Conference.

What makes a good teacher? The class in Teaching Methods at Lake Junaluska worked out the following. Read it, ponder over it, check yourself up by it and see where you stand. Do some good work on yourself and your class will feel the effects of such work in a very short time.

1. A radiant, Christlike life.
2. A clear understanding of the process of character growth.
3. Ability to form definite objectives (general and specific).
4. Interest in persons.
5. Sympathetic understanding of pupils.
6. Sensitivity to each individual's reactions.
7. Ability to discover interests and needs of pupils.
8. Ability to see educational values in ordinary experiences.
9. Ability to stimulate and enrich group experience and to guide it toward desirable goals without domination of individual personalities.
10. Originality and Initiative.
11. Willingness to accept and ability to evaluate and utilize criticism.
12. Ability to evaluate and reconstruct one's own teaching experience through wholesome self-criticism.



100% GOOD

Wm. S. Riley & Co. Inc.

13. Skill in handling all necessary materials.

14. Mastery of teaching art to the point of freedom from rules and mechanic.

15. Breadth and richness of experience; including the contributions of race experience.

16. Continuous renewal of his life through balanced living: worship, work, study, play, etc.

17. A Christlike passion for helping people attain the fulness of their possibilities.

18. A growing understanding and appreciation of the program of the Church.

19. An increasing understanding and participation in bringing to pass the kingdom of God.

20. Faith in the validity and ultimate conservation of life's highest values.

21. A sense of the unity of the total program of Christian Education (Church, home, school, etc.).

22. A clear understanding of the meaning and principles of Christian Education.

DELIGHTFUL PROGRAM

Woman's Missionary Society of Brookhaven, Miss., Enjoy Monthly Meeting

The Woman's Missionary Society of the Methodist Church was held recently in the church. Circles One and Six were hostesses.

The room was beautifully decorated with red dahlias, zinnias and ferns.

The brief business session was presided over by the president, Mrs. John W. Boone. The routine business was quickly dispatched. Ten new names have been added to the roll. The auxiliary has contributed a layette to the Red Cross box for the Philippines.

The program, presided over by Mrs. Edd Penn, opened with devotions led by Miss Mamie Martin. Miss Elaine Penn gave a very beautiful piano number. Mrs. Calvin Cheairs talked interestingly of our day schools for children in Cuba. Miss Ruth Winfield gave

BALD No Longer

Mr. E. R. Colwell, 1114 1/2 Loring Street, Seattle, Washington, was partly bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair.

If you are bald, if your hair is falling out, send your name and address to the National Remedy Co., 68 W. 45th St., New York, makers of JAPANESE OIL. They'll tell you how Mr. Colwell grew new hair with this inexpensive preparation that is sold by all druggists.

two very entertaining readings.

A special welcome was given to the new members present, and a delightful social hour was enjoyed, during which delicious cake and punch were served.

QUALITY OF CITIZENSHIP BASIS OF DEVELOPMENT

"Citizenship is and always has been a tremendous asset in governmental affairs. The higher and finer the quality of citizenship in a country the better the government and the greater the progress of development and well-being of the nation," writes the Lieutenant Governor of Nebraska, George A. Williams, in the United States Daily. He continues, in part:

"In the last analysis, a community, a state, or a nation is just what its people make it. This is particularly true in a representative government like ours, where the people have the right to make and alter their government and to choose their rulers and make their own laws.

"How important it is then that we give heed to the character of our citizenship and seek to develop the qualities of patriotism and loyalty in the truest sense of the terms. . . .

"America should guard well the foundation pillars upon which the Republic is builded. I speak advisedly when I say America needs today a new baptism of citizenship. . . .

"The foundation of our Government is the Constitution. All the power and strength and beauty of this, the greatest Republic of all ages, together with our rights and liberties, can only be preserved to us by a sacred regard for and a faithful observance of the prin-

ciples of the Constitution and the laws founded thereon.

"There is too much disregard for law in our land. There is too much crime, and too many crimes going unpunished. No government is secure when its citizens exercise a choice as to the laws they shall or shall not observe.

"In our courts there are too many lawyers who ignore the fundamentals of our Constitution justice and equity—and who prostitute their profession in their efforts to save criminals from deserved punishment."

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Magnolia, Aug. 31, 11 a.m.; Nov. 3, 7 p.m.
 Pearl River Avenue, Aug. 31, 7:30 p.m.; Nov. 4, 7 p.m.
 Wesson, Sept. 7, 11 a.m.; Oct. 31, 7 p.m.
 Hazlehurst, Sept. 7, 7:30 p.m.; Nov. 6, 7 p.m.
 Adams, at Adams, Sept. 14, 11 a.m.; 1:30 p.m.
 LaBranch St., Sept. 14, 7 p.m.; Oct. 29, 7 p.m.
 Barlow, at Rehobeth, Sept. 20-21, 11 a.m.
 Brookhaven, Sept. 21, 7:30 p.m.; Nov. 10, 7 p.m.
 Tylertown, at Kokomo, Sept. 28, 11 a.m.; 2 p.m.
 Osyka, at Osyka, Sept. 28, 7:30 p.m.; Nov. 3, 2:30 p.m.
 Beauregard, at Beauregard, Oct. 5, 11 a.m.; 1:30 p.m.
 Crystal Springs, Oct. 5, 7:30 p.m.; Nov. 9, 4 p.m.
 Monticello, at Pleasant Grove, Oct. 19, 11 a.m.; 1:45 p.m.
 Centenary, Oct. 19, 7:30 p.m.; Nov. 7, 7 p.m.
 Summit, at Topisaw, Oct. 26, 11 a.m.; 2 p.m.
 Meadville, at Meadville, Oct. 26, 7 p.m.
 Bogue Chitto, at Bogue Chitto, Nov. 2, 11 a.m.; 2 p.m.
 Foxworth, at Foxworth, Nov. 2, 7 p.m.; Nov. 3, 10 a.m.
 Georgetown, at Georgetown, Nov. 5, 2:30 p.m.; 7 p.m.
 Scotland, at Bethel, Nov. 6, 11 a.m.; 1:30 p.m.
 Bayou Pierre, at Pleasant Valley, Nov. 8-9, 11 a.m.
 Gallman, at Gallman, Nov. 9, 2 p.m.; 7 p.m.

J. L. DECELL, P. E.

Vicksburg District—Fourth Round

Centerville and Stephenson, preaching by Bishop Denny, September 14, 11 a.m. and 7:30 p.m.; Q. C., at Centerville, November 9, 4 p.m.
 Crawford St., Vicksburg, September 21, preaching by Bishop Denny, 11 a.m.; Q. C., November 7, 7 p.m.
 Gibson Memorial, preaching, September 21, 7:30 p.m.; Q. C., November 4, 7 p.m.
 Louise and Holly Bluff, at Louise, September 28, 11 a.m. and 2 p.m.
 Silver City, at Silver City, September 28, 4 p.m. and 7:30 p.m.
 Meyersville, at Fottler, October 5, 11 a.m.
 Oak Ridge, at Oak Ridge, October 5, 3 p.m. and 7 p.m.
 Jefferson Street, Natchez, October 12, 11 a.m.
 Washington and Natchez Mission, October 12, 7 p.m., at Natchez.
 Lorman, at Cane Ridge, October 19, 11 a.m. and 2 p.m.
 Fayette, October 19, 4 p.m. and 7:30 p.m.
 Port Gibson, October 20, 7 p.m.
 Utica, at Utica, October 26, 11 a.m. and 2 p.m.
 Hermanville, at Hermanville, October 26, 4 p.m. and 7 p.m.
 Roxie, at Hamburg, Tuesday, October 28, 3 p.m.
 Nebo, at Nebo, Wednesday, October 29, 11 a.m. and 1:30 p.m.

Rosetta, at Rosetta, November 2, 11 a.m. and 2 p.m.
 Gloster, at Gloster, November 9, 11 a.m. and 2 p.m.
 Let full reports be made for the year, by Trustees, Stewards, W. M. S. and all committees.

L. E. ALFORD, P. E.

Hattiesburg Dist.—Fourth Round

Leakesville, at Leakesville, Sept. 21, 11 a.m.; 2 p.m.
 Encutta, at Goodwater, Sept. 28, 11 a.m.; 2 p.m.
 Magee, at Magee, Oct. 5, 11 a.m.; 2 p.m.
 Williamsburg, at Santee, Oct. 12, 11 a.m.; 2 p.m.
 Purvis, at Purvis, Oct. 12, 7:30 p.m.
 Ellisville, at Ellisville, Oct. 19, 11 a.m.; 2 p.m.
 Taylorsville and Mize, at Taylorsville, Oct. 19, 7:30 p.m.; Oct. 10 a.m.
 Heidelberg, at Philadelphia, Oct. 22, 11 a.m.; 2 p.m.
 New Augusta, at New Augusta, Oct. 26, 11 a.m.; 2 p.m.
 Mt. Olive, Oct. 26, 7:30 p.m.
 Petal, Oct. 27, 7:30 p.m.
 Collins, at Seminary, Oct. 28, 11 a.m.; 2 p.m.
 Hattiesburg, Broad St., Oct. 29, 7:30 p.m.
 Richton and Piave, at Piave, Nov. 2, 11 a.m.; 2 p.m.
 Lucedale, at Lucedale, Nov. 2, 7:30 p.m.
 Hattiesburg, Main St., Nov. 3, 7:30 p.m.
 Prentiss, at Mt. Zion, Nov. 4, 11 a.m.; 2 p.m.
 Hattiesburg, Court St., Nov. 4, 7:30 p.m.
 Bonhomie, at Bonhomie, Nov. 5, 7:30 p.m.
 Silver Creek, at New Hebron, Nov. 9, 11 a.m.; 2 p.m.
 Sumrall, Nov. 9, 7:30 p.m.
 Hattiesburg Circuit

W. A. HAYS, P. E.

Seashore Dist.—Fourth Round

Kreole, Sept. 7, 11 a.m.
 Moss Point, Sept. 7, 7:30 p.m.
 Escatawpa, Sept. 14, 11 a.m.
 Pascagoula, Sept. 14, 7:30 p.m.
 Picayune, Sept. 21, 11 a.m.
 Bay St. Louis, Sept. 21, 7:30 p.m.
 Gulfport, First Church, Sept. 28, 11 a.m.; and Nov. 10, 7:30 p.m.
 Long Beach, Sept. 28, 7:30 p.m.
 Mentor, at Alexandria Memorial, Sat., Oct. 4, 11 a.m.
 Wiggins, at Perkinson, Sunday, October 5, 11 a.m.; 2 p.m.
 Americus, at Salem Camp Meeting, October 10.
 Biloxi, Main St., Oct. 12, 11 a.m.
 Biloxi, Wesley Memorial, Oct. 12, 7:30 p.m.
 Van Cleave, at New Prospect Camp Meeting, Oct. 17.
 Carriere, at Carriere, Oct. 19, 11 a.m.
 Poplarville, Oct. 19, 7:30 p.m.
 Columbia, Oct. 26, 11 a.m.
 Lumberton, Oct. 26, 7:30 p.m.
 Saucier, at Saucier, Wednesday, October 29, 7:30 p.m.
 Coalville, Nov. 2, 11 a.m.
 Ocean Springs, Nov. 2, 7:30 p.m.
 Gulfport, Second Church, Nov. 5, 7:30 p.m.
 Brooklyn, at Maxie, 2:30 p.m., Nov. 9.
 Handsboro, Nov. 9, 7:30 p.m.

Group meetings of pastors and lay leaders are called to meet at Wiggins, September 16, and at Main Street, Biloxi, September 18.

Let pastors be prepared to nominate missionary committees for each church and give names of chairmen to presiding elder at fourth quarterly conference. Each committee to have three members. JAMES L. SELLS, P. E.

Meridian Dist.—Fourth Round

Meridian, Central, Sept. 21, 7:30 p.m.
 Meridian, East End, Sept. 21, 11 a.m.
 Porterville, at Porterville, September 28, 11 a.m.
 Meridian—Seventh Ave., September 28, 7:30 p.m.
 Vivianville, at Coker's Chapel, October 5, 11 a.m.
 Meridian—Hawkins Mem., October 5, 7:30 p.m.
 Scooba, at Scooba, October 12, 11 a.m.

ALL FOR ONE—ONE FOR ALL

Group Insurance for Southern Methodist Ministers

PROTECTS THE ENTIRE CONFERENCE

The Aged Superannuate
 The Poorly Paid Circuit Rider
 The High Salaried City Pastor

YOUR CONFERENCE SHOULD INVESTIGATE OUR PLAN

Write to-day

METHODIST BENEVOLENT ASSOCIATION

J. H. SHUMAKER, Secretary, 808 Broadway, Nashville, Tennessee

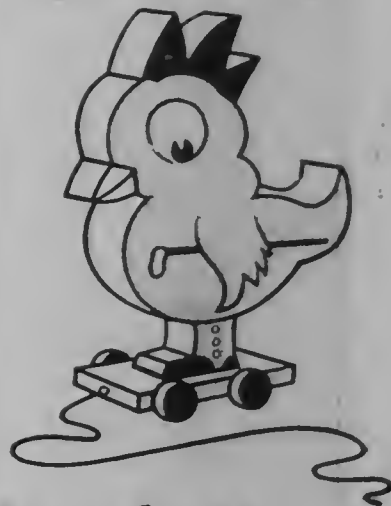
Wounds

We like the optimism of the Winnebago (Minn.) Enterprise

"Sam Hoskins accidentally shot himself while hunting. One of the wounds is fatal, but his friends are glad to hear that the other one is not serious." Gargoyles.

Our idea of nothing at all is a bladeless knife without a handle.

—Exchange.



Restless CHILDREN

CHILDREN will fret, often for no apparent reason. But there's always Castoria! As harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than a more powerful medicine.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is need. In cases of colic, diarrhea or similar disturbance, it is invaluable. A coated tongue calls for just a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed.

Fletcher's CASTORIA



THE PERRY PICTURES

ONE CENT SIZE
 3x5. For 10 or more.
 TWO CENT SIZE
 5x7. For 25 or more.
 Send 50 cents for 25 on the line of Christ or 25 for children 5x7. Or 50 for children 3x5.

LET your children make companions of world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
 Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures 32399, Malden, Mass

Daleville, at Daleville, October 12, 7:30 p.m.
 Matherville, at Langsdale, October 19, 11 a.m.
 Shubuta, at Shubuta, October 19, 7:30 p.m.
 Waynesboro Circuit, at Hebron, October 25, 11 a.m.
 Bucatunna, at Bucatunna, October 26, 11 a.m.
 Waynesboro, October 26, 7:30 p.m.
 DeSoto, at Crandall, October 29, 11 a.m.
 Quitman, October 29, 7:30 p.m.
 DeKalb, at Spring Hill, November 1 and 2, 11 a.m.
 Meridian, Poplar Springs, November 2, 7:30 p.m.
 Cleveland, November 8 and 9, 11 a.m.
 May we all enter the "Home Run" with a determination to win.
 Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:
 "In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Montrose, at Montrose, September 14, 7:30 p.m.; October 22, 2:30 p.m.
 Harpersville, at Hillsboro, September 21, 11 a.m.; 1:30 p.m.
 Forest and Morton, at Forest, September 21, 7:30 p.m.; October 24, 7 p.m.
 Union, at Union, September 27, 11 a.m.; November 6, 7 p.m.
 Lake, at Lake, September 28, 7 p.m.; October 30, 2:30 p.m.
 Trenton, at Pulaski, October 5, 11 a.m.; 2 p.m.
 Raleigh, at Raleigh, October 5, 7 p.m.; 6, 9 a.m.
 Shiloh, at Shiloh, October 12, 11 a.m.; 2 p.m.
 Carthage, Sta., October 17, 7:30 p.m.; 19, 11 a.m.
 Carthage Circuit, at Singleton, October 18, 11 a.m.; 1:30 p.m.
 Walnut Grove, at Mt. Horeb, October 19, 2 p.m.
 Homewood, at High Hill, October 24, 11 a.m.; 1:30 p.m.
 Chunky, at Suqualena, October 26, 11 a.m.; 1:15 p.m.
 Decatur and Hickory, at Hickory, October 26, 4 p.m.
 Philadelphia Sta., October 31, 7 p.m.
 Philadelphia Circuit, at Cook's Chapel, November 1, 11 a.m.; 1:30 p.m.
 Burnside, at Henry's Chapel, November 2, 11 a.m.; 1 p.m.
 Laurel, First Church, November 7, 7 p.m.; 9, 11 a.m.
 Laurel, Kingston, November 9, 2:30 p.m.
 Laurel, West End, November 9, 7 p.m.
 H. A. GATLIN, P. E.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: Our camp at Lake Arthur came to a close Sunday afternoon and the Leaguers were rather reluctant in saying their good-byes. We had a wonderful time, and the storm that came Thursday night, even though it caused great excitement at the time, seemed to have made our week more thrilling and impressive.

I do like pleasant surprises. When I reached Vivian Monday afternoon I found that I was to be in the home of Reverend and Mrs. C. C. Miller. That was surprise No. 1. Brother Miller is the first preacher that I ever had; that is, old enough to remember. Then he was our pastor again when I was about fourteen years old. It is such a pleasure to be in his home and to work in his church with his young people. The second surprise was the grand enrollment that we had the first night of our Efficiency Institute here, and the number is still growing. We



PRESCRIPTION in use over 47 Years Really Helps Bowels

Don't you want this way of making the bowels behave? A doctor's way to make the bowels move so well that you feel better all over! Dr. Caldwell's Syrup Pepsin doesn't turn everything to water, but cleans out all that hard waste clogging your system. It cleans you out without any shock, for it's only fresh laxative herbs a famous doctor found so good for the bowels, combined with pure pepsin and other harmless ingredients.

A doctor should know what is best for the bowels. Let Dr. Caldwell's Syrup Pepsin show you how soon you can train the bowels to move freely, every day, the way they should. It's wonderful the way this prescription works, but it's perfectly harmless; so you can use it whenever a coated tongue or sick headache tells you that you're bilious. Fine for children, too (it tastes so nice), and they ought to have a spoonful the minute they seem fretful, feverish, or sluggish, or have a sallow look.

You can get the original prescription Dr. Caldwell wrote so many years ago; your druggist keeps it all ready in big bottles. Just ask for Dr. Caldwell's Syrup Pepsin, and use it always for constipation.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

started off with seventy-eight present Monday night. Mr. Ned Roberts, our new Senior District Secretary, has put in some hard work on the Institute, and the credit of a fine opening goes to him. We have Leaguers present from Ida, Hosston, Gilliam, Oil City, Mooringsport, Trees City, Shreveport, and Vivian. We have on our faculty, Reverends W. F. Roberts, of Mooringsport; Alonzo Early, of Gilliam, and C. C. Miller, of Vivian; Misses Hazel Lee Nowell, of Mansfield; Hildred Moseley, of Shreveport, and Messrs. Jim Means, of Ida, and Ned Roberts, of Mooringsport. Miss Anna Pharr Turner, of Shreveport, is assisting us also.

Next week our Hi-League Institute opens in Shreveport. On September 14 we open a Cokesbury-Epworth League Training Institute at Morgan City. I'm looking forward to a large number of Leaguers attending our program there. Rev. A. K. McLellan will teach the Cokesbury Course to the adults.

This week closes our first quarter in this League year. A large number of chapters were hurt this quarter by the quarantine preventing their meeting, but with earnest effort on your part you can make up for the time lost. Schools are opening and vacation time will soon be just a memory. Can't we give our best thoughts to our League work? What about your chapter pledges? The Conference Treasurer would surely appreciate a check as our work continues to go on and we don't want to see the "No Funds" stamp on our accounts. Systematic payments will help you and your Conference work immensely. Send your pledge in to F. H. Riggs, Box 1048, Monroe, La.

Leaguers who know Miss Belt Murphy of Arcadia, La., will be interested to know that she is to be married September 10 in the Methodist Church at Arcadia. We reluctantly give Belt up as her marriage takes her out of our State to live in Port Arthur, Tex. Belt has served us as Conference Secretary and District Secretary for several years. We congratulate the fortunate young man who has won a girl of such great Christian worth.

We were surprised when Miss Ira Mae Pierce, Y. W. C. A. Secretary of Shreveport, and an ardent Epworth Leaguer, sent us an announcement of her wedding on August 2, in Cincinnati, Ohio. She is to live in New York.

Sincerely,
ELIZABETH LANGFORD, Field Sec.
Vivian, La., Sept. 2, 1930.

NORTH MISSISSIPPI

Dear Editor: We had the pleasure of attending what we consider a mighty good institute at Baldwin, September 6. This is in the Corinth District. Miss Dorothy Smith is the district secretary and she is certainly

a wide-awake secretary. She is bringing things to pass in the Corinth District. She has her eye on the District Banner.

Rev. W. R. Hammontree was at this institute and told us in a very interesting way how to use the Epworth Era. We had a greater appreciation of the Era after Brother Hammontree made his talk. Some splendid material is given to us in the Era if we use it properly. Corinth District is going to secure a large number of subscribers to the Epworth Era. "So say we, all of us."

The president of the Corinth Senior League told us how to reach the standard of excellence. She was speaking out of her experience because her League reached this standard last year. They were given a gold seal at our Assembly at Grenada this year. Corinth has a very active League. Rev. E. S. Lewis is the pastor. That is one of the reasons for the activity of the League.

Miss Smith stressed the importance of making and paying pledges. Those who had not made pledges were given an opportunity to do so. This was a very important part of the program. Our League work waits for the payment of these pledges. We hope that all our local chapters will make a pledge and pay it. We want you to have a mite box for Epworth Hall, too. We are counting on you to help us raise the money for this much needed improvement at Grenada College.

We all had a very pleasant hour together at noon. A very delicious lunch was served by the ladies of the Baldwin church. Rev. D. R. McDougal is pastor of this church. He and his people

were very cordial and generous in their entertainment. Lunch was served in the beautiful church, which was built just a few years ago.

MISSISSIPPI CONFERENCE LEAGUE CAMP

On Tuesday, August 26, the Washington Senior Epworth League pitched camp on the banks of Lake St. John, at the Cool Coosa resort, near Ferriday, La. The program for each day had been carefully planned by the Fourth Department superintendent. This program was made as much like our League Assembly as possible.

We started each day off by swimming from 5:30 to 6. This refreshing part of our recreation was followed by breakfast. Then came our Mission study class, immediately preceded by a devotional service which we called the Start-Right Period. Dinner was served at 12 and rest hour was observed from 1 to 2. From 2 to 4 boating was enjoyed and at 4:30 we went in swimming again. At 6 supper was served, followed by a song service. We were free to sit on the pier or stroll around from 8 to 9. At 9 we again assembled for our study class and prayer groups. Taps were sung at 10. This same program was carried out from Tuesday through Saturday morning. There were 17 Leaguers present and the Council had given us permission to study "Jesus' Teaching on the Use of Money." This camp has been established as an annual event for the Washington Senior Epworth League and we owe much to our pastor, Rev. L. P. Anders, through whose efforts we were able to go.

ALFREDA McNEIL.

For Ailing Women



MRS. J. W. ALBERTSON
1015 Miller Avenue, Mission, Texas

"I have used a good deal of your medicine and always find it gives wonderful help. I was feeling so weak and miserable that I had to lie down very often and I could hardly do my housework. I read in the paper how Lydia E. Pinkham's Vegetable Compound had helped other women who were in the same condition so I said I will try it for myself. I am very much better now and I recommend this medicine."—Mrs. J. W. Albertson.



MRS. WILLIAM MUETING
1267 Morgan Street, Santa Rosa, Calif.

"I have taken two bottles of Lydia E. Pinkham's Vegetable Compound and can honestly say I feel much better in every way. I used to feel so lifeless and had no interest in anything and had to lie down often because of female weakness. Friends told me about the Vegetable Compound. Now I have a new hold on life again. My husband can see a great difference in my appearance."—Mrs. Wm. Mueting.

**Lydia E. Pinkham's
Vegetable Compound**

Lydia E. Pinkham Medicine Co., Lynn, Mass.

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE

Aberdeen Dist.—Fourth Round

Amory Ct., at Greenbrier, preaching Sept. 16, a. m.; Q. C., afternoon.
Aberdeen, Q. C., Sept. 16, p. m.; preaching, Sept. 21, p. m.
Smithville, at Van Buren, preaching, Sept. 17, a. m.; Q. C., afternoon.
Tupelo, Q. C., Sept. 17, p. m.; preaching, Sept. 28, p. m.
Randolph, at Spring Hill, preaching, Sept. 18, a. m.; Q. C., afternoon.
Pontotoc, Q. C., Sept. 18, p. m.; preaching, Oct. 26, a. m.
Pittsboro, at Pittsboro, preaching, September 19, a. m.; Q. C., afternoon.
Calhoun City, Q. C., Sept. 19, p. m.; preaching, Oct. 19, p. m.
Greenwood Springs, at Greenwood Springs, preaching, Sept. 21, a. m.; Q. C., afternoon.
Buena Vista, at Pleasant Grove, preaching, Sept. 23, a. m.; Q. C., afternoon.
Houston, Q. C., Sept. 23, p. m.; preaching, Oct. 19, a. m.
Houlka, at Wesley Chapel, preaching, Sept. 24, a. m.; Q. C., afternoon.
Algona, at Palestine, preaching, Sept. 25, a. m.; Q. C., afternoon.
Toccpola, at Lafayette Springs, preaching, Sept. 26, a. m.; Q. C., afternoon.
Verona, at Union, preaching, Sept. 28, a. m.; Q. C., afternoon.
Vardaman, at Lloyd, preaching, Sept. 30, a. m.; Q. C., afternoon.
Derma, at Pine Ridge, preaching, Oct. 1, a. m.; Q. C., afternoon.
Bellefontaine, at Walthall, preaching, Oct. 2, a. m.; Q. C., afternoon.
Woodland, at Prospect, preaching, October 3, a. m.; Q. C., afternoon.
Shannon, at Shannon, preaching, Oct. 5, a. m.; Q. C., afternoon.
Fulton, at Fulton, preaching and Q. C., Oct. 5, p. m.
Tremont, at Tremont, preaching, Oct. 7, a. m.; Q. C., afternoon.
Nettleton, at Carolina, preaching, Oct. 8, a. m.; Q. C., afternoon.
Prairie and Strong, at Strong, preaching, Oct. 9, a. m.; Q. C., afternoon.
Salem and Friendship, at Salem, preaching, Oct. 10, a. m.; Q. C., afternoon.
Eupora, at Eupora, preaching, Oct. 12, a. m.; Q. C., afternoon.
Mathiston and Mahen, at Mathiston, preaching, Oct. 12, p. m.; Q. C., Oct. 13, a. m.

E. NASH BROYLES, P. E.

Columbus Dist.—Fourth Round

High Point Ct., at White Hall, preaching and Q. C., Sept. 20, a. m.
Longview and S., at Sessums, preaching and Q. C., Sept. 21, a. m.
Shuqualak Ct., at Shuqualak, preaching and Q. C., Sept. 21, p. m.
Ackerman, preaching, Aug. 17, p. m.; Q. C., Sept. 26, p. m.
Chester Ct., at South Union, preaching and Q. C., Sept. 27, a. m.
Noxapater Ct., at Camp Ground, preaching and Q. C., Sept. 28, a. m.
Louisville, preaching and Q. C., Sept. 28, p. m.
Sturgis Ct., at Bethel, preaching and Q. C., Oct. 2, a. m.
Ethel Ct., at Liberty Chapel, preaching and Q. C., Oct. 4, a. m.
Artesia and S., at Shaeffers, preaching and Q. C., Oct. 5, a. m.
Brooksville, preaching and Q. C., Oct. 5, p. m.
Columbus, Central Church, preaching, Aug. 10, a. m.; Q. C., Oct. 8, p. m.
Starkville, preaching, Aug. 17, a. m.; Q. C., Oct. 10, p. m.
Mashulaville Ct., at Macedonia, preaching and Q. C., Oct. 12, a. m.
Macon Station, preaching and Q. C., Oct. 12, p. m.
Columbus, First Church, preaching, Sept. 7, p. m.; Q. C., Oct. 15, p. m.
Weir and McCool, at Liberty Hill, preaching and Q. C., Oct. 18, a. m.
Kosclusko Ct., at Marvin's Chapel, preaching and Q. C., Oct. 19, a. m.
Cedar Bluff Ct., at Siloam, preaching and Q. C., Oct. 26, a. m.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round

Arcola and Murphy, at Arcola, Aug. 31 a. m.; Q. C., Oct. 7.
Hollandale, Aug. 31, p. m.; Q. C., October 8.
Glen Allen and Winterville, at G. A., Sept. 7, a. m.; Q. C., Oct. 10.
Greenville, Sept. 7, p. m.; Q. C., Oct. 10.
Cleveland, Sept. 11, p. m.; Q. C., Oct. 9.
Boyle and Pace, at Boyle, Sept. 14, a. m.; Q. C., Oct. 9.
Clarksdale, Sept. 21, a. m.
Coahoma and Jonestown, at Coahoma, Sept. 21, p. m.
Merigold and Sherard, at Merigold, Sept. 28, a. m.
Lula and Dundee, at Lula, Sept. 28, p. m.
Duncan and Alligator, at Duncan, Oct. 5, a. m.
Evansville and Dubbs, at Dubbs, Oct. 5, p. m.
Shelby, Oct. 12, a. m.
Friars Point and Lyon, at F. P., Oct. 12, p. m.
Lake Cormorant and Robinsonville, at Lake Cormorant, Oct. 19, a. m.
Tunica, Oct. 19, p. m.
Gunnison and Bobo, at Bobo, Oct. 26, a. m.
Rosedale and Benoit, at Rosedale, Oct. 26, p. m.
Shaw, Nov. 2, a. m.
Leland, Nov. 2, p. m.

L. M. LIPSCOMB, P. E.

Grenada District—Fourth Round

Waterford, at A bury, September 18.
Holly Springs, morning and afternoon, September 21.
Oxford, evening, September 21.
Holecomb, at Sparta, September 23.
Ashland, at A Island and Hopewell, September 24 and 25.
Durant, morning and afternoon, September 28.
Winona Station, evening, September 28.
Lamar, at Harris Chapel, September 30.
Duck Hill, at Bethel, October 1.
Abbeville, at Cambridge, October 2.
Sallis, at Salem, morning and afternoon, October 5.
Pickens and Goodman, at Pickens, evening, October 5.
Kilmichael, at Kilmichael, October 8 and 9.
Ebenezer, at Thornton, October 12.
Winona Church, at Bethesda, October 11.
Poplar Creek, at Shiloh, October 18 and 19.
Water Valley, Main St., at Palestine, October 22.
Water Valley, First Church, October 26.

Let all items pertaining to the business of Fourth Quarterly Conference receive attention in advance by all concerned, so that all may be prepared to answer them. A united purpose and effort, from now until Con-

ference will accomplish much.
F. H. CUNNINGHAM, P. E.

Saris Dist.—Fourth Round

Horn Lake, at Horn Chapel, September 20, 21.
Olive Branch, at Olive Branch, Sept. 21, 22, p. m.
Rylance, at Rylance, Sept. 21, 7 p. m.
Arkabutla, at Arkabutla, Sept. 27, 28.
Hernando, Sept. 28, 7 p. m.
Sardis, Oct. 1, p. m.
Beechville, Oct. 2, p. m.
Codyville, at Codyville, Oct. 3, p. m.
Mt. Pleasant, at Marshfield Institute, October 4, 5.
Red Bank, at Mock, Oct. 5, 3 p. m.
Guthrie, at Shiloh, Oct. 11, 12.
Shiloh, at Mt. Olivet, Oct. 12, 3 p. m.
Spartanburg, Oct. 15, p. m.
Cotton Law, at Shiloh, Oct. 16, p. m.
Cotton, at Greenleaf, Oct. 18, 19.
Pine Bluff, at Pine Bluff Hill, Oct. 19, 3 p. m.
Oakland, at Enid, Oct. 22, 3 p. m.
Pine Bluff, Oct. 26, 27.

J. M. BRADLEY, P. E.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

THE 1930 WEEK OF PRAYER

The 1930 Week of Prayer will be held November 9-15. The offering of this week will be for the Wolff Settlement, Tampa, Florida, and Colegio Eliza Bowman, Cienfuegos, Cuba. Both institutions need new buildings; work cannot be carried forward without them. **Begin on your self-denial now.** Special Week of Prayer envelopes may be secured at Literature headquarters, 706 Church Street, Nashville, Tenn.

MEETING AT LOUISVILLE, MISS.

Dear Mrs. Cottrell: The Woman's Missionary Society held its regular business meeting on September 1 at the church. The devotional, on Christian Stewardship, was led by Mrs. Shelby Woodward, and was beautiful and inspiring. After all business was disposed of, the Blanche McCafferty Circle gave a little playlet on "The Clinic of a Missionary Specialist." "A Remedy from Every Spiritual Ill" was given from God's Word.

Cordially,

MRS. T. J. LEE,

Pres. W. M. S.;

MRS. J. M. LEGAN,

Supt. of Publicity.

LETTER FROM POLAND

My Dear Mrs. Alford and Missionary Friends: Such a long time has elapsed since I last wrote to you, but I trust that at the outset you will forgive me for my seeming neglect, for it certainly hasn't been intentional. I've wanted to write to you, and several times have even begun letters to you, but something happened each time that I didn't get them finished; however, I hope that this one will not be so unfortunate.

I have just returned from my vacation, which I very enjoyably spent in Germany. I went to Oberammergau

INDIGESTION GOES—QUICKLY, PLEASANTLY.

When you begin to suffer from heartburn, gas or indigestion, it's usually the fault of too much acid in your stomach. The best way—the quickest way—to stop your trouble is with Phillips Milk of Magnesia. A spoonful in water neutralizes many times its volume in stomach acids—and does it instantly. The symptoms disappear in five minutes.

You will never use crude methods when you know Phillips Milk of Magnesia. And you will never allow yourself to suffer from over-acidity again. It is the standard anti-acid with doctors and has been for over fifty years.

Your drug store has Phillips Milk of Magnesia, in generous 25c and 50c bottles. Full directions for its many uses in every package. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered trade mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875.—Adv.

to see the Passion Play and spent four days in that very attractive and most picturesque little Bavarian village. The Passion Play was beautiful and was rendered in an artistic and masterly way. I loved it and am so happy to have had the opportunity to see it. The Play took the life of our Lord from his entry into Jerusalem his ascension, and there were also tableaux from the Old Testament connecting it with the New Testament. The play lasted from 8 a. m. to 6:30 p. m. with two hours for lunch. I had the happy privilege during those four days to see and meet many fine American and English people.

From Oberammergau I came to Berlin and spent three days before continuing my journey to Warsaw and Wilno. But now, as I write to you, I am in Wilno making plans and getting ready for a new year of work. As the result of the changes made by our Bishop at this year's Annual Conference Miss Browne and I will be separated this year, which means more or less that I will be the responsible one in Wilno. Miss Browne was appointed to do organization work among the Polish women in our Church and since Warsaw is a more central point she will live there. This new appointment is really a step forward both for our Woman's Work and for the work of our Church in Poland. Heretofore we haven't had anyone especially appointed to organization work among the Polish women because our Woman's Board didn't have anyone to send. The Board, however, is sending out Miss Ruth Lawrence this year to take the place of Miss Browne, so of course she will be with me here in Wilno. I think Miss Lawrence has already arrived in Brussels and we are expecting her in Poland soon after September 1. Miss Lawrence is an Alabama girl and is a Scarritt College graduate. I know her personally for we were one year together in Scarritt. She finished during my first year there and since that time has been doing home work, I think. I am so happy that she is coming to be with me and to work with us here in Poland. We need your prayers and we covet the prayers of each one of you for our work and for our people here.

In July 2-9 this summer we had our second Woman's Conference here in Wilno and I'm happy to report that it was a very successful one. There were sixteen women who attended and each took active part in leading the morning devotions and in the discussions. This year both Miss Browne and I were able to give our lessons in the Polish language and for that reason I believe the women got more out of them. The general subject of my lessons was "Jesus' Attitude of Women," and it meant a great deal to me to work out these lessons and teach them.

I'm enclosing here my report to our Annual Mission Conference in July. I read my report in Polish before the Conference. Last year I couldn't do it, of course, so you can guess how happy I was to be able to this year.

Please let me hear from some of you sometime. I'd be so happy to have letters from you just whenever you have time to write.

I pray God's blessing upon each one of you that He might give you strength

Are You One of the 2,000

subscribers of the Advocate whose subscriptions have expired and are running on grace? Refer to the little yellow label on your paper and if your time has expired fill in the coupon below and forward same immediately to our office with \$2.00 so as to insure against a break in the regular visits of your Conference Organ. All delinquent subscribers will be dropped from our mailing list some time between now and the 1st of October, unless you forward us your renewal by that time.

RENEWAL

to the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Please find herewith remittance of \$2.00 for my subscription.

Name

Post Office

Street or Route

Charge or Church

Name of Pastor

and love to carry on in the task that you have chosen.

Sincerely thanking you for your help at all times and for your interest in the work here, I am,

Lovingly yours,

EUVANIA PYRON.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round

Greensburg, at Darlington, September 20-21 a. m.
Kentwood, at Kentwood, Sept. 21, p. m.
Pearl River, at St. Tammany, Sept. 28, 11 a. m., 2 p. m.
Bogalusa, Sept. 28, p. m.
Istrouma, Sept. 30, p. m.
Jackson, at Jackson, Oct. 5, 11 a. m., 2 p. m.
Ponchatoula, Oct. 10, p. m.
Franklinton, Bishop Dobbs will preach and dedicate the church, Oct. 12, a. m.; Q. C., Nov. 2, p. m.
Amite, preaching by Bishop Dobbs, Oct. 12, p. m.; Q. C., Oct. 16, p. m.
Hammoud, Bishop Dobbs will address a District-wide meeting of the pastors and lay leaders, Oct. 13, a. m.; Q. C., Oct. 17, p. m.
St. Francisville, at St. Francisville, Oct. 19, 11 a. m., 2 p. m.
Keener Memorial, Oct. 19-20, p. m.
Natalbany, at Wesley Chapel, Oct. 25-26, a. m.
Plaquemine, at Donaldsonville, October 26, 3 p. m., 7:30 p. m.
Gonzales, at Antioch, Oct. 29, 11 a. m., 2 p. m.
Washington, at Angie, Nov. 2, 11 a. m., 2 p. m.
First Church, B. R., Nov. 3, p. m.
Walker, at Walker, Nov. 8, 11 a. m., 2 p. m.; Nov. 9, p. m.
Denham Springs, at D. S. Nov. 9, 11 a. m., 2 p. m.
Zachary, at Zachary, Nov. 12, 11 a. m., 7:30 p. m.
Clinton, at Clinton, Nov. 15, 11 a. m., 2 p. m.; Nov. 16, p. m.
Baker, at Blackwater, Nov. 16, 11 a. m., 2 p. m.
Springfield, at James Chapel, Nov. 22, 11 a. m., 2 p. m.
Pine Grove, at Pine Grove, Nov. 23, 11 a. m., 2 p. m.

L. W. CAIN, P. E.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a. m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

MISSISSIPPI CONFERENCE

Jackson Dist.—Fourth Round

Jackson, at Grace, Sept. 14, 7:30 p. m., Oct. 27, 7:30 p. m.
Edwards, at Edwards, Sept. 21, 11 a. m., 2 p. m.
Bolton, at Bolton, Sept. 21, 4 p. m., 7:30 p. m.
Terry, at Byram, Sept. 28, 11 a. m., 2 p. m.
Jackson, at Glendale, Sept. 28, 7:30 p. m., Oct. 31, 7:30 p. m.
Harrisville, at Harrisville, Oct. 5, 11 a. m., 2 p. m.
Florence, at Florence, Oct. 5, 7:30 p. m., Oct. 6, 10 a. m.
Clinton, at Ridgeland, Oct. 12, 11 a. m., 2 p. m.
Madison and Pocatontas, at Madison, Oct. 12, 7:30 p. m., Oct. 13, 10 a. m.
Camden, at Lone Pine, Oct. 19, 11 a. m., 2 p. m.
Canton, Oct. 19, 7:30 p. m., Oct. 20, 7:30 p. m.
Satartia, at Mt. Olivet, Oct. 25, 11 a. m., 2 p. m.
Flora, at Flora, Oct. 26, 11 a. m., 2 p. m.
Jackson, at Capitol Street, Oct. 26, 7:30 p. m., Nov. 7, 7:30 p. m.
Mendenhall and D'Lo, at Mendenhall, Oct. 29.
Yazoo Ct., at Fletchers Chapel, Nov. 1, 11 a. m., 2 p. m.
Eden and Bentonla, at Eden, Nov. 2, 11 a. m., 2 p. m.
Yazoo City, Nov. 2, 4 p. m., 7:30 p. m.
Vaughan, at Ellison, Nov. 5, 11 a. m., 2 p. m.
Faunin, at Pearl Chapel, Nov. 9, 11 a. m., 2 p. m.
Jackson, at Galloway Memorial, Nov. 9, 7:30 p. m., Nov. 10, 7:30 p. m.

J. T. LEGGETT, P. E.

SPECIAL SALE—Ladies pure thread silk \$1 hose, service weight or chiffon, irregulars, assorted colors, 3 pairs \$1.35, 6 pairs \$2.60, 12 pairs \$5. Postpaid; satisfaction guaranteed. Economy Hosiery Company, Asheboro, N. C.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 39. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3039

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 25, 1930.

C. MILTON CHALMERS, Manager.

Heresy To-day Not Orthodoxy To-morrow

By BISHOP W. A. CANDLER

One of the cant phrases of heretical preachers and teachers is that "the heresy of today is the orthodoxy of tomorrow."

The newspapers report a prominent preacher in New York as using recently and frequently this overworked statement. Evidently his purpose in repeating it is to bolster up some of his own eccentric preachments and liberalistic notions.

This favorite dogma of heretical men proceeds on the erroneous idea that revealed truth is of a changeful nature, like the mutable systems of science and the fickle speculations of philosophy. But about the truths of divine revelation there is a certain finality which in the nature of the case cannot belong to any of the conclusions of unaided human reason.

The science that was current in the days of Martin Luther is now obsolete, but the great doctrine of justification by faith is still true and ever will be.

The theories of electricity which were believed and taught fifty years ago are now derided as utterly untenable but their passing away has not affected in the slightest degree the doctrine of Christ's deity.

Moreover, all church history contradicts the cant which declares that "the heresy to-day is the orthodoxy of to-morrow."

The Apostles had scarcely passed away from the Church on to the "Church of the First-born" above when the variegated heresies of the Gnostics appeared. Has any form of gnosticism, from that day until the present time, been regarded as orthodoxy?

In the third century—about A. D. 250-260—Sabellianism was brought forward by Sabellius, a celebrated African heresiarch, who revived a subtle theory of the Trinity which had been taught and discarded before he was born. He gave it new standing by his ingenious explanations and specious arguments. But has Sabellianism ever attained the stability of orthodoxy?

Shortly after the middle of the third century, the theories of Arianism were propounded by the famous author by whose name they are called. Arius was handsome and prepossessing in person, astute in debate, and eloquent in speech. For a season it seemed that the whole Christian body had discrowned the Christ and had gone after Arius, so much so that when the young deacon, Athanasius, opposed Arianism, it was said: "It is Athanasius against the world." In various forms the tenets of Arius, from time to time, have been revived; but in neither ancient nor modern times have his teachings become accepted and acceptable orthodoxy.

Nestorianism was a theological vogue from about A. D. 420 to A. D. 430. But it passed away, and lo, it could not be found after its short-lived popularity.

So also Eutychianism arose a little later, flourished for a time, and then with-

ered away, never again to be revived.

In all the forms of heresy there is nothing to give it permanent acceptance by devout men of well-balanced minds. Our present-day rationalists, sometimes mis-called "modernists," are in this state of "unstable equilibrium." They agree not among themselves, and often one of them reverses all his own teachings within the brief space of ten years.

The preacher in New York is teaching for doctrine many of the dogmas of Celsus which Origen refuted overwhelmingly. Does the metropolitan parson vainly imagine that he can give them in this age the orthodox standing which Celsus could not impart to them in his day?

Dr. William E. Channing, who lived and preached in our country a generation ago, was vastly superior in both native ability and learning to the sensationalists who are trying to play the role of daring heretics at the present time, and his divergence from the tenets of evangelical Christianity was far less than their erratic lucubrations. But he could not win for his teachings recognition for orthodoxy. Even Channing's small detours from the main highway were too rocky to attract any considerable number of the faithful to walk therein.

There is no slightest reason for anticipating that the pratings of the puny heretics of our day can reach a more creditable and permanent position in the theological world than did the able dissertations of Channing. Far from such stuff becoming the orthodoxy of tomorrow, it will be lying in the confused rubbish of forgotten folly within the next ten years.

That symbol of doctrine which we call the "Apostles' Creed" has outlived all the heresies in opposition to it, and it will continue to live through all the years to come; for it embodies the essential principles of "the faith once for all delivered to the saints."

At the present time many are crying for what is termed "the reunion of Christendom." All concerned should bear in mind that the fulfillment of any such ideal must rest its basis upon the "Apostles' Creed"—the only formula of faith universally accepted by all the great Churches. If they cannot unite on that, there can never be anything that will so much as approach "the reunion of Christendom."

Certainly the changeful and kaleidoscopic dogmas of our heretics possess no unifying quality. On the contrary, they are disputatious and divisive. They are freakish forms of speculative philosophies; and nothing is more certain than that the world will never accept freakish systems, nor follow theological freaks very far. Such systems attract attention as curios, but they never command abiding confidence.

"The heresy of today will not be the orthodoxy of to-morrow," any more than it is today. It will be discarded and forgotten tomorrow. Such has been the end of numberless heresies which have been exploded by the archaeologists in recent years.

For example, the Mosaic authorship of the entire Pentateuch was denied not so long ago on the ground that the art of writing was not known to the Hebrews. But tablets discovered have shown writing in Ur of the Chaldees as far back as the days of Abraham.

Statements of fact found in the old Testament which heretical critics declared for years to be incredible, have been verified by the archaeologists. Professor A. H. Sayce of Oxford University (England) has said most truly: "Whenever the Biblical history comes in contact with that of its powerful neighbors, and thus can be tested by contemporaneous monuments of Egypt and Assyrio-Babylonia, it is confirmed even in the smallest details."

In like manner, heretical questionings of historical matter in the New Testament—statements in the Acts of the Apostles especially—have been shown to be utterly groundless. Though asserted most emphatically yesterday, they are rejected to-day; and they will be derided tomorrow whenever they are recalled by informed persons.

For example, it has not been very long since the critics averred that St. Luke was in error when in his account of St. Paul's visit to Cyprus he called the governor of the island a "pro-consul," whereas the critics said Sergius Paulus should have been called a "pro-praetor," because Strabo and Dion Cassius named Cyprus as an imperial district, and its governor should have been called, therefore, a "pro-praetor." But later it was discovered that the same historian, Dion Cassius, had recorded that while Augustus did hold Cyprus as an imperial province for a time, he eventually exchanged it for another district, and thus it became a senatorial province, and "pro-consul" was the proper title for its governor. Still later, coins of the time were found, and these also called the rulers of Cyprus "pro-consuls." Still further, General Cesnola, in his excavations on Cyprus, came upon a coin bearing the inscription, "in the pro-consulship of Paulus." And so Luke was right after all, and it is evident that his narrative is no "pious make-up," or the writer would have fallen into the error of using the word, "pro-praetor," which had generally been the proper title for the governor of Cyprus, but was not the proper title when Paul was there.

The heretics of today are too hopeful by half when they dream of being considered orthodox tomorrow. They will hardly be considered at all tomorrow.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

YOUTH MAKES THE CHURCH CALENDAR

Mark it down right now—October 5-12—this is "Childhood and Youth" week. During the year we have had Missionary Day, Sunday School Day, Decoration Day, Independence Day, Memorial Day, and up here in North Louisiana we have been observing "Cow Day"; now it's time to put the emphasis where it belongs and give a little attention to the youth of our Church, for without them all these other days would soon be obsolete.

Some of you are saying, "What's the use, we have the children and young people with us all the time." That's exactly the point, you have them with you all the time, but do you know them? Are they sure you are interested in their every move toward the larger life? Have you ever expressed that interest in a definite way?

The purpose of this special effort is set forth in these statements from the General Board:

1. To quicken the sense of responsibility on the part of the adults for the religious education of youth in the home, the church, and the community.
2. To increase the understanding of what the "abundant life" means for youth.
3. To definitely survey the program of religious education in the local church.
4. To evaluate the provisions made for carrying out a real program of religious education.
5. To link the home and the church school together in a sympathetic undertaking of a big obligation.
6. To bring about new changes for the betterment of the religious life of youth.

If anything worth while is to come from these suggestions some definite efforts must be put forth by the adults of the Church. Too long, for the most part, we have been adult "minded"; for this one week at least, may we see ourselves through the eyes of youth. Not very long ago, a friend was showing me over one of the finest churches and educational buildings in Southern Methodism. We finally came to a beautifully appointed room, with southern exposure, perfect lighting effect, wonderful rugs on the floor, lovely furniture, and here and there a picture of great value. He said to me: "This room belongs to the ladies of the church. It was originally planned for the children, but when the building was finished they served notice on the pastor and the superintendent that the room was theirs and the children must be placed elsewhere." The children were placed on the north side of the building, which was far less adapted to their needs, and the young people were placed in the basement. Youth often suffers that the vanity of a group of adults may be satisfied.

Definite suggestions for making this week worth-while are these:

1. Sermon by the minister on some phase of the "Abundant Life for Youth."
2. "Joint" worship services in adult and young people's departments.
3. Home visitation by parents and teachers.
4. Pageant night.

5. Father and son banquet.
6. Mother and daughter banquet.
7. "At Grips" with living problems. A discussion meeting.

Chaucer said: "If gold rusts, what shall we do with iron?" If we lose our boys and girls, where is our profit?

B. C. TAYLOR,
Conference Adolescent Supt.

TOYOHICO KAGAWA

In the World Tomorrow, Kirby Page calls Toyohiko Kagawa "one of the most amazing men of this generation . . . beyond doubt the outstanding Christian leader of Japan." Mr. Kagawa is attempting an ambitious evangelical campaign. He is determined to raise to one million (from the present 250,000) the number of Christians in his country—all within the next three years. But his is not the ordinary evangelism.

Says the Federal Council Bulletin: "The movement associated with Kagawa's leadership is one in which a glowing social passion is part and parcel of evangelism." Toward this he plans a betterment of the economic, physical, and social conditions among his countrymen. "Temperance, social justice, better education for the poor and the abolition of licensed prostitution are all a part of the program," adds the Bulletin. "He is even calling for the creation of mutual aid societies and co-operatives—as a part of his evangelistic program in the name of Christ! Why? Because they are expressions of the Christlike life of love."

About seventy years ago America sent its first Christian missionary to Japan, ostensibly to help the Japanese and with no thought of personal gain. And now, the Bulletin suggests, this evangelical scheme sponsored by a Japanese in Japan is proving to be a stimulant to Christianity in this country.

Kagawa is only forty-two—but he has written forty books! They range from science to poetry and religion to economics. He is in exceeding poor health, nearly blind, and tubercular—but as a speaker he can fill any hall in Japan, and at any time. This year he was forced to take a month's rest by his physicians. His friends canceled all his engagements for him and sent him away. During this time he dictated three books to a secretary. Fourteen years of his life were spent in the slums of Kobe; he has organized and managed social settlements in Osaka, Kobe, and Tokyo.

These facts indicate his fitness for his present undertaking. A single instance, cited by Kirby Page again, proves it further: "A friend told how on one occasion after completing an evangelistic address at 10:30 in the evening, Kagawa went to help the cooks of Tokyo organize a union. Finishing at 2 a. m., he retired for a brief rest and then, after early morning devotions, he addressed a 6 a. m. meeting."—Review of Reviews.

WHITHER ARE WE DRIFTING?

By John B. Tullis

"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming
There is rest for you."

This is a world where men get tired. Sometimes their souls are tried, sometimes truth and right become obscured by doubt; sometimes justice weeps; but withal, if men work they get tired.

All eyes are turned toward the other side of Jordan, and we long for the sweet fields of Eden, we long for something that we do not possess, a something that keeps knocking at the door of our hearts.

I was talking to a gentleman not many days since, who said "that the unrest the world is feeling to-day is not for the unemployed nor the

suffering of mankind, but for something that will give the soul peace. That the strife between the modernists and fundamentalists is engendering a loss in faith of the present day church, that denominationalism is superseding the spirit and religion as taught by Christ."

This assertion leads us to stop and consider, "Whither are we drifting?" The thought that was advanced causes us to retrospect and analyze the denominationalism of our fathers, and we are forced to believe that it was born of their religious spirit; that to them the choice of church was wholly a matter of religious conviction; while today one joins this, that or the other church, as one chooses a social club or political order—the motive governing the choice is convenience, social, political or business policy, friendship or family. Now, do not get me as saying that there are not sincerely religious church members, for there are a great multitude to be found in every denomination who feel that there is desperate need of a great religious awakening. God only can save this country from the disastrous chaos toward which we are moving. God has always worked through human agencies. God makes the wheat, but the farmer must cultivate and harvest it, the miller grinds it and the groceryman distributes the flour. We cannot doubt that God will do his part in supplying our need of religion. But what about the human agency? Will we be "found weighed in the balances and found wanting?"

Since the War, the people have been thinking and talking of religion with a freedom they, perhaps, have never before known. That this freedom is expressed so commonly in a spirit of contempt for existing religious forms no less clearly indicates the interest. There surely is something working—a leaven, for magazines and the daily press are today carrying articles of religion, or of a religious trend. The church papers are doing their duty; but is the Church doing its duty? Are we as individual Christians doing our duty? In my humble way of thinking, the Church in a large measure has become commercialized—we no longer hear about hell, repentance and the saving power of Jesus Christ, who came as a mediator to save a lost and sinful world. We have lost our soul-stirring experience-meeting of years gone by, our class meetings and love-feasts, and where are the homes with the family prayers? Mothers, fathers, where are your children at night? Do you know where they are? I hear you say, "They have to have some fun and enjoyment." But where and how? Are we ourselves living true Christian lives as we should? Do we stand up for Christ when opportunity presents itself? It is not enough that we take Christ's name and say, "I am a Christian—I belong to Christ." It is not enough that we adorn ourselves in an outward profession of Christianity, observing all the duties, forms and ceremonies of Christian worship. All this is meant, and much more. It means that we live the Christian life. That we try to be what Jesus was, to think as he thought, to feel as he felt, and, in the result, to do as he did.

How does the tree put on its beautiful garment of verdant leaves, its delicious clusters of precious fruit? How does the rose bush put on its summer glory of delightful bloom, with sweet and refreshing fragrance? How does the electric lamp put on the brilliant glow that illumines a room or a city street? Tree, shrub, lamp are fed with a hidden life. They put on their beauty and glory, not from without, but from within. So it must be with you and me. Then we shall put on meekness, goodness, purity, truth, love, as the trees put on their flowers and fruit, as the lamp puts on its sunlight glow. All the graces that are worth wearing will adorn our character and lives, for we shall find them all within us through the spirit of Jesus Christ dwelling in our hearts.

Let us reflect Christ in our lives and pray for an outpouring of the Holy Ghost—a revival of old-time religion, that will shake these United States from center to circumference. Revive thy work, O Jesus, our Saviour.

POETICAL THOUGHTS

By Mrs. George S. Brown

Keep thy father's commandment and forsake
not the law of thy mother; bind them continually
upon thine heart and tie them about thy neck.—
Prov., 6:21.

THE CHAIN

Life fashions every man a chain
Whereon he strings his beads.
Some may be gifts from others, some
Are his own deeds.

I once knew one who gave me tears
To hang upon my chain,
Daily I strove to take them off,
But strove in vain.

There came another by who tossed
Me beams from out the sun,
I did not know the worth of them
Till all was done.

When they were strung upon my chain
I could not find a tear,
Instead a thousand rainbows gleamed
Irradiant and clear.

Each one of us who walks earth's ways
May scatter sunbeams, too,
To tint his brother's beads of tears
With rose and blue.

—Elizabeth Scollard.

When we speak of chains there are many thoughts that arise in our minds, for there are all sorts of chains. There is a chain that fills us with horror—that of the prisoner. It seems so galling, so humiliating, to see a great strong man, made in the form and likeness of our Creator, once a cooing innocent baby in his mother's lap, but now one steeped in iniquity, no semblance of real manhood left, a law-breaker and kept by necessity under lock and key and chained when taken out into the open. O that there were no need for such fetters!

Then there are chains of gold for our necks, that form strings for our pearls, that guard our watches, that are made to ornament. Children in their play make chains of clover and sport and gambol about the parks with them, chains that are easily broken.

Every man and woman may possess the chain of which the poet speaks, for it is without money and without price. It is a chain that we make by our lives. It is for us to say what shall hang on that chain. It is for you and for me to say what shall hang on the chain of our neighbor and friend. Do we ever give tears to hang on the chain of those about us? We may not know it but a cross word, a smirk, a scowl, an unkind insinuation, a criticism may oftentimes bring tears and, once strung upon the chain, it is difficult to remove them. They seem to be forged and by a cement stronger than iron for it is memory. Things spoken in jest, or thoughtlessly, rankle and burn and they are so hard to forget.

Then, on the other hand, as we form our chains, there are some who toss us sunbeams from the sun and often we lightly esteem them. Maybe they come from father or mother or friend, and because they are everyday affairs we do not think of them, but surely and steadfastly they are forming links on our chain.

We have the blessed privilege of stringing sunbeams on chains around and about us. Kindly deeds, thoughtful actions, unselfish plans, gentle words, patient forbearance, helpful suggestions, sympathy and love, can obliterate tears and string sunbeams all along the way, that will make life a rainbow of promise.

A THOUGHT FOR THE WEEK

By Rev. Marlin H. McCormack, Jr.

"The man who trusts men will make fewer mistakes than he who distrusts them." Cavour.

The great majority of men are honest and trustworthy. Few men will betray a trust. A crook is so unusual that he comes in for much publicity when he is discovered. I remember only one occasion where a man was praised in the newspapers for being honest. Honesty is commonplace, it is the usual thing, so usual that it is news when one occasionally oversteps its bounds.

It is a delightful privilege to one to be able to help a good man by taking him into one's confidence and trust, and like every good privilege, it costs something; one has to trust a crook occasionally, and be swindled by him in order to be able to help a number of honest friends. But his friends will be worth much more to him than that which he loses on the crook.

SAFETY SIGNALS

By Rev. S. J. Davies

I do not know much about politics as the term is usually employed. As carried on in this land of the brave and free, there are phases in connection with this great American activity that would puzzle Solomon, arrayed in all his glory and wisdom. Louisiana has just closed a most violent and strenuous campaign, and if one is prepared to accept one tenth of the charges made one against another by the opposing factions, Bret Hart's heathen Chinee was a saint in comparison thereto. Of one thing I am glad, despite of some rumors circulated, church and state were kept apart. Men and women voted to suit their political predilections, regardless of their church affiliation. Religion is sacred, holy, but religious differences are too often unholy, and politics, bad and corrupt as they may be, are not made better or purer by religious prejudices. Not that our public servants, governors, senators, judges, etc., do not need religion, as we use the term, and many of them are good men, but may a gracious providence deliver us from introducing religious differences into political campaigns. As American citizens we just naturally resent foreign influence in church and state. We have a mind to attend to our own business of government, and are perfectly willing for others to do the same. Just let us alone and attend to your own business, is about the creed of the average citizen among us. And the average citizen bulks largely when it comes to casting ballots. And that's why you can't forecast the who is who in elections.

It is a great game—this business of politics. Everyone seems to enjoy it. It keeps the newspapers alive and the people on the qui vive. Saints and sinners, laymen and women, all classes of our people seem simply to be submerged in the excitement of it. It keeps things moving that otherwise would be inert and static. Preachers, I hold, should take a wholesome interest in these affairs, and whenever a moral issue is involved speak out boldly and freely. Avoid partisanship, rebuke fraud and unfair measures, but do your duty as a citizen. No vocation relieves a true man of this responsibility. As leaders of the people, ministers of the gospel, by virtue of their office, cannot be recreant to this trust. Hiding behind a pulpit is the meanest sort of cowardice. I am not making an accusation, only stating what is right and manly concerning the minister's relation to public welfare and the state or commonwealth. I have sometimes become scared when preaching, but it was not of men, but the responsibility of the office and message.

A democratic form of government necessitates the principles of morality in order to its welfare

and continuance, and the fathers of this republic have emphasized the fact that religion and morality are inseparable. Herein lies the chief work of the minister. This, I think, is almost what the apostle meant in becoming "all things to all men." To awaken and develop the kindly, gracious element of the human heart, to teach the people to be fair, just and upright in all of life's relations, to emphasize in word and deed individual responsibility, this indeed is a task of supreme importance. All this may sound as an old story to some, yet I think on account of their importance these things need to be repeatedly stressed. For, after all, the old truths are saviors of life unto life.

A PREACHER AND HIS DEBTS

By Rev. James H. Feltz

The divine injunction is ideal, "Owe no man anything but to love him." Few indeed there be who observe it. We seldom love those to whom we are otherwise indebted. This is particularly true if we are unable or unwilling to pay the debt.

"Charge it" has overloaded many good men. It is so easy to have it charged, it is not difficult to keep it up to our utter undoing. What should be the rule? It is all but impossible for many of us to pay as we go. Our income is so irregular, so uncertain, not to say meager, that if there is the slightest carelessness or oversight, pay day becomes a day of gloom and humiliation.

Personally, I have carried accounts with no man for many years. It was not easy to reach that better way. I had no idea how difficult it was till the effort was made. There came a time when it was easy. I learned to do without what I could not pay cash for. But there was sacrifice, self-denial, making things last a little longer, and many kinds of experiences not particularly pleasing along the way.

Both observation and experience teach me that the amount of the salary has little to do with it—provided that salary is actually sufficient to live on. The first element of importance is the man himself, plus, if you please, his wife. When both of them really prefer scant fare and worn clothes and limited travel and cheaper hotels when away from home to debt, the better way will be near enough to reach.

Pride is a poor substitute for non-debt-paying. Declining to answer reminders, even when they are discourteous, and becoming offended when PRESSED, makes bad matters worse. Perhaps worst of all is giving bad checks. That is already a serious breach of the law in some States, and will soon be equally serious in Mississippi.

In my P. E. experience I have had more complaints of pastors because of failure to meet financial obligations than all other things combined. And some of the complaints have been accompanied by threats of arrest of character. Think of a preacher facing his people Sunday after Sunday under such conditions! Patched clothes and the simplest of fare is far preferable.

Cases could be mentioned that are known to practically all of us where ability, personality, adaptability, the elements of splendid leadership of the most acceptable kind, have been utterly discounted by carelessness and indifference to debt. And while this is and has been true of men in other lines of endeavor, it is particularly offensive to merchants and others to have pastors who disregard their obligations.

To say that such an attitude is unfair does not relieve the situation one whit. To say that it is just as reprehensible for others to dodge debts as for preachers to do it changes no part of the unhappiness of it. We face the indisputable fact that such complaints are distressingly common. Often they come from me: who follow careless pastors and find themselves sorely embarrassed and deeply humiliated by the "things they meet." My brethren, these things should not be. All of

us are interested. All of us are affected thereby more than we dream.

Nor do these observations apply to men who are poorly paid only. It is more often that the complaints are made against men who are comparatively well paid. I know well and favorably one man in my own Conference who reared to manhood and womanhood a large family of children, giving them good opportunities and at least a high school education, helping them make splendid citizens, who never had a salary larger than two thousand dollars, and seldom that much. Yet this preacher never had a complaint lodged against him of any kind, generally stays four years at a place, never being embarrassed by debt or causing others embarrassment.

Let our younger brethren read this article written by a man who loves them and wants to help them, and take warning NOW, and fight debt like fighting contagious disease.

Corinth, Miss.

SOMEBODY CARES

By Emma Adair Ennis

She . . . Hath continued even from the morning until now.—Ruth 2:7.

Ruth was tired, her back was aching, the glow of the morning was gone;
The barley her hands had been raking, shrank, soiled at the set of the sun.
And the long white road entrancing, the feet that hither had trod
Invited hence, enhancing o'er distance, Moab's god.

But from this urge beguiling, with love-cords was the maid
Drawn by Naomi, smiling, near their cabin in the glade.

With glad eyes Ruth could see her, bathed in the softening dew,
And the glory of Judea surged through her soul anew.

And brushing from her cheeks all the tears that earlier fell,
Ruth murmured, "These my people—Naomi! Israel!"

Three watched the burden bearer as Judah's path she trod—
The woman saved from Mara, Boaz, and Israel's God.

THE GENERAL HOSPITAL BOARD REPORTS ADVANCE IN HOSPITAL WORK

The General Hospital Board is now offering its Ninth Annual Report to the Church.

We are pleased to announce that we have added to our staff Mr. Fred T. Barnett, who has been elected Associate Secretary and Treasurer. Brother Barnett has entered into his work with fine intelligence and consecrated earnestness.

General Conference Legislation

The General Conference at Dallas, Texas, gave careful consideration to the affairs of the General Hospital Board and to the ministry of healing. No radical change in hospital legislation was either asked or made. The new Discipline, however, will show several improvements in the handling of the Golden Cross Enrollment.

(1) Golden Cross Enrollment funds are to be remitted promptly as aforesaid to the Treasurer of the Annual Conference. The new law directs the Treasurer to remit the same funds monthly to the General Hospital Board.

(2) The law directs the General Hospital Board to distribute these funds as follows:

(a) Funds coming from Conferences owning or

controlling a hospital will be remitted by the General Hospital Board to the benefiting hospital. These Conference Hospitals receive 100 per cent of such funds.

(b) Funds coming from Conferences not owning or controlling hospitals will be remitted by the General Hospital Board to the Southern Methodist Hospital and Sanatorium at Tucson, Arizona, inasmuch as it is the only connectional hospital owned by the Church. Of these funds the law authorizes the General Hospital Board to retain 20 per cent for its own expense.

(3) The General Conference approved the plan of having Golden Cross Directors for the Annual Conferences, but distinctly declares that these Directors are to serve without salary except in cases where arrangements are made otherwise with the General Hospital Board.

(4) Under the new law the Presiding Elder appoints the District Director of the Golden Cross and the District Conference confirms the appointment. The District Director of the Golden Cross is a member of the District Conference.

(5) Under the new law the Fourth Quarterly Conference elects a Director of the Golden Cross for each church in the charge, and each Church Director is a member of the quarterly conference.

The Golden Cross

We trust the Church will give earnest consideration to the Golden Cross Enrollment as this is the point of contact between the healing ministry and the work of the local church. This is the point where the individual Christian may federate himself with other Good Samaritans of the twentieth century in the Christlike ministry of healing. We ask the pastors to appoint capable men and women Church Directors of the Golden Cross. We ask the Presiding Elders to secure men and women of leadership as District Directors of the Golden Cross, and we ask that the Annual Conferences elect effective leaders as Conference Directors of the Golden Cross.

Board Affairs

We are pleased to report that the General Hospital Board has been able to prosecute the ministry of healing with its limited resources and at the same time keep out of debt. Our auditors' report under date of January 31st, 1930, shows that our net surplus is \$13,682.27. Last year we reported that we had secured the names of 5,000 Golden Cross Church Directors. We are now able to report that for the Enrollment period of 1930 we secured the names of at least 7,500 Golden Cross Church Directors.

Recent Events in Hospital Field

(1) On March 3rd the first patient was admitted to the newly opened Methodist Hospital at Fort Worth, Texas. This hospital building has been widely admired as one of the greatest hospital structures in the nation. It is ten stories high, and will ultimately have a capacity of 405 beds.

(2) The opening early in July of the new Duke Hospital and Medical College bestows upon the Methodist Church and upon the Southern people in general a medical center destined to have a nation-wide reputation. This plant, with its equipment, cost four million dollars, and is fortified by an endowment of six million dollars. It is safe to say that Duke Hospital will carry the memory of its noble founder to the ends of the earth and afar down the files of time.

(3) The magnificent new building at Barnes Hospital is costing over \$500,000 and its service will be improved by additional endowment of \$450,000. Other buildings closely affiliated with Barnes Hospital will increase its national fame and usefulness as a medical center.

(4) The Good Samaritan Hospital at Lexington, Kentucky, rejoices in the fact that the corner stone has been laid for a beautiful hospital building, four stories high, to be constructed of white stone on three slides. This new building will sit just in front of the original Good Samaritan Hospital, and will increase the bed capacity 200 beds.

Mr. Henry L. Ott, of Passa Grille, Florida, Chairman of the Board of Trustees, has given largely of his time and money to the development of this institution.

Mr. Ott has determined that this new Mary A. Ott Memorial Building shall be as good as the best. He instructed me to say when we laid the corner stone, September 14, that he would, himself, give his second hundred thousand dollars for this memorial to his mother, so as to cover the entire cost of the new building, which will be \$300,000. His mother, the lamented Mrs. Mary A. Ott, had given \$100,000 for the new building before her death. This will make the Good Samaritan Hospital one of the greatest hospitals of the South-east. Mr. Ott and his mother have given not far from \$400,000 to this Methodist house of healing at Lexington.

The blessing of God has been upon the work; we are confident that it will go forward under the leadership of the Great Head of the Church who went about doing good and healing all manner of sickness and disease among the people.

Obediently your servant,

CHAS. C. JARRELL,

General Secretary.

NATCHEZ VISITED BY BISHOP ROBERTS, 1816; BY BISHOP DENNY, 1930

By Henry G. Hawkins

Bishop Collins Denny, one of the sixteen bishops of the Methodist Episcopal Church, South, spent eight days, September 14-21, within the Vicksburg-Natchez area, visiting and preaching at many points from Centerville and Woodville at the southern limit of the district to Rolling Fork on the north. He was in Natchez Tuesday, September 16, and preached at 8 p. m., at the Jefferson Methodist Church, to an audience that appreciated greatly the message. During the afternoon, with W. J. Kaiser, chairman of the board of stewards, acting as escort, the Bishop and his party visited a few of the places of interest in Natchez and the environs. He was accompanied on the whole tour by Rev. L. E. Alford, presiding elder of the Vicksburg District, and in each community by the Methodist pastor and local church officials.

Just as much of the early political history of Mississippi was enacted in and around Natchez, so the Methodist Church not only for Mississippi, but for Louisiana, Alabama and even Texas, had its start in the Natchez Mission, to which Tobias Gibson was appointed by Bishop Asbury, at the session of the South Carolina Conference which met at Charleston in January, 1799. Gibson arrived at Natchez in the spring of that year, having traveled six hundred miles on horseback to the Cumberland River, near Nashville, and there selling horse and saddle, and buying a canoe for the remainder of the journey down the Cumberland, Ohio and Mississippi Rivers, changing probably en route to a flatboat. He formed his first society at a meeting held in a small schoolhouse in the town of Washington, not far west of where the present Methodist church stands. John G. Jones describes the scene as follows:

"Mr. Gibson had been invited to preach there, and had already opened his message to lost sinners. He had informed the people that the sole object of his mission was to get them converted from sin to holiness, and to receive them into the fellowship of Christ's kingdom on earth. The fruits of his faithful and affectionate labors soon appeared in the penitential concern which several manifested. At the conclusion of an impressive sermon he proposed to receive candidates for membership in the Methodist Episcopal Church, and proceeded to explain the nature, obligation and advantages of thus putting on Christ by a public profession of discipleship. A feeling of deep solemnity pervaded the audience, not unmixed with that of curiosity in witnessing a novel scene. Who will respond to the preacher's earnest appeal? The invitation hymn was announced,

and the missionary himself led the singing in his peculiarly sweet and plaintive voice. Randall Gibson rose up, and presented himself, followed by Harriet McKeney, his wife; then came Caleb Worley, a young man from Western Pennsylvania; then came Edna Bullen, sister of Randall Gibson; then came William Foster, and Rachel, his wife, with their characteristic deliberation and firmness; and last came a colored man and his wife, both slaves—making eight in all, four of each sex, and representing both the white and colored races. This was indeed a sublime spectacle; there was not another Methodist organization, nor even a known Methodist, within four hundred miles of this advanced post."

The first bishop (of the Methodist sort) who ever came to Natchez, and the first to preside over the Mississippi Conference, was R. R. Roberts, the Conference convening at the home of William and Rachel Foster, at Pine Ridge, about six miles from Natchez, October 10, 1816. Either on account of illness, en route from Pennsylvania, or because, being a large man, his horse could not make the speed, Roberts did not arrive on time. The ten preachers who composed the body, and were gloomily proceeding with the business, were greatly rejoiced when at 10 a. m. Friday, the second day, the Bishop rode up on his tired animal. They were fearing that ill had come to him from swollen stream, or wild beast, or unfriendly Indian.

Roberts had just been elected bishop; and this Conference held at William Foster's was the first over which he had presided anywhere. He captivated "Little Tommie Owens" and all the other preachers. During his sermon Sunday, at the service for ordaining elders and deacons, two-thirds of the vast congregation were in tears. On the following Wednesday night, October 16, 1816, he preached in Natchez to a large audience from the text, "How shall we escape, if we neglect so great salvation?" Many wept. After preaching, in company with Mr. Menefee, the preacher-in-charge, and Thomas Nixon, who had been appointed to Attakapas, he rode to Mr. Overaker's, where they were very hospitably entertained. Next morning they rode to Wabington, the original hive of Methodism in the Southwest, where the Bishop preacher to a large assembly from Luke 15, 31, "And he said unto him, Son, thou art ever with me, and all that I have is thine." Dined with Dr. Rollins; spent the night with one of the Tooleys, and Friday night with a Mr. Sojourner, en route to Midway (now Centerville), where he was to preach on Sunday. William Winans had been at the Conference, and having spread the fame of the Bishop, a great congregation assembled.

In later years Roberts presided over four sessions of the Mississippi Conference, two at Washington, one at Woodville, and one at Tuscaloosa. Also twelve other Methodist bishops have presided over Annual Conference sessions, held in Natchez: George, Soule, Emory, Andrew, Capers, Early, Palne, Wightman, Kavanaugh, Granbery, Key, Candler, Galloway, Murray and other bishops frequently preached at Natchez. The only Methodist bishops who made their homes in Mississippi were Galloway, who is buried at Jackson, and Paine, whose grave is in Aberdeen, and Keener, who had a home on the Coast.

The first sermon preached in the present Jefferson Street auditorium was by Bishop Wightman, Nov. 30, 1876, the occasion being a session of the Annual Conference, and dedication of the building. The congregation had on other locations two previous buildings, one called "Cokesbury," erected in 1807, and a second one erected in 1823.

Rev. O. S. Lewis, in a "Brief History of Jefferson Street Methodist Church," says: "In 1824 Natchez became a station (a term applied to a pastoral charge with just one preaching point), in all probability the first station of the Methodist Church in all the Southwest." Peyton S. Greaves was pastor at that time. At the close of the Civil War, 1865, before the North Mississippi Conference was organized, and the Mississippi Conference included North Mississippi and

part of Louisiana, the only stations were: Natchez, with 170 white members and 26 colored; Jackson, with 70 white members; and Vicksburg, number of members not reported.

In the oldest register of the Jefferson Street congregation still extant, kept at the parsonage, 711 N. Rankin St., and current from 1860 to 1893, names of members are given, with manner and date of reception, and if removed, date and manner. For instance: Mrs. Elizabeth Bledsoe, received by O. L. Nash, on certificate, Sept. 16, 1830, having previously joined at Port Gibson; Miss Eliza Carson, received on profession of faith, by Peyton S. Greaves, 1826, died 1880, Mrs. Susan Guice, received 1830, by O. L. Nash; J. Perry 1830, having previously joined at Port Gibson, 1872, by W. H. Watkins, joined Mississippi Conference 1876; Mrs. Elizabeth Patterson, received on certificate from Virginia, by B. M. Drake, 1840; Mrs. Elizabeth Tooley, received 1819, died 1874, at age of 74; Miss Olive Watkins, received 1867, by W. E. Linfield; Charles Whitcomb, baptized by immersion, 1867, by W. E. M. Linfield; Mrs. Agnes Wilcox, received on certificate, 1858, by J. P. Linderman, from Kingston, where she first joined in 1821.

The present house of worship was projected during the pastorate of W. H. Watkins; the splendid pipe organ was installed during the pastorate of W. H. Saunders; and the annex was accomplished during the pastorates of Revs. C. C. Evans and O. S. Lewis.

Natchez, Miss., Sept. 17, 1930.

BLANKS MATTHEWS—FRIEND AND BROTHER

By Rev. Elmer C. Gunn

For a hundred years the Matthews family have been prominent citizens in the Prairie section of Franklin Parish. Near Fort Necessity, amid old Southern surroundings, three generations of this splendid family have lived and wrought. There on the plantation on Saturday, August 23, Blanks, youngest son of T. J. and Mrs. Matthews, accidentally met his death.

Blanks Matthews was one of the finest young men of my acquaintance. Reared in an environment typical of the aristocracy of the Old South and educated in our best institutions of learning, his were the charm and dignity representative of our best traditions, but unfortunately fast disappearing from our land.

Though only thirty-four years of age, Blanks was already coming into prominence as a leader in church and community affairs. By environment, training and personality he seemed peculiarly fitted to follow in the footsteps of the men of his family, always leaders, and take up the various responsibilities of citizenship at the call of duty. His work as a steward in Boen Prairie Church, on which Board he served during the past year, was such as to command honorable mention. He was proud of the privilege of serving on the board of his church, and he brought his splendid energy, intellect and spirit into the cause. How sorely we shall miss him in the months to come only those who worked with him can fully understand.

In 1917, at the call of his country's need, Blanks joined the Navy, where he served throughout the war. He was prominent in membership and an official in the Winnsboro Post of the American Legion, and was buried with full military honors on Monday, August 25, by the comrades of his Post.

To mourn his untimely death Blanks leaves his parent, Mr. and Mrs. T. J. Matthews of Extension, La., three sisters and one brother. We do not profess to understand the workings of Providence. Life seemed to hold the best in opportunity and responsibility for this noble young man. The world and the church have all too few such characters as was he.

We bow our heads in reverent and humble submission to Almighty God. We know He makes no mistakes and that the veil which hides from our earthly eyes the secret of His mysterious workings will be lifted at last and we who trust and love Him shall understand. With hope and faith and patience we shall await the lifting. We commit the soul of our friend and brother to God who gave it, resting calmly in the quiet assurance that we shall meet him once again in the realm where there is no parting, and where God himself shall wipe the tears from off all faces.

Hail, Brother, and farewell.

Farewell, Brother, and Hail

Monroe, La., Sept. 9, 1930

A LINE FROM MR. SHIPMAN

Concerning the Long Dry Spell, Train Manners, and the Bard of the Grenada District

It was one of those hot July days when I stepped on a passenger train, walked into the coach and found most everyone taking it as cool as they could. The sun was pouring in at the east windows; west side was much sought; I walked the entire length of the coach, and yet had not found a vacant seat. There were only seven passengers, two ladies, a boy, and four, shall I say gentlemen? After reaching the limit of the coach, I stopped, turned and looked back over the very quiet and peaceful scene. Well I guess I should have chided myself for even thinking that those restless ones, even one of them, should be disturbed, and they were not. There I stood and viewed the scene very deliberately, and as I was twenty-one plus I thought that I might appeal to some sympathetic soul, but alas! Well, Mister Shipman did the best he could until some of those who occupied four seats and paid for one (maybe did not pay at all, for many ride on passes, trainmen and others) got off. But you know when the shady side did open up I made a nose dive for it at once.

As to the long dry spell, it has lengthened out from the 18th of May until the present, and from the looks of the brassy sky, it may be just getting started. I certainly hope not. Of course we can't say there has not been a drop of rain, for it has showered a few times, but not enough of moisture to develop the cotton stalk to hardly half of its usual size. It looks now as if our collections will greatly suffer. Our preachers are faithful and our people in many cases will do their best, and in many they will not. They will throw up their hands and say we can't. Where it took one corkscrew to get something out of them last year, it will take half a dozen this year, and then when the cork is hit, there will be very little in the bottle. Our Conference claimants and our Orphan Home will suffer unless some who have big money will come to our help.

To the Bard of the Grenada District Who Sings in a Quiet Way

Yes, I think that it was you, my dear brother Lige, Verses to Mr. Shipman you faithfully inscribed. Anyway, to you I make my best bow; Come over and spend a time and teach me how

For time is slipping away, growing quite near When our faithful new bishop will doubtless appear.

But the shaky ELDERS of him need not fear. For all faithful workers to him are dear

It is Conference time when all the dear crips and lumps

With snake ile their joints anoint Take themselves in hand and pop up a bit And seem to say, "for the Greenville District, ain't I fit?"

Inverness, Miss., Sept. 6, 1930

REV. ROBERT CROSS WRITES OF DR. R. E. SMITH

By Rev. Robert A. Cross, Jr.

Rev. Robert Edward Smith, A.M., B.D., D.D., has been associated with Centenary College since 1920. During the period of time which has elapsed since that date, in addition to his classroom duties and service to Shreveport and Louisiana Methodism, he has served as acting president of the college and dean. He now holds the title of Dean Emeritus. Dr. Smith's value and worth to Centenary College in the recent years, of its development are inestimable. Always having its interest at heart, he has given unstintingly of his time and energy to further the work of the school, and the efforts which he has put forth will continue to bear fruit for many years to come.

As a teacher of Bible or English literature, Dr. Smith is without peer. A year in his Bible class, which is required of every student who expects to be graduated, has given to countless men and women, who have gone out from the college to become leaders in their churches and communities, a deeper insight into the Bible, a more thorough knowledge of its contents, and a more profound reverence for it than they have ever felt before. His charming personality and his remarkable teaching ability have made his classes ever a delight to his pupils, and they are never dull or uninteresting. Interspersing his wit and geniality with his well directed discussions and wonderful interpretations of the lesson, he causes the interest to constantly wax and never wane. The Christian atmosphere always pervades his classrooms, and no one who has been associated with Dr. Smith can but feel that his life is "hid with Christ in God." Because of his excellence as a teacher, Dr. Smith has always had good enrollments in his elective courses, where serious students can further drink in those wonderful words which issue from the lips of this man of God.

Dr. Smith has all the earmarks of a scholar. Besides being well versed in theology and the Bible, he has a splendid knowledge of languages, such as Hebrew, Greek, and Latin. He is also familiar with the entire scope of English literature and history. His course on "The Bible in Literature" is one of the most illuminating and inspiring that is given by any college or university professor anywhere. His mastery of the English language and his power of interpretation are admirably illustrated in his book, "Old Lands—Ever New." The wideness of his reading, his deep sensitiveness to the beautiful and impressive things of life, are shown in his vivid portrayals of the scenes which he visited on his trip to the Holy Land and to Europe.

Besides being a powerful adjunct to Centenary College, Dr. Smith has played an important part in the religious life of Shreveport, the State of Louisiana, and the entire South. He is the teacher of the Four-Square Bible Class of the First Methodist Church of Shreveport. Every Sunday his lectures are attended by several hundred men, who are blessed by the privilege of hearing him interpret the Sunday school lesson. A Shreveport newspaper reports his lectures every Sunday, and on Monday they are eagerly read by thousands of people in widely scattered sections of the State. This is but one way in which his influence is scattered afar. He is in demand as a preacher, and frequently fills pulpits not only of his own denomination, but of other denominations as well, and a good congregation is always on hand to hear him.

Dr. Smith quite frequently serves as a Bible teacher in Sunday School Standard Training Schools in various sections of the State. He is much in demand to render this type of service, and has more calls on his time to teach in these schools than he can afford to give. But whenever he does serve, his courses are extremely popular. Dr. Smith has served on the faculty of the Candler School of Theology of Emory Uni-

versity in Atlanta for two consecutive summers (1929-1930), thus showing that his teaching ability is well recognized by the leaders of the Church.

Those who have studied under Dr. Smith feel that they have had a rare privilege. Those who have not studied under him or heard him speak have missed a wonderful treat. He has started many students off on the right foot. There are more than a dozen young preachers in the Louisiana Conference alone whose ministry has been enriched and who have been wonderfully blessed and strengthened because Dr. Robert E. Smith taught them Bible in Centenary College. In addition to these many other ministers have gained great inspiration and power through Dr. Smith as the result of Standard Training classes or messages which he has brought. May he have many more years of usefulness in the vineyard of the Lord!

ONE OF THOSE "NEVER-TO-BE-FORGOTTEN" DAYS

To the Advocate Family: I feel constrained to send you a report of the "Never-To-Be-Forgotten" Day that we had at the home-like and growing church of Laurel, Miss. (Kingston Methodist).

Some friends of my early ministry of Meridian, Miss., told me early in the year they were planning to be with us at Kingston some Sunday this year. I asked them to let me suggest the day, and they readily agreed.

It was my good fortune, under God, to do the preaching at McHenry camp meeting this year, and while there heard the best family of singers I believe I ever heard—Mrs. W. Knox Ramsey and her three daughters. I spoke to them about coming sometime to Laurel and singing for us and they readily agreed. Our meeting began the last day of August and closed the 14th of September, and I decided to try to have these singers and these friends from Meridian to come the last day of our meeting—have them all at the same time. Arranged for Rev. W. W. Nelson to be with us also. Our meeting was fine. Fifteen to twenty adults converted, with some juniors, with four accessions on faith and two by certificate. The most of the converts were already members of the church.

But all through the meeting and before, I was praying and planning for the Great Day of the Feast—the last day of the meeting—when I was looking for these old and new friends. By faith announced an afternoon service, as the visitors couldn't remain over for the night service. All the visitors were present ahead of the regular hour for service. And such singing—Oh, such singing as the Ramseys did do! Spiritual, soul-inspiring, and wonderful! The "Mississippi Lads" sang some also. The old-time power was unmistakably present in the morning service. The ladies prepared and sent to the parsonage such a dinner! All but two of the visitors ate at the parsonage and we had plenty and to spare! Thanks to these women most heartily!

Well, I was wondering at noon just what to expect in the venture of the afternoon service—generally always a trying hour for religious services—but how the people came! The church was just about packed and jammed—all denominations of Laurel, as far as I could tell, represented, and Oh, what a service! A request had come for Sister Ramsey to repeat a solo she sang in the morning. I believe I can say of a truth, with one or two exceptions, I never saw a congregation so visibly affected as while this song was being sung. Strong men, unaccustomed to weeping, wept, unsaved people wept and were mightily moved for God, and saints wept and cried for sheer joy, and then followed one of the most spiritual and pentecostal testimony meetings one is ever privileged to enjoy. Baptists, Methodists, Presbyterians, Assembly of God people—all mingled their praises to God in the old-time testimony meeting. Some spoke who never spoke before—they were so moved of God!

After this testimony meeting, Brothers Nelson and L. P. Brown took charge of the service, and only those who were present can, in any adequate way, tell about it. But some expressions from those who attended both services will not be amiss here: "I have never seen such in my life" (a middle-aged man converted this year); "There is something here that I never knew of before" (a deacon in the Baptist church); "This day means more to me and this church than we can ever know" (a faithful member); "I never saw anything like it" (another member); "This is what I saw fifty years ago" (a Presbyterian); "Oh, what a wonderful day!" etc. These are just a few of the many expressions that voluntarily came to me from those in attendance. To me it was the culmination of prayers and plans of many months, and was one of the very, very few pentecostal days of my ministry. Oh, how thankful I am to God for honoring us so wonderfully! He gets all the glory.

We had the largest Sunday school this day than at any time during the present pastorate. Undertook to get cash and subscriptions on Conference assessments at the last service. Baptised a man and his three children the last service. We are undertaking to follow the C Type Program in our Sunday school. Had a good vacation Bible school this summer. Getting ready for the Standard Training School at First Church, September 28-October 3. Pray for us!

Heartily thankful,

J. A. WELLS.

RESOLVED

RESOLVED. That I will read a good book. It would not be true to say that I am wasting a lot of time, but I might use a part of my time to better advantage. I am resolved to do it.

But how shall I do it? A good way to begin, I think, will be to read a good book. And if I am to begin, why not begin this very evening. That is what I will do.

Let's see! Have I a good book to read? Yes, right here on the shelf is "The Methodist Evangel," by Goddard. That is well worth reading again. I need a revival in my own heart. The reading of Dr. Goddard's book again should warm my heart, stir my emotions and increase my zeal.

But I want to read a new book, one I have not seen. So I am RESOLVED, in the second place to order right now "The Miracle of the Galilean," by Bishop Paul B. Kern.

This is the next good book I am resolved to read. I choose "The Miracle of the Galilean" because it was written by one of our new Bishops and came from the press the very week that he was elected. I think it will help me to know Bishop Kern better.

But I am Resolved to read this book for another and more worthy reason. I want to know Jesus better, feel afresh the power of His love in my heart and be more efficient in making Him known to others. It is said of Bishop Kern's book: "Jesus, the man of his age and of all ages, the Son of Man, the Son of God, is better understood, and appears in better light, as one follows this intimate portrait of the Galilean by a devout servant—teacher—preacher."

May be you will join me in the resolution to read this new, heart-searching book. Will you?

R. S. SATTERFIELD.

Muskogee, Okla.

*Order from Lamar and Whitmore, Nashville, Tenn., Dallas, Texas, Richmond, Va., or San Francisco, Calif. Price, \$2.

"Self is the only prison that can ever bind the soul, And love the only angel that can hid the gates unroll."

And when He comes to call thee, arise and follow fast;

His way may lie through darkness, but it leads to light at last."

The Home Circle

"THE NICEST WORDS"

The nicest words I know are these
"Excuse me," "Thank you," "If you please."
I find I need them every day.
Whatever other words I say.

It helps me all the way along
To say "Excuse me" when I'm wrong.
No service rendered me so slight,
But somehow "Thank you" seems just right.

I find that simple "Yes" agrees
Not quite so well as "If you please."
Such friendly little words, and bright
With kindness and so polite.
So learn to say these words with ease,
"Excuse me," "Thank you," "If you please."

—Harold Williams in Loose Ends.

PATSY

Lucie Dayton Phillips

Another dog story. But this one is truly true, if ever a story was.

It was a December day, when all the world was white, yet the gay singing of the little river nearby was not silenced by the ice floes that often did hush its song.

I, then a boy of twelve, was sent on a message to a neighbor who lived a little above us, and I went along the riverside, whistling my best, and not thinking of the cold.

I had gone only a little way, however, when I saw my chum's dog, Patsy, rushing toward me and barking furiously.

He was always an ugly cur, but now he looked so strange and wild, I was half afraid of him. But I knew dogs don't go mad in wintertime and something Paul told me about Patsy a few days before occurred to me.

"He is that ugly that I'm ashamed of him, yet I've not seen a dog that can beat him for sense and loving a fellow. I believe he'd give his life for mine any day; but he's just born little and no count, you see."

"What's wrong, Patsy?" I asked, as he came closer to me, lifting his big eyes to mine. He would have told me if he could. As it was, I read in the pathetic, ugly face something like this:

"Oh, do please hurry! It's your chum that needs you so, and unless help comes soon—"

He fairly dragged me to the river's edge, to a deep clear pool under a willow tree, with a bark that sounded like a human cry for joy.

And now I knew why. I saw a curly head just above the pool—a white, pitiful face—my chum, Paul Gray, and Patsy's master.

The boy had slipped on the snow-covered bank and had fallen in—up to his neck, upheld from the bottom only by his hold on a slender willow branch.

He was two years younger than I, and was a slim, little fellow, yet even his light weight made the branch bend, so his hands were so stiff and cold, too, that he knew he couldn't cling to it much longer.

It was a lonely, silent sort of a place. Nobody was likely to pass that way. There was only Patsy to send for help. And so the little dog had done his best.

I dug a hole as fast as I could for each foot, so that I would not slip, as Paul had done; then I reached down and gave the poor boy both hands, and he was out in a jiffy, safe and sound on the bank beside me. And, oh, how he hugged us both—Patsy first!

Do you wonder?

And I never heard Paul say that dog was ugly again. Somehow, the little cur's face took on a look of real beauty to us both.

You see, it's not the way a dog looks, but how

he acts, and down in our boyish hearts we thought Patsy a real hero.

"He ought to be given a medal."

"He wouldn't take it for beauty, I know," said Paul fondly, "but it's his heart that counts."

Isn't this true of boys, too? Don't their actions speak louder than words or looks?—The Child's Gem.

THE BABY CARDINAL

By Earl L. Allison

A heavy late-spring rain and flowers in the garden drooped under the weight of water. Small puddles stood here and there. One was in the center of the dug-out sand pile, where little Wilbur Burns played when it was sunshiny.

"Mother, my shovel is in the water and it will be ruined," Wilbur said, looking out upon the soaked landscape from a window.

His mother followed his vision with her own. "Poor little shovel!" she answered.

"May I take off my shoes and go get it, Mother, and wade just a little bit?" he pleaded. "May I?"

"It's warm and I suppose you may," Mrs. Burns acquiesced.

A moment later Wilbur's bare feet were making tracks in the mushy sand. He was enjoying a sport that delights every boy.

Presently through the alley gate into the Burns' back yard came Roy Thompson, an older and somewhat wayward boy who lived on the next street. Roy was not a welcome visitor. He was too cruel. But he had heard Wilbur's laughter and had come uninvited.

As Roy approached, Wilbur paused in his play for a moment and saw in the wet grass before him something that caught his attention. It was a young cardinal, barely old enough to fly, which had been beaten by the wind and rain from its nest in an apple tree nearby.

"Poor little fellow!" exclaimed Wilbur, running to the rescue of the half-drowned baby red-bird. He picked it up tenderly and held it close.

"What is that thing?" demanded Roy.

"A baby bird, and it's hurt and sick from the rain," Wilbur said, holding out the rescued bird in his cupped hands for Roy to see.

Roy moved forward. "Give it to me," he demanded again.

But Wilbur refused. "I'm going to take it into the house. Poor little fellow!"

"No, you're not," declared Roy. "I'm going to kill it. That bird won't live, anyhow." He made a menacing move toward the bird with an up-raised stick he held in his hand.

Wilbur shielded the bird and called with all his might, "Mother!"

Mrs. Burns appeared on the back porch. Roy fled through the alley gate. Wilbur took the bird to his mother and together they wrapped it in warm cloths and placed it in a box in the house.

Under their care, the helpless little bird quickly regained his strength. His feathers dried and he hopped about in the box, opening his mouth hungrily when Wilbur tried to pet him. Thereupon Wilbur went exploring in the back yard, found some earthworms and fed the bird.

Through that day and the night following the baby cardinal remained in the house. Early next morning he was hopping about from chair to chair, chirping with all his might, demanding breakfast. Wilbur arose and found more worms.

That day the sun was shining. It was a beautiful spring day. Outside in the apple tree the parent redbirds were calling for their lost baby.

"Its daddy and mamma want it," said Wilbur.

"Yes, we must give it back to them," his mother stated.

Together they took the baby cardinal into the yard and released it. The twittering, scolding parents flew about, calling to their returned baby, coaxing it to fly. At length it tried and gained a lower branch on the apple tree. Then it flew higher, out of harm's way. Perched on a high branch, the baby cardinal sat with open mouth and ate the worms its parents brought.

"Sweet little fellow!" Wilbur said to himself again and again, as he watched the bird whose life he had saved. "Just hear him sing, Mother. He's singing to pay us for caring for him."

"Yes," Mrs. Burns agreed, "that is what he is doing." God sends the birds to us with their sweet songs. It was fine of my boy to save the baby bird after he fell from his nest.

Each day the baby cardinal, now fully grown, returns to the apple tree to sing to Wilbur and his mother in payment for their kindness to him.—The Presbyterian.

OUR POST OFFICES

By Chester W. Coddurn

Our post offices are so common to us that we don't think much about them. It is interesting to know how they have grown from the ideas of a few people to the immense postal system we have to-day.

Many centuries ago there were little mail routes started by private people in Europe. These were between the lords, land barons, and the rulers of the countries, so they might correspond together. This proved so successful that in time the governments established simple postal systems for the people.

In the United States a postal service was started in Massachusetts, in 1639, for the purpose of tending to overseas mail. Eighteen years later Virginia started a system of communication between the plantations there. Each planter was required to deliver mail to the next plantation. In this way it reached its destination.

In 1672, a monthly route was established between New York and Boston. This was for handling regular mail, and it cost twenty-five cents to send a single sheet of paper four hundred miles.

Great Britain started a post office system for all the colonies in 1692. But this system didn't amount to much until Benjamin Franklin was made postmaster-general. In 1753 he established a main post office at New York City, and at least one in each of the colonies. At this time the mail was carried by stage coaches, or horseback riders, called postriders. These postriders left New York for Philadelphia three times a week, and left twice a week for Boston. The smaller towns received their mail only occasionally.

After the Revolutionary War and the affairs of the country were settled, there were seventy-five post offices in the thirteen colonies. This was when Washington was president.

It wasn't until 1829 that a Post Office Department was formed in the government at Washington. In 1817 postage stamps were given to the post offices to sell. A few years before this some of the bigger post offices had published their own stamps for the convenience of the people. But now the government adopted a uniform stamp for the whole country.

In 1896 rural mail routes were started for the people who lived in the country. This made it possible all over the country for nearly everyone to receive his mail daily.

The postal system grew fast from over 100 post offices at that time, to 50,000 in our country to-day. These post offices employ 350,000 people. There are post offices all over this world ready to handle our mail.

Our mail is carried in strange ways in some parts of the world. In Alaska dog teams draw it over the snow; some carry it on skis over the mountains in Chile and Argentina. In some parts of Europe, when the canals in the cities freeze over during the winter, the mailman wears skates to help him get around faster. Camels and elephants sometimes lug a bag of mail in far-off Africa.

For us here at home an airplane will deliver a letter several thousand miles within twenty-four hours. And our trains connect thousands of cities for us within two or three days. What a contrast to the time of Benjamin Franklin.—The Presbyterian.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. E. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CHURCH PAPERS FACE ALARMING CONDITIONS

"Misery loves company," it is said, but we feel no joy in the fact that trouble is being experienced everywhere in maintaining the church papers. We know such to be the case with a number of the Advocates of our own Church, and we find that the paper of the Louisiana Baptists has been reduced to eight pages in an effort to solve financial difficulties.

So everywhere the church papers are facing an alarming condition. But this condition, as we see it after giving two years without stint or limit to the work of the New Orleans Christian Advocate, should not be allowed to destroy the mission of the printed page to the church. The very fact that such a condition exists shows that the church papers are needed. It would be as wise and as logical to cease from preaching and close the churches where it is found that salaries are hard to collect and where many pews are empty as to give up the church paper because it is hard to maintain. While books are multiplied, magazine stands are loaded down, every organization under the sun besides the church has its paper, and every home has one or more of the daily papers, it would be sheer folly to give up the church paper because it is hard to maintain.

The church paper is hard to maintain, for one reason, because it is expected to maintain itself and meet its own expenses. Fancy asking the Board of Missions to work out some plan of business enterprise to secure the funds to meet all the expenses of the missionary activities of the Board, with only a very nominal help from the Church!

We will not, it seems, regard the Advocate as a service that should be provided for. The Advocate must meet its own expenses. Very well—club rates were offered and the results were so meager that, from a business standpoint, they had to be withdrawn. Then subscriptions have been hard to secure, and we have been carrying about 2000 subscriptions that should have been renewed; the most of them have been carried since the first of May. This is continuing the service to our readers, but it is not good business. And we are not able to meet our expenses out of our revenues. Then, simply from the business standpoint from which the Church insists upon viewing us, what are we to do? The answer is plain—go out of business.

We trust that we will go out of business and

take up the Advocate as a form of very essential and valuable service to the Church that ought to be provided for. We trust that the three Conferences will increase the apportionments for the Advocate to a figure that will insure the maintenance of the Advocate, while supplemented only by subscriptions and proper advertisements. A comparatively small advance in the apportionments of each Conference will mean but a few dollars more to each charge but will solve the problem of the Advocate. Then the subscription rate could be made \$1.25, and we believe several thousand additional subscriptions could be secured and the service of the Advocate enlarged.

On the day this issue will reach our readers, the Publishing Committee of the Advocate will be in annual session, and it is to be hoped that the Committee will be able to solve the difficulties of the Advocate and be able to present some plan to the three Conferences that will win hearty approval and insure the future existence and larger service of the Advocate.

BISHOP DOBBS TO DEDICATE CHURCH AT EPPS

Other Events of Importance in Monroe District

Bishop Hoyt M. Dobbs will dedicate the church at Epps, La., Monroe District, on Sunday, October 5, 1930. The Bishop will preach at 11 a.m.; luncheon will be served at noon, and the dedication will take place immediately after the luncheon. All former pastors are invited to be present.

During the visit of Bishop Dobbs in the Monroe District, he will preach at First Church, Monroe, on the evening of Sunday, October 5. He will on Monday, October 6, attend the luncheon of the leaders of the Monroe District, at noon, Hotel Monroe. The pastor and one layman from each charge will be entertained as guests at this luncheon; others may attend by paying the charge of \$1. It is expected that all the presiding elders, Conference Secretary of Missions, the editor of the Advocate, and the Conference Secretary of Education will be present at this luncheon.

At 2 p. m., as already announced by Bishop Dobbs in our columns, the Bishop will meet the elders of the Conference. The meeting will be held in the parlor of the First Methodist Church.

BISHOP DOBBS TO DEDICATE CHURCH AT FRANKLINGTON AND VISIT OTHER POINTS IN BATON ROUGE DISTRICT

Rev. L. W. Cain, presiding elder of the Baton Rouge District, announces that Bishop Hoyt M. Dobbs will preach at Franklinton, La., and dedicate the church building there on October 12. This building was erected several years ago when Rev. L. W. Cain was pastor at Franklinton. Rev. A. D. George is the present pastor.

On the evening of October 12, the Bishop will preach at our church at Amite, La., Rev. Sidney A. Seegers pastor.

On Monday morning, October 13, Bishop Dobbs will speak to the pastors and lay leaders of the Baton Rouge District, in a meeting at Hammond, La. Rev. J. B. Grambling is the pastor at Hammond.

THE NEW DISCIPLINE

The new Discipline, bearing the name, "Doctrines and Discipline of the Methodist Episcopal Church, South," has been ready since September 15, and it may be had from the Publishing House, Nashville or Dallas, for 50 cents.

As the recent General Conference initiated some marked changes in the work of our Church, nota-

ble the changes affecting Education, Sunday schools and Epworth Leagues, we would advise that our preachers and people at once secure the new Discipline that they may make themselves familiar with the new plans.

As pastors and other leaders quickly secure the new Discipline and study the new plans of operation, will the change from the old to the new be quickly effected, and as they thoroughly master the plans, will the advantages believed to inhere in the new plans be realized in the different congregations. By all means, get the new Discipline without delay.

PERSONAL AND OTHER NOTES

Dr. Theodore Copeland has recently been engaged in a good revival at Franklin, Texas. There were forty-three accessions to the Methodist Church.

Dr. Franklin N. Parker, dean of the Candier School of Theology, and Mrs. Parker have been enjoying a vacation on the Seashore Camp Ground, Biloxi, Miss.

Mr. C. O. Chalmers, our former manager, Mrs. Chalmers and Miss Ruth Chalmers, have returned to the city after spending several months in their summer home on the Mississippi Coast.

From the bulletin of our church at Starkville, Miss., we learn that Dr. H. F. Brooks, the pastor, and his people have already begun to prepare to entertain the North Mississippi Conference, which will meet in Starkville on November 5.

In sending several subscriptions, Rev. J. E. J. Ferguson, our pastor at Centreville, Miss., writes: "Work is moving along nicely; Bishop Denny was with us last Sunday; dedicated the churches at Centreville and Stephenson; I think he was at his best; had a great time."

Dr. Jesse Lyman Hurlburt, who was well known as a Sunday school worker and leader in the cause of Christian Education, died the early part of August. He was associated with Mr. Lewis Miller and Dr. John H. Vincent (later Bishop Vincent) in the founding of the Chautauqua in New York State.

Our church in Jackson, Miss., has recently been greatly honored in the election of Rev. B. M. Hunt, pastor of Grace Methodist Church, as the president of the Jackson Ministerial Association. President Hunt entered at once into the selection of the several committees that he might announce them at the next session of the association.

The 114th Annual Report of the American Bible Society is just from the press and the editor is grateful for a copy. Only a very hurried examination of the contents has been possible to date, but that has been sufficient to show that the Society is continuing, but in larger measure, its great work of giving the Scriptures to all the land of the world.

Rev. H. L. Johns, pastor of Carrollton Avenue Church, New Orleans, and his workers in the Sunday school, have made special preparation for the observance of Childhood and Youth Week, and we predict that great interest will be aroused in this important church. Report also reaches us that other churches of New Orleans are preparing to observe Childhood and Youth Week.

Rev. J. E. Seife, the pastor on the Many Charge, Louisiana Conference, will begin a revival meeting at Zwolle, La., on Sunday, September 28. Rev. J. W. Lee, presiding elder of the Lake Charles District, in the bounds of which Zwolle is located, will preach on the 28th. Rev. J. G. Snelling, Conference Missionary Secretary of the Louisiana Conference, will arrive on the 29th and do the preaching throughout the meeting.

In an effort to safeguard the country against fire and to reduce the appalling losses suffered from this cause every year, our people will be asked to observe the period, October 5-11 as Fire

Prevention Week. Those who are interested in giving attention to the matter and would like material for use should write The National Board of Fire Underwriters, Public Relations Department, 85 John Street, New York City.

At the preachers' meeting of the Columbus District recently held at Macon, Miss., Dr. W. M. McIntosh preached a great sermon on the subject, "Knowing Christ." It was a masterpiece of spiritual eloquence and fire, and certainly warmed the hearts of all the preachers and laymen present. The next preachers' meeting will be held at West Point, on October 14, when Rev. A. R. Beasley, of Ackerman, will preach the sermon.

Dr. Robert E. Goodrich and family were formally welcomed to Birmingham and to First Methodist Church of that city in a delightful reception given at the church recently. There were a number of distinguished speakers, including Bishop Almsworth. The Alabama Christian Advocate says that "Dr. Goodrich responded in a very happy address to all of these words of welcome, and pledged his best efforts to the work before him."

President von Hindenburg, eighty-two years old, bagged the season's first chamois buck at Dietramzell in Bavaria not many days ago. Clad in a much-worn waterproof hunting costume, with a green mountain cap to match, Germany's president sallies forth each morning during his vacation to try his luck. He is a keen hunter, it is said, and cheerfully puts up with primitive living conditions in order to find the best chamois hunting.

Rev. C. W. Wesley, our pastor at Shubuta, Miss., has recently sent in a fine list of subscribers of the Advocate. He went out and saw every subscriber in person and in most instances secured the renewal. We greatly appreciate such earnest efforts. Brother Wesley writes that he is expecting to be able to make a good report to the Annual Conference. This is his first year at Shubuta. He writes: "These people have been wonderfully good to me."

Two rallies for men and women have been held recently in the West Point Church, North Mississippi Conference. Mrs. R. A. Bryan, president of the Missionary Society, called all the women of the church for a general get-together meeting, and J. H. Harrold, assisted by B. L. Smith, Jr., lay leader and chairman of the board of stewards, respectively, called a meeting of the Methodist men and women of the town. Great good for the church is expected to come from these meetings.

The following fine report comes from Rev. T. J. O'Neil, presiding elder of the Meridian District: "I held my first quarterly conference on the fourth round at Electric Mills, Lauderdale and Electric Mills Charge. The financial report was—everything in full; the pastor's salary, benevolences, mission special, all paid in full. The charge has already paid its quota for Superannuate Endowment." Rev. J. T. Abney is the pastor, and is serving his third year in the charge. This is a fine report and ought to prove inspiring to others.

At the fourth quarterly conference of the West Point Church, Mr. C. R. Justice was elected Sunday school superintendent. The Sunday school has had four superintendents in 47 years—S. B. White, 38 years; B. T. Schumpert, one year; W. R. Weems, eight years. As a forward movement in that Sunday school, the quarterly conference authorized the Sunday school committee to rearrange the partitions in Sunday school building so as to conform the building to modern departmental usage. When this is done the church will be equipped to do far better work.

The executive committee of the Sunday School Board, Epworth League Board, and Board of Education, North Mississippi Conference, are called to meet at Grenada, Miss., Oct. 10th. The presiding elders of the Conference are expected

to meet with these executive committees in preparation for putting into effect the General Conference legislation calling for the merging of the work of the three boards. Rev. J. H. Holder, chairman of the Sunday School Board, is sending out the invitation for the meeting to be held at the church in Grenada from noon to 4 p.m. on that date.

Rev. L. E. Crooks called at the Advocate office on Wednesday of last week. He remained in the city over-night as the guest of Rev. and Mrs. J. G. Snelling. He reported that he has recently held two meetings within the bounds of the St. Francisville (La.) Charge, of which he is pastor—one meeting at Tunica and the other at New Hope. The church was greatly revived at Tunica and accessions to the church are expected later, as a result of this meeting. The meeting at New Hope resulted in 13 accessions to the church upon profession of faith. Brother Crooks will hold a meeting at Concord Church, beginning on the first Sunday in October.

Mr. and Mrs. I. N. Niebergall, who have been living for some time at Wakefield, La., in the bounds of the St. Francisville Charge, have re-

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

moved to Jacksonville, Fla., and are making their home with their daughter, Mrs. James Black. These were all formerly First Methodist Church (New Orleans) people. Mr. Niebergall was long the superintendent of the Sunday school of First Church and Mrs. Niebergall was active in the Sunday school and the Woman's Missionary Society. Mr. Black was organist of the church for a number of years and Mrs. Black was a contralto in the choir. While at Wakefield Mrs. Niebergall rendered fine service as superintendent of the Sunday school at St. Francisville.

Mrs. E. A. Ennis of Ferriday, La., on September 16, sending us a communication from Newport, Rhode Island, where she was visiting, wrote: "People are milling around on land and water, almost beside themselves over the race for the cup. Many want Sir Thomas to win because he is such a good sport." In this connection, it may be added that sixty years ago, a Scotch lad named Tommy Lipton worked at the barn of the old-time mule cars of Carrollton, then a separate town from New Orleans. Sometimes he had the rare opportunity of driving a car down to Napoleon Avenue to connect with the "dummy" that came up from the main section of the city. Now he is eighty years old, and rich, and he is called Sir Thomas Lipton.

A "PRINCIPLE" SPEAKER

Mistakes break the monotony of life. At least they are often noticed where the correct thing is overlooked. On a recent program of the Bible Conferences that are to be held at Winona, Sept. 21 to 21, and at Batesville, Sept. 25 to 28, there appears this statement, "Dr. Thomas Carter, one of America's most eminent Bible scholars, will be the 'Principle Speaker.'"

Now, there is much in this error. Not only will Dr. Carter be the principal speaker at the conferences, but he will most inspiringly set forth some of the great "Principles" of the Bible. Indeed, he will be a "Principle Speaker." We have few Bible scholars like Dr. Carter and it will be a most unusual privilege to attend these conferences and hear him as he sheds light upon the word of God. Everyone will be welcome to attend these conferences. There are no requirements except to be present with an open and praying heart. The sessions of the conference will be held from 4 to 5 and from 7:30 to 9 p. m., lasting four days. Make your plans to be present and bring someone with you.

R. G. LORD.

Batesville, Miss.

BOOKS

The Heart of Words. By George Roberts. The MacMillan Company, New York. Price, \$1.50.

Word are beautiful living things and the study of them is fascinating. And the skilled use of words means power. Flaubert wrote: "Whatever may be the thing which one wishes to say, there is but one word for expressing it. It is essential to search for this word, for this verb, for this adjective, until they are discovered, and to be satisfied with nothing else." A teacher once commended his pastor for striving after the right word, even to the point of hesitation. Seek diligently for the right word. In "The Heart of Words," the author leads the reader into an interesting and profitable study of words.

The Sermon on the Mount. By Clovis Chappell. The Cokesbury Press, Nashville. Price, \$1.75.

A series of sermons drawn from the Sermon on the Mount. The Expositor says: "These sermons reveal some sources of Dr. Clovis Chappell's power as preacher to the multitudes. His messages deal with the heart of the gospel and he relates his teaching to the problems and duties of everyday life. Here are seventeen vital sermons, dealing with the Master sermon of all time."

The Miracle of the Galilean. By Paul B. Kern. The Cokesbury Press, Nashville. Price, \$2.00.

The book comprises the Fendren Lectures for 1930, delivered before Southern Methodist University at Dallas, Texas, by Dr. Paul B. Kern, then pastor of the Travis Park Church, San Antonio, Texas. The book, written by a distinguished minister of the Church, acquires an added interest in the fact that the author was recently elected a bishop in the M. E. Church, South. The Religious Book Club Bulletin says: "This volume will stimulate any Christian's appreciation of the personality and life of his Master. It ought to be suggestive in the preparation of sermons."

The Book of Job, Its Substance and Spirit. By W. G. Jordan. The MacMillan Company, New York. Price, \$2.00.

Dr. Jordan is Professor of Hebrew Literature at Queen's University, Kingston, Ontario. The book is a result of his conviction that there should be room for a presentation of the spirit and substance of the book of Job without going deeply "into the technical questions of translation and exegesis mainly responsible for its comparative neglect by ordinary readers of the Bible."

DINING WITH YOUR PASTOR

By Rev. R. S. Satterfield

It is said of Samuel H. Cupples, so well known for many years as a devout and useful Methodist layman in St. Louis: "It was his custom to have his pastor dine with him at least once a week in order that he might discuss with him the interests of the Church which lay so close to his own heart." Another reason, no doubt, for this practice was a hunger for Christian fellowship.

Let's think about this a bit. What would be the outcome if a pastor were to dine with one of his members once a week during the year? And suppose he should dine with different members regularly and often, though possibly not every week? Yes, I am thinking of down-town meals. And why should not the pastor invite a member to dine with him, as well as accept the invitation of a member? Why not take the meal at times in the parsonage home, and at other times in the homes of parishioners?

A good many ministers are questioning the value of men's luncheon clubs, as to whether or not they afford opportunity for proper fellowship. These clubs have value, but they are a failure when it comes to affording opportunity for the thing Mr. Cupples wanted and felt that he needed—intimate, heart-to-heart conversation and counsel about the deeper things of life. Mr. Cupples' plan meets this need.

When we stop to think about it, surely every pastor feels deeply, and many lay members, too, the need of such fellowship and counsel.

It seems that this dining with the pastor should be a very easy thing to do. We all eat; why not eat together? Begin right now by calling your pastor and making a luncheon engagement. Or, if you are a pastor, call a steward. Good luck to you!

GOOD MEETING AT McLAURIN, MISS.

Dear Editor: Will you permit me a little space in your paper just to say a word about our revival at McLaurin, Mississippi? Beginning on September 7, Brother O. C. Hull conducted a revival meeting for the pastor through September 11. Brother Hull is a very forceful speaker, and his messages were full of the power of God. Good crowds were present each service. Several times during the day services there were not seats for all. We had to place the children on the rostrum. The house was filled each service to its capacity. God blessed us wonderfully. On the closing night, it was as if the alabaster box had been broken and the sweet, fragrant spirit of God filled the house. Four young men and three young women came and offered themselves as members of the Church. The Lord came graciously into their souls.

There was much rejoicing over these that came. The church was revived and the town bettered. Brother Hull was loved by all.

R. S. SAUCIER, Pastor.
Brooklyn, Miss.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Pleasant Grove, Oct. 5, a.m.
Alexandria Standard Training School Oct. 5-10.
Glenmora, Oct. 12, a.m.
Elizabeth, Oct. 12, p.m.
Marksville, Oct. 19.
Provencal, at Shady Grove, Oct. 26, a.m.

Bunkie, Oct. 29, p.m.
Lottie, Nov. 2, a.m.
Melville, Nov. 2, p.m.
Alexandria, Nov. 3, p.m.
Boyce, Nov. 5, p.m.

Lecompte, Nov. 6, p.m.
Melder, Nov. 7.
Eunice, Nov. 9, a.m.
Opelousas, Nov. 9, p.m.
Holloway, Nov. 12.

Oberlin, Nov. 16, a.m.
Oakdale, Nov. 16, p.m.
Colfax, Nov. 17, p.m.
Pleasant Hill, Nov. 18, p.m.
Natchitoches, Nov. 19, p.m.
Alco, Nov. 23, a.m.
Pineville, Nov. 23, p.m.

Appoint a missionary committee for each church. Name the chairman to be reported by the presiding elder to the Mission Board at Nashville.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—Fourth Round

Many and Zwolle, at Zwolle, Sept. 28, a.m., p.m.
Rayne, Oct. 5, a.m.
Crowley, Oct. 5, p.m.
Lake Arthur, Oct. 12, a.m., p.m.
Gueydan and Kaplan, at Gueydan Oct. 19, a.m.

Sulphur and Vinton, at Vinton, Oct. 19, p.m.
Indian Bayou, Oct. 26, a.m.
Cameron and Pine Grove, at Cameron, Oct. 27, p.m.
Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23, a.m., p.m.

J. W. LEE, P. E.

Minden District—Fourth Round

Jena at Eden, Revival, September 22 to 28; Q. C., 28, 2:30 p. m.
Rochelle, September 28, p. m.
Hall Summit, at Holly Springs, October 5, a.m.; Q. C., 2:30 p. m.
Minden Circuit, at Pleasant Valley, October 12, a.m.; Q. C., 2:30 p. m.
Cotton Valley, October 12, p. m.
Ringgold, at Ringgold, October 19, a.m.; Q. C., 2 p. m.
Sibley, at Castor, October 19, Q. C., 4 p. m.

Selma, at Selma, October 26, a.m.; Q. C., 2 p. m.
Standard, at Olla, October 26, p. m.
Winnfield, November 2, a.m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, November 9, a.m.; Q. C., 2:30 p. m.
Campti, at Campti, Nov. 16, a.m.; Q. C., 2:30 p. m.
Coushatta, November 16, p. m.
Minden, November 24, Q. C., p. m.

Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

Monroe District—Fourth Round

Delhi, at Delhi, Oct. 8, 7:30 p. m.
Mangham, at Union, Oct. 12, 11 a. m.; Q. C., 2 p. m.
Gilbert, at Boenf Prairie, Oct. 12, 4 p. m.; preaching, 7:30 p. m.
Waterproof, at St. Joseph, Oct. 19, 11 a. m.; Q. C., 2 p. m.
Wisner, at Crowville, Oct. 19, 7:30 p. m.
Columbia, at Grayson, Oct. 26, 11 a. m.; Q. C., at 2 p. m.
West Monroe, Oct. 26, 7:30 p. m.
Winnsboro, Oct. 31, 7:30 p. m.

Lake Providence, Nov. 2, 11 a. m.
Tallulah, Nov. 2, 7:30 p. m.
Oak Ridge, at Oak Ridge, Nov. 9, 11 a. m.; Q. C., 2 p. m.
Rayville, Nov. 9, 7:30 p. m.
Bonita, at Bonita, Nov. 16, 11 a. m.
Mer Rouge, at Bon Idee, Nov. 16, 4 p. m.
Sterlington, at Sterlington, Nov. 16, 7:30 p. m.
Gordon Avenue, Nov. 17, 7:30 p. m.
Monroe, First Church, Nov. 19, 7:30 p. m.
Bastrop, Nov. 21, 7:30 p. m.
Oak Grove, Nov. 23, 11 a. m.
Epps, at Pioneer, Nov. 23, 4 p. m.
Fairbanks, at Crew Lake, Nov. 23, 7:30 p. m.

All pastors are asked to have reports from all organizations ready, and to be prepared to nominate the Missionary Committee.

ELMER C. GUNN, P. E.

New Orleans Dist.—Fourth Round

Houma and French Mission, at Houma, Sept. 28.
Delta, Ct., at Reserve, Oct. 5 a. m.
Carrollton Avenue, Oct. 5, p. m.; Nov. 3.
Algiers, Oct. 12, a. m.; Nov. 5.
Louisiana Ave., Oct. 12, p. m.; Nov. 5.
Fattersou, at Berwick, Oct. 19, a. m.
Morgan City, Oct. 19, p. m.
First Church, Oct. 22.
Franklin, Oct. 26.
St. Martinville, Nov. 2.
Shidell, Nov. 9, a. m.
Covington, at Covington, Nov. 9, p. m.
Second Church, Nov. 16, a. m.; Sept. 24.
Rayne Memorial, Nov. 16, a. m.; Nov. 4.
St. Mark's, Nov. 16, p. m.
Felicity, Nov. 23, a. m.; Nov. 12.
McDonoghville, Nov. 23, p. m.; Oct. 6.

Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

Ruston District—Fourth Round

Eros, at Chatham, Sept. 26, 10 a. m.
Homer, September 28, preaching 11 a. m.; Q. C., 2:30 p. m.
Haynesville, September 28, following night service.
Simmsboro, at Hilly, Oct. 12; preaching 7:30 p. m.; Q. C. following.
Dubach, at Harmony Chapel, October 19, preaching 11 a. m.; Q. C., 2 p. m.
Marion, at Marion, Oct. 19, following night service.
Calhoun, at Wilhite, October 26, preaching 11 a. m.; Q. C., 2:30 p. m.
Ruston, October 26, preaching 7:30 p. m.; Q. C., November 3, following official board meeting.
Clay, at Longstraw, Nov. 2, preaching 11 a. m.; Q. C., 2 p. m.
Farmerville, November 2, following night service.
Bernice, at Bernice, November 9, preaching 11 a. m.; Q. C., 2 p. m.
Choudrant, at Indian Village, November 9, following night service.
Lapine, at Frantom Chapel, November 16, 11 a. m.
Strange, at Strange, November 16, p. m.
District Training Week, October 12-17, inclusive.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round
Preaching Dates

Mansfield, Sept. 28, a. m.
Vivian, Oct. 5, a. m.
Oil City and Trees, at Oil City, Oct. 5, p. m.
Logansport, Oct. 12, a. m.
Grand Cane Ct., at Keltville, Oct. 12, p. m.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals. School Books.

Pelican Ct., at Pelican, Oct. 19, a. m.
Belcher and Gilliam, at Belcher, Oct. 26, a. m.
Claiborne, Oct. 26, p. m.
Mitchell Ct., at Mitchell, Nov. 2, a. m.
Cedar Grove, Nov. 9, a. m.
Mooringsport, Nov. 16, a. m.
Greenwood and Bethany, at Bethany, Nov. 23, a. m.
Noel Memorial, Nov. 23, p. m.

Quarterly Conference Dates

Mansfield, Sept. 28, 3 p. m.
Vivian, Oct. 5, 3 p. m.
Oil City and Trees, at Oil City, Oct. 5, after night service.
Logansport, Oct. 12, 3 p. m.
Pelican Ct., at Pelican, Oct. 19, 3 p. m.
Belcher and Gilliam, at Belcher, Oct. 26, 3 p. m.
Mitchell Ct., at Mitchell, Nov. 2, 3 p. m.
Park Avenue, Nov. 3, 7:30 p. m.
Bossier City, Nov. 4, 7:30 p. m.
First Church, Nov. 5, 7:30 p. m.
Mangum Memorial, Nov. 6, 7:30 p. m.
Grand Cane Ct., at Keltville, Nov. 9, 4 p. m.
Claiborne, Nov. 10, 7:30 p. m.
Cedar Grove, Nov. 11, 7:30 p. m.
Noel Memorial, Nov. 12, 7:30 p. m.
Mooringsport, Nov. 16, 3 p. m.
Greenwood and Bethany, at Bethany, Nov. 23, 3 p. m.

The above dates are subject to change to suit the convenience of those concerned.

Please let the pastors be prepared to nominate a Missionary Committee and name the chairman for each church.

Let us work hard to end successfully what has been, in some respects, a trying year.

H. T. CARLEY, P. E.

BAYER ASPIRIN
is always **SAFE**

BEWARE OF IMITATIONS



UNLESS you see the name Bayer and the word genuine on the package as pictured above you can never be sure that you are taking the genuine Bayer Aspirin that thousands of physicians prescribe in their daily practice.

The name Bayer means genuine Aspirin. It is your guarantee of purity—your protection against imitations. Millions of users have proved that it is safe.

Genuine Bayer Aspirin promptly relieves:

Headaches Neuritis
Colds Neuralgia
Sore Throat Lumbago
Rheumatism Toothache

No harmful after-effects follow its use. It does not depress the heart.

Aspirin is the trade-mark of Bayer manufacture of monoacetic acid ester of salicylic acid.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

CHILDREN'S WORK AT ZONE MEETINGS

Our own Mrs. McDonald of Leesville has sent in a most wonderful account of a Children's Work Zone Meeting!

The Children's Work alone was presented at this zone meeting in pageants, song, readings and devotionals, in a most successful way.

It is wonderful when you can put over your message like that, especially a message on behalf of little children!

Have you had a Zone Meeting like this? It was recommended at our last Conference.

Write and ask Mrs. McDonald about hers.

DISTRICT SECRETARIES, I NEED YOU

Look on pages 92 and 93 of Conference Minutes and see if this is the correct number of subscribers in your District.

Madame Auxiliary President, PLEASE instruct your Publicity Superintendent to add to her report to me the number of members subscribing to Missionary Voice. I am respon-



After 40 Bowel trouble is Most Dangerous

Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles—and a host of other disorders.

Watch your bowels at any age. Guard them with particular care after forty. When they need help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" is a doctor's prescription for the bowels. Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, your tongue is coated; whenever a headache, bilious, gassy condition warns of constipation.

Next time just take a spoonful of this family doctor's laxative. See how good it tastes; how gently and thoroughly it acts. Then you will know why it has become the world's most popular laxative. Big bottles—all drugstores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

sible for reporting the correct number to Council and you will help, won't you?

I want Louisiana News to have Honor Roll of Auxiliaries 100 per cent. If your Auxiliary meetings are dull and your church is not missionary minded it is because your Church is not receiving and reading the Voice. This magazine will give you a large share of your mental and spiritual equipment necessary for His task.

Look on page 44 of July Voice and read every word to your Auxiliary about last year's Voice record due to Mrs. L. A. Sims' love for the Master.

Let us keep up this interest, for Miss Haskin is expecting great things of us. What will be our record when we meet in Baton Rouge in 1931?

Lovingly,

MRS. W. T. CUNNINGHAM,
Supt. Literature and Publicity, Natchitoches, Louisiana

ZONE MEETING AT CLARKSDALE

A most interesting zone meeting of the Missionary Societies of the Friars Point, Lyon and Clarksdale churches was held at the church Monday afternoon with Mrs. S. T. Wells of Clarksdale, president of the zone, in charge.

The attendance recorded was as follows: Lyon 3, Friars Point 8, and Clarksdale 74.

Mrs. H. C. Page read the scripture and Mrs. Hattie Willie gave the opening prayer.

Mrs. Ben Collier opened the Mission study on Santo Domingo, which is particularly interesting at the present time, following the disaster which has snuffed out the lives of several thousand.

"Trailing the Conquistadors" was dramatized by Mrs. M. J. Luster and Mrs. Snow. This was most interesting and instructive.

Mrs. Ed Brewer conducted the questions and answers on the book, "The White Man's Burden." The following took part: Mesdames House, C. C. Corley, Hattie Willie, H. L. McMurray, Ben Collier, W. K. Herrin, Sr., I. H. Fite, Fincher Bobo, C. A. Weather's, W. B. Whitmore.

A delicious salad course and iced tea was served by Circles No. 4, 6 and 7, of which Mrs. W. M. Watkins was the chairman.

The Clarksdale Circles reported as follows: Mrs. Robbins 10; Mrs. Ross 9; Mrs. Nichols 10; Mrs. Haggard 9; Mrs. Carter 13; Mrs. Crumpton 12—Exchange.

ZONE MEETING AT MARION, LA.

The Methodist ladies of the missionary societies of Zone 3 held their third zone meeting at the Marion Methodist Church, Friday, Sept. 12, with Mrs. R. H. Staples, zone leader, presiding, and Mrs. A. G. Everett as secretary.

In compliance with a suggestion made at the last annual State Conference, the program was rendered chiefly by the Juniors of the different societies.

The meeting opened at 10:30 a. m. with singing of the hymn, "Jesus Calls Us." Mary Davis Cary, a junior from Downsville, led the devotional. Mrs. J. E. Roark of Marion gave an address of welcome to which Mrs. R. M. McGehee of Downsville responded.

The program was then given over to the juniors of Downsville as follows: Story by Julia Wehh McGehee; song by Juniors, Missionary Topic by Nell Hester, Solo sung by Mary John Hester. The Bird's Chapel Society was represented on the program by a story told by Catherine Canterbury, a junior.

Mrs. E. L. Walker of Ruston, who is State Superintendent of Children's Work, was present and gave an interesting and informing talk.

A special song was rendered by the combined Leagues of Marion, after which Rev. R. A. Bozeman, of Farmer-ville, led a closing prayer.

Everyone was invited to remain by and partake of the lunch provided by the Marion society.

The roll call showed a hundred and seven present as follows: 31 adult members, 35 junior members, 41 visitors.

There were four auxiliaries represented within the zone. The offering taken amount to \$4.06. The afternoon session was opened by singing "Onward Christian Soldiers." A piano solo was given by Iva Medlin of Marion, a junior.

Mrs. D. E. Ford of Choudrant sang a beautiful solo, entitled, "Do It For Jesus Today." The Juniors of Marion, under the direction of Mrs. B. K. Watson and Miss Norma Stewart, rendered a very impressive pageant, entitled, "Color Blind."

The next meeting place chosen for the fourth zone meeting was Bird's Chapel.

The meeting closed with a prayer led by Mrs. S. U. Jones of Downsville.

MRS. A. G. EVERETT, Sec.

ZONE MEETING AT BAY HILLS

Zone 3, of the Alexandria District, held its third meeting at Bay Hills August 14, at 3 p. m., with a get-together picnic. There were 46 present, including visitors. A rising welcome was given Mrs. Calloway, who is visiting her daughter, Mrs. Ormsby, of Bunkie.

Bay Hills has just recently organized a missionary society with only eight members, and they deserve much credit for extending such a warm welcome to the visiting auxiliaries. The little church "by the side of the road" had a beautiful setting, as it was surrounded on all sides by magnolias and water oaks. From an open door and windows in the back of the church, one could look out upon a wonderful woodland scene. And the little band of faithful women did not forget to give the inside of the building a cheery atmosphere with bright-colored flowers, mingled with ferns placed here and there.

Mrs. E. G. Sewell, our newly-appointed leader of Zone 3, took charge of the meeting. The zone is to be congratulated in securing such an efficient director of these zone meetings. Her program, "What the Missionary Society Means to Me and What It

Means to My Church," was carefully planned, and was both instructive and inspirational.

The devotional was conducted by Dr. John F. Foster, pastor of the Methodist Church, Bunkie. He read Matthew 5:13-17 and made interesting comments. He concluded with a prayer.

Welcome address was given by Mrs. Colcon, of Bay Hills. Her face was so alight with smiles and her words so enthusiastic that everyone sat back with an "at home" feeling. Then followed the response by Mrs. Leon Campbell, of White Chapel, who expressed in a few chosen words the deep feeling of appreciation of all the auxiliaries for the beautiful spirit of co-operation and welcome of Bay Hills. The grand old hymn, "Work for the Night Is Coming," was sung.

Mrs. H. A. Redding gave a talk on "Why Do We Have Zone Meetings?" She stressed fellowship as the keynote to a successful zone, and that if the true meaning of the word is practiced in our meetings, spiritual uplift will naturally follow.

Mrs. C. E. Cox, of Lecompte, was on the program, but due to her absence, Mrs. Franklin Mikell was asked to give a leaflet, "Every Woman in the Missionary Society." This she did in a convincing manner.

Mrs. E. M. Henning, of Bunkie, told very impressively "What the Missionary Society Does for Women." Mrs. S. D. Jordan, of Cheneyville, gave a most interesting reading, "The Missionary Society Speaks Out Loud."

Miss Florence McKinnon, of White Chapel, who has been attending Peabody College, gave us some first-hand information on "My Visit to Scarritt." Her description was indeed graphic, so that the listeners felt that they had had a real glimpse into the wonderful building where our missionaries get their training.

Mrs. J. F. McKinnon, of White Chapel, being familiar with the Scriptures, was wisely selected to give the spirit-filled message from "Bethel to Bethel." A round table discussion, "What Can We Do To Deepen the Spiritual Life of Our Community?" was given over to Mrs. W. M. Mantilly. Quite a few questions were asked and answered. It was finally agreed that prayer life of the church did much to strengthen the spiritual condition of those about us. A social service program—going in and out among those in need—and practicing this prayer life by administering not alone to their material needs, but to the spiritual poverty as well.

The usual offering was taken and was followed by a dismissal prayer by Miss Jennie Hardee, of Bay Hills. A tempting lunch was served under the trees in front of the church. All entered heartily into the social hour with the hope that Bay Hills will invite us to visit them again.

WEAK EYES refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 30 years. Price 25c. **DICKEY DRUG CO., BRISTOL, VA.**

CHRISTMAS CARD AGENTS

Earn money for yourself or your church. Sell our box assortments of Everyday Cards, Christmas Cards and Christmas Wrappings. Write to-day for illustrated folder, giving full information.

THE COLONIAL BEAUTY LINE

523 Healey Bldg., Atlanta, Ga.
395 Dwight St., Springfield, Mass.
915 Grand Ave., Kansas City, Mo.

Sunday School

LOUISIANA CONFERENCE

Rev. B. C. Taylor, Mer Rouge, Conference Superintendent of Adolescent Work, has promised us an article for the Advocate on "Childhood and Youth Week." His recent article on "College Street" was no doubt read and appreciated by our youth. He writes: "The fine rains we have had during the last few days have revived our drooping spirits and we start the fall with new enthusiasm. I had 'College Day' yesterday, the crowds were fine at both services, and everyone seemed to appreciate this new feature."

The Alexandria District Elementary workers will hold a one-day District-wide Elementary Conference at First Church, Alexandria, on Thursday, September 25. Among subjects for discussion we find: "Training Children in Worship," and "Place of the Story in the Religious Education of Children," by Mrs. R. C. Culpepper; "Songs for Children," Mrs. T. M. Sayman, Jr.; "Promotion Day," Mrs. D. B. Boddie; "Childhood and Youth Week," Mrs. W. W. Holmes; "Programs of Work," Rev. C. D. Atkinson, and "Missionary Education for Children," Mrs. W. D. Bozone.

Interest in District-Wide Training Week continues to grow in the Ruston District. The General Board will send us the following representatives for this Training Week: Miss Lucy Foreman, Assistant in Charge at Cokesbury Leadership Training, Nashville; Rev. S. T. Baugh, Extension Secretary, Little Rock Conference, and Rev. Walter H. Gilliam, Extension Secretary West Oklahoma Conference.

Sunday, September 14, was "Red Letter" day for Morgan City Methodism. The pastor, Rev. Don E. Dulaney, reported a good attendance at the morning services. At 3 p. m. there was a joint meeting of the Epworth League and Sunday School leaders from the following churches, Berwick, Houma, Morgan City, and French Mission, Houma sending five autos full of delegates, which included the teach-

"No repairs in 22 years," says home owner.

"Visitors are delighted with the noiseless operation of my doors," says a home owner of Monongah, West Virginia. "The locks and hinges have been in active service 22 years, and during this time I haven't spent a cent for repairs. I've never used anything but 3-in-One Oil."

Many housewives who pride themselves on the spotless appearance of their homes are careless about the lubrication of hinges and locks. Try a few drops of 3-in-One Oil to-day and see how quickly it brings out rust, dirt and squeaks. For 3-in-One, a blend of animal, mineral and vegetable oils, is distinctly different from ordinary oil; it cleans and protects as well as lubricates.

For 35 years 3-in-One has been recognized as the best oil for sewing machines, vacuum cleaners, lawn mowers, hinges and general household lubrication. Insist on 3-in-One Oil. At good stores everywhere, in 15c and 30c sizes. For your protection look for the trade mark "3-in-One" printed in Red on every package.

ers in our Wesley House School." Mrs. R. S. Crichtlow of New Orleans, District Elementary Superintendent, was present, and looked after the Elementary Work. The Conference Board had its Conference Superintendent and Extension Secretary present. Rev. J. H. Bowdon of Ponchatoula was present to teach "Life of Christ" in the Training School, which was to follow the Sub-District Rally. The writer enjoyed every minute of his visit to this historic place, recalling his former visits to Morgan City.

Responses from the appeal recently sent out by the Conference Sunday School Board to its financial friends are being received from many places in our State. These responses are appreciated by all parties concerned in our Program of Religious Education.

Dr. E. B. Chappell, Nashville, retiring editor, has this final message: "I never believed more earnestly than I do today in Christian education as the only effective way of building the kingdom of God on the earth."

"Childhood and Youth Week" is going over this year as never before. We are constantly receiving just such requests as the one I am quoting from Columbia: "We are going to observe 'Childhood and Youth Week,' and as Mr. Hearn asked me to take charge of the program I am writing you for some material which I saw listed in the Advocate of the 11th."

C. D. ATKINSON,
Conf. Supt.

MISSISSIPPI CONFERENCE

"The Child's Approach to Religion," by Fox, is one of the most helpful books for parents and those who have the responsibility of teaching children I have read in a long time. The principles that are used are sound and helpful and tried. His interpretation of scripture might be improved greatly, I think, but this need not detract from the value of the book as a help in teaching those doctrines of the Church which are more or less a problem to teach, as "The Fatherhood of God." This book to me is a real help to parents.

The Port Gibson Training School closed with one less unit than last year. The loyalty and enthusiasm of the Fayette people heartened all who attended the school. We are grateful to this fine group of workers and trust that God will richly reward them.

The school at Hattiesburg is about 30 to 40 off from what it was last year. The opening of schools, sickness and other responsibilities have kept many from attending. Certainly we have had no finer student body and we have had no finer spirit in a school.

All of the classes are well filled and each teacher reports a fine degree of interest. This is cheering.

It is too early to forecast the number of credits, but I am hoping that it will not be more than 30 less than last year. For the last two years this school has stood right at the top for the number of units issued in the Conference. We had hoped that it would do so this year.

Hattiesburg is beginning a series of revival meetings next Sunday, with

the same evangelist going from church to church, starting with Broad Street Church and closing with Court Street, running two weeks in each church. I have never heard of just such an arrangement and I am trusting that it will work out well for all concerned. This effort will be watched with much interest. May God be with these brethren as they enter this effort and reward them greatly.

The new buildings at State Teachers' College are very fine indeed. It makes one proud to see the improvements that have come. The old buildings are being re-worked. They still need walks, etc., to round out the complete work. What a wonderful opportunity it is to our youth to have such a school. It is to be hoped that a way can be found whereby each church can care for the religious life of its students attending S. T. C. as well as our Baptist friends have for their young people. They surely need the friendship and guidance of the church to which they belong in these trying and formative days.

The world needs the church more to-day than ever in its history. The church has a bigger task. The call is for more self-denial, self-sacrifice and more sacrificial service than the world has ever known before, in order that this grasping self-indulgent age may be righted and the stream of its life turned from self-gratification to unselfish service.

The Church is the only institution that can in any way undertake to perform this task. The Church must call to its aid all of her followers in whatever walk of life and learn how to marshal her forces that we may all move together as one person in a common task. This is the day in which heroes will be made. It is a call that should challenge our noblest and best. God is for us, our cause is His cause.

Pray for your church leaders that they fail not in this day of crisis.

I trust that each of you have been reading the letters and articles in the various church periodicals in regards to the work of the General Board of

Christian Education. I have received several letters of instruction in regard to the advancement of the work next year. Much depends upon the sympathetic co-operation of the workers as to the success of this effort.

First, I trust that each and every one of us will begin to school ourselves to see the work as one. It is the Church at work in the various Divisions and not division against division and departments in division against other departments. I overheard some say that they were going to kill the Epworth League as soon as the Conference met, so they would no longer be bothered with it. I trust that this idea has not gotten abroad, for this is certainly not in any of the instructions and suggestions that have come to me nor is it contemplated in the legislation adopted by the General Conference.

Each church should study its responsibility with care and be sure that every part of the work is cared for adequately and well. It is easy to over-emphasize some one phase to the discredit of another.

I have heard several suggestions as to how the Conference Board of Christian Education shall and should be formed. I pray and trust that this Board may be composed of our wisest and best men. I trust that every preacher who is appointed shall be one who has done good Sunday school work and good Epworth League work and has had deep sympathies with the Young People's Missionary Society and also believes in Christian education and is in sympathy with our own Church-owned colleges. I can think nothing more tragic than to have a board composed of persons who will be contending for this idea or that one. I have been working for the Sunday School Board for thirteen years and I have tried to do the work as the Church has asked that it be done. I trust there will be no element in this new board that will be contending for the Sunday school idea at the expense of any other idea but that there may be a broad vision of the entire task and that we will see it as the task of the entire Church.



I think the entire future success will depend upon the poise, knowledge and ability of our Conference Board of Christian Education to see the entire problem and to work together. I believe this will be the type board our Conference will have. Certainly with the prayers of the people and the faith of the people there is no reason why our Conference shall not continue to do a fine work.

Our training school at Hattiesburg was cut down in attendance on account of sickness and the opening of school and other reasons. We had a good attendance and issued over 70 credits. Eighty-five per cent of the enrollment received credits. The spirit of the school was very delightful indeed.

Some of the workers have gotten the idea that if there is no special unit for their work that they are not supposed to come to the school. All workers need the general units. It will enable them to see their own work as it ought to be seen and they will be able to do better work because of it. We are in the midst of a training school here at Grace Church. We are happy over the fine attention and interest. We had hoped for fifty credits; we will miss that, but we will have about forty credits, which is good.

Grace Church is a fine, loyal church. Small, but a hive of workers. I have loved this church as far back as I can remember knowing about it. Ministerial students used to serve it and Galloway Church added in its support. They felt they were building a church that would meet their needs for years to come and they are now overflowing and using a shed and a room in the parsonage and the shade of the trees. God bless them and give the faith to go on and I feel in my heart they will.

It is very gratifying to me to see that the Sunday schools of the Conference are responding to the missionary call and Sunday School Day in a fine way. If the present interest is maintained, the Conference Sunday School Board will be able to meet all its responsibilities and give to the Board of Christian Education a small surplus, which I am sure the Conference and the Board will appreciate.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. Gladney, Sardis, Miss.

The following schools have reported on their daily vacation church schools: Arcola, Batesville, Eupora, Fulton, Horn Lake, Sardis, and Smithville; we have cause to believe that the following held schools, but we do not have official reports: Black Hawk, Carrollton, Crawford, Greenbrier, Kosciusko, Lamar (two schools), Marshville, Paine's Memorial, Rosedale, Sherard, Greenwood Springs, and Water Valley. Some of the most helpful work was done in these schools. The young women who did the teaching and managing enjoyed the work and learned much in the art of helping others. It is strange that this important work has not been given the publicity it deserves. Miss Maggie May Jones did the greater part of the instruction of the young women and in planning all

the schools. It is hard to overestimate the good this young woman did during her short stay with us. The reports should be given so the entire Church can get the benefit of what we are doing. These reports are studied and plans are thus worked to improve the work from year to year. Our Church has been slow about entering this field, but our leaders were wise in making proper preparation beforehand. We are now ready to go forward in helping those who want to do more and better work. The most interesting piece of work was done at Rosedale—Mrs. J. V. Lobdell taught one child, for only one enrolled, but this child made remarkable progress. This incident would make an excellent story, in fact, a thrilling story. Some one should write it for the benefit of others.

—J. M. R., in the Richmond Christian Advocate.

Literature for the observance of Childhood and Youth Week has gone to thirty schools. We have small supply of posters and program on hand that we are willing to mail to anyone who will use them. The observance of this week, as planned, will do much to encourage the people. This is the time to prepare for a great forward movement in every department of the Church. This is our opportunity to outwit and overcome the evil one. Let us get everyone lined up in the observance of Childhood and Youth Week. This is one project where no "collection" is expected. But we do hope and pray that the Church may undertake some great piece of work in behalf of the children.

The school at Cleveland has ordered the five books on worship; a number of the teachers have agreed to read these books. One big thing Brother Cunningham did was to get three young women to take the first steps in teaching, namely, to take a course and begin to read the books pertaining to their work.

"I HAD THE WRONG TEACHER"

Some time ago in talking with a young woman who is making a great record in the world of music she said for two years she did not find herself because, as she expressed it, "I had the wrong teacher."

What a calamity to have the wrong teacher. What a blessing to have the right teacher. Helen Keller would have never learned to talk if she had not had the right teacher. What good any of us have reached is due to the fact we had the right teachers and helpers.

Is this not the secret of much trouble in this generation? All of us are teachers, preachers, newspapermen, professors, parents, teachers—we are all teachers. Are we the right teachers or the wrong teachers? Are not many of the disjointed folks due to wrong teachers? When these boys and girls are climbing "Fool's Hill" and trying to be shocking and smart, do they fall into the hands of the right teachers? Doubts can usually be banished if the doubts fall in the hands of a right teacher who knows how to reduce the question mark and magnify the period. It is bad and hard for a lad when at this period he falls in the hands of the wrong teacher.

This brilliant young musician attributes everything to the fact that at

the critical time she found the right teacher. It is a great blessing at that period to find the right teacher. It is a fatal calamity to fall in the care of the wrong teacher.

—J. M. R., in the Richmond Christian Advocate.

MYSTERY ETCHING OF CHRIST'S FACE ON CHOIR LOFT AT TRACTS THRONGS

(From the Daily Press)

Clarksdale, Miss., Sept. 18. Delta people in large numbers are making a pilgrimage to the First Christian Church at Clarksdale, where an almost perfect picture of Christ has been discovered on the wall of the choir loft. How the face came to be etched on the wall is not known by the Rev. J. Bryant Young, pastor.

The lines of the face and head are clear and easily distinguished at some distance away. The pastor is of the opinion that the face was perhaps formed by the drying of the plaster which was applied when the church was built two or three years ago.

The face is easily discernible from the door of the church or from any angle within the church building. There is no crack in the plaster at that point, and the likeness to the Messiah is plain from a distance as well as nearby.

Many of the church people are of the opinion it was not etched by a human hand. Mrs. E. B. Johnson, member of the Christian church, was the first to notice it and called the attention of the pastor and members of the church board to it.

The church is being opened daily for visitors to see the picture.

DR. MEANS' PLAN OF EVANGELISM

Dr. E. K. Means, pastor of Main Street, Danville, caused much interest with his unusual sermon on Evangelism at the recent district conference. He spoke out of his heart of how early in his ministry he yearned to help brethren in their meetings, and how, when he went to their aid, demands back home among his own flock so pressed him he was always called home about the time the meeting was at its crisis.

Then the preacher made a novel suggestion for our bishops and elders to consider. They should give each pastor the appointment which in their judgment he ought to have, and then they should assign to each pastor another pastor and charge with the understanding the pastor in the strong church should give two weeks to his brother pastor in revival services. This arrangement would be official and the regular charge the pastor was serving would have no right to make any claims on the pastor while he was tending to this part of his official duties. Moreover, this service should be rendered without any financial obligation whatever.

We would like to see this or some other plan worked out that would give each one of our hard charges the services of a strong and experienced pastor to hold their revivals. This plan would give the pastor who needs help and has a hard time getting a right to look forward with satisfaction to a happy solution of

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a.m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000

a trying question. We believe the most of our pastors in the strong churches would be glad to render this service. Think what it would mean to these young preachers on these hard charges to have two weeks of help and fellowship from the more experienced brethren. It would be more to create a right spirit and bring us a revival than all the professional evangelists that are running at large. Richmond Christian Advocate.

HOW TO TAKE A VACATION TRIP AT HOME

If your vacation was not an entire success, or if you were not able to go anywhere on a vacation, you might try the following. Ed.

Go over next door. Sit there wishing you were at home. Remarkably like being on vacation.

Rub poison ivy on hands and think you have been to the country.

Hire some reliable robber to chase you home every night. Results same as if you visited Chicago.

Examine rats in roads around your home through magnifying glass. Look exactly like Grand Canyon.

Poke eyes full of cinders and sleep on pantry shelf. Wonderful substitute for an upper berth.

Fill your trip with road and run for the car every morning. Same thing as touring Europe.

Fill bath tub with water and broken glass. Ah! just like the old swimming hole!

Let faucet run in kitchen sink. Sounds as if you were sunbathing at Niagara. Tom Sim, in Life.

WOMEN SHOULD LEARN USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full directions for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

FROM THE LOUISIANA FIELD SECRETARY

Dear Epworth Leaguers: The Institute at Vivian was certainly great. We must thank the district secretaries, union officers and faculty for the fine way in which they contributed to it. The people of Vivian were most hospitable.

I went to Monroe for the week-end. Sunday afternoon I visited the West Monroe Senior League and enjoyed a very impressive vesper service on the church lawn. Miss Malda McLendou has just been elected the new president. They are planning to make their chapter hum this winter.

Our Shreveport Hi League Institute opened at Park Avenue Church Monday night with more than eighty registrations. We have a splendid faculty and enthusiasm runs high. Miss Anna Pharr Turner is acting as dean. We have discovered a new recreational leader in Miss Merle Chitwood, of First Church. She conducted our recreation at Vivian and is assisting us again this week.

We very reluctantly give up Miss Hazel Lea Nowell, our Hi League Dis-

trict Secretary. She has received the good news that she is going to Georgia to college within a few days. Of course we are happy with her and will look forward to the time when she will be in Louisiana with us again.

A letter from Dr. D. L. Mumpower of Nashville reminds us that the night of September 21 is the night to complete our pledges for the Mission Special. Each chapter not having already made a pledge is expected to make one on that night. Our Missionary special will remain the same for the present League year. We are happy that the change of program now going on in our churches will not affect our missionary giving.

I had the pleasure of an interview with our new Hi League District Secretary of Ruston District, Miss Margaret Camp, this week. She is very eager to help her district make a record this year.

I trust that your chapter is getting ready for bigger accomplishments than ever this fall and winter. Faunce said, "The world is held back chiefly, not by bad men and women, but by good ones who have stopped growing." Can that be said of our Epworth Leagues?

Your Field secretary,
ELIZABETH LANGFORD.

MISSISSIPPI CONFERENCE

Camp Dantzler

The Mississippi Conference Hi League encampment at Camp Dantzler was a time of great pleasure and profit to the many young folk who attended, according to the reports of it in The Hi-League Tom-Tom, edited by Miss Ann Stevens Lewis and managed by Miss Lillybec Phillips.

The Hi-Leaguers were in camp August 25-30. The program each day included the morning watch; the Bible Hour led by Mrs. J. L. Neill and Rev. J. L. Neill; nature study led by Miss Gay; Methods classes led by Miss Lillybec Phillips, Miss Frances Ulmer, Miss Berta Nall, Mr. Ralph Nall, and Miss Mary Stuart Harmon; business session led by Miss Ann Stevens Lewis; General Methods discussion led by Miss Nall; mission study led by Miss Frances Ulmer and Mrs. J. L. Neill; platform address in the evening by Rev. J. L. Neill, and at different periods during the day directed games, swimming, campfire groups, etc. Mr. J. H. Weems served as dean.

There were 61 young folk enrolled at the camp and they came from all sections of the Mississippi Conference. At times the camp gave a royal welcome to different preachers who came to visit.

The following message was given to the young campers by Miss Berta Nall and J. H. Weems:

A Message from the Camp Manager and the Superintendent

In all our experiences working with young people of different groups it has never been our privilege to be associated with a finer band of young people than those at this Hi-League camp. Your co-operation with us was excellent and we appreciate it more than we could ever tell.

You were in earnest about your work, as well as your play, and we feel that each one has gotten something that will help you to be better Hi-Leaguers yourselves, and something that will help your Hi-League chapter during the year, to grow into a better chapter than it was before; therefore, we are repaid for any effort we might have expended during the past year to make this camp a success.

We urge you to take those things you have learned at camp to your home chapters and, with the fine Christ-like spirit manifested by you in camp, use them as a means of making a larger and better Epworth Hi-League, throughout our entire Conference.

We appreciate, too, the fine band of workers who came to help make our program a success; Many of them having made sacrifices in order to be with us; we are grateful to each of them for their part in the program and for the wonderful success they had with their respective parts in the work.

Pray for us as we start the work of another year. Lend us your co-operation, as we believe you will, and let us press forward in the work of the Master.

We pray that God will richly bless you in all your efforts to do his will.

Berta Nall, Hi-League Supt.
J. H. Weems, Camp Manager.

NORTH MISSISSIPPI CONFERENCE

Dear Editor: We would like to ask the pastors of North Mississippi to see that the Epworth Leagues in their charges make and pay a pledge. It is very important that each League make a pledge. The League that does not make a pledge is usually the League that does not pay anything. We will not know how to plan our work unless we know how much the Leagues are going to pledge. So you see our work waits on the pledges. Please see to it that your League makes a pledge. The League itself needs a goal to work for. The Leaguers will not do much work unless they have a goal for which they are striving.

Then we should encourage our Leaguers to pay this pledge in full. The money is needed. Part of this money goes to the cause of missions. You preachers know how much we need that money in our mission fields. It is part of the lifeblood of the Church. Some of the money is used in promoting League work here in our own Conference. We should encourage these Leaguers to pay this pledge because it will help to develop in them a spirit of loyalty to the Church. We regret the fact that we collect only about 65 per cent of our benevolences each year. Why not begin now to train a Church membership that will

pay 100 per cent of the benevolences?

Another service you pastors can render is to see that the League in your church has a mite box for Epworth Hall. That is the fund which we are trying to raise to help build a dining hall at Grenada College. This is an improvement that we need at Grenada College, and we want the Leaguers to have a part in building this dining hall. Let them drop their dimes in this mite box and send them to the Conference Treasurer once a month. This is not to be included in the pledge which they make. It is separate from that. This is something that all of our Leaguers can do.

The Epworth Hi League at Coffeeville will have charge of the regular evening service the fifth of October. They are planning a program on world friendship. Special orchestra music will be rendered at this service. It promises to be very interesting. There are 31 members in this League. Miss Jessie Spencer of Tupelo is the leader of these young people. She is teaching in the Coffeeville school.

Two Leagues of the Aberdeen District put on a recreational program at the park in Aberdeen a few weeks ago. Rev. W. R. Hammontree was the director of this program. It went over in a fine way. We did not learn the details of this program, but we have been reliably informed that it was a very interesting program. It was put on by two Leagues from the rural district. We would like to hear of more programs like this.

If any of you brethren have a League that is doing some outstanding work we would like to hear from you. We would like to pass the news on to others. It helps us to learn what others are doing. It makes us want to do more. So let us hear from your League. If you have recently organized a League please notify your district secretary. She should know about it. If your League has helped to organize a League in another charge we would like to know about that. We just want to know about the progress which your League is making. Let us hear from you.

Your sincerely,
WM. L. ROBINSON.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

Cuts and scratches should be promptly treated. Soothe, heal and protect them with **Gray's Ointment**.
At all drug stores. For free sample write **W. F. GRAY & COMPANY**, 707 Gray Bldg., Nashville, Tenn.

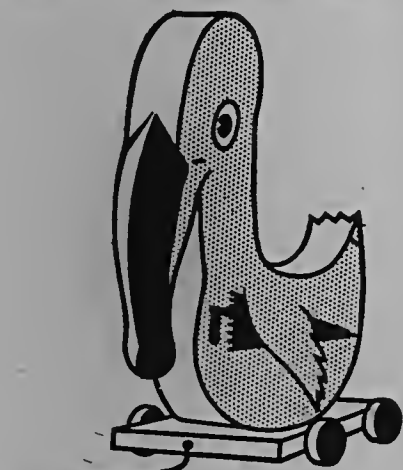
STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.



for
ANY CHILD

WE can never be sure just what makes a child restless, but the remedy can always be the same. Good old Castoria! There's comfort in every drop of this pure vegetable preparation, and not the slightest harm in its frequent use. As often as your child has a fretful spell, is feverish, or cries and can't sleep, let Castoria soothe and quiet him. Sometimes it's a touch of colic. Sometimes constipation. Or diarrhea — a condition that should always be checked without delay. Just keep Castoria handy and give it promptly. Relief will follow very promptly; if it doesn't you should call a physician.

Fletcher's CASTORIA

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE

Aberdeen Dist.—Fourth Round

Tupelo, Q. C., Sept. 17, p. m.; preaching, Sept. 28, p. m.
 Randolph, at Spring Hill, preaching, Sept. 18, a. m.; Q. C., afternoon.
 Pontotoc, Q. C., Sept. 18, p. m.; preaching, Oct. 26, a. m.
 Pittsboro, at Pittsboro, preaching, September 19, a. m.; Q. C., afternoon.
 Calhoun City, Q. C., Sept. 19, p. m.; preaching, Oct. 19, p. m.
 Greenwood Springs, at Greenwood Springs, preaching, Sept. 21, a. m.; Q. C., afternoon.
 Buena Vista, at Pleasant Grove, preaching, Sept. 23, a. m.; Q. C., afternoon.
 Houston, Q. C., Sept. 23, p. m.; preaching, Oct. 19, a. m.
 Houka, at Wesley Chapel, preaching, Sept. 24, a. m.; Q. C., afternoon.
 Algoma, at Palestine, preaching, Sept. 25, a. m.; Q. C., afternoon.
 Toccoola, at Lafayette Springs, preaching, Sept. 26, a. m.; Q. C., afternoon.
 Verona, at Union, preaching, Sept. 28, a. m.; Q. C., afternoon.
 Vardaman, at Lloyd, preaching, Sept. 30, a. m.; Q. C., afternoon.
 Derma, at Pine Ridge, preaching, Oct. 1, a. m.; Q. C., afternoon.
 Bellefontaine, at Walthall, preaching, Oct. 2, a. m.; Q. C., afternoon.
 Woodland, at Prospect, preaching, October 3, a. m.; Q. C., afternoon.
 Shannon, at Shannon, preaching, Oct. 5, a. m.; Q. C., afternoon.
 Fulton, at Fulton, preaching and Q. C., Oct. 5, p. m.
 Tremont, at Tremont, preaching, Oct. 7, a. m.; Q. C., afternoon.
 Nettleton, at Carolina, preaching, Oct. 8, a. m.; Q. C., afternoon.
 Prairie and Strong, at Strong, preaching, Oct. 9, a. m.; Q. C., afternoon.
 Salem and Friendship, at Salem, preaching, Oct. 10, a. m.; Q. C., afternoon.
 Eupora, at Eupora, preaching, Oct. 12, a. m.; Q. C., afternoon.
 Mathiston and Maben, at Mathiston, preaching, Oct. 12, p. m.; Q. C., Oct. 13, a. m.

E. NASH BROYLES, P. E.

Columbus Dist.—Fourth Round

Ackerman, preaching, Aug. 17, p. m.; Q. C., Sept. 26, p. m.
 Chester Ct., at South Union, preaching and Q. C., Sept. 27, a. m.
 Noxapater Ct., at Camp Ground, preaching and Q. C., Sept. 28, a. m.
 Louisville, preaching and Q. C., Sept. 28, p. m.
 Sturgis Ct., at Bethel, preaching and Q. C., Oct. 2, a. m.
 Ethel Ct., at Liberty Chapel, preaching and Q. C., Oct. 4, a. m.
 Artesia and S., at Shaeffers, preaching and Q. C., Oct. 5, a. m.
 Brooksville, preaching and Q. C., Oct. 5, p. m.
 Columbus, Central Church, preaching, Aug. 10, a. m.; Q. C., Oct. 8, p. m.
 Starkville, preaching, Aug. 17, a. m.; Q. C., Oct. 10, p. m.
 Mashulaville Ct., at Macedonia, preaching and Q. C., Oct. 12, a. m.
 Macon Station, preaching and Q. C., Oct. 12, p. m.
 Columbus, First Church, preaching, Sept. 7, p. m.; Q. C., Oct. 15, p. m.
 Weir and McCool, at Liberty Hill, preaching and Q. C., Oct. 18, a. m.
 Koschnsko Ct., at Marvin's Chapel, preaching and Q. C., Oct. 19, a. m.
 Cedar Bluff Ct., at Siloam, preaching and Q. C., Oct. 26, a. m.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round

Merigold and Sherard, at Merigold, Sept. 28, a. m.
 Lula and Dundee, at Lula, Sept. 28, p. m.
 Duncan and Alligator, at Duncan, Oct. 5, a. m.
 Evansville and Dubbs, at Dubbs, Oct. 5, p. m.

Shelby, Oct. 12, a. m.
 Friars Point and Lyon, at F. P., Oct. 12, p. m.
 Lake Cormorant and Robinsonville, at Lake Cormorant, Oct. 19, a. m.
 Tunica, Oct. 19, p. m.
 Gunnison and Bobo, at Bobo, Oct. 26, a. m.
 Rosedale and Benoit, at Rosedale, Oct. 26, p. m.
 Shaw, Nov. 2, a. m.
 Leland, Nov. 2, p. m.

L. M. LIPSCOMB, P. E.

Grenada District—Fourth Round

Ashland, at Ashland and Hopewell, September 24 and 25.
 Durant, morning and afternoon, September 28.
 Winona Station, evening, September 28.
 Lamar, at Harris Chapel, September 30.
 Duck Hill, at Bethel, October 1.
 Abbeville, at Cambridge, October 2.
 Sallis, at Salem, morning and afternoon, October 5.
 Pickens and Goodman, at Pickens, evening, October 5.
 Kilmichael, at Kilmichael, October 8 and 9.
 Ebenezer, at Thornton, October 12.
 Winona Circuit, at Bethesda, October 14.
 Poplar Creek, at Shiloh, October 18 and 19.

Water Valley, Main St., at Palestine, October 22.
 Water Valley, First Church, October 26.

Let all items pertaining to the business of Fourth Quarterly Conference receive attention in advance by all concerned, so that all may be prepared to answer them. A united purpose and effort, from now until Conference, will accomplish much.

E. H. CUNNINGHAM, P. E.

Greenwood District—Fourth Round

Schlater, at Schlater, 11 a. m. and 2:30 p. m., September 28.
 Cruger, at Sidon, night, September 28.
 Inverness, 11 a. m. and 2:30 p. m., October 5.
 Swiftown, at Swiftown, night, October 5.
 Drew Ct., at Sandy Bayou, 11 a. m., October 11, and 3 p. m., October 12.
 Dublin and Mattson, at Mattson, 11 a. m. and 1:30 p. m., October 12.
 Sunflower, at Sunflower, night, October 12.
 Moorhead, 11 a. m. and 2:30 p. m., October 19.
 Itta Bena, night, October 19.
 Price Memorial, night, October 21.
 Webb and Sumner, at Webb, night, October 22.
 Indianola, 11 a. m. and 2:30 p. m., October 26.

Redville, at Redville, night, October 26.
 Tchula, 11 a. m. and 2:30 p. m., November 2.
 Belzoni, night, November 2.

L. P. WASSON, P. E.

Sardis Dist.—Fourth Round

Arkabutla, at Arkabutla, Sept. 27, 28.
 Hernando, Sept. 28, 7 p. m.
 Sardis, Oct. 1, p. m.
 Batesville, Oct. 2, p. m.
 Coldwater, at Coldwater, Oct. 3, p. m.
 Mt. Pleasant, at Marshal Institute, October 4, 5.
 Red Bank, at Mack, Oct. 5, 3 p. m.
 Courtland, at Shiloh, Oct. 11, 12.
 Shuford, at Mt. Olivet, Oct. 12, 3 p. m.
 Senatobia, Oct. 15, p. m.
 Crenshaw, at Shiloh, Oct. 16, p. m.
 Cockrum, at Greenleaf, Oct. 18, 19.
 Pleasant Hill, at Pleasant Hill, Oct. 19, 3 p. m.
 Oakland, at Enid, Oct. 22, 3 p. m.
 Tyro, at Emory, Oct. 26, 27.

J. M. BRADLEY, P. E.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

612 CAMP ST. NEW ORLEANS, LA.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Magnolia, Aug. 31, 11 a.m.; Nov. 3, 7 p.m.
 Pearl River Avenue, Aug. 31, 7:30 p.m.; Nov. 4, 7 p.m.
 Wesson, Sept. 7, 11 a.m.; Oct. 31, 7 p.m.
 Hazlehurst, Sept. 7, 7:30 p.m.; Nov. 6, 7 p.m.
 Adams, at Adams, Sept. 14, 11 a.m.; 1:30 p.m.
 LaBranch St., Sept. 14, 7 p.m.; Oct. 29, 7 p.m.
 Barlow, at Rehobeth, Sept. 20-21, 11 a.m.
 Brookhaven, Sept. 21, 7:30 p.m.; Nov. 10, 7 p.m.
 Tylertown, at Kokomo, Sept. 28, 11 a.m., 2 p.m.
 Osyka, at Osyka, Sept. 28, 7:30 p.m.; Nov. 3, 2:30 p.m.
 Beauregard, at Beauregard, Oct. 5, 11 a.m., 1:30 p.m.
 Crystal Springs, Oct. 5, 7:30 p.m.; Nov. 9, 4 p.m.
 Monticello, at Pleasant Grove, Oct. 19, 11 a.m., 1:45 p.m.
 Centenary, Oct. 19, 7:30 p.m.; Nov. 7, 7 p.m.
 Summit, at Topsaw, Oct. 26, 11 a.m., 2 p.m.
 Meadville, at Meadville, Oct. 26, 7 p.m.
 Bogue Chitto, at Bogue Chitto, Nov. 2, 11 a.m., 2 p.m.
 Foxworth, at Foxworth, Nov. 2, 7 p.m.; Nov. 3, 10 a.m.
 Georgetown, at Georgetown, Nov. 5, 2:30 p.m., 7 p.m.
 Scotland, at Bethel, Nov. 6, 11 a.m., 1:30 p.m.
 Bayou Pierre, at Pleasant Valley, Nov. 8-9, 11 a.m.
 Gallman, at Gallman, Nov. 9, 2 p.m., 7 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Eucutta, at Goodwater, Sept. 28, 11 a.m.; 2 p.m.
 Magee, at Magee, Oct. 5, 11 a.m.; 2 p.m.

Williamsburg, at Santee, Oct. 12, 11 a.m.; 2 p.m.
 Purvis, at Purvis, Oct. 12, 7:30 p.m.
 Ellisville, at Ellisville, Oct. 19, 11 a.m.; 2 p.m.
 Taylorsville and Mize, at Taylorsville, Oct. 19, 7:30 p.m.; Oct. 10 a.m.
 Helderberg, at Philadelphia, Oct. 22, 11 a.m.; 2 p.m.
 New Augusta, at New Augusta, Oct. 26, 11 a.m.; 2 p.m.
 Mt. Olive, Oct. 26, 7:30 p.m.
 Petal, Oct. 27, 7:30 p.m.
 Collins, at Seminary, Oct. 28, 11 a.m.; 2 p.m.
 Hattiesburg, Broad St., Oct. 29, 7:30 p.m.
 Richton and Plave, at Plave, Nov. 2, 11 a.m.; 2 p.m.
 Lucedale, at Lucedale, Nov. 2, 7:30 p.m.
 Hattiesburg, Main St., Nov. 3, 7:30 p.m.
 Prentiss, at Mt. Zion, Nov. 4, 11 a.m.; 2 p.m.
 Hattiesburg, Court St., Nov. 4, 7:30 p.m.
 Bonhomie, at Bonhomie, Nov. 5, 7:30 p.m.
 Silver Creek, at New Hebron, Nov. 9, 11 a.m.; 2 p.m.
 Sumrall, Nov. 9, 7:30 p.m.
 Hattiesburg Circuit
 W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Terry, at Byram, Sept. 28, 11 a.m., 2 p.m.
 Jackson, at Glendale, Sept. 28, 7:30 p.m., Oct. 31, 7:30 p.m.
 Harrisville, at Harrisville, Oct. 5, 11 a.m., 2 p.m.
 Florence, at Florence, Oct. 5, 7:30 p.m., Oct. 6, 10 a.m.
 Clinton, at Ridgeland, Oct. 12, 11 a.m., 2 p.m.
 Madison and Pocahontas, at Madison, Oct. 12, 7:30 p.m., Oct. 13, 10 a.m.
 Camden, at Lone Pine, Oct. 19, 11 a.m., 2 p.m.
 Canton, Oct. 19, 7:30 p.m., Oct. 20, 7:30 p.m.
 Sataria, at Mt. Olivet, Oct. 25, 11 a.m., 2 p.m.
 Flora, at Flora, Oct. 26, 11 a.m., 2 p.m.
 Jackson, at Capitol Street, Oct. 26, 7:30 p.m., Nov. 7, 7:30 p.m.
 Mendenhall and D'Lo, at Mendenhall, Oct. 29.
 Yazoo Ct., at Fletchers Chapel, Nov. 1, 11 a.m., 2 p.m.
 Eden and Bentonla, at Eden, Nov. 2, 11 a.m., 2 p.m.
 Yazoo City, Nov. 2, 4 p.m., 7:30 p.m.
 Vaughan, at Ellison, Nov. 5, 11 a.m., 2 p.m.
 Fannin, at Pearl Chapel, Nov. 9, 11 a.m., 2 p.m.
 Jackson, at Galloway Memorial, Nov. 9, 7:30 p.m., Nov. 10, 7:30 p.m.
 J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Porterville, at Porterville, September 28, 11 a.m.
 Meridian—Seventh Ave., September 28, 7:30 p.m.
 Vimville, at Coker's Chapel, October 5, 11 a.m.
 Meridian—Hawkins Mem., October 5, 7:30 p.m.
 Scooba, at Scooba, October 12, 11 a.m.
 Daleville, at Daleville, October 12, 7:30 p.m.
 Matherville, at Langsdale, October 19, 11 a.m.
 Shubuta, at Shubuta, October 19, 7:30 p.m.
 Waynesboro Circuit, at Hebron, October 25, 11 a.m.
 Bucatunna, at Bucatunna, October 26, 11 a.m.
 Waynesboro, October 26, 7:30 p.m.
 DeSoto, at Crandall, October 29, 11 a.m.
 Quitman, October 29, 7:30 p.m.
 DeKalb, at Spring Hill, November 1 and 2, 11 a.m.
 Meridian, Poplar Springs, November 2, 7:30 p.m.
 Cleveland, November 8 and 9, 11 a.m.
 May we all enter the "Home Run" with a determination to win.
 Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:

Are You One of the 2,000

subscribers of the Advocate whose subscriptions have expired and are running on grace? Refer to the little yellow label on your paper and if your time has expired fill in the coupon below and forward same immediately to our office with \$2.00 so as to insure against a break in the regular visits of your Conference Organ. All delinquent subscribers will be dropped from our mailing list some time between now and the 1st of October, unless you forward us your renewal by that time.

RENEWAL

to the New Orleans Christian Advocate,
 512 Camp Street, New Orleans, La.

Please find herewith remittance of \$2.00 for my subscription.

Name
 Post Office
 Street or Route.....
 Charge or Church.....
 Name of Pastor.....

"In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Union, at Union, September 27, 11 a.m.; November 6, 7 p.m.
 Lake, at Lake, September 28, 7 p.m.; October 30, 2:30 p.m.
 Trenton, at Plaski, October 5, 11 a.m., 2 p.m.
 Raleigh, at Raleigh, October 5, 7 p.m., 9 a.m.
 Shiloh, at Shiloh, October 12, 11 a.m., 2 p.m.
 Carthage, Sta., October 17, 7:30 p.m., 11 a.m.
 Carthage Circuit, at Singleton, October 18, 11 a.m., 1:30 p.m.
 Walnut Grove, at Mt. Horeb, October 19, 2 p.m.
 Homewood, at High Hill, October 24, 11 a.m., 1:30 p.m.
 Chunky, at Suqualena, October 26, 11 a.m., 1:15 p.m.
 Decatur and Hickory, at Hickory, October 26, 4 p.m.
 Philadelphia Sta., October 31, 7 p.m.
 Philadelphia Circuit, at Cook's Chapel, November 1, 11 a.m., 1:30 p.m.
 Burnside, at Henry's Chapel, November 2, 11 a.m., 1 p.m.
 Laurel, First Church, November 7, 7 p.m.; 9, 11 a.m.
 Laurel, Kingston, November 9, 2:30 p.m.
 Laurel, West End, November 9, 7 p.m.
 H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round

Gulfport, First Church, Sept. 28, 11 a.m., and Nov. 10, 7:30 p.m.
 Long Beach, Sept. 28, 7:30 p.m.
 Mentor, at Alexandria Memorial, Sat., Oct. 4, 11 a.m.
 Wiggins, at Perkinson, Sunday, October 5, 11 a.m., 2 p.m.

Americus, at Salem Camp Meeting, October 10.
 Biloxi, Main St., Oct. 12, 11 a.m.
 Biloxi, Wesley Memorial, Oct. 12, 7:30 p.m.
 Van Cleave, at New Prospect Camp Meeting, Oct. 17.
 Carriere, at Carriere, Oct. 19, 11 a.m.
 Poplarville, Oct. 19, 7:30 p.m.
 Columbia, Oct. 26, 11 a.m.
 Lumberton, Oct. 26, 7:30 p.m.
 Saucier, at Saucier, Wednesday, October 29, 7:30 p.m.
 Coalville, Nov. 2, 11 a.m.
 Ocean Springs, Nov. 2, 7:30 p.m.
 Gulfport, Second Church, Nov. 5, 7:30 p.m.
 Brooklyn, at Maxie, 2:30 p.m., Nov. 9.
 Hlandsboro, Nov. 9, 7:30 p.m.
 Group meetings of pastors and lay leaders are called to meet at Wiggins, September 16, and at Main Street, Biloxi, September 18.
 Let pastors be prepared to nominate missionary committees for each church and give names of chairmen to presiding elder at fourth quarterly conference. Each committee to have three members. JAMES L. SELLS, P. E.

Vicksburg District—Fourth Round

Louise and Holly Bluff, at Louise, September 28, 11 a.m. and 2 p.m.
 Silver City, at Silver City, September 28, 4 p.m. and 7:30 p.m.
 Meyersville, at Fottler, October 5, 11 a.m.
 Oak Ridge, at Oak Ridge, October 5, 3 p.m. and 7 p.m.
 Jefferson Street, Natchez, October 12, 11 a.m.
 Washington and Natchez Mission, October 12, 7 p.m., at Natchez.
 Lorman, at Cane Ridge, October 19, 11 a.m. and 2 p.m.
 Fayette, October 19, 4 p.m. and 7:30 p.m.
 Port Gibson, October 20, 7 p.m.
 Utica, at Utica, October 26, 11 a.m. and 2 p.m.
 Hermaville, at Hermanville, October 26, 4 p.m. and 7 p.m.
 Roxie, at Hamburg, Tuesday, October 28, 3 p.m.
 Nebo, at Nebo, Wednesday, October 29, 11 a.m. and 1:30 p.m.
 Rosetta, at Rosetta, November 2, 11 a.m. and 2 p.m.
 Gloster, at Gloster, November 9, 11 a.m. and 2 p.m.
 Let full reports be made for the year, by Trustees, Stewards, W. M. S. and all committees.
 L. E. ALFORD, P. E.

Nearly
100
 Years
 of Successful Use
Thedford's
Black-
Draught
 A Purely Vegetable
 Remedy for
INDIGESTION,
CONSTIPATION,
BILIOUSNESS
 Only 1 Cent a Dose

Christian Advocate

NEW ORLEANS

Vol. 76—No. 40 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 2940

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 2, 1930

C. MILTON CHALMERS, Manager.

ANNUAL MEETING OF PUBLISHING COMMITTEE

By Rev. J. Early Gray, Secretary

The Publishing Committee of the New Orleans Christian Advocate, in response to call made by Rev. John G. Snelling, the Chairman, met in the office of the Advocate in New Orleans, September 25th, 1930, at 9:30 a. m.

There were present Revs. John G. Snelling, Chairman; S. J. Davies, J. T. Leggett, Jas. H. Felts, W. W. Drake, L. M. Lipscomb, W. H. Saunders and J. E. Gray, as were also Rev. R. H. Harper, D. D., Editor, and Mr. C. Milton Chalmers, Manager. It was a matter of regret that Rev. J. W. Dorman was unable to be present.

The first item of business attended to was the election of officers of the Committee, and Rev. John G. Snelling was re-elected Chairman and J. E. Gray was elected Secretary.

The report of the Manager was read and received, which report set forth in detail the financial status of the paper.

Dr. Harper submitted an oral report in which some good suggestions were made for the future welfare of the paper.

At the special meeting of the Committee, held on May 30th, a special committee of three, composed of J. H. Felts, J. G. Snelling and J. E. Gray, was provided, which committee was charged with the task of formulating and offering suggestions that might help in the solution of the puzzling and constantly recurring question as to how the paper could continue its noble mission. This special committee recommended as vital the reduction of overhead expenses—in which recommendation the Publishing Committee as a whole heartily, though regretfully, concurred.

We regret the necessity of again asking the three patronizing Conferences to make an assessment for the editorial support of the Advocate, but are, nevertheless, forced to this action, but for which we see no possible way to carry on.

It was a matter of profound regret to the Committee, and, as for that, the whole constituency, that Dr. Harper, for reasons best known to himself, tendered his resignation as Editor of the New Orleans Christian Advocate. Dr. Harper has, for these two years proven himself to be a great editor, and it is a matter of profound regret that, after the close of this Conference year, he will not longer serve our Church in this relationship.

On motion of Rev. Jas. H. Felts, seconded by Rev. L. M. Lipscomb, Rev. J. L. Decell, D.D., was unanimously elected editor of the New Orleans Christian Advocate for the ensuing year.

A resolution was adopted, appealing to the associate institutions of the Church in the three patronizing Conferences to assist in the circulation of the New Orleans Christian Advocate.

C. Milton Chalmers was unanimously elected for another year as manager.

A motion was adopted fixing the sub-

scription price of the New Orleans Christian Advocate at \$1.50 to go into effect October 1, 1930.

The following were named as the Executive Committee for the ensuing year: John G. Snelling, James H. Felts, and J. Early Gray.

The following resolution was signed by every member of the Committee present at this meeting, expressing our high appreciation of Dr. Harper and the splendid service he has rendered the Church as Editor of the New Orleans Christian Advocate:



REV. J. LLOYD DECCELL, D.D.

Resolutions

Resolved, That the Publishing Committee regret very much that circumstances have arisen that compel Dr. Harper to feel that he cannot continue his relations any longer as Editor of the New Orleans Christian Advocate after the close of this Conference year, that we assure him of our highest esteem as a Christian gentleman, a capable editor, and our recognition of his faithful and creditable service during his connection with the paper and assure him of our continued esteem and Christian love and pray God's blessings on him as he enters another field in the service of the Church.

(Signed) W. WINANS DRAKE,
W. H. SAUNDERS,
L. M. LIPSCOMB,
JAMES H. FELTS,
J. G. SNELLING,
J. T. LEGGETT,
S. J. DAVIES,
J. E. GRAY, Secretary.

THE NEW EDITOR

The new editor of the New Orleans Christian Advocate, Rev. John Lloyd Decell, is a member of the Mississippi Conference and is now serving his second year as presiding elder of the Brookhaven District.

He was born on a farm near Brookhaven, Miss., to which city his parents moved in his early childhood. Later they moved to Wesson. He attended the rural school near his childhood home, the grade school at Brookhaven and the Wesson high school. He entered Union College (Methodist Episcopal) at Barbourville, Ky., the first year after his call to the ministry; then enrolled in Millsaps College, and later returned to Union to assume a proctorship in connection with his studies. It is said that he was an excellent book agent during the summers of this period. The degree of D.D. was conferred upon him by Millsaps College in 1928.

Dr. Decell was converted in a revival at Wesson, under the pastorate of Rev. Isaac L. Peebles, the preaching being done by Rev. L. S. Jones, now of the Pacific Conference. While employed by the Jones-Kennington Co., he was a member of the First (Galloway Memorial) Church, Jackson, Miss., under the pastorate of Dr. W. H. LaPrade, and during this period he was called to the ministry. He was licensed to exhort at Barbourville, Ky., and to preach by the Danville District Conference of the Kentucky Conference in May, 1906; C. K. Dickey was his pastor and J. W. Simpson his presiding elder. Dr. Decell was admitted into the Mississippi Conference in 1910, ordained deacon by Bishop Morrison in 1912, and ordained elder by Bishop Denny in 1914. He has served the following appointments: Osyka, Mt. Olive, Waynesboro, Centenary—McComb, St. Paul's—Fresno, California (Pacific Conference), Central—Meridian, Jackson District and Brookhaven District.

In 1929 Dr. Decell was elected to succeed Dr. Frank Brandon, deceased, as associate secretary of the General Hospital Board, but this, as other calls had been during the years, was declined that he might continue in the regular work of the ministry. He was a member of the last two General Conferences; a member of the General Hospital Board during the last quadrennium, and he is now a member of the General Board of Christian Education. He served on the Educational Commission, 1926-1930, and was secretary of the section on the Local Church. At the last General Conference, he was chairman of the General Hospital Committee. At this General Conference he received quite a number of votes in the balloting for bishops. He is a member of several boards and committees of the Mississippi Conference and is one of the leaders of the Conference.

Dr. Decell was happily married in 1910 to Miss Bertha Elizabeth Whitley at San

(Continued on Page 8)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

GENERAL CONFERENCE LEGISLATION CONCERNING LAY ACTIVITIES

CAPTER XIX: BOARD OF LAY ACTIVITIES

Section VIII.—Church Lay Activities

Par. 575. The Church Board of Stewards, in co-operation with the pastor and Church lay leader, shall be responsible for the progress of lay activities in the local church as outlined under the direction of the General Board as follows: To promote Christian Stewardship, men's work, full payment of all benevolences, personal evangelism, lay speaking, training of Church officers, and all other interests of the Church in co-operation with the agencies promoting these interests.

Dear Brother: Under the legislation of the recent General Conference, the Board of Stewards, together with the pastor and church lay leader, is made the Church Board of Lay Activities in the local church, and it therefore becomes important for each member of the official Board to understand just what the duties of the Board of Stewards are in its capacity as a Board of Lay Activities. In the past, the Board of Stewards in the Southern Methodist Church has been charged primarily with the duty of raising the pastor's salary and the budget for local expenses. Under the recent legislation of the General Conference this is only one of the many responsibilities conferred upon this Board. The members of the Board of Stewards are now responsible for the promotion of the spiritual as well as the financial interests of the local church, and you will permit me, as Conference lay leader, to request that you read very carefully the language of Paragraph 575 of the Discipline as quoted above. You will see that the Board of Stewards is now made responsible with the pastor and lay leader for promoting the following interests:

1. **Christian Stewardship.** This means the recognition of God's ownership of one's person, powers, and possessions, and the faithful use of these for the advancement of God's kingdom on earth. The Board of Stewards must discuss and formulate plans for the promotion of the study and practice of Christian Stewardship. The various organizations of the local church must be enlisted in this program of stewardship cultivation, and in order that the members of the Board of Stewards may effectively promote this vital phase of the work of our Church, it is expected that each one will give thought and study to the literature provided under the auspices of the General Board of Lay Activities. The Discipline provides that a definite period during the year shall be designated, in which major emphasis shall be given to the study and promotion of stewardship principles. As far as practicable courses in Christian Stewardship should be offered throughout each District during the year.

2. **Men's Work.** The members of the Board of Stewards are expected to study the needs of the local community, as well as the world field of the Church, and discover whether the men in the local congregation are being adequately trained for service and enlisted in the program of the

Church. Where practicable the Board should take active steps looking to the organization of the Wesley Brotherhood, for the purpose of bringing the men of the Church together for fellowship and larger service in the work of the Church.

3. **Full Payment of All Benevolences.** Since the Board of Stewards is made responsible for the execution of the plan for securing 100 per cent payment of the benevolences, as well as for raising the pastor's salary, steps should be taken looking to the enlistment of every member of the Church in the habit of systematic and sacrificial giving, through the use of suitable literature, lay addresses and the every-member canvass. The new financial plan seeks to prevent the delay of payments for Conference and General Work toward the end of the Conference year, and to eliminate the necessity of borrowing on pledges in the discharge of our obligations.

4. **Personal Evangelism.** It has been suggested that this is the most neglected phase of Christian service among the laymen of our Church, and the members of the Board of Stewards should recognize their spiritual responsibility for winning men by personal work to a saving knowledge of Jesus Christ. They are asked to seek through study classes and other means to enlist and train the laity of the local congregation to a program of personal evangelism.

5. **Lay Speaking.** There are vast undeveloped resources among the laymen of the Church that should be discovered and used for the promotion of the kingdom of God. It is expected that frequent opportunity will be given to our laymen, through personal testimony and the presentation to the public congregation of the various interests of the Church, to make their contribution to the spiritual as well as financial progress of Christ's kingdom. A group of laymen should be developed in every local church whose members can be called upon at any time for a brief address in behalf of the local benevolent interests of our denomination.

6. **Training of Church Officers.** Naturally the members of the Board of Stewards should make plans to acquaint themselves with their duties and increased responsibilities growing out of the recent legislation of the General Conference. We believe that our men will respond to this new challenge and will acquaint themselves more fully with the history, doctrines, and polity of the Church, so as to measure up better to the demands of the Church in an age of increased and increasing efficiency in the realms of business and social relationships.

7. **All Other Interests of the Church in Co-operation with the Agencies Promoting These Interests.** This simply means that the members of the Board of Stewards are pledged to the fullest loyalty to and support of the entire program of the Church, and that they will co-operate with the general agencies of the Methodist Episcopal Church, South, in promoting this program in the local congregation. It means an active working force in every local church.

Trusting that we may be in hearty accord with this plan of our great Church and willingly accept the larger responsibility involved in membership on the Board of Stewards under the new law as set forth.

Faternally,

J. M. SULLIVAN.

THE FOE PROHIBITION FACES

(Address by Dr. Ernest H. Cherrington, general secretary World League Against Alcoholism, at Ohio Methodist Episcopal Conference at Oxford, Friday evening, September 5.)

A small group of American multi-millionaires, actuated by a desire to evade their proper share of the financial burdens of the federal government, constitute the newest and most powerful foe of prohibition, Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, told the Ohio Conference of the Methodist Episcopal Church at Oxford, September 7.

"While we still face, on the battle line, the old foes of prohibition, including the former brewers, the old distillers, the saloon gang of former days, the barflies and the underworld, as well as the more respectable friends of the old liquor traffic, these forces, weakened as they have been in the public mind by a century of education and enlightenment, could not accomplish much in direct opposition to the present policy of government," he said.

"These anti-social forces in recent years, however, have been augmented by a half-dozen multi-millionaires, interested from another point of view, thus tending to submerge the liquor issue in the larger issue as to whether a small oligarchy of a few multi-millionaires, controlling vast business interests, may dictate political action to the federal government and determine the nation's policy on a great social problem.

"The evidence uncovered by the United States Senate lobby investigation committee and the testimony of the wet leaders in that investigation, demonstrate beyond a doubt that the eighteenth amendment and the prohibition law are making marvelous headway in actually decreasing the manufacture, sale and consumption of beverage alcohol, and that this fact is responsible for the tremendous propaganda efforts of this small group of financial wizzards. The clear objective appears to be either to coerce or subsidize the press, to blind the public with a barrage of wet propaganda, and to compel great business enterprises even in matters of social welfare to do the bidding of those few men who control great systems of industry and finance.

"This evidence throws a flood of light on the recent extreme wetness of certain national weekly magazines, which, in their earlier years, were staunch advocates of prohibition, and which have been household weeklies in the homes of preachers, teachers and leading professional and business men throughout the nation.

"The novel and interesting idea which these barons have fostered is to have the income tax of great corporations taken from their broad shoulders and placed upon the backs of the industrial workers of the nation. The fact that those industrial workers would need to spend for beer alone probably \$5,000,000,000 annually in order that the government might collect such a tax is a mere incident for those wizzards of finance, as is also the whole question of the terrific indirect economic cost to the nation of such a policy and the general social and political consequences thereof.

"These few men associated together today are said to control forty billions of dollars of American wealth and industries employing more than three million men and women. Incidentally it appears that one of these corporations has perfected the largest and finest distilling equipment in the world, which equipment might easily be called to extra service if either the government sale system or a license system could be substituted for prohibition. No brewer, distiller or saloonkeeper in the old days ever more definitely personified the spirit of greed.

"Tyranny in popular government oftentimes makes its entry with a loud voice, shouting in patriotic tones and demanding that the people shall have their liberties. William Pitt understood this as well as the science of government when he said 'where law ends, tyranny begins.'

AN IDEAL CHRISTIAN

By D. W. Heidelberg

He begins the duties of the day by reading a lesson from the Bible, the Book of books, and asks the guidance of his Creator in the discharge of the duties of the day. At the close of the day he renders thanks to his Maker for his guidance during the day and invokes his watchful care over him during the shades of the night. When possible, he does not neglect to attend the prayer

meeting, and all of the other services of the Church.

He does not contract debts, remembering that the Bible teaches that we should owe no man anything but to love one another; which Spurgeon, the great London preacher, says does not mean to pay your debts, but to have none to pay.

He, of course, keeps all of the Ten Commandments. If a husband, he is true to his wife; if a wife, she is true to her husband.

He renders his property to the assessor for taxation, at its fair market value, regardless of whether other people do so or not.

He totally abstains from the use of intoxicating liquors. He is unselfish, returns good for evil, and practices the Golden Rule. He is charitable in his judgment of others, remembering that we are commanded to judge not that we be not judged. He controls his tongue, the most narrowly of all the members of the body, and if he is unable to say anything good about his neighbor he says nothing. He is kind and gentle in the home and not of a censorious disposition.

He is given to hospitality, for this is one of the specific commandments of the Bible.

He practices industry and frugality, for these admirable traits of character are enjoined in the Holy Writ. He is a liberal supporter of Church and charitable institutions, giving at least one-tenth of his income towards their support. He does not strive for the accumulation of money unless his purpose is to increase his influence for good knowing that the love of money is the root of all evil and that its possession creates a temptation that few men are able to resist.

He visits the widow and the orphan and administers to their needs. He is often found in the company of the poor as was Christ, his great Exemplar.

He visits the sick in their affliction, and also the aged in their lonely and declining years. He does not seek for place and power except it be to widen his influence for good. He is opposed to war in all its forms, and lends his assistance towards bringing about international arbitration.

Shubuta, Miss.

SAFETY SIGNALS

By Rev. S. J. Davies

My friend, the poet, gave us some thoughts and rhymeless figures of speech anent the Bible. Said it is a vast storehouse, treasuring great riches of untold value, a library of many books, a chart of unknown lands, a cabinet of rare and costly jewels, a guide a comforter, a counsellor for life here, and an assured revelation of the timeless hereafter. Following in a way the thought of my friend, I bring you some of the light, beauty and meaning of one of these jewels, the Book of Job. This mighty creation of genius refuses to be classified in any rhetorical category, for it combined them all in one stupendous whole. First we may say, it is a sublime drama. The stage upon which it is cast is two worlds—the actors the Almighty, the Adversary of all good, with Job as the central figure, and his quondam comforters with the hero's wife as subsidiary agents. The subject is clearly the mysterious way of God with man, and the treatment of this theme justifies God's plans and purposes for the race, and for all time.

Again this book is a great epic. No warrior on blood-stained field ever struggled more strenuously and dauntlessly than did this shepherd patriarch against the baffling mysteries, and the many accusations that beset him. From his viewpoint God and man, all the forces of good and evil were arrayed against him. What a masterful, triumphant vindication of human agency, backed by an unconquered will and a sense of right is revealed. In this he is the example and hero of the ages. Homer pictures his heroes whelmed in blood and gore struggling like Titans on battlefields, the pleading sufferer of this greater epic

voices sublime truth from a dust heap, and men hear and wonder even today.

This book is also a profound philosophical treatise. No deeper thought and striking experience of life's problems and man's destiny, with all its baffling mysteries, can be found in the wide fields of literature. The denizens of the deep, the stars in their courses, the snows of winter darkening running brooks in their sweep to the sea, the war horse clamping his bits, and rattling his armor, the whirlwind's wrath, bird, beast and fowl, are used by this elder writer to give force and clarity to his thought, which seems at times to struggle for expression. For he says of nature's wonders, and nature's grandeur, "These are but parts of his ways, the thunder of his power, who can understand?" Drama, poetry, philosophy, a compendium of human life under the scourge of most direful affliction. Victorious in the end, this man, Job, remains an example of faith and courage unequalled elsewhere in human history.

Thus has it been and will continue to be with the winning victors in the great arena, whereon spiritual gladiators wrestle. "Leaning on the everlasting arms" is a lesson not learned in the primer of life. Jacob, Elijah, Job and other saints of God's household learned this truth at the close of fierce and bitter struggling. The breaking dawn over Jahok's glowing waters, the still small voice after bird fire and earthquake, the voice from the tornado's whirl, all these left to us the lesson of our inefficiency and the inspiring, all-sufficient grace of God. The conquering saints, the overcoming ones, are the suffering saints, and the lambent flame of divine compassion lighting the soul at the needed hour is the grateful recompense. But this only comes from a faith that covers two worlds believing all things work together for good.

It is true that affliction is sometimes referred to in the Bible as evil, but really the only evil in the merciful dispensation of our Heavenly Father is found elsewhere. It comes from man's violation of divine law, here is real evil, not in the disciplinary course of life's great school of experience. So—

When all life's lessons have been read,
And we scan the book in fuller light,
What seemed dark tear stains and the pages worn,
Are changed to flakes of gold, pure and bright.

So let our faith in God's own plan
Have right of way even in the dark
For o'er all cares he points us on,
His hand guides each storm-tossed bark.

REFLECTIONS

By Mrs. A. W. Turner

In the life of a minister of the Gospel a great deal depends upon the weather, especially in the country districts. It not only furnishes a topic of conversation for the preacher's wife, but it sometimes cuts short his salary.

There was a long drought while we were serving the Crab Grass Circuit. The crops failed throughout the surrounding country. People and preachers, as well as merchants who had "carried" the farmers through the year, were in a bad plight.

Our salary was about on a par with the average small-town circuit of some six hundred souls, counting both white and black population. We were promised nine hundred dollars for the year's ministerial service. There was still something like three hundred dollars due and the Conference year was drawing to a close.

One of our stewards, a farmer and member of the village church, felt a deep regret at the preacher going to Conference with such a poor report of the charge. He, therefore, decided to spend one entire day in trying to raise something on this indebtedness.

Late that evening he came to our door wearing such a sorrowful expression that I knew he was in trouble. Then he began telling me of his distress in having been able to collect only one dollar and a half. I sympathetically told him of our own experience, before my husband entered the ministry:

Our minister was on the eve of departing for Conference. We were "short" on his salary, and my husband had scoured the country in an effort to raise some of the money. He came back to the preacher (who spent his last night on the circuit at our home) with the large sum of fifty cents!

And right there, I lightened a burden. Our steward told me that he was happy to know that I understood how things could be sometimes, when crop years were bad and farmers poor.

By practicing the most rigid economy, we contrived, somehow, to leave that circuit without owing a penny. Of course, what is due the preacher is soon forgotten by both himself and his flock, but there is always a mixture of good and evil in all things.

After our stay at Crab Grass, we were sent to a better salaried place, with the promise of one thousand dollars a year. While on this circuit, my husband became ill and was taken to a hospital, a considerable distance from home, for an operation. Everyone knew of this sickness.

A few days after he had gone, my pantry needed replenishing. I sent in an order for a few groceries, as usual. To my dismay, the merchant refused to fill the order; for the simple reason that the preacher might not return to pay the monthly bill!

I was speechless. I felt as though I had been struck with some blunt instrument. This contingency had never entered my head. But the merchant had thought faster than I.

About an hour after I had returned home, I was surprised to see a cart load of groceries coming up to my back door. I soon learned that a customer had entered the store in time to hear our conversation, and had immediately started a subscription. It was then the passage of Scripture came to my mind: "Before ye call, I will answer; and before ye ask, I will hear."

How quickly news of this nature can spread! Before I had recovered from my surprise, a steward of our church came to the door, and handing me some money, said: "I didn't give anything to the 'pounding', so you can take this money. But, if you need anything more, don't trade with that man."

The Lord doth provide!

I lay awake that entire night, counting my many blessings, and considering the blessings that oft-times come in disguise. So it is true, if we follow the narrow path of righteousness, there are always good friends to help bear the load, and although some burdens may seem heavy—we find them blessings in disguise.

There is another incident which stands out in my memory of that Coleville circuit: A talented young school teacher of irreproachable character married a handsome young physician who was also highly respected, although not a member of any church. A few weeks after their wedding, something occurred to wreck the happiness of the young couple. The doctor left home, and although his wife exerted all her persuasive powers to induce him to return, he stubbornly refused to do so. Of course, in those days, and especially in that town, divorces and suicides were practically unknown.

I shall never forget one bright day in May—we were decorating the schoolrooms for the program which was to be presented that night as the formal closing of the school term—when the young bride came skipping in to admire the flower-decked rooms. She was unusually gay and smiling; even asked the school principal to dance with her. We were all pleased to see her so bright and cheerful once more. She left shortly after, and when we had completed our work at the school-house we also returned home.

Sitting on the little front porch of the parsonage, a friend strolled by, and among other things, remarked: "How pretty the doctor's wife was looking this evening! Isn't it a shame they are so unhappy!" While he was talking, we were attracted by an unusual commotion in the street. We wondered what could be the matter. The school principal went running into the doctor's house, then several ladies followed. We learned a few minutes later that the lovely young bride was sneaking out of life by the back door of suicide!

I often wonder disaster and calamity follow one upon the other. What is it all about! Such unfortunate incidents as this, although scarcely given a second thought in this present day when every newspaper flaunts dozens of them in our faces, could it have been prevented? How little we know of the burdens borne—that we might lighten—if we only knew.

It is the popular thing to do today to just go drifting along—carelessly following the line of least resistance. Or someone may apprise you that, "It is so much the easiest way to do, you know." Circumstance alone is our guide, as we are carried with the tide; on face, on decision, no determination, no set purpose in life. Is it fair to call it, "living in accordance with Providence"?

What do we need to keep us from drifting? We need a purpose in life to spur us on to bigger and better things. It should be remembered that we do not live for the pleasure that we can get out of life; but for the pleasure we can put into it.

It would appear in this day of high speed, the mad rush for pleasure has absorbed all else. Millions of pleasure-seekers have ended with disaster. Still they go on and on—faster and faster. "Be ye not deceived, for it is not all gold that glitters." True gratification of the soul does not come for the asking, nor do we find enduring pleasure in wild parties and long trails. "Seek ye not where it is not, for the corruption of thy heart shall bring thee grief." True and lasting enjoyment comes from the good that we do in the world.

There is a crying need for more Christian leaders in politics, in government, in business, in the schools and in the Church. Men and women with a broad view of right and wrong, who will cast behind the selfish greed for earthly gains, and who are not afraid to stand boldly on the platform of righteousness—to teach, preach, practice, administer and govern in accordance with the fundamental laws and teachings of our Lord Jesus Christ.

Yes, it is difficult for one in public service, no matter what the vocation, to please all the people. Perhaps, no one realizes this fact more thoroughly than a minister of the Gospel. Abe Lincoln once said, "We can fool a part of the people a part of the time, but we cannot fool all the people all the time." Likewise, it is equally true that we can please a part of the people a part of the time, but we cannot please all the people all the time. It is the duty of men and women as public servants to preach, teach, administer and govern in harmony with the basic laws of our Creator—not to please. Did Christ please the people? No, he did not. True, he did please a few—his followers—but, it was not his purpose to please other than the Father. And, it was nearly three hundred and fifty years after his death before He and His teachings were accepted by a majority of His own people. Right and justice will stand, while wrong and corruption will fall. We have the principles of Christ as a guide, and no one need fear to do right, even though some disagree with us.

Not so long ago the preacher was captain of his church. He preached the Gospel, regardless of whose toes it pinched. But there has been a change. Today, the preacher is regarded somewhat as a hireling, and must tickle the ears of his congregation (at least the leaders of his church), or get down and out. Yet, if he has the spirit of Christ he can find another place.

Neither does the preacher's family escape the

vigilant attention of the church members. Like gold fish in a bowl—their every act and word is seen and heard. Be it said, however, that to the best of our knowledge and ability, we have ever tried to witness for Christ.

Therefore, if we would have our work to be of value, we must stand behind it with a life character that will testify to the fact. Not that we can be perfect, but we must ever strive toward the goal of righteousness. While God will help us bear our burdens, we can find numerous ways to help ourselves. There is so much beauty in the world to which we may turn our minds and forget our troubles! For every need there is an answer, and for every ill there is a remedy. But we must seek the relief in ourselves, as well as through Christ.

PERNICIOUS PARALLELS

By Bishop W. A. Candler

In the days of "the old-field school," the teacher was accustomed to teach the pupils writing by setting at the top of a long sheet of paper a line to be copied, which line was generally in fairly good form.

On the second line, the pupil copied, as well as he could, the line which the teacher had written on the first line. On the third line, the pupil copied more nearly his own second line than he followed what was set for him as a model; and with each successive line he copied his copy of the next line above it. When he reached the last line at the bottom of the page, what he wrote resembled the line at the top, which was written by the teacher, as little as chaos resembles order.

In some such way men often fall short of conforming to the commandments of God. At first they depart a little from the moral copy set before them, and then they proceed to copy their own bad transcription of the divine law until they have disfigured the word of God by a series of pernicious parallels which end in a sorry parody of it.

This process is being pursued just at this time by certain persons who wish to get away from the law of the Sabbath by gradual departures rather than by an abrupt repudiation of it.

One man, or a group of men, begin to play golf on Sunday, claiming that there is no other day and no other way by which they can get the rest for their tired bodies which have been wearied by the toil of the week, although most of them have done little that could bring fatigue to their physical nature. Some of them claim that they can worship God better on a golf course than in a church—an absurd plea for the desecration of the sacred day which is ridiculous. Nevertheless, these men, who profess to grow in piety by punching balls in pasture land, go to their recreation and depart from religion.

Then, others who do not care for golf begin to say Sunday baseball and Sunday football are no worse than Sunday golf, and to demand that the ban be lifted from the games of which they cannot get enough during the week days.

Following their demand for ball games on Sunday, some editor calls for the opening of the "movies" on Sunday, because he says that it furnishes instructive and wholesome amusement to weary multitudes on Sunday who cannot find time to go to shows on any other day, and that it is no worse than games of golf on Sunday.

Of course, the owners and managers of the "movies" fall in promptly and joyously with the plea, and try to open the way to Sunday shows by having semi-patriotic performances during some Sunday afternoons in order to get the people used to such exhibitions.

Then some professed disciple of Isaac Walton demands the repeal of all laws that prohibit fishing on Sunday. He, too, of course, claims that he can worship God better in that way than in any other, although plain men of common sense and unbiased minds find themselves unable to see

how the baiting of hooks and the catching of "mind-cats" can inspire and enrich worship. Truth to tell, piety pulled out of a bait gourd seems to most people to be of a doubtful quality.

When all these and others have had their fling at the right observance of the day of worship, there would be no Sabbath left, if their specious pleas were heeded and their pernicious parallels allowed.

The upshot of that would be the decrease, if not the death, of all religion in the land. Is piety so plentiful and morality so prevalent in our country at this time that it is wise to impair religion in order to increase amusements? And are people suffering for want of sports? Or, are they in need of a general revival of religion?

Mr. Babson and other thoughtful men tell us that sin is the source of the financial depression and that a revival of religion as wide as the continent is the remedy. Shall such a return to God be forestalled, or delayed, by alluring the people from the churches with God-forgetting and God-defying diversions?

"The movies" are the chief sinners in all this ill-advised agitation for what is called "liberalizing the Sabbath"—an agitation which seems systematized, if not organized, with the purveyors of picture shows behind it.

Surely, with their vile pictures, parading licentiousness, attacking the purity of the home, and polluting public morality all the week they and their supporters should not be allowed to pull down the Sabbath and enfeeble religion which are the best remedies left us as antidotes to the poison which is daily poured into the social system.

This matter goes far deeper than the preservation of the day of rest and worship. It involves the very life of religion itself. This important truth has been recognized and declared by many of the most eminent men of our own and other lands.

Justice McLean, of the Supreme Court of the United States, said: "Where there is no Christian Sabbath, there is no Christian morality; and without this, free institutions cannot long be sustained."

That great man, eminent as a statesman and distinguished as a lawyer, the late Hon. John Randolph Tucker of Virginia, spoke with equal clearness and cogency on the subject, exclaiming, in an eloquent address not long before he died, "Ah! my friends, break down the fence of Christianity, and liberty and law and civilization will perish with it. And I wish to testify my belief that the institutional custom of our fathers in remembering the Sabbath day to keep it holy, as the conservator of their Christian religion, is the foundation of our political system, and the only hope of American freedom, progress, and glory."

DeToqueville, perceiving the vital connection between good government and religion, and estimating correctly the indispensable value of the observance of the Sabbath, said to an American, when the sacred day was better observed in our country than it is today, "France must have your Sabbath or she is ruined." And France did not have it, and suffered a ruinous revolution. Indeed, France still suffers for want of such a day of worship as the American Sabbath.

Another Frenchman, who was notoriously free from any religious bias whatsoever, the sneering sceptic, Voltaire, declared, "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day."

The converse of what he said is also true, namely, that there is no hope of preserving the Christian religion in any city or community where the Sabbath is no longer observed as a sacred day.

And when the assailants of the Sabbath have destroyed it, along with the religion which it supports, what will they put in the place of it?

What kind of civilization can rest for its foundation on Sunday golf, Sunday ball games, Sunday lishing frolics, and Sunday "movies"? How would the outcome of such riotous living compare with

the blessed conditions which we have inherited from our pious and patriotic ancestors?

Multitudes of our people have gormandized so long and so much on sports and amusements that they have no taste left for anything wholesome. But these gluttons of games and shows must not be allowed to exclude all godliness from the land in order to get rid of all restraints upon their voracious lustings for lawless recreation.

We can get along without any "movies" at all; and, if they persist in their sly efforts to overthrow our Christian Sabbath, it were better to abolish them altogether. The amount of foul stuff exhibited daily on their billboard advertising suggests that their filth should be prohibited without delay.

Their owners and conductors hired Mr. Will Hays to stand between them and censorship by professing that they engaged him to cleanse their shows from vileness. Of course, he has done what he was employed and paid to do. The "movies" have grown worse rather than better, and now they are seeking to pull down the Sabbath, which Mr. Hays, as a Presbyterian, would oppose if he was as loyal to the teachings and traditions of his great Church as he ought to be.

Some stronger hand than that of Mr. Hays is required to subdue the aggressive efforts of the "movies" to defile public morality, overthrow the commandments of God, and destroy the Christian Sabbath.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: I am presenting below the amounts paid on the benevolences for the current Conference year. The total is \$5,915.03 and the list includes every charge that has paid anything to the treasurer up to September 16.

Brookhaven District—

	Conference Work	General Work
Barlow	\$ 13.45	.. ..
Brookhaven	425.00	\$ 325.00
Magnolia	190.00	110.00
McComb, LaBranch St.	50.00	.. ..
Meadville and Bude	115.76	63.01
Monticello and P. G.	15.00	7.00
Osyka	50.00	20.00
Scotland	125.00	62.00
Summit and Topisaw	32.00	.....

Hattiesburg Dist.—

Bonhomie	123.67	6.00
Leakesville	31.00	11.00
New Augusta	50.00	20.00
Prentiss	50.00	50.00

Jackson Dist.—

Brandon	141.00	70.00
Canton	100.00	.....
Eden and Bentonla	64.75	42.30
Fannin	110.00	.....
Galloway Memorial	1000.00	.....
Millsaps Memorial	82.50	28.00
Satartia	18.50	.....
Vaughn	66.00	41.00

Meridian Dist.—

DeSoto	57.00	33.00
Lauderdale and E. M.	118.50	50.00
Matherville	20.00	10.00
Poplar Springs	50.00	.....
Meridian, 7th Avenue	25.00	.....
Quiltman	60.00	40.00
Shubuta	21.70	12.00
Vimville	2.50	.....

Newton Dist.—

Burnside	30.00	14.00
Decatur and Hickory	19.00	.....
Forest and Morton	100.00	20.00
Montrose	12.00	.....
Philadelphia	200.00	.....
Philadelphia Ct.	12.00	.....

Seashore Dist.—

Americus	11.36	.....
Gulfport, 2nd Church	10.00	5.00
Handshore and Nugent	50.00	.....
Kreole	4.00	1.00
Logtown	25.00	.....
Poplarville	170.00	.....
Sancier and Lyman	60.00	.....
Wesley Memorial	20.00	.....

Vicksburg Dist.—

Fayette	220.00	110.00
Gloster and Liberty	100.00	50.00
Port Gibson	270.00	190.00

It will be noted that up to September 16 only forty-eight charges have made any payment to the Conference treasurer for the benevolences, less than one-third of the total number of charges, and less than one-thirtieth of the assessment for benevolences. The situation strongly emphasizes the importance of stewardship cultivation. Most of our average and larger charges are yet to start their payments and many of them will pay in full, but why the ten months of delay? Whatever may be the results this year, the outcome next year will depend largely on a prompt co-operation after the Annual Conference and an early start in promoting every interest.

When the district stewards are called to meet, the presiding elders will issue a call to all charge lay leaders to attend, and they should need no urging, but recognize their responsibility and demonstrate their interest by being present if possible. The enlarged responsibility of every hoard of stewards will demand a very careful study of Chapter XIX of the Discipline. Your lay leader believes that if every pastor, steward, and lay leader for the various charges will get together soon after the Annual Conference and join heartily in an effort to make Paragraph 575 of Section VIII effective, there will be an awakening.

Fraternally,

J. M. SULLIVAN.

HANDBORO-NUGENT CHARGE

Dear Dr. Harper: The Handsboro-Nugent Charge has made progress this year, for which we are thankful to God. We have had three revivals in the churches on the charge since Conference, which resulted in several accessions and conversions. We have just closed a good revival at Handsboro with Rev. H. L. Daniels of Long Beach doing the preaching. It was well done. Rev. Van Landrum held our meeting at Nugent in June and did some fine preaching.

We have received into the church so far on profession of faith 23, and 15 by letter. We have a class of eight children that we are instructing and will take them into the church next Sunday.

During the year we have been able with the fine co-operation of the people to finish our parsonage. The men organized a night crew and did most of the work on the inside at night with the use of electric lights.

The pastor with the assistance of Prof. Stark as singer took the district tent and held a revival near the Gulfport Creosote Plant, where the people have no church. We feel that much good was accomplished there.

The laymen of the church are interested and are working and praying for the advancement of God's kingdom. For the past two months they have been holding cottage prayer meetings in different homes in the Handsboro community two nights a week. On Wednesday night before our revival began at Handsboro we had 102 at prayer meeting at the church and 54 at the two cottage prayer meetings. Bro. Sells, our presiding elder, was with us on the Wednesday night and brought us a message in song. He promised to do that when we had one hundred present, so we invited him over feeling sure that the hundred would be there. Our prayer meetings at Handsboro Church, especially, have been well attended all the year.

The people have been good to the pastor and his wife, having given us two nice showers of groceries since the middle of June, when we moved into the parsonage. Many of the folks give us things to eat while we are out visiting. All of this we thank God for. We are hoping to make the best report this year we have made so far as pastor of Handsboro. Pray for us that these closing days of this Conference year may be what they should be, and that our report to Annual Conference will be pleasing to God.

ROY WOLFE, Pastor

MISSISSIPPI CONFERENCE GROUP INSURANCE

One member of our Group Insurance said he did not see anything in the Advocate about the amount for this quarter, and for fear this might be true with some other members, who have not remitted their payment for this quarter, beg to advise that the amount for the quarter beginning August 10 is \$4 which is past due. Will thank you to make your remittance, for, when it is due the company, there are only two alternatives for me, one is to pay it for the member or suspend him, and thus far I have tried to pay and collect later. Please let this have your attention.

Yours very sincerely,

W. D. HAWKINS.

Meridian, Miss.

CORINTH DISTRICT MINISTERIAL ASSOCIATION

Brethren will please note the change of date from Tuesday, October 7, to Wednesday, October 8. This change is made to accommodate the ladies of the Booneville Church. Just one day later. Following is the program:

10 a. m. Echoes from September—Outlook in My Charge

10:10 a. m. How to Keep Your Church Records By E. M. Shaw.

11 a. m. Sermon by Rev. T. H. Dorsey.
Lunch.

The afternoon meeting will be a Laymen's Rally, and all the stewards of the district are expected to be in attendance. Hon. J. G. Houston, Conference Lay Leader, will be in charge. Please notify the Booneville pastor immediately the number from your charge to be present for lunch at the noon hour. The women of the church have to know.

Sincerely,

J. V. BENNETT, Secretary.

SALEM CAMP MEETING

On October 5 will begin the Salem Camp Meeting and we feel that for this year we have secured the very best that our Church affords in the way of preaching for our own Dr. J. Lloyd Decell will occupy the pulpit.

Dr. Decell needs no introduction to our people. He is the presiding elder of the Brookhaven District, and at the last General Conference at Dallas, Texas, he was one of the most active delegates there. As proof of his popularity he received a goodly number of votes for the high office of Bishop of our Church.

He has served some of our largest churches and we feel that we have a real treat in store for our people.

We have secured Mr. Alf. Goff of Lucedale to lead the singing and he will be assisted by some real talent. The people of the Americus charge have built a new tabernacle and we are anxious to serve the largest number of people in the history of Salem.

Come and worship with us.

W. B. HOLLINGSWORTH.

Pastor in Charge.

SEASHORE CAMP GROUND SUNDAY SCHOOL

Dear Dr. Harper: The readers of the Advocate will likely be glad to hear something of our Camp Ground Sunday school, which has been unusually fine this summer.

We have had splendid co-operation; teachers and officers from many States and cities. Dr. George S. Brown of New Orleans has taught the adult Bible class all summer, with an average attendance of forty. Mrs. Laura White of Houma taught the young people's class for one month, and then Mrs. S. H. Werlein of Houston, Texas, taught it the rest of the time; about 35 young people every Sunday. Mrs. James Ballard and Miss Jean Ballard of Little Rock, Ark., Mrs. W. Fulton of California, Mr. Carpenter of New Orleans, Mr. J. R. Ables of Ponchatoula, Miss Katherine Hardesty and Mr. Irving Hardesty of New Orleans, Mrs. Anders, Mrs. Richardson, Mrs. Smith and Miss Mignon Smith of the Camp Grounds, Mr. and Mrs. Robson and Miss Leila Robson of Natchez, Mrs. Wm. Sherwood, Mr. John Carter and Miss Mary Werlein of New Orleans, and Mrs. A. J. Boots of Memphis have acted as officers, teachers and song leaders. Each class has had a social of some kind during the season.

The offerings have been splendid, about \$150 total. After paying for literature and incidental expenses, gifts were made to the Divinity School, camp meeting, a superannuate preacher, Wesley House, Moore Community House, Back Bay Mission, Gulfport Mission, St. Mark's, Houma, Cuba, Mississippi Child Finding Society, a needy woman, and the pier. Programs have been delightful, many visitors giving their talent.

Church services have been held nearly every Sabbath, Dr. S. H. Werlein doing most of the preaching, Rev. J. L. Sutton, Rev. George Anders, Dr. Fletcher and others assisting. Prayer meeting has been held every week, with an average of 45 in attendance.

Every Sunday evening there has been a Story Hour for the children with a prayer and song service; as many as a hundred often in attendance.

These services, with camp meeting and Divinity School, have made the Camp Ground a place of great privilege and religious training and we feel that the time has been profitably spent.

Mrs. J. A. Bishop, who has charge of the Ground, has been ever on the alert to see that rules are kept and the Ground is clean and beautiful, the houses freshly painted and made comfortable. The bathing has been delightful, fishing fine, mosquitoes have hardly been felt at all, and the whole atmosphere has been friendly and cordial so that all who have been here desire to come again.

There have been many prominent people here, six Tulane and Newcomb professors with their families, one Emory dean, two high school teachers, hospital heads, college men, leading ministers, physicians and laymen.

We only wish that there were twice as many houses so that many more could come and enjoy the privileges of this wonderful place.

Sincerely,

MRS. GEORGE S. BROWN, S. S. Supt.

SOUTHERN GROUP (NEWTON DISTRICT) MEETING

This meeting was at Louin, Miss., September 18, and all the pastors of the group were present, with the presiding elder, Rev. H. A. Gatlin, the district lay leader and associate lay leader, and other visitors and delegates. Rev. L. D. Bassett, Baptist preacher of Louin, was also present.

The discussion of the morning was "The Present Financial Crisis and How to Meet It." Bro. Geo. Jones spoke from the pastor's viewpoint and Bro. E. E. Dean spoke from the layman's side of the question. Both were good. Bro. W. W. Nel-

son then brought us a fine sermon on the subject, "The Mind of Christ."

Then came the good spread under the oaks by the ladies of the local church, which was appetizingly enjoyed by the visitors especially. Thanks to the ladies and Bro. Jones, the pastor-host.

In the afternoon reports from the pastors were asked for and there were so many reasons for all of us to be optimistic relative to the final "home run" before Annual Conference. Outside of a veritable pentecostal revival, this pastor enjoys this "home run" more than most any other one thing. To close out the Conference year with a clear conscience, having done all that we could reasonably and scripturally do, coupled with "prayer and supplications, with thanksgiving" and then turn toward Conference with a firm faith in God, is one of the happiest experiences this pastor knows anything about. This member of the Mississippi Conference expects to mix more praying with this "home run" than any previous one he's ever had.

It was decided that each pastor of the Newton district will meet Bro. Gatlin (D. V.) on Tuesday night, November 11, at Vicksburg, to make a special and wholesale effort to have each pastor's statistical report correct. Fine movement this! All the districts doing this might give us 100 per cent correct statistical reports!

It being so near Conference and much to do, it was decided not to have another group meeting this Conference year. May the Lord of hosts direct us in the final wind-up!

J. A. WELLS, Secretary.

NORTHWESTERN GROUP MEETING— NEWTON DISTRICT

The Northwestern group of pastors and laymen of the Newton District met at Hillsboro, Miss., on the Harpersville Charge, on Tuesday, September 16, Rev. H. E. Raley pastor-host.

The meeting was called to order at 10:15 by Rev. T. B. Cottrell, chairman. The opening devotional period was conducted by Rev. M. L. McCormick of Carthage. Brother McCormick read for his scripture lesson and gave some helpful comments on some verses in the ninth chapter of Mark's Gospel.

The group then got right down to business; being led in a discussion by P. L. Blackwell, District Lay Leader, on "The Importance of the Benevolences." A general discussion followed Bro. Blackwell's remarks. Mr. W. D. Hawkins, Meridian District Lay Leader, saying in part that the "Question is not the people's ability to pay, but their willingness to pay." Said that "the chief task of the pastor in that particular is in getting the people to want to pay, as we can do anything that we want to do, if we want to do it bad enough." Rev. T. B. Cottrell, and Rev. H. A. Gatlin added some helpful suggestions at this point.

Eleven o'clock having arrived, and it being the order of the day, the business at hand was suspended for the sermon hour. The sermon was brought by the writer, from the 8th chapter of Ezekiel, showing in detail, the retrospective vision of the prophet into the cause of God's departure from Israel, and applying the vision to our own day and time. Following the sermon the pastor, Bro. Raley, made a most interesting announcement that dinner was to be served on a spacious table under the pines and that he had taken special pains to look into the matter and he had seen, and was sure, that there was enough for all there to take a little, and for no one to go away hungry. When the group reached the table it was seen to be true, and a more bountiful feast it would be hard to find.

After a most delightful luncheon the afternoon session was called to order at 1:25 p. m. The devotions were conducted by Rev. C. H. Strait, pastor at Mendenhall, who was visiting the meeting. Brother Strait used for his Scripture les-

son Matthew, 7:15-29, and gave much helpful comment. He pointed out that men often defeat God's cause by not having faith in God. Rev. O. C. Hull, who said that he was born in a Methodist home, rocked in a Methodist cradle, spoke next on the preacher's part in raising the benevolences. His talk was original and enjoyed by all—saying in part that it is the pastor's part to lead, the people's part to follow, and that people will follow a good leading pastor.

Bros. Fritz Mapp of Harpersville, W. A. Davenport, Forrest; Marlow, Harpersville, and the Revs. H. J. Oakley, H. E. Raley, and H. A. Gatlin gave some helpful remarks on "The Laymen's Part in Raising the Benevolences."

At this juncture Dr. J. M. Sullivan, Conference Lay Leader, from Jackson, Miss., was to give a talk. Being unable to be present he wrote the chairman a letter explaining his absence, and sent a paper, which was read by the Secretary. This paper sets forth the new duties of the stewards and laymen following the last General Conference. A motion was made and carried that this paper be sent the New Orleans Christian Advocate for publication.

At this hour Mr. W. D. Hawkins of Meridian made a splendid talk on the financial crisis, and how to meet it. As we are all more or less interested in that problem it is interesting to note that Brother Hawkins said in part: "We are to stop talking hard times, allow no one to talk hard times to us, and try to strengthen the morale of the people with optimistic, rather than pessimistic, talk."

The following pastors gave a report of their work and the outlook for "everything in full, Bishop": Revs. M. L. McCormick, H. E. Raley, H. J. Oakley, B. W. Ware, T. B. Cottrell. All expressed at least a hope to have a good report.

The ladies present were now asked to say anything that they might have on their hearts. Mrs. T. B. Cottrell gave a short talk on the W. M. S. work and said that they had all agreed to have "everything in full" in their department.

Rev. H. A. Gatlin, the presiding elder, here arose to remark that it was only eight weeks to the Annual Conference, and urged all the brethren to make a supreme effort to get things well in hand for that meeting, and also for the fourth quarterly conference. He asked each pastor to have carbon copies of his committees, stewards and trustees for the next round. Also nominate the missionary committee using the first named as chairman. Attention was also called to the mailing list of the N. O. Advocate, and each pastor was urged to try his best to bring up the delinquent subscribers and get new ones where possible.

Some discussion was held as to the advisability of holding another group meeting in October. After discussion it was decided not to do so. There being no further business, adjournment was taken and the meeting was closed with prayer by W. A. Davenport.

B. W. WARE,

Reporter.

M. L. McCORMICK,

Secretary.

AFFILIATED MEMBERSHIP

May I call attention to Paragraph 634, Book of Discipline, 1930 edition, which has been there for some years, providing for the enrollment of our young people who go off to school, as affiliated members, without disturbing their membership at home?

I should suggest that pastors send a complete list of boys and girls who are away at school to pastors in the places where the schools are located, so that, with their consent, they may be announced as affiliated members.

"They shall be counted and reported only in the membership in their home churches."

R. H. WYNN.

Minden, La.

The Home Circle

"I DUNNO"

I sometimes think I'd rather crow
And be a rooster than to roost
And be a crow. But I dunno.

A rooster he can roost also,
Which don't seem fair when crows can't crow.
Which may help some. Still I dunno.

Crows should be glad of one thing, though,
Nobody thinks of eating a crow,
While roosters they are good enough
For anyone unless they're tough.

There are lots of tough old roosters, though,
And anyway a crow can't crow
So meebly roosters stand more show,
It looks that way. But I dunno.

—The Globe Review.

BEGIN RIGHT

A naughty little weed one day,
Poked up its tiny head,
"To-morrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing, till
When next I passed that way
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
To-morrow, you will find!"
But once again I put it off,
Till like the little weed,
The ugly thing sprang up apace,
And grew into a deed.

So, boys and girls, heed what I say,
And learn it with your sums:
Don't put off till tomorrow, for
Today pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves
And some day master you!

Selected.

BAD HORSE

A TRUE STORY

By Julia Van Der Veer

I bought him because he was beautiful, and he wanted to be friendly. I walked over to the corral where he was, and said, "Hello, Johnny." He nickered softly, and came and rubbed his velvety nose against the front of me.

I soon found out that Johnny had a bad reputation. Not long before I bought him he had reared and fallen over backwards, nearly killing his rider. He was herd bound. He behaved almost well when he was with other horses, but just try to take him away alone! He'd rear, and buck, and plunge until either he or his rider (in case the rider stayed with him) was completely worn out. And he'd shy at nearly everything he saw.

Unfortunately I lived in a hilly place. There was a canyon I'd try to ride through, and every time Johnny would take the bit between his teeth, and go dashing up the hillside, rearing as he went. It was dangerous business. He could easily have fallen over backwards on that hill and broken my neck, and his, too. And he had a favorite trick, when he was on level ground, of rearing up, giving a leap, and coming down so stiff-legged it felt as if my back-bone would never last long!

I had decided not to use quirt or spurs, but he behaved so badly I resolved to see what a little stern disciplining would do. I found out. We had a royal battle. Johnny did some real bucking,

and finally managed to throw me, beautifully. He started to run toward home, changed his mind, and came back to me. I lay very still. He rubbed his nose against my face, then moved off a little way, and began eating grass. He wasn't going to leave me, and I liked him for it.

As a matter of fact, I liked him very much when I wasn't riding him. He was a regular pet. He learned to kneel down, and shake hands, and tell how old he was, and he'd kiss my hand when I'd tell him to. He'd follow me all around, and he seemed to like to hear me talk to him.

One day I was working around the corral, talking to the horse, and he was following after me as if he didn't want to miss a word. That gave me an idea. I put saddle and bridle on him, and led him away, telling him all the time what a good horse he was going to be. After a while I slipped the reins back over his head, and walked beside him, guiding him as if I were riding. I told him everything I know, and when I could think of nothing else to say, I began all over again! Then I slipped one foot in the stirrup, and rode along that way. After awhile I threw my other leg over the saddle—and Johnny kept on going, one ear cocked back to hear all this enlightening, one-sided conversation!

That happened over three years ago. Since then Johnny and I have spent many days together herding cattle, and we've gone on long trips over the hills, and far away. I can't claim that he's exactly an angel. He likes to chase our milk cow, apparently endeavoring to bite her tail off. He teases, bites, and kicks my gray mare until she is frantic; and once he chased a chicken and killed it. Ever so often he still tries to throw me, and occasionally he succeeds. People have told me that he is bad, and treacherous, and that some day he'll throw me to a place I won't come back from. But he isn't bad, or treacherous. He is spirited, and playful, and utterly lovable. He never was bad; he had been wrongly managed, and that was the fault of the human beings who named him "bad horse."—Our Dumb Animals.

A BOY THAT WOULD NOT GIVE UP

About forty years ago I stepped into a book store in Cincinnati in search of some books that I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

He turned to go out, and even opened the door, but closed it again and came back.

"I've got sixty cents," he said; "could you let me have a geography and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked up at me with a very poor attempt to smile and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"Oh, yes, if you like," said he, in surprise.

Four different stores I entered with him and each time he was refused.

"Will you try again?" I asked.

"Yes, sir; I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted and how much he had.

"You want the book very much?" asked the proprietor.

"Yes, very much."

"Why do you want it so very much?"

"To study, sir. I can't go to school and I study when I can at home. All the boys have got one, and they will get ahead of me. Beside my father

was a sailor, and I want to learn of the places where he used to go."

"Well, my lad, I will tell you what I will do. I will let you have a new geography, and you can pay me the remainder of the money when you can, or I will let you have one that is not quite new for fifty cents."

"Are the leaves all in it, and just like the others only not new?"

"Yes, just like the new one."

"It will do just as well, then, and I will have eleven cents left toward buying some other books. I am glad they did not let me have one at other places."

Years later I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had beautiful weather until very near the end of the voyage, then came a terrible storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates all practical seamen of the first class, but, after pumping for one whole night and the water still gaining upon them, they gave up in despair, and prepared to take to the boats, though they might have known no small boat could live in such a sea.

"I will land you safe at the dock in Liverpool," said he, "if you will be men."

He did land us safely, but the vessel sank, moored to the dock. The captain stood on the deck of the sinking vessel, receiving thanks and blessings of the passengers as they passed down the gangplank. As I passed he grasped my hand and said:

"Judge P., do you recognize me?"

I told him that I was not aware that I had ever seen him until I stepped aboard the vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir, William Haverly."

"I am he," he said. "God bless you!"

"And may God bless noble Captain Haverly."—Young Folk's Weekly.

FOR FUN

Two small boys were out hunting in the woods, and one of them stopped and picked up a chestnut burr. "Buddy!" he called excitedly. "Come here! I've found a porcupine egg!"—Life.

...

Mother: "I don't know what we're going to do with Oscar; he isn't good for anything except pitching on his college baseball team."

Father: "Well, maybe we can trade him for a couple of outfielders."—Saturday Evening Post.

...

"Women are fools. I never knew but one really sensible one."

"Well, why didn't you marry her?"

"I asked her, but she wouldn't have me."—Pathfinder.

...

"The man I marry must be a gentleman and a scholar," Enid proclaimed.

"My dear," objected June, "that's asking too much of any college man."—American Legion Monthly.

...

Cissie: "Auntie, you know that old man at the corner that was ill?"

Aunt Jobkins (Christian Scientist): "You mean he thought he was ill."

Cissie: "Well, now he thinks he's dead."—Bulletin, Sydney.

...

Scoutmaster: "Supposing there was an explosion and a man was blown into the air. As the nearest doctor was being called in, what would you do?"

Tenderfoot: "Wait for the man to come down again."—Life.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE NEW EDITOR

(Continued From First Page.)

Antonio, Texas. They have two children. Frances Elizabeth is a junior at the Alabama Woman's College, Montgomery, and William James is a high school junior at Brookhaven.

Dr. Decell will take up his duties as editor of the Advocate on December 1. He is well fitted by training, experience, soundness of faith, and love for the Church to do the important work to which he has been called by the Publishing Committee. We bespeak for him the loyal and active support of all our preachers and people that the Advocate may continue to render service to the Church, but in larger measure.

OPENING OF CENTENARY COLLEGE

Expecting to receive later a complete account of the auspicious opening of the 106th session of Centenary College of Louisiana, we shall here only briefly refer to the main events of the formal opening of the college and give our impressions as to the value of the institution to the Church.

The formal opening of Centenary took place on Friday of last week, with Dr. George S. Sexton, able and long-time president of the college, in charge. The assembly hall was filled almost to overflowing with the faculty, students and friends of the institution, including not only the Methodist pastors of the city, but also several pastors of other denominations. After a fitting program of music, worship, and the address of the morning, Dean Hardin made announcements and the professors and students repaired to the classrooms to initiate the work of the 106th session of the institution. While exact figures were not available on Friday, there are between 200 and 220 freshmen enrolled and a total of 550 students in the institution.

The editor, who had the great pleasure and privilege of being present on this auspicious occasion, was greatly impressed with the growth of Centenary and the fine

personnel of faculty and students, and he feels that the future of this great institution is assured.

While in Shreveport, the editor was entertained in the home of Mrs. C. C. Herndon, sister of Mrs. Harper. He also greatly enjoyed, in company with Dr. H. T. Carley, presiding elder of the Shreveport District, and Dr. Angie Smith, newly appointed pastor of First Church, Shreveport, a delicious lunch and an hour or two of fine fellowship as the guest of Dr. Sexton at the Washington-Youree Hotel. In the evening he had the pleasure of dining in the home of Dr. and Mrs. Carley and Miss Kling Carley, and later of sitting in the box with Dr. Sexton to see the first half of the football game between Centenary and Hendrix. The game was played on the baseball field of the city, under the brilliant light of powerful electric lights that made the field "almost as bright as day." Centenary made two touchdowns and kicked two goals during the first half, while Hendrix scored nothing, and the editor left for his train feeling confident that the final score would mean victory to his alma mater. Sure enough, the final score stood 27 to 0 in favor of Centenary.

REV. R. L. ARMSTRONG NOW MEMBER OF CENTENARY FACULTY— DR. MONK TO SERVE STERLINGTON

Bishop Hoyt M. Dobbs authorizes us to announce that Rev. R. L. Armstrong, who has been pastor of the Sterlington Charge, has been appointed to Centenary College as Professor and Student Personnel Secretary, and that Dr. Marion S. Monk has been appointed to serve the Sterlington Charge until Conference.

Rev. E. C. Gunn, presiding elder of the Monroe District, writes: "The many friends of Rev. Marion S. Monk, former pastor of First Church, Monroe, will be glad to learn that his health is sufficiently recovered to permit him to take the pastorate of the Sterlington and Swartz Charge until the coming session of the Louisiana Conference." We rejoice to know that Dr. Monk is able to resume work.

Rev. R. L. Armstrong affectionately known as "Larry" by his numerous friends, has entered enthusiastically upon his work at Centenary, where the editor had the pleasure of seeing him on Friday of last week. We agree with Dr. Sexton, president of Centenary, that Brother Armstrong is well fitted for the work to which he has been appointed. He is an alumnus of Centenary and while a student there he distinguished himself in practically every college activity.

STANDARD TRAINING SCHOOLS

Our Church has always set a high value upon Sunday school work and it is not surprising, therefore, that our Church is strongly insisting upon teachers being well trained for their work, so far as methods and materials are concerned. And the Church has inaugurated and well nigh perfected a system of teacher training that brings to Sunday school teachers everywhere the advantages of thorough preparation for their work. The chief feature of this system is the Standard Training School, conducted under the authority of the Conference Sunday School Board and the Department of Training at Nashville, and employing as teachers those who have

been accredited by the Nashville office.

Such schools usually begin with registration, assignments, and the first lesson of the course on Sunday afternoon, and lessons continue every evening from Monday through Friday. Stringent regulations necessarily govern the matter of absence from classes in a school of brief duration, and the teacher who is awarded a credit in such a school may be assured that it represents real work well done.

Schools of this kind will be held throughout our territory through the autumn, and we would urge that our pastors set the example by taking a course and a credit, and we also urge all Sunday school teachers to enroll in one of these schools that they may prepare themselves for better work.

And let the preparation, that makes worth while all our study to show ourselves approved, be the preparation of the Holy Spirit. May the Holy Spirit make all our tasks plain, and may He co-operate in all the preparation that we make for better service in Christ's name.

PERSONAL AND OTHER NOTES

The last issue of the Church Visitor of our church at Picayune, Miss., Rev. W. H. Saunders the pastor, was a boys' issue. The bulletin says: "Boys represent the greatest unspent energy in the community."

We are grateful to our friend, Mr. M. P. Massey, of Greenville, Miss., for an invitation to attend the Home Coming Day of the Big Brothers Class of our church at Greenville on last Sunday. This is a large and enthusiastic class. Rev. T. M. Bradley is the pastor of the church.

Rev. A. D. Martin asks us to announce that he is changing his place of residence from Lockport to Houma. Henceforth his address will therefore be Houma, La. Brother Martin is serving the Lafourche division of the Houma and French Mission charge.

The editor had the privilege of preaching last Sunday in our important church at Lafayette, La., and of representing the Advocate to the large congregation present. Rev. Louis Hoffpauir, the pastor, is in fine favor with his people. At the fourth quarterly conference, recently held, the motion unanimously prevailed that Bishop Dobbs be requested to return Brother Hoffpauir to Lafayette for another year.

Rev. Guy Ray, the pastor, writes us of a good meeting at Mooreville, Miss. He says: "We began our meeting at Mooreville here on September 11 and closed September 23, at night, Rev. H. H. Wallace, Noxapater, doing the preaching, with a band of loyal Christian workers, resulting in one of the greatest revivals in the history of the church. Must have had nearly one hundred conversions and restorations, with fifty additions to the Methodist Church, and a member going to the Baptist Church. We are on the home stretch now, looking toward Conference. We are hoping to have a good report in every way."

Dr. R. H. Wynn, pastor of our important church at Minden, La., writes us of the passing of a distinguished layman of our Church in North Louisiana. Dr. Wynn says: "On Sunday, August 24, Brother Charles M. Roberts, of Minden, passed away after a brief illness. He was a well known layman, having been an official of our church for twenty-five years and more, and having been for some years the Minden District Lay Leader. He was a lawyer and successful in the practice of his profession. He was among a number of loyal and dependable men who are so needed everywhere and his loss is keenly felt by the Minden congregation."

The Jasper County News (Montrose, Miss.), of last week carried the following: "Rev. George

Jones filled his regular appointment at the Methodist Church last Sunday. Eight members were added to the church. We hope to keep Brother Jones with us another year; we feel he is helping our young people so much. He has organized a boy scout troop, held a two weeks' daily vacation Bible school for the young people this summer, and had play hour for the children on Monday afternoon for several months. The protracted meeting begins at the Methodist Church on Wednesday evening after the first Sunday with Rev. Martin Burton assisting in the meeting."

The attractive bulletin of our church at Port Gibson, Miss., of September 21, reported that fine results had attended the special services of the Epworth League during the first part of the preceding week. "One Who Attended" wrote in the bulletin: "Our pastor gave excellent, appealing sermons each evening. There was no excitement or special appeal to the emotions—just the plain gospel truth which is always more convincing and convicting than any man-made effort. There was an average attendance of about twenty-five young people, besides several older church members. The Leagues should make this an annual custom."

In a personal letter to the editor, Dr. J. M. Sullivan, of the department of science of Millsaps College in referring to an editorial we carried some weeks ago about the petrified forest near Flora, Miss., stated that he and his class in geology had been visiting the place for twenty years and more, and that he was then planning their annual visit. It has been the purpose of Dr. Sullivan to use pictures that he has in possession and prepare an article on the geology of the section about Flora and of other sections. We trust that he will, for such an article would prove interesting indeed.

Rev. D. G. Decherd, superintendent of the Southern Methodist Hospital and Sanatorium at Tucson, Arizona, wrote us under date of September 23: "I received this morning a letter and check from a good lady in Baton Rouge, stating that she had seen my letter of 'Introduction to Sanatorium Patients' in the New Orleans Christian Advocate. I wish to thank you very much for giving this publicity. I have been quite pleased with the way in which this brief sketch was received. While no large amount of money has been sent in, yet we have received responses from four States—all the way from the Pacific to the Atlantic, one contributor coming from California and another from North Carolina."

Rev. J. W. Lee, presiding elder of the Lake Charles District, sends us a clipping and encloses a letter from Rev. J. T. McVey, Merryville, La., through which we learn the distressing news that our church at Merryville was burned on September 22. The clipping says: "Fire of unknown origin broke out in the residence of J. T. Rochelle about 11:30 o'clock last night and completely destroyed the home. The fire spread rapidly to the Methodist church and it was destroyed." This was the fourth fire in the town within less than a week. Brother McVey wrote Brother Lee: "We are in a bad condition, as there was only \$1750 insurance. I understand it was insured for \$5000 but about this time last year it was reduced. The furnishings were insured at \$250. We saved our pews, but the electric fans were lost, as was the bell also. . . . The members say we cannot build back, but by the help of God I will make an effort and believe we will build the church." We rejoice in Brother McVey's heroic spirit in this hour of misfortune for his church, and we trust he will be able to lead his people in rebuilding.

The following resolutions were unanimously adopted at the recent meeting of the Board of Education: "Before adjournment terminates its life, the Board here records its appreciation of the Christian character and educational statesmanship of its Executive Secretary, Dr. H. H. Sherman. For faithfulness to duty and efficiency in service Dr. Sherman has few equals. In his

long service as a member of the Board, as Assistant Secretary, and as General Secretary, Dr. Sherman has been outstanding. Dr. Sherman has shown wisdom, courage and ability in promoting the cause of Christian Education. Nowhere have these qualities been more evident than in the constancy and fearlessness with which he represented the views of this Board on the Educational Commission until these views had been embodied in the legislation of the General Conference creating the General Board of Christian Education. His work in this connection was completely successful and is an important public service for the Church and for the cause of Christian Education. In it all he has been sympathetic, brotherly and co-operative. In bidding goodbye to Dr. Sherman we express our appreciation for his able educational leadership and our good wishes for his continued happiness and usefulness."

DEDICATION OF CHURCH AT FRANKLINTON

Bishop Hoyt M. Dobbs will preach in the Centenary Methodist Episcopal Church, South, Franklinton, La., Sunday, October 12, 1930, at 11 o'clock. At the close of the preaching service he will dedicate the church.

All former pastors and neighboring pastors are cordially invited to be with us on this occasion.

A. D. GEORGE, Pastor.

BISHOP DOBBS VISITS CROWLEY

Bishop Hoyt M. Dobbs of Shreveport, La., visited Crowley at the week end, in response to an invitation from Rev. C. K. Smith, pastor of First Methodist Church, South, of Crowley. The invitation requested Bishop Dobbs to open a special series of revival meetings by occupying the pulpit of the local church on Sunday morning, September 21.

Rev. C. K. Smith gave a banquet at the Egan Hotel private dining room Saturday evening, at which Bishop Dobbs was the guest of honor with the members of the board of stewards and trustees invited to meet him. The guest list also included Mayor Gordon Brunson, of Crowley, Frank Suddoth, president of the local Association of Commerce; Mrs. G. J. Wyatt, organist; Rev. J. R. Roy of Rayne, and Rev. Louis Hoffpaul of Lafayette. Thirty-five covers in all were laid.

Rev. C. K. Smith, directing, introduced Mayor Brunson, who voiced a warm welcome to Bishop Dobbs, in the name of the City of Crowley, and asserted that he was glad and proud "that he lives in a time when religious bigotry and intolerance are being swept out of the hearts of men, making a long stride toward true brotherhood and Christian unity so earnestly sought in the present day."

In response, Bishop Dobbs expressed his appreciation for the hearty welcome accorded him in the city and his reception by the church and citizenry. He voiced his pride in the Methodist Church, what it stands for and what it is accomplishing, and, as a Christian, is very proud of the accomplishments of all churches, of every creed, in promoting the cause of Christ all over the world. He paid a glowing tribute to the work of the women of the Church, and to their efficiency in the promotion of Christianity.

Frank Suddoth spoke more of the resources of the territory in regard to church upbuilding and also expressed his pleasure in the visit of Bishop Dobbs. Mrs. G. J. Wyatt, at the piano, contributed several musical selections to the pleasure of the evening.

One of the high spots of the evening was touched when J. W. Embry, chairman of the board of stewards and trustees, in a brief talk presented to Bishop Dobbs a memorial concerning the excellent work of Rev. Mr. Smith in the church here, in the form of a unanimous petition of the board, for the return of Rev. Mr. Smith to the Crowley

charge for the next Conference year. Rev. Mr. Smith came to Crowley about a year and a half ago, to fill the unexpired term of Rev. W. H. Jordan, whose death created the vacancy. At the end of the Conference year, Rev. Mr. Smith was returned to Crowley, and his reappointment of this charge is again sought by his congregation.

Bishop Dobbs preached to an appreciative audience on Sunday morning at 11 o'clock, and left for his home in Shreveport shortly after 1 o'clock p. m.

In spite of almost constant rainfall, the revival services are continuing with good attendance. Rev. Percy R. Knickerbocker is occupying the pulpit and is assisted by Mr. Priestly Miller of Vanderbilt University, in charge of the music.

SUBSCRIPTIONS RECEIVED

August 30 to September 29, Inclusive

(Six months subscriptions counted as ½)

LOUISIANA CONFERENCE

Previously reported	737
Alexandria District	
Mr. S. L. Campbell, Evergreen	1
Rev. R. T. Pickett, Eunice	1
Baton Rouge District	
Rev. L. E. Crooks, St. Francisville	1
Rev. Wm. Schnie, Kentwood	1
Rev. H. W. Waltman, Baker	3
Rev. A. M. Wynne, Zachary	2
Minden District	
Rev. C. C. Wier, Winnfield	21
Monroe District	
Mrs. J. C. Sadler (Rev. W. W. Drake), Monroe	13
New Orleans District	
Rev. H. L. Johns, Carrollton Ave., N. O.	1
Rev. J. B. Peters, First Church, N. O.	1
Ruston District	
Rev. L. P. Moreland, Bernice	1
Total Louisiana Conference	793

MISSISSIPPI CONFERENCE

Previously reported	519
Jackson District	
Rev. H. L. Norton, Edwards	1
Meridian District	
Mr. W. D. Hawkins, Meridian	2
Mrs. C. M. Martin, East End	1
Rev. L. T. Nelson, Porterville	2
Rev. C. W. Wesley, Shubuta	8½
Rev. T. B. Winstead, DeKalb	1½
Newton District	
Rev. W. A. Terry, Bay Springs	2
Seashore District	
Rev. Otto Porter, Biloxi	1
Vicksburg District	
Rev. W. F. Baggett, Lorman	1
Rev. J. E. J. Ferguson, Centerville	3
Rev. J. M. Lewis, Louisa	2
Rev. G. P. McKeown, Woodville	1
Total Mississippi Conference	544

NORTH MISSISSIPPI CONFERENCE

Previously reported	391
Aberdeen District	
Mr. H. W. Bruner, Aberdeen	1
Rev. E. C. Driskell, Calhoun City	6
Rev. S. L. Pope, Aberdeen	1
Brookhaven District	
Rev. J. L. Deceli, Brookhaven	1
Corinth District	
Mrs. L. S. Dalton, Corinth	1
Grenada District	
Rev. J. H. Holder, Grenada	2
Greenville District	
Rev. V. C. Curtis (Mr. M. Killingsworth), Clarksdale	1
Total North Mississippi	404
Total three Conferences	1731

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In loving memory of MRS. S. J. JONES, our very dear sister whom our "Heavenly Father" called from this life into life eternal. She lived a good Christian life for many years, and a faithful member of the Metho-



Sheltered by METAL

IN the diving bell, men are protected by metal from the crushing weight of water because metal is impervious to both air and water. They are protected also by the air seal principle of the bell.

Both the material and the principle of the diving bell enter into the Clark Grave Vault. Made of metal—the finest 12 gauge Armco Ingot Iron or Keystone Copper Steel, specially processed for Clark—and sealed automatically like the diving bell, the Clark gives positive, permanent protection.

A vault into which water may enter, even drop by drop, is money wasted, no matter how much or little it may cost. Select a Clark and you will be sure. A 5000 pound water test proves that every Clark Vault insures perfect protection from water. Guaranteed for 50 years.

The Clark Vault may also be obtained in a perpetually guaranteed de luxe model of 10 gauge solid copper.

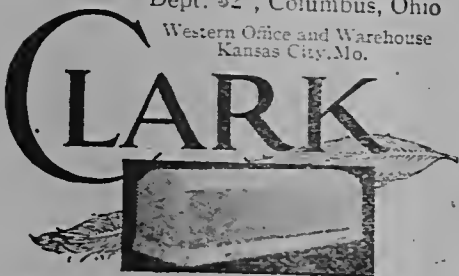
Clark Vaults can be obtained through better funeral directors everywhere, in the following models: Gray or White Lacquer Finish, Copper Bronze or Gold Bronze Finish, Silvertone or Copper Finish on vaults Cadmium Plated by Udyline Process, De Luxe 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all.

Write for booklet, "A Modern Interpretation of Age-Old Reverence."

THE CLARK GRAVE VAULT CO.
Dept. 32, Columbus, Ohio

Western Office and Warehouse
Kansas City, Mo.



GRAVE VAULT

This trade-mark is on every genuine Clark Grave Vault. Unless you see this mark, the vault is not a Clark.

dist Church. She departed this life June 29, this year. We grieve because she is gone from us, yet we reverently and obediently yield to the will of Him who does all things for the best, who can wipe away all tears and comfort us in our sorrows. Surviving her are one daughter, two sisters and several grandchildren. In loving remembrance of her, written by her youngest sister.

MRS. ELIZABETH JANE ALLEN McCORMICK was born in Marion County, Miss., November 14, 1844, and died September 10, 1930, at the home of her only daughter, Mrs. Joe Brent, near Holmesville, Miss. She was left an orphan at the age of four months and was reared by her grandparents, Quinea and Martha Lewis, affectionately known as "Uncle Quinie" and Aunt Pattie. When we reflect on the character of the home in which Mrs. McCormick was reared we do not wonder at her genuine piety and consistent, everyday Christian living. Of her grandmother, Rev. John G. Jones, in his "History of Methodism in Mississippi," said: "She was one of the most exemplary Christians in all the relations of life we have ever known." She was "a wise counselor and gifted in prayer," while her husband was "one of the acknowledged patriarchs of the Church."

In such a home atmosphere Mrs. McCormick early found the Lord as her Saviour and united with the Church when quite young. She was always an active member.

In the year 1866 she was married to Eddie McCormick. The earlier part of their married life was spent in the community near Holmesville where they reared a family of seven sons and one daughter. The writer, when a boy, spent many happy weeks in this home at various times and can testify with his brothers of the Lewis family that "Cousin Bettie," as we affectionately called her, was one of the best women we ever knew. She held a place in our affections and confidence right next to that of our parents.

After the death of her husband, in 1903, she made her home in McComb, Miss., for a few years. She was a charter member of Pearl River Avenue Church. For the past 13 years of her life she made her home with her only daughter, Mrs. Joe Brent.

On Sunday, September 7, she suffered a fall which caused her death the following Wednesday. Funeral services were held in Pearl River Avenue Church Thursday afternoon, conducted by her pastor, Rev. B. H. Williams, assisted by Rev. I. H. Sells, pastor at Pearl River Avenue, Rev. M. K. Miller, pastor at Summit, and Rev. Mr. Mayfield of McComb Baptist Church. A large congregation of friends and relatives were present to attest the high esteem in which she was held. Interment followed in the beautiful Hollywood cemetery in McComb. She is survived by her only daughter, Mattie (Mrs. Joe Brent); six sons, O. Q., Summit; T. L., McComb; Ed., Baton Rouge; Bryant, Arkadelphia, Ark.; John, Meridian; Henry, Baton Rouge. Her youngest, Joe, passed on many years ago. Twenty-six grandchildren and twenty-nine great-grandchildren

also survive. Rev. M. L. McCormick of Carthage, Miss., is one of the grandchildren.

Her life was marked by a gentleness and evenness that was truly sublime. Her faith in God was so securely anchored and her will so fully surrendered as to bring about a calmness and serenity that were beautiful to see. The peace that passeth all understanding was God's great gift to her. As she lived, so she died; no struggle, no dread. Like the passing of a gentle zephyr her pure spirit passed out into the great beyond to be with those gone before who are with the Saviour. Surely she could say with others:

"We welcome the departure
Which brings us to our Lord;
We hail with joy the blest employ
Those wondrous realms afford.
We call it home up yonder;
Down here we toil and strain
As in some mine's dark, danksome
depths;
There sunshine bright we gain."
OSMOND S. LEWIS.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Pleasant Grove, Oct. 5, a.m.
Alexandria Standard Training School, Oct. 5-10.
Glenmora, Oct. 12, a.m.
Elizabeth, Oct. 12, p.m.
Marksville, Oct. 19.
Provencal, at Shady Grove, Oct. 26, a.m.
Bunkie, Oct. 29, p.m.
Lottie, Nov. 2, a.m.
Melville, Nov. 2, p.m.
Alexandria, Nov. 3, p.m.
Boyce, Nov. 5, p.m.
Lecompte, Nov. 6, p.m.
Melder, Nov. 7.
Eunice, Nov. 9, a.m.
Opelousas, Nov. 9, p.m.
Holloway, Nov. 12.
Oberlin, Nov. 16, a.m.
Oakdale, Nov. 16, p.m.
Colfax, Nov. 17, p.m.
Pleasant Hill, Nov. 18, p.m.
Natchitoches, Nov. 19, p.m.
Alco, Nov. 23, a.m.
Pineville, Nov. 23, p.m.

Appoint a missionary committee for each church. Name the chairman to be reported by the presiding elder to the Mission Board at Nashville.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

Jackson, at Jackson, Oct. 5, 11 a. m., 2 p. m.
Ponchatoula, Oct. 10, p. m.
Franklinton, Bishop Dobbs will preach and dedicate the church, Oct. 12, a. m.; Q. C., Nov. 2, p. m.
Amite, preaching by Bishop Dobbs, Oct. 12, p. m.; Q. C., Oct. 16, p. m.
Hammond, Bishop Dobbs will address a District-wide meeting of the pastors and lay leaders, Oct. 13, a. m.; Q. C., Oct. 17, p. m.
St. Francisville, at St. Francisville, Oct. 19, 11 a. m., 2 p. m.
Keener Memorial, Oct. 19-20, p. m.
Natalbany, at Wesley Chapel, Oct. 25-26, a. m.
Plaquemine, at Donaldsonville, October 26, 3 p. m., 7:30 p. m.
Gonzales, at Antioch, Oct. 29, 11 a. m., 2 p. m.
Washington, at Augie, Nov. 2, 11 a. m., 2 p. m.
First Church, B. R., Nov. 3, p. m.
Walker, at Walker, Nov. 8, 11 a. m., 2 p. m.; Nov. 9, p. m.
Denham Springs, at D. S. Nov. 9, 11 a. m., 2 p. m.
Zachary, at Zachary, Nov. 12, 11 a. m., 7:30 p. m.
Clinton, at Clinton, Nov. 15 11 a. m., 2 p. m.; Nov. 16, p. m.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Baker, at Blackwater, Nov. 16, 11 a. m., 2 p. m.
Springfield, at James Chapel, Nov. 22, 11 a. m., 2 p. m.
Pine Grove, at Pine Grove, Nov. 23, 11 a. m., 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Rayne, Oct. 5, a.m.
Crowley, Oct. 5, p.m.
Lake Arthur, Oct. 12, a.m., p.m.
Gueydan and Kaplan, at Gueydan, Oct. 19, a.m.
Sulphur and Vinton, at Vinton, Oct. 19, p.m.
Indian Bayou, Oct. 26, a.m.
Cameron and Pine Grove, at Cameron, Oct. 27, p.m.
Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23, a.m., p.m.

J. W. LEE, P. E.

Minden District—Fourth Round

Hall Summit, at Holly Springs, October 5, a.m.; Q. C., 2:30 p.m.
Minden Circuit, at Pleasant Valley, October 12, a. m.; Q. C., 2:30 p. m.
Cotton Valley, October 12, p. m.
Ringgold, at Ringgold, October 19, a. m.; Q. C., 2 p. m.
Sibley, at Castor, October 19, Q. C., 4 p.m.
Selma, at Selma, October 26, a.m.; Q. C., 2 p. m.
Standard, at Olla, October 26, p. m.
Winnfield, November 2, a. m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, November 9, a. m.; Q. C., 2:30 p. m.
Campiti, at Campiti, Nov. 16, a.m.; Q. C., 2:30 p.m.
Coushatta, November 16, p. m.
Minden, November 24, Q. C., p.m.

Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

CHURCH HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

THE PERRY PICTURES
ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on The Life of Christ or 25 Art Subjects or 25 for Children, 5 1/2 x 8. Or 50 for Children, 3 x 3 1/2.

LET your children make companions of world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 308, Malden, Mass

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

ZONE NO. 2 OF THE LAKE CHARLES DISTRICT

Zone No. 2 of the Lake Charles District held its third meeting at Kaplan on September 11, with the Lake Arthur auxiliary having charge of the program. All five of the auxiliaries composing the zone were represented, making a total of 65 persons present. Mrs. R. S. Walton, district secretary, was present, also Miss Ora Hooper, rural worker. The following program was given during the morning session:

Song—"Help Somebody Today."
Silent Prayer—Closed by Mrs. R. L. Clayton.

Devotional—"Helping Our Neighbor," Mrs. C. M. C. Pulliam.
Prayer—Rev. R. L. Clayton.
Welcome—Mrs. C. H. Brookshire.
Response—Mrs. Buchanan of Lake Charles.

Reports of auxiliary presidents.
Report of Superintendent of Juniors—Miss Vera Walker of Gueydan.
Talk—District Secretary, Mrs. R. S. Walton.
Talk—"Social Service Problem of Rural Communities," Miss Ora Hooper.

WEAK AND RESTLESS

Georgia Lady Says She Felt Tired and Nervous.—Took Cardui, Improved.

Blackshear, Ga.—Mrs. L. E. Thornton, of this place, tells how she was benefited in a case of weakness by taking Cardui.

"I was very weak," says Mrs. Thornton. "My back gave me a lot of trouble. I felt like my back was sprained. I was very nervous and restless. I did not sleep well at night. I was so tired in my back. It seemed to hurt me when I tried to turn over."

"I did not want anything to eat. I was in bad shape."

"I thought I would try some Cardui. The first bottle seemed to ease the pain some in my back. I took another bottle, and then I felt more like eating. I noticed that I had more strength and my work seemed easier. My back didn't feel so awfully bad when I had to stand. I could sleep better and felt more rested when I got up in the morning. I took six bottles of Cardui. I certainly think Cardui is a good medicine for women."

For more than fifty years, women who had suffered, or who had gotten into a run-down, weak condition, have been enthusiastic in praising Cardui for the benefits obtained from its use.

Try Cardui in your case.

HC-228

Take
CARDUI
50 YEARS
OF USE BY WOMEN

REVIVAL GEMS No. 3—10c

A superior new song book for meetings, Sunday Schools, and general use. Best of the old and new hymns. Priced low. \$10 per 100, not prepaid; single copy, 15c postpaid. Send us 25c and we will mail you two books. Revival Gems Nos. 2 and 3. (Round or shape notes.)

SAMUEL W. BEAZLEY & SON
3807 Armitage Ave., CHICAGO, ILL.

EYES TIRED?

Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drugstores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

The afternoon session opened with a devotional by Miss Inez Hudson, which was followed by a most interesting and instructive religious drama presented by the Lake Arthur auxiliary. Rev. T. F. King wrote the drama himself and took a leading role.

MRS. R. L. CLAYTON, Sec.

FROM LOUISVILLE, MISS.

The Woman's Missionary Society of Louisville, Miss., met in the church Monday afternoon for their monthly program meeting. The society was called to order by the president, Mrs. T. J. Lee. After a song prayer was offered by Mrs. Lee.

Mrs. W. H. Outz, program chairman, was asked to take charge and the following program was rendered:

Devotional—Mrs. J. T. Wesson, "The Material Side of Life," Matthew 19: 16-30.

Poem—"How Shall I Follow Him?" Mrs. J. A. Suber.

The Missionary Topic—"Schools for Children in Cuba," Mrs. W. H. Abrams.

Closing Prayer—Mrs. Minnie Harkey.

This program was both interesting and inspirational.

MRS. T. J. LEE,

President.

MRS. JAMES LEGAN,

Publicity Chairman.

CONCERNING COMMUNICATIONS

My Dear Co-workers: I am grateful to each one who is helping me make our Woman's Page interesting by sending in reports of the splendid programs you are having, and I bespeak your continued interest.

Since I have been asked to send in all communications typewritten, I shall be very grateful to you if you will type all communications; but should this not be possible do not hesitate to send written reports of your work. I am so sure that you will be glad to assist me in this that I do not hesitate to ask you, since I am trying to hold two offices for a while.

As Superintendent of Publicity, I am reminding you that we are nearing the close of the third quarter and we do so much desire a report from each auxiliary. Please do not disappoint me in this, dear superintendents. Magnify your office—publish your work.

Yours in the work,

MRS. T. B. COTTRELL,

Editor and Supt. of Publicity.

Report of Miss Dora Hoover, rural worker of the Marshville Charge, N. Miss. Conference, from January 1, 1930, to June 30, 1930:

Visits and calls made, 860; times prayer in homes, 295; magazines, papers and tracts distributed, 3782; books loaned, 257; books given to high school library, 22; gospels given, 28; garments given, 121; chapel services conducted in high schools, 14; subscriptions secured for the "Missionary Voice," 11; subscriptions secured for the "Juniors," 10; meetings attend-

ed, 17; meetings addressed, 9; times superintended Sunday schools, 26; average attendance in these schools, 35; times taught Sunday school classes, 45; average attendance in classes, 14; children carried to Sunday school, 9; Epworth Leagues organized, 1; members in League, 20; sessions of League, 8; cottage prayer meetings attended, 1; cottage prayer meetings conducted, 1; Sunday school day programs given, 1; sessions of Mission study classes, 20; average attendance, 7; times assisted in conducting missionary societies, 15; times assisted in conducting Epworth Junior societies, 17; Epworth Juniors attending their District rally, 4.

One church has been made more comfortable and attractive. We have gathered 70 hens to help finance our parsonage and two churches. And have several small flocks ready to market.

Also, we have two acres of cotton we, as communities, are cultivating for our churches.

ZONE MEETING AT ANGUILLA, MISS.

The Zone meeting of June 1 of the Methodist Missionary Societies, met at Mayersville, Tuesday afternoon, September 16, at 2 p. m., with the hostess. The meeting was called to order by Mrs. Clements, with a song by the congregation, "Jesus Calls Us." The devotional was led by Brother Moore. He read the ninth chapter of Matthew, and this was followed by prayer led by Brother Ware. Roll call by Mrs. Hegman showed the following: Angulla, 11; Catchings, 14; Rolling Fork, 16; Mayersville, 6; visitors, 3. The minutes were read and corrected. Announcement was made by Brother Moore of the meeting to be held in Rolling Fork, Friday afternoon at 2 o'clock, and all were urged to be present to hear Bishop Denny. Mrs. Clements read a letter from Mrs. Alford, asking us to finish our year's work by paying our pledge in full this next month. At our next meeting we shall have the election of officers. After singing "Sweet Hour of Prayer," our business being finished, we entered upon a most interesting program.

Mrs. McGough of Catchings told us of a "call to prayer;" Mrs. Henry Barnard, Angulla, "Woman's Place of Service in the Church;" Mrs. Barnard Crockett, Angulla, "Tomorrow's Christians." Mrs. Hegman of Holly Bluff, our district secretary, gave us a most interesting and inspirational talk, her subject being, "An Upward Look." She gave testimony of her own beautiful life, and gave us a look into her happy Christian home.

Benediction by Brother Ware. The Mayersville ladies served us a delicious ice course.

MRS. T. W. FIELDS.

ZONE MEETING AT WESLEY CHAPEL FOR CORINTH ZONE

The Ladies' Missionary Societies of the Methodist Church of the Corinth Zone, N. Miss. Conference, met at Wesley Chapel September 10, in their third zone meeting, with the auxiliary of Wesley Chapel as hostess.

Although the weather conditions

W. F. GRAY'S
GENUINE OINTMENT
PRICE 25c
NASHVILLE, TENN.

Gray's Ointment
With its cooling, healing, and soothing qualities, it is the best remedy for all skin diseases. It is sold in all drug stores. But free sample will be sent on request.

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

were disagreeable the attendance was better than fifty per cent. Unusual interest and cooperation were shown through the entire program with the children's part in the morning and lessons from the new fall mission study text, "Training the Congregation," in the afternoon session.

Rev. W. C. McKay and Mrs. J. S. Clark, both of Miami, were heard respectively in the devotional. Both devotions were beautiful messages with "love" as the theme.

Mrs. J. W. Rankin, conference superintendent of literature and publicity, and Mrs. M. T. Lockman, District Mission Study worker, placed great stress on making reports and getting them in at the right time so they may go on the final records.

(Continued on Last Page)



Doctor's 3 RULES Big Help to Bowels

What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:

1. Drink a big tumblerful of water before breakfast, and several times a day.
2. Get plenty of outdoor exercise without unduly fatiguing yourself.
3. Try for a bowel movement at exactly the same hour every day.

Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh laxative herbs, pure pepsin and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter.

Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better.

You'll like the way Dr. Caldwell's Syrup Pepsin tastes. The way it works will delight you. Big bottles—all drug stores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

CHRISTMAS CARD AGENTS

Earn money for yourself or your church. Sell our box assortments of Everyday Cards, Christmas Cards and Christmas Wrappings. Write to-day for illustrated folder, giving full information.

THE COLONIAL BEAUTY LINE

521 Healey Bldg., Atlanta, Ga.
393 Dwight St., Springfield, Mass.
915 Grand Ave., Kansas City, Mo.

Sunday School

LOUISIANA CONFERENCE

We have received to date 123 responses from our emergency appeal recently sent out by the Sunday School Board. We note these responses by districts show up as follows: Alexandria, 26; New Orleans, 20; Baton Rouge, 17; Monroe, 17; Lake Charles, 14; Shreveport, 14; Ruston, 13, and Minden, 12. We hope our list of financial friends will grow from week to week, and the Board will not have to go in debt to meet current expenses.

Mr. J. C. Joyner, superintendent at Pelican, is among the recent superintendents to send in a Sunday School Day offering. The Pelican Sunday school has a fine record in this respect.

Mr. Edgar Cayard, District Secretary of the New Orleans District, in his last letter, writes of an interesting executive committee meeting, and states their fall meeting for election of new officers will be held Monday night, September 29, at which time Dr. O. W. Bradley, pastor at Rayne Memorial, will make an address on "Importance of Training."

We have before us several church bulletins, Lake Charles, Carrollton Avenue, and Alexandria. Lake Charles calls her bulletin the "News Letter." Under the item, "Lost," we find the names of John Gloom and Henry Grouch. Under the item, "Found," we find this, "A chance to close our church year with 'Victory' perched on our banners."

The Carrollton Avenue bulletin is entitled, "Good news."

The Alexandria Church bulletin features: Promotion Day, Rally Day, Orphanage Day, Childhood and Youth Week, and Training School.

The Alexandria preachers had the pleasure of meeting and dining with Bishop Hoyt M. Dobbs at the Bent-

ley Hotel, Saturday, September 20, as he was en route to Crowley, La., where he preached at the morning hour Sunday. The pastor, Rev. C. K. Smith, met him here and they motored to Crowley.

The Bishop read us a part of his busy itinerary, which he has planned for Louisiana. Monday, October 6, at 10 a. m., he will meet with the leaders of the Monroe District in what the presiding elder, Rev. E. C. Gunn, calls a 100 per cent meeting. In the afternoon he will meet with the presiding elders. Tuesday, October 7, he will be in Ruston with the leaders in that district, from 10 a. m. to 1 p. m.

Sunday, September 21, we visited Lake Charles, arriving there at 10 a. m., and holding a meeting with the Sunday school leaders in the afternoon in interest of their training school. Rev. J. G. Snelling preached an interesting sermon at the 11 o'clock service, bringing in the work he is doing at the Memorial Mercy Home in New Orleans.

Tuesday, September 23, we spent in North Louisiana, visiting Monroe and Ruston. We saw the presiding elder at Monroe, Brother Gunn, who had just returned from a visit to New Orleans, and the pastor, Brother Drake, just back from his vacation, and in fine shape for the great fall work. Going from the parsonage to the train we got a glimpse of Rev. Marion S. Monk, who had also just returned from his vacation in Arkansas, and is filling out Rev. R. L. Armstrong's appointment. We also had the pleasure of seeing Rev. W. E. Thomas, general evangelist of Nashville, Tenn., who is holding a tent meeting in Monroe.

In Ruston we had a short conference with the presiding elder, who spoke in high terms of the recent standard training school, and hopes his District-wide Training Week will prove a great inspiration and help to the cause of Religious Education in his district.

Miss Mary Skinner, Superintendent of Elementary Work for the General Board of Christian Education, will give a course on "The Religious Education of Children" at Shreveport, beginning Sunday, October 19. She has given this course at two leadership schools this summer, Mt. Sequoyah and Lake Junaluska. This will be a rare treat and opportunity for the Elementary workers in the Shreveport District. The Conference Elementary Superintendent, Mrs. W. W. Holmes, is co-operating with the local leaders to make this a great training institution.

The September report from Nashville, giving the number of vacation schools held this year by Conferences, gives the Louisiana Conference third place, with 17 schools reporting to date in Louisiana.

The Alexandria District-wide Elementary Conference held at First Church, Alexandria, this week, was a great success. The present and former Conference Elementary superintendents were present: Mrs. W. W. Holmes and Mrs. R. C. Culpepper. Many of the leading elementary workers of First Church were present. Rep-

representatives were present from the following schools: Opelousas, Pineville, Boyce, Elizabeth, Oakdale, and Montrose.

The noon hour was a happy occasion, with talks from Brothers Holmes, Anders, and Hines, Mr. T. W. Hollo-man, and Mesdames Culpepper, Sayman, and Holmes.

The Emma Owen Bible Class acted as hostess.

The Group voted to have the Conference twice a year, meeting in the fall and spring.

Rev. H. M. Johnson, pastor at Ruston, writes he is very much pleased at the attendance record in his Sunday school this fall. We hope the attendance record throughout Louisiana Methodism will show an increase this fall over last year. Quality and quantity should go hand in hand in the Sunday school work.

C. D. ATKINSON, Conf. Supt.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The North Mississippi Conference has made an excellent report on the holding of daily vacation church schools with a little more work we might have led the entire Church. We have before us the observance of Childhood and Youth Week early in October. If this week is prayerfully and thoroughly observed it will help every enterprise in the Church. When "times are hard" and the people are discouraged we should press the harder, have more faith and lead the way out. No victory is won short of much honest prayer and hard work. It is worth while to give it a trial; there is nothing to lose, but everything to gain. If you do not have sufficient material let me know and I can send additional supplies.

Possibly the most interesting item of business we shall have at the next session of our Annual Conference is the formation of the Board of Christian Education. The most important item of business this board will have before it is the selection of the man

who is to be in charge of this work. Another important item is to arrange for a sufficient amount of money to make the new organization function. The law of the General Conference is all right; the thing to do is to stick to the law and carry it out as far as possible. It is well for the men to discuss every phase of the new organization, discuss the man that is to be in charge of the work, discuss how the money is to be provided to do what the General Conference says do. The following suggestions are sent out with the consent of the General Board of Christian Education; this was prepared by more than one hundred capable and interested workers at Mt. Sequoyah and Lake Junaluska the past summer:

Size of Board:

Not more than a number equal to three times as many as there are presiding elders' districts in the Conference.

Qualifications of Boards:

- Interest in and knowledge of Christian education.
- Willingness and ability to look at the total educational program from

What the automobile has taught women about household lubrication

Experience with motor cars has taught women that moving parts must be protected against wear by a film of oil. Many of them haven't learned, however, that moving parts of sewing machines, vacuum cleaners, lawn mowers, washers, and other mechanical devices must also be protected against dirt and rust.

3-in-One Oil not only lubricates; it also cleans and protects. It is different from all others, because it is a scientific blend of three high grade oils—animal, mineral and vegetable. 3-in-One is the oil you should use on mechanical equipment if you want best results.

Don't risk your expensive household devices by using oil that does only half the job. Insist on the old reliable 3-in-One. It costs little more to buy and much less to use. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

GOTTSCHALK'S METAL SPONGE



"The little sponge that does the big job"

Every church organization needs money. Last year 25,000 different bodies successfully used our liberal cooperative plan.

GOTTSCHALK'S METAL SPONGE is a meritorious household necessity which has been awarded the Good Housekeeping Institute's Star. It sells and repeats easily. It cleans and scours everything... keeps the hands dainty and white... does not rust, sliver or scratch.

Write today for complete information regarding our liberal money-making plan. METAL SPONGE SALES CORPORATION Dept. W Lehigh Ave. & Mascher St., Phila., Pa.

a functional rather than an institutional viewpoint.

c. Viewpoints to be conserved in the total personnel of the Board. We feel that in the total membership of the Board there should be included people with the following viewpoints:

- (1) The old Sunday School Board.
- (2) The old Epworth League Board.
- (3) The old Board of Education.
- (4) The children's work of the Church.
- (5) The young people's work of the Church.
- (6) The adult work of the Church.
- (7) The work of the urban Church.
- (8) The work of the rural Church.

Staff Needed:

Conference Executive Secretary of Christian Education, Extension Secretary, Office Secretary, Elementary Superintendent, Superintendent of Young People's Work, other workers, such as, Adult Superintendent, Superintendent of Missionary Education, as finances may permit.

Since the work of the Epworth League and the Adolescent Division of the Sunday school have been merged into one unified program of work for the total young people's work of the Church, this group had a very definite function, and we feel that if a worker is employed in this field it should be for the promotion of the total young people's program rather than for any one phase of young people's work. We furthermore feel that under this new plan it is more urgent that we have a young people's worker on the staff than under the old plan.

There are other suggestions, but these are the main items to consider. The money to run this board is to come from an assessment, from the missionary offering on the fourth Sunday, from Sunday School Day, from Epworth League Day, and from Educational Day. If three-fourths of the Sunday schools would observe these days and take a respectable offering and send it to the treasurer we would have enough money to do fairly well, but if this new board is to try to function on what has been given from these sources mentioned it cannot cover the entire field in an adequate way. If we do not deal fairly with this new board we had as well be content with doing less than is expected of it.

EVANGELISM IN THE SUNDAY SCHOOL

The General Board of Christian Education is in receipt of the following statement from one of our Southern Methodist pastors:

"Last spring with the aid of a strong preacher we held a protracted meeting at one of my churches but failed to have any additions to the Church. Later we used in this church your leaflets on evangelism, following your instructions. As a result we have received fifteen into the Church upon

profession of faith, and four by letter."

A request addressed to the General Board of Christian Education, 810 Broadway, Nashville, Tenn., will bring any pastor a supply of the leaflet literature which was used by the pastor making the above report.

THE COST OF CRIME

At a meeting of the New York Exchange Club, August 14, 1930, Dr. Benjamin F. Battin, vice-president of the National Surety Company, presented an estimate of the cost of crime and fraudulent transactions in the United States, which he placed at \$7,500,000,000 annually. From this he deduced that the cost to the individual citizen is about twice as much as federal income taxes. It is reflected indirectly in the cost of fuel, rent, food, clothing, amusements and sports, etc.

Basing his statement on investigations by the National Surety Company Dr. Battin asserted that the average citizen suffers most from financial losses due to fraudulent bankruptcy and concealment of assets in insolvency cases, the total cost of which he put at \$750,000,000 annually. Embezzlement adds another \$200,000,000; burglary and similar crimes \$200,000,000; forgery from \$175,000,000 to \$200,000,000; fraudulent claims for insurance, surety and casualty \$200,000,000; fraud in real estate transactions \$100,000,000; fraud in advertising merchandise \$500,000,000; and worthless stocks and bonds unloaded on the public \$500,000,000. He quoted a leading expert on the consumption of drugs and narcotics to the effect that each year about \$1,000,000,000 is spent surreptitiously for morphine, cocaine, heroin and other forbidden drugs.

Although the items listed amount to only \$3,650,000,000, Dr. Battin asserted that untabulated crimes bring the total to at least \$7,500,000,000.—Information Service.

"Do you know a fellow down your way with one leg named Oliver?"
"I'm not sure," answered the other doubtfully. "What's the name of his other leg?"

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe District—Fourth Round

Delhi, at Delhi, Oct. 8, 7:30 p. m.
Mangham, at Union, Oct. 12, 11 a. m.; Q. C., 2 p. m.
Gilbert, at Boeuf Prairie, Oct. 12, 4 p. m.; preaching, 7:30 p. m.
Waterproof, at St. Joseph, Oct. 19, 11 a. m.; Q. C., 2 p. m.
Wisner, at Crowville, Oct. 19, 7:30 p. m.
Columbia, at Grayson, Oct. 26, 11 a. m.; Q. C., at 2 p. m.
West Monroe, Oct. 26, 7:30 p. m.
Winnsboro, Oct. 31, 7:30 p. m.
Lake Providence, Nov. 2, 11 a. m.
Tallulah, Nov. 2, 7:30 p. m.
Oak Ridge, at Oak Ridge, Nov. 9, 11 a. m.; Q. C., 2 p. m.
Rayville, Nov. 9, 7:30 p. m.
Bonita, at Bonita, Nov. 16, 11 a. m.
Mer Rouge, at Bon Idee, Nov. 16, 4 p. m.
Sterlington, at Sterlington, Nov. 16, 7:30 p. m.
Gordon Avenue, Nov. 17, 7:30 p. m.
Monroe, First Church, Nov. 19, 7:30 p. m.

THE METHODIST BENEVOLENT ASSOCIATION

Because of the worthy purpose underlying the demand for

GROUP INSURANCE

offers a

GROUP INSURANCE SYSTEM

to Southern Methodist Ministers

Protects Your Entire Conference

Old or Young; Sick or Well; Rich or Poor

Write to-day

J. H. SHUMAKER, Secretary, 808 Broadway, Nashville, Tenn.

Bastrop, Nov. 21, 7:30 p. m.
Oak Grove, Nov. 23, 11 a. m.
Epps, at Pioneer, Nov. 23, 4 p. m.
Fairbanks, at Crew Lake, Nov. 23, 7:30 p. m.
All pastors are asked to have reports from all organizations ready and to be prepared to nominate the Missionary Committee.
ELMER C. GUNN, P. E.

New Orleans Dist.—Fourth Round

Delta, Ct., at Reserve, Oct. 5 a. m.
Carrollton Avenue, Oct. 5 p. m.; Nov. 3.
Algiers, Oct. 12, a. m.; Nov. 5.
Louisiana Ave., Oct. 12, p. m.; Nov. 5.
Fatterson, at Berwick, Oct. 19, a. m.
Morgan City, Oct. 19, p. m.
First Church, Oct. 22.
Franklin, Oct. 26.
St. Martinville, Nov. 2.
Slidell, Nov. 9, a. m.
Covington, at Covington, Nov. 9, p. m.
Second Church, Nov. 16, a. m.; Sept. 24.
Rayne Memorial, Nov. 16, a. m.; Nov. 4.
St. Mark's, Nov. 16, p. m.
Felicity, Nov. 23, a. m.; Nov. 12.
McDonoghville, Nov. 23, p. m.; Oct. 6.
Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

Ruston District—Fourth Round

Simmsboro, at Hilly, Oct. 12; preaching 7:30 p. m.; Q. C. following.
Dubach, at Harmony Chapel, October 19, preaching 11 a. m.; Q. C., 2 p. m.
Marion, at Marion, Oct. 19, following night service.
Calhoun, at Wilhite, October 26, preaching 11 a. m.; Q. C., 2:30 p. m.
Ruston, October 26, preaching 7:30 p. m.; Q. C., November 3, following official board meeting.
Clay, at Longstraw, Nov. 2, preaching 11 a. m.; Q. C., 2 p. m.
Farmerville, November 2, following night service.
Bernice, at Bernice, November 9, preaching 11 a. m.; Q. C., 2 p. m.
Choudrant, at Indian Village, November 9, following night service.

Lapine, at Frantom Chapel, November 16, 11 a. m.
Strange, at Strange, November 16, p. m.
District Training Week, October 12-17, inclusive.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round Preaching Dates

Oil City and Trees, at Oil City, Oct. 5, p. m.
Logansport, Oct. 12, a. m.
Grand Cane Ct., at Keithville, Oct. 12, p. m.
Pelican Ct., at Pelican, Oct. 19, a. m.
Belcher and Gilliam, at Belcher, Oct. 26, a. m.
Claiborne, Oct. 26, p. m.
Mitchell Ct., at Mitchell, Nov. 2, a. m.
Cedar Grove, Nov. 9, a. m.
Mooringsport, Nov. 16, a. m.
Greenwood and Bethany, at Bethany, Nov. 23, a. m.
Noel Memorial, Nov. 23, p. m.

Quarterly Conference Dates

Vivian, Oct. 5, 3 p. m.
Oil City and Trees, at Oil City, Oct. 5, after night service.
Logansport, Oct. 12, 3 p. m.
Pelican Ct., at Pelican, Oct. 19, 3 p. m.
Belcher and Gilliam, at Belcher, Oct. 26, 3 p. m.
Mitchell Ct., at Mitchell, Nov. 2, 3 p. m.
Park Avenue, Nov. 3, 7:30 p. m.
Bossler City, Nov. 4, 7:30 p. m.
First Church, Nov. 5, 7:30 p. m.
Mangum Memorial, Nov. 6, 7:30 p. m.
Grand Cane Ct., at Keithville, Nov. 9, 4 p. m.
Claiborne, Nov. 10, 7:30 p. m.
Cedar Grove, Nov. 11, 7:30 p. m.
Noel Memorial, Nov. 12, 7:30 p. m.
Mooringsport, Nov. 16, 3 p. m.
Greenwood and Bethany, at Bethany, Nov. 23, 3 p. m.

The above dates are subject to change to suit the convenience of those concerned.

Please let the pastors be prepared to nominate a Missionary Committee and name the chairman for each church. Let us work hard to end successfully what has been, in some respects, a trying year.

H. T. CARLEY, P. E.

VARICOSE VEINS

SWOLLEN LEGS, OPEN SORES, ETC.

PREIKKA ELASTIC STOCKING

It is a well-known fact that the veins of the legs are weakened by the pressure of the weight of the body. This causes the blood to flow back into the veins, which become enlarged and swollen. This is the cause of varicose veins. The only effective treatment is the use of PREIKKA ELASTIC STOCKING. These stockings are made of a special material which is elastic and strong. They are designed to support the veins and prevent the blood from flowing back into them. They are also designed to be comfortable and easy to wear. They are available in all sizes and colors. They are sold by all good druggists and hardware stores. If you are suffering from varicose veins, you should try PREIKKA ELASTIC STOCKING. You will find them to be the most effective treatment for your condition.

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

PREIKKA ELASTIC STOCKING

NERVOUS DISORDERS

Nervousness, Melancholy, Insomnia. These with loss of weight and high blood pressure have been our specialties for many years.

Comfortable rooms, excellent treatment, good food, moderate rates.

PAMPHLET FREE

THE BIGGS SANITARIUM,

Asheville, N. C.

BALD No Longer

Mr. E. R. Colwill, 1114 1/2 Loring Street, Seattle, Washington, was partially bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair. If you are bald, if your hair is falling out, ask your druggist for a bottle of inexpensive JAPANESE OIL. Use it according to directions. If your hair roots are not yet dead JAPANESE OIL will probably help you as it helped Colwill.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE

Dear Epworth Leaguers: Because of sickness in my family and my having to play nurse I just forgot about you last week, hence no letter to you. I also had to leave the Hi-League Institute in Shreveport before it closed but it was reported most successful. The enthusiasm was great and the Leagues in Shreveport, with the help of Miss Anna Pharr Turner and the two district secretaries, put forth every effort to bring about that success. That extra effort always counts.

And that reminds me to tell you that Hazel Lea Nowell, Hi district secretary, had to leave before the institute was over because of an opportunity to go to Georgia to a junior college. If you remember Miss Elizabeth Stinson, formerly of Mansfield College, who is now teacher in this junior college, you will know why Hazel Lea is leaving us to go all the way to Georgia to school. Miss Merle Chitwood of Shreveport is to take her place in the district work.

I am certainly sorry that I did not get to conduct my class in the Morgan City institute but Rev. Don E. Dulaney very graciously took my place

MOTHERS ARE LEARNING USES OF MAGNESIA

From the beginning of expectancy until baby is weaned. That's the time Phillips Milk of Magnesia performs the greatest service for many women. It relieves the expectant mother's nausea, heartburn, "morning sickness," inclination to vomit; helps her digestion. Its mild but effective laxative action assures regular bowel movement.

Phillips Milk of Magnesia is better than lime water for neutralizing cow's milk for infant feeding. A teaspoonful of it does the work of a half pint of lime water. It is a mild laxative; harmless, almost tasteless.

All drug stores have Phillips Milk of Magnesia in generous 25c and 50c bottles. Always insist on the genuine endorsed by physicians for 50 years.

FREE: to young mothers and prospective mothers; "Useful Information," an invaluable little book on the health of mother and child. Write the Phillips Co., 170 Varick St., New York, N. Y. It will be sent absolutely free of charge.

TOWER CHIMES

Played from keyboard, direct from organ console or automatically.... Price, \$43.75 and up.... Literature on request.... Address Department 149 Deagan Building, Chicago.

J. C. DEAGAN, Inc.

for me and reported a fine class with ten getting credit. I'll have to promise Morgan City and Berwick a visit in the near future to make up for my absence.

The next institute on the list is the Hi institute to be held at Carrollton Avenue Church, New Orleans, the last week in October. This makes three Hi institutes this fall. We will soon be up with the Seniors in the number held per year. Miss Ruth Fahre, the secretary, with Mr. Reese Campbell, president of the New Orleans Hi City Union, is promoting some extensive advertising for the institute.

In our Conference Policy we have scheduled Conference Officers' Staff meetings to be held each year in behalf of our Conference Promotional Activities. We have had quite a few of these meetings in the last few years but the most successful one ever held was that one last week, September 20-21, in Alexandria at the White House. You may not recognize the name. Charles White, our Conference President, used his house as headquarters for the meeting and the fun, hospitality and real fellowship experienced, culminated in a real house-party with the president and his cabinet carrying on some real work and making big plans for the future. We were fortunate to have every district represented, although six of the Conference Officers were absent. We had Mary Searles with us for the first time in two years. Nine of the officers are new ones, just having taken office in June, so it was very imperative that they be present to learn of the program of work.

Among the many projects planned were: Setting aside the months of October and November for the payments of Conference Promotion Pledges to the Conference Treasurer; observing Mt. Sequoyah Gift Day the first Sunday in November; setting aside the months of December-April 15 for payments of Mission Special Pledges; awarding the two loving cups on the same points, but with a percentage basis, with three small changes which will be published in the Louisiana League Life; organization of Senior or Hi Leagues in every church; every Epworth League a member of a Union; efficiency institutes held in every district and in reach of every chapter; a co-operation in promoting and understanding the new program of the Board of Christian Education.

In appreciation of the good time and the splendid hospitality shown those who were in the White House the Leaguers presented Mrs. White with a beautifully selected end-table. The officers are looking forward to a return meeting in the spring.

Some great news has been coming in to the office from Tallulah. "In July the Senior and Hi Leagues were

organized, the Hi-League consisting of young people who had never been in a League before. The week, August 18-22, we held a Young People's Institute Revival which consisted of a Fun, Fellowship, and Worship Program. The attendance ranged from 30 to 80 every night. Each Sunday evening we have fifteen minutes of fellowship preceding the devotional program, which consists of songs and the serving of a light luncheon. We are hoping that you are not too busy to visit us soon and see what we are doing." The above quotation is taken from a letter from the new counselor, Mrs. Cecil Garrett. Reverend Mr. Giles also writes in an optimistic manner, so you see I am anxious to visit them and plan to in the near future.

May I thank the chapters that are sending in their Conference and Mission Pledges for our records? Every chapter in the Conference is supposed to decide on the amounts of these pledges before the first of November, so do it NOW and send it in to us. While in Homer last week I visited with the Hi League there. Their counselor, Eula Linton, has left for school so a new counselor is to be appointed to assist Miss Mae Bailey, the assistant counselor. Leslie McKenzie, the ex-president, left for S. M. U. Both these fine Leaguers will be missed by their home chapter. Mr. Ira Castles of the Monroe Chapter has gone to L. S. U. Miss Elvior Gillette of Monroe, and a Life Service Volunteer, is in school at Whitworth. Miss Merle Whitman of Lake Charles has left for Scarritt, completing her preparation for missionary service on the Epworth Leaguer Scholarship. We wish her the best of luck in her new environment.

Continue your good work and let us know of your accomplishments. If we can help you we will be glad of the opportunity.

Your Field Secretary,
ELIZABETH LANGFORD.

NORTH MISSISSIPPI CONFERENCE

Dear Leaguers: Some of you Leaguers may be thinking about something that you can do which will increase your usefulness and give you a larger place in the heart of the church. We are going to suggest a few things which you can do, and we believe you will be glad to do these things.

Annual Conference will soon be here and many of you will have new pastors. Most any pastor is just a bit lonesome when he first arrives at a new place. You can be a great help to your new pastor by making him feel at home. You might welcome him officially as a League. Let him know that you are glad to have him and take him into your fellowship as soon as he arrives. Invite him to attend your League service the first Sunday he is in town. Let your new pastor feel that wonderful thrill which comes from being cordially received by young people.

Then you can continue to be loyal to your pastor after he has been brought into your fellowship. Let him know that he can depend upon you to co-operate with him in putting on the program of the church. Attend all the services of the church and encourage

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

your pastor. He needs your help and you need the inspiration which he can give to you in his services. This new program of work should give to us a fine opportunity to grow and expand into larger fields of service as an Epworth League. As Leaguers we can co-operate with our new pastor in working out the details of this new program of work. When we all get behind this new program of work it will mean a new day for our church.

Another thing which we as Epworth Leaguers can do is to be more considerate of the old people in our community. There are old people in most every community who crave the fellowship of young people. They are no longer able to live active lives themselves and they think the young people have forgotten them. Some of these old people meant a lot to their community in days that are gone. We should show our appreciation of these old people by visiting them and by remembering them in a way that will bring joy to their hearts.

There are many things which we can do as an Epworth League. Look about you and see what ought to be done in your community. Then get busy and do it. It will increase your usefulness and add to your joy.

There is a large Agricultural School at Eupora. Rev. W. C. Newman is pastor at Eupora. His Leaguers gave a melon-cutting the first of September and invited the new Leaguers who are attending the high school there. This was a splendid way to welcome the new students. Brother Newman has a very active League and they are doing worthwhile things. Brother Newman is preaching a series of sermons to his young people on the problems of modern youth. These sermons were suggested to him by questions which were asked by the young people. This is a very fine way to help the young people.

Rev. W. R. Hammonree recently organized a League at Ozark Church on the Mantachie Charge. Rev. J. N. Humphrey is pastor of this church. It is in the Aberdeen District. Rev. E. Nash Browles is presiding elder of this district. Those of you who help to organize a new League please notify your district secretary about it. Some have been asking who our Conference Secretary is. Miss Geus Stephens of Oxford is our secretary. Rev. S. E. Ashmore of Webb is our treasurer. He will be glad to hear from you if you have any money to pay on your pledges.

Your sincerely,

WM. L. ROBINSON.



PARKER'S HAIR BALM
Removes Dandruff, Stops Hair Falling, Imparts Color and Beauty to Gray and Faded Hair.
60c and \$1.00 at Drugists.
Hiscox Chem. Wks. Patchogue, N. Y.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

NORTH MISS. CONFERENCE

Sturgis Ct., at Bethel, preaching and Q. C., Oct. 2, a.m.
Ethel Ct., at Liberty Chapel, preaching and Q. C., Oct. 4, a.m.
Artesia and S., at Shaeffers, preaching and Q. C., Oct. 5, a.m.
Brooksville, preaching and Q. C., Oct. 5, p.m.
Columbus, Central Church, preaching, Aug. 10, a.m.; Q. C., Oct. 8, p.m.
Starkville, preaching, Aug. 17, a.m.; Q. C., Oct. 10, p.m.
Mashulaville Ct., at Macedonia, preaching and Q. C., Oct. 12, a.m.
Macon Station, preaching and Q. C., Oct. 12, p.m.
Columbus, First Church, preaching, Sept. 7, p.m.; Q. C., Oct. 15, p.m.
Welr and McCool, at Liberty Hill, preaching and Q. C., Oct. 18, a.m.
Kosciusko Ct., at Marvin's Chapel.



Duck Hill, at Bethel, October 1.
Abbeville, at Cambridge, October 2.
Sallis, at Salem, morning and after-
noon, October 5.
Pickens and Goodman, at Pickens,
evening, October 5.
Kilmichael, at Kilmichael, October 8
and 9.
Ebenezer, at Thornton, October 12.

Webb and Sumner, at Webb, night, October 22.

J. M. BRADLEY, P. E.

666 also in Tablets

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14)

The following program was given:
Opening song.

Devotional—Rev. W. C. McCay.

Reading—Mildred Perry.

Bible Story—Nell Garvin.

Business Session.

Dismissal with Prayer—Mrs. E. S. Lewis.

Luncheon.

Song—Take Time To Be Holy.

Devotion—Mrs. J. S. Clark.

Methods in Teaching a Mission Lesson.

1. Lecture—Mrs. Lockman.

2. Discussion—Corinth and Gaines Chapel.

3. Assignment—Rienzi

Reading—Kathrine Jones.

Benediction—Rev. W. C. McCay.

ZONE MEET AT HOLCOMB

A zone meeting of the Woman's Missionary Society of the Methodist Church was held recently in Holcomb in the church auditorium. Grenada, Holcomb, and Duck Hill comprise the group.

The church was beautifully decorated with roses and ferns.

In the absence of the chairman, Mrs. S. S. Caruthers, of Duck Hill, Mrs. A. W. Stokes, Grenada, district secretary, presided.

Mrs. S. J. Curle led the devotional, which was taken from the eleventh chapter of Proverbs. Her theme was the winning of souls. Mrs. T. J. Brown

of Grenada presented the subject of stewardship. Mrs. W. B. Waterman, president of the Grenada society, made an interesting talk on the Wesley House at Biloxi. A beautiful vocal solo by Mrs. J. E. Simmons of Grenada was a feature of the program. Following her solo Mrs. Stokes gave a synopsis of the new mission study book, "The Trail of the Conquistadores." Mrs. R. H. Herring of Grenada entertained with a lovely piano solo, and Mrs. S. J. Curle and Mrs. W. J. Wood of Holcomb sang a beautiful duet. Mrs. Frances High at the piano accompanied them.

At the close of the program a social half-hour was enjoyed, during which the ladies of the Holcomb society graciously served their guests delicious sandwiches and tea.

Those who attended the meeting from Grenada besides those on the program were: Mrs. W. C. Campbell, Mrs. Durrow Horn, Mrs. A. D. Turnage, Mrs. J. K. Murphy, and Miss Rebecca Stokes. The total attendance was approximately 26.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Beauregard, at Beauregard, Oct. 5, 11 a. m., 1:30 p. m.

Crystal Springs, Oct. 5, 7:30 p. m.; Nov. 9, 4 p. m.

Monticello, at Pleasant Grove, Oct. 19, 11 a. m., 1:45 p. m.

Centenary, Oct. 19, 7:30 p. m.; Nov. 7, 7 p. m.

Summit, at Topisaw, Oct. 26, 11 a. m., 2 p. m.

Meadville, at Meadville, Oct. 26, 7 p. m.

Bogue Chitto, at Bogue Chitto, Nov. 2, 11 a. m., 2 p. m.

Foxworth, at Foxworth, Nov. 2, 7 p. m.; Nov. 3, 10 a. m.

Georgetown, at Georgetown, Nov. 5, 2:30 p. m., 7 p. m.

Scotland, at Bethel, Nov. 6, 11 a. m., 1:30 p. m.

Bayou Pierre, at Pleasant Valley, Nov. 8-9, 11 a. m.

Gallman, at Gallman, Nov. 9, 2 p. m., 7 p. m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Magee, at Magee, Oct. 5, 11 a. m.; 2 p. m.

Williamsburg, at Santee, Oct. 12, 11 a. m.; 2 p. m.

Purvis, at Purvis, Oct. 12, 7:30 p. m.

Ellisville, at Ellisville, Oct. 19, 11 a. m.; 2 p. m.

Taylorville and Mize, at Taylorville, Oct. 19, 7:30 p. m.; Oct. 20, 10 a. m.

Heldeberg, at Philadelphia, Oct. 22, 11 a. m.; 2 p. m.

New Augusta, at New Augusta, Oct. 26, 11 a. m.; 2 p. m.

Mt. Olive, Oct. 26, 7:30 p. m.

Petal, Oct. 27, 7:30 p. m.

Collins, at Seminary, Oct. 28, 11 a. m.; 2 p. m.

Hattiesburg, Broad St., Oct. 29, 7:30 p. m.

Richton and Plave, at Plave, Nov. 2, 11 a. m.; 2 p. m.

Lucedale, at Lucedale, Nov. 2, 7:30 p. m.

Hattiesburg, Main St., Nov. 3, 7:30 p. m.

Prentiss, at Mt. Zion, Nov. 4, 11 a. m.; 2 p. m.

Hattiesburg, Court St., Nov. 4, 7:30 p. m.

Bonhomie, at Bonhomie, Nov. 5, 7:30 p. m.

Silver Creek, at New Hebron, Nov. 9, 11 a. m.; 2 p. m.

Sumrall, Nov. 9, 7:30 p. m.

Hattiesburg Circuit

W. A. HAYS, P. E.

Special Notice to Delinquent Subscribers

The Publishing Committee of the New Orleans Christian Advocate, at their annual meeting, Thursday, September 25, reduced the subscription price of the Advocate from \$2.00 per year to \$1.50 per year, effective October 1, 1930. We have been carrying about 2,000 delinquent subscribers since June 1 of this year, but will be forced to cut them off our list immediately due to the decrease in our subscription price. Refer to the label on your paper and, if your time has expired, fill in the coupon below and forward same immediately to our office with \$1.50 so as to avoid a break in the regular visits of your Conference Organ.

RENEWAL

to the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Please find herewith remittance of \$2.00 for my subscription.

Name

Post Office

Street or Route

Charge or Church

Name of Pastor

Jackson Dist.—Fourth Round

Harrisville, at Harrisville, Oct. 5, 11 a. m., 2 p. m.

Florence, at Florence, Oct. 5, 7:30 p. m., Oct. 6, 10 a. m.

Clinton, at Ridgeland, Oct. 12, 11 a. m., 2 p. m.

Madison and Pocahontas, at Madison, Oct. 12, 7:30 p. m., Oct. 13, 10 a. m.

Camden, at Lone Pine, Oct. 19, 11 a. m., 2 p. m.

Canton, Oct. 19, 7:30 p. m., Oct. 20, 7:30 p. m.

Satartia, at Mt. Olivet, Oct. 25, 11 a. m., 2 p. m.

Flora, at Flora, Oct. 26, 11 a. m., 2 p. m.

Jackson, at Capitol Street, Oct. 26, 7:30 p. m., Nov. 7, 7:30 p. m.

Mendenhall and D'Lo, at Mendenhall, Oct. 29.

Yazoo Ct., at Fletchers Chapel, Nov. 1, 11 a. m., 2 p. m.

Eden and Bentonia, at Eden, Nov. 2, 11 a. m., 2 p. m.

Yazoo City, Nov. 2, 4 p. m., 7:30 p. m.

Vaughan, at Ellison, Nov. 5, 11 a. m., 2 p. m.

Fannin, at Pearl Chapel, Nov. 9, 11 a. m., 2 p. m.

Jackson, at Galloway Memorial, Nov. 9, 7:30 p. m., Nov. 10, 7:30 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Vimville, at Coker's Chapel, October 5, 11 a. m.

Meridian—Hawkins Mem., October 5, 7:30 p. m.

Scooba, at Scooba, October 12, 11 a. m.

Daleville, at Daleville, October 12, 7:30 p. m.

Matherville, at Langsdale, October 19, 11 a. m.

Shubuta, at Shubuta, October 19, 7:30 p. m.

Waynesboro Circuit, at Hebron, October 25, 11 a. m.

Bucatanua, at Bucatanua, October 26, 11 a. m.

Waynesboro, October 26, 7:30 p. m.

DeSoto, at Crandall, October 29, 11 a. m.

Quiltman, October 29, 7:30 p. m.

DeKalb, at Spring Hill, November 1 and 2, 11 a. m.

Meridian, Poplar Springs, November 2, 7:30 p. m.

Cleveland, November 8 and 9, 11 a. m.

May we all enter the "Home Run" with a determination to win.

Let the pastors take notice of the following legislation enacted by the

General Conference at Dallas, Texas, and govern themselves accordingly:

"In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Trenton, at Pulaski, October 5, 11 a. m., 2 p. m.

Raleigh, at Raleigh, October 5, 7 p. m., 6, 9 a. m.

Shiloh, at Shiloh, October 12, 11 a. m., 2 p. m.

Carthage, Sta., October 17, 7:30 p. m., 19, 11 a. m.

Carthage Circuit, at Singleton, October 18, 11 a. m., 1:30 p. m.

Walnut Grove, at Mt. Horeb, October 19, 2 p. m.

Homewood, at High Hill, October 24, 11 a. m., 1:30 p. m.

Chunky, at Suqualena, October 26, 11 a. m., 1:15 p. m.

Decatur and Hickory, at Hickory, October 26, 4 p. m.

Philadelphia Sta., October 31, 7 p. m.

Philadelphia Circuit, at Cook's Chapel, November 1, 11 a. m., 1:30 p. m.

Burnside, at Henry's Chapel, November 2, 11 a. m., 1 p. m.

Laurel, First Church, November 7, 7 p. m.; 9, 11 a. m.

Laurel, Kingston, November 9, 2:30 p. m.

Laurel, West End, November 9, 7 p. m.

H. A. GATLIN, P. E.

It'll Pay You to Shop In

HOLMES 88th Birthday Sale

Beginning Monday, March 31, at 9 a. m.

A Store-Wide Sales Event that Brings You Timely Merchandise at Greatly Reduced Prices

HOLMES

Canal Street NEW ORLEANS Main 1000



If baby has COLIC

ACRY in the night. Colic! No cause for alarm if Castoria is handy. This pure vegetable preparation brings quick comfort, and can never harm. It is the sensible thing when children are ailing. Whether it's the stomach, or the little bowels; colic or constipation; or diarrhea. When tiny tongues are coated, or the breath is bad. Whenever there's need of gentle regulation. Children love the taste of Castoria, and its mildness makes it safe for frequent use.

And a more liberal dose of Castoria is always better for growing children than strong medicine meant only for adult use.

Fletcher's
CASTORIA

Christian Advocate

NEW ORLEANS

Vol. 76—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3941

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 9, 1930

C. MILTON CHALMERS, Manager.

THE EDITOR RESIGNS

The resignation of the editor has already been announced in these columns, but he desires now, when more time and space are at his command than were last week, to indicate, as a matter of privilege, his reasons for resigning the work of the Advocate.

It was not within the task of Rev. J. Early Gray, the secretary, who kindly furnished the Advocate a report of the recent meeting of the Publishing Committee, to enter into all the details of the meeting, or to give the reasons for the editor's resignation. He only stated that the editor, "for reasons best known to himself," tendered his resignation.

The editor, therefore, desires to say that he was not governed by any unwillingness to serve in his present position and that he will give up the work of the New Orleans Christian Advocate with reluctance. But the conditions under which the editor undertook the work two years ago were of necessity greatly altered by the action that the Publishing Committee felt compelled to take. In an effort to bring the expenses of the Advocate within its meager income, the Committee deemed it necessary to make a heavy reduction in the salary of the editor. There seemed no way to avoid this, but the attempt was made to devise some plan that would enable the editor to continue in the work. The editor here makes grateful acknowledgement of this, and also expresses his hearty appreciation of the resolution that was passed by the Committee and published in the last issue of the Advocate.

There appeared to the editor no way to avoid the decision he made. In view of the changed conditions he would have to meet, and "for reasons best known to himself," he could not see his way clear to continue as the editor of the New Orleans Christian Advocate.

THE WIDOW'S FARTHING

We have so often heard the expression, "the widow's mite," used to excuse a gift that was far from being all that the giver had, certainly not all a "living," that we have sometimes wondered why the Scriptures can be so abused and some persons can so confidently claim what does not apply to them. Not until you have cast into the treasury of the Lord all that you have can you call it the "widow's mite" (more accurately, the widow's mites, or farthing), whether your gift be a farthing or a hundred million dollars.

And remember that it is Jesus who still sits over against the treasury and beholds how we cast in our gifts. He alone knows how much we should give and when we should be blamed for what we do not give.

REV. W. L. LINFIELD DEAD

Rev. W. L. Linfield, an honored superannuate of the Mississippi Conference living at 7411 Maple Street, New Orleans, passed to his eternal reward on Thursday of last week. About 7:30 in the morning he fell in the yard of his home and, borne into a bedroom, expired immediately without a struggle. Rev. H. L. Johns, pastor of Carrollton Avenue Church, New Orleans, neighbor and close friend of Brother Linfield, officiated at the service conducted at the home on Friday morning and also at the service in Gulfport, Miss., where burial took place. A number of his brethren were in attendance at the services.

The son of a distinguished minister who had served in Louisiana and Mississippi, Rev. W. L. Linfield was born in the city of Baton Rouge, La. He was admitted on trial into the Mississippi Conference in 1886, ordained deacon in 1888, and ordained elder in 1891. He was widely known and loved throughout the bounds of the Mississippi Conference, in which he had labored for so many years, serving leading charges, one of his last being our important church at Gulfport. Death came in his sixty-fourth year.

Surviving him are Mrs. Linfield, who was Miss Elizabeth Barrow of West Feliciana Parish, a member of one of the most distinguished families of Louisiana; two daughters, Misses Mary and Janie Linfield of New Orleans, and three sons, Mr. Hilliard Linfield of Gulfport, Mr. Robert Linfield of New Orleans, and Mr. William Linfield.

We shall expect from one of his brethren in the Conference an appreciation of this great servant of God.

And a gift that means little sacrifice because brought out of a great abundance is not as greatly prized in the Master's sight as a very small gift that means a real sacrifice because it is brought from poverty. It is well to remember this in these strenuous times when the gaunt spectre of actual want has threatened to stalk through the land. But such trying times bring to us the opportunity of making sacrificial gifts.

In view of the distressing conditions of the present, one of our contributors asks the question, "Shall we pray?" Certainly we should pray for anything, on condition that it be according to God's will. But we should also ask ourselves the question, "Shall we give?" The affirmative answer to that question should open to us the windows of heaven (Malachi, 3:10). Let us remember these things in these closing weeks of the Conference year and make every effort and every sacrifice to meet the claims upon the churches, that we may receive the blessing and make provision in full for the gracious work of the Church.

A PRESENT FOR THE NEW EDITOR

The editor feels that his worthy successor-elect, Dr. Decell, should be given a present as an expression of our esteem for him and of our confident assurance that he is going to render a great service to the Church as editor of the New Orleans Christian Advocate. Don't anybody tell him, of course, for the present should come as a complete surprise. And the present should be one in which everybody should have a part. The more the better. It is this—2000 renewals and subscriptions by the first of December, when Dr. Decell will take up his duties as editor.

The reduction of the subscription price of the Advocate to \$1.50 should make the thing proposed easily possible. This reduction brings to our pastors a fine opportunity to do real service for the Advocate during these closing weeks of the Conference year. Under the trying conditions of this year, and with the withdrawal of the club rates formerly in force, renewals and subscriptions have been hard to secure. It has been very difficult to get renewals of subscriptions that were secured at the club rates. We have been carrying about 2000 delinquent subscriptions, many of them since the first of May. In the last issue of the Advocate the manager announced that he would be compelled to cut off these subscriptions unless they can be immediately renewed. Here is an opportunity for the pastor, with a reduced rate of \$1.50, to secure renewals and new subscriptions.

We believe the Committee has acted wisely in fixing the rate at \$1.50. For we hope the price will prove attractive, lead our pastors to work with greater zeal for subscriptions, put the cost of the Advocate within the reach of all, and bring in sufficient subscriptions to insure the necessary revenues to maintain the Advocate and reach a larger number of our people.

To reach the greatest number of our people is the real goal of the Advocate, and in doing this the maintenance of the Advocate will be provided for. And if the maintenance of the Advocate can be provided for, we may also hope for enough increase in revenues to enable the editor and manager to improve the appearance of the paper, using a better grade of paper, embellishing the Advocate with illustrations and special features, and commanding a better grade of advertising.

We are really enthusiastic about this new price of \$1.50. We believe it will help to solve the difficulties the Advocate has had to meet. But—if our pastors do not rise to the opportunity and secure a larger number of subscriptions, the new price will prove as disastrous as the club rates. It is easily seen that subscriptions must be secured in greater numbers if the new price of \$1.50 is found practicable.

So, how about giving Dr. Decell 2000 renewals and subscriptions by the first of December, just as a starter?

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:
Subscription Rates: One year, \$2.00; six months, \$1.00. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

OPENING OF CENTENARY COLLEGE

(From the President's Office)

Centenary College opened its 106th Session September 24, 1930. Judging from every standpoint, it was the most encouraging opening in the history of the old institution. The enrollment exceeded that of last year at the same period by 50, and this, in the face of depressed financial conditions. Students and friends overcrowded the chapel. President George S. Sexton presided.

The outstanding feature of the program was the address delivered by Dr. R. H. Harper, of the Class of 1904. There were short addresses by the President and by Dean John A. Hardin. The hymn, "Holy, Holy, Holy," adopted by the College to be used in all opening and commencement exercises, was sung by the students and friends. Dr. Francis Wheeler, head of the Department of Music, directed the singing.

Another feature was the singing of "There Is No Death" by Associate Professor of Voice Andrew Quattlebaum.

Another custom of the opening exercises is the impressing upon the students the traditions of the old College, of the lives and work of its graduates during the last one hundred and six years. The singing of O'Hara's great song, "There Is No Death," emphasized that the spirit that has made Centenary College, and that prevails today, is not subject to death.

At the earnest request of the faculty and friends and of Bishop Hoyt M. Dobbs, the address of Dr. R. H. Harper is given as follows:

OLD SAYINGS AND OTHER SAYINGS

"This is an age when with microscope and telescope we are subjecting all things to scrutiny on the earth and out through the boundless reaches of space—a time when we are reviewing not only our cherished knowledge but also our sources of knowledge. The astronomer tells us that the moon always turns the same face towards us. Indeed we can see that for ourselves. What there is on the other side of the moon no man knows. But we are sure there is another side. So there may be another side to the truths commonly received, and, with more probability than that of seeing the other side of the moon, we may hope to see the other side of many a truth."

The speaker, here referred to the old sayings that so widely and powerfully influence the thoughts and the doings of men, and, pointing out that many of them are proverbs of mere temporal and worldly wisdom, bearing within themselves a subtle danger in the fact that good counsel for temporal things may tend to obscure a better truth, he added: "To return to our former figure, the moon, while always turning but one face toward us, may at times obscure the sun, and half-truths, if allowed to remain, would bring upon the mind, with all its thoughts, affections, desires and motives, what would be an anomaly in space—a total and permanent eclipse by a lesser world of a larger world." The speaker then took up a number of old sayings and discussed

them in the light of larger meanings that may be given them. After discussing, "Early to bed, early to rise," he said:

"Again Pood Richard says that a 'plowman on his legs is higher than a gentleman on his knees.' This is a good warning against debt, as it is intended, but we may take it out of that connection and make it a better truth. We call to mind another saying that 'there is no royal road to learning.' And even a gentleman and the sons and daughters of kings and queens must go on their knees if they would ascend the mount of knowledge. It has been said that knowledge is the result of leisure—of the time and opportunity for study. This kind of leisure has been purchased for you through the sacrifice of others. But with such priceless leisure, you must be a gentleman on your knees, or you will accomplish but little. I mean, of course, that you must have the right kind of humility that will fit you to be a seeker after truth. It is presumed that there are things you do not know, or you would not be here. It was said in mockery of a certain fellow: 'And still the wonder grew that one small head could carry all he knew.' We are not fond of having around us a walking encyclopedia. We prefer to buy the kind we want and consult it when it pleases us. It was the glory of an ancient philosopher that he could confess that he knew that he knew nothing. And a gentleman in a Christian college will go on his knees—will confess his need of the divine power, will dedicate his life to, and seek help from the God of truth.

"Then there is the familiar saying, 'Experience keeps a dear school, but fools will learn in no other.' But the trouble with this kind of school is that it opens its doors rather late. Do not wait to learn in the dear school of your own experience. But rather learn now through the rich experience and the accumulations of others. Now is the accepted time. Now is the golden hour.

"In this connection we recall the saying, 'A bird in the hand is worth two in the bush.' Also, 'Take the cash and let the credit go.' But modern business would hardly accept these sayings without limitations. Fewer people would ride in automobiles, listen to radios, and live in homes they are buying if all dealers should resolve to take only the cash and let the credit go. That the system has its difficulties and even its tragedies, we are aware. But to apply it to higher things—it will not do to forego all the greater future gains of life to make sure of lesser things today. May you resolve that no sacrifice of things present will be too great that you may gain greater things in the glorious future of your dreams.

"This exhortation hints at something to be gained—something to be won. And 'Beyond the Alps lies Italy' is the thrilling challenge that comes down to you through the centuries." After reviewing briefly the fortunes of Hannibal, the speaker said: "Beyond the Alps lay Italy, but for Hannibal only ultimate defeat and ruin. And it will all depend upon your purpose in going beyond the Alps, whether or not the toil will be worth while. Let us hope that beyond the Alps will hold for you no defeat, but fair plains, storied cities of history, romance and art, and conquest and high enterprise.

"And I am sure we all wish you success. For you have heard that 'Nothing succeeds like success.' But this saying comes perilously near begging the question. And, like Socrates, we would ask that the term be defined. We would ask 'What is it?' 'What is success?' Is it to amass a million dollars? It would all depend upon what you would do with a million dollars whether they would be worth anything to you or not. There is an old fallacy that two and two are four. This is good arithmetic and, if you prove yourselves good students, you will run all the changes of it through the higher mathematics. It sounds as if it could not be otherwise; it stands as a kind of symbol of anything that no man will dispute and none can deny. But it all depends upon what you do with things whether or not their addition is of any

real value to human life. And it will all depend upon your purpose here whether or not success for you will really succeed. I would not detain you with platitudes about the value of an education, though I could fortify them with 'Who's Who in America.' Only this—the square on the hypotenuse and else will matter little to you in the long run of life, if you do not learn mental and moral discipline, the spirit of good sportsmanship throughout life and the purpose and the ability to build squares of right conduct on every line projected across your pathway.

"That your study should have a definite end in view, you will surely agree. And this end should be great and glorious you are told. 'Hitch your wagon to a star,' as the saying goes. But I think it would be better to hitch your wagon to a mule and set out to do some real work in the world. If wagons are hitched to stars, then there must be someone left to build wagons. And, talking about stars, if you could go far enough away in space the earth itself would shine to you as a star.

So the poet wrote:

'Hesper—Venus—were we native to that splendour, or in Mars,
We should see the globe we groan in, fairest of their evening stars.

'Could we dream of wars and carnage, craft and madness, lust and spite,
Roaring London, raving Paris, in that point of peaceful light?

'Might we not in glancing heavenward, on a star's silver fair,
Yearn, and clasp the hands and murmur, 'Would to God that we were there?'

"So project yourself in imagination far enough away in space and see the world as a star, and a star fit enough to hitch your wagon to—a wagon to bear the burden of humanity.

"As for the finer graces of a gentleman and the integrity of his dealings two sayings come to mind that I heard as a boy—'It pays to be polite,' and 'Honesty is the best policy.' As well as these sayings sound, they are pernicious and dangerous. Like Jacob's sheep, they are ringstraked and spotted; they are born of cunning and they bear on their own backs the marks of their guile. It does pay to be polite, but that is not the reason a young man should be polite. If he is polite only through policy, he may mock you when your back is turned, and, if he no longer needs you, he may in your very presence curl his lips in scorn." The speaker also discussed "Honesty is the best policy," and closed by saying that true morality can be founded only on the will of the good God.

"Now, consider what an old philosopher said, 'Know thyself.' This is sound advice, and we cannot think of anything more wholesome than fully knowing ourselves—our limitations, our capacities, our talents, our affections, our desires, our motives. Have you the real courage to look into the mirror and see yourself as other men see you—to look yourself in the face? But the real need is to see yourself as God sees you. So the old philosopher uttered only a half-truth. And if he had added what I would call the larger half, he would have 'put the cart before the horse.' For no man can truly know himself who does not know God. The light that was never seen on land or sea and that cometh from afar must shine into the innermost places of the heart ere the heart can know itself. It was only as the young man Isaiah saw the Lord sitting upon a throne high and lifted up, attended by the shining and six-winged seraphim, that he saw himself as he had never seen himself before and the needs of his fellow men. And in that hour he cried, 'Here am I, send me, send me.' You remember the story of the youth of Antioch, who sold the name of his God to a pagan priest. By and by, when fortune had smiled upon the man, when nearly all the prizes he sought had been won, he led his beautiful wife to a

ruined altar in a garden and there repaired the shrine and undertook to give thanks for their many blessings. And so he knelt and enumerated all their blessings. But soon there came a black void into his mind and his beautiful words trailed off into silence. For who can offer thanks when there is none to thank? And who can work nobly and truly when there is no one beyond himself? So seek to know God, young man, young woman, that you may learn the riddle of existence, the purpose of life, and that you may learn to 'think God's thoughts after him' and repeat them in accents of love to your fellows.

"And for all the good and noble things you would gain, remember the old Chinese proverb, 'Pay the price and take it.' This is true in every house of merchandlse and it is also true in every field of human endeavor. None but the brave can stand where the souls of men are tried. None but the toilers can win the sweetness of honest rest at the close of day. None but those who offer the sacrifices can enter the holy of holies of truth.

"And last, as we have heard that 'coming events cast their shadows before,' may there fall before each one of you here on this notable day—as you enter upon the work of your college career or renew the work you have already begun in this institution—the shadow of a mighty man who, with a diploma in his skilled hand, a trained mind and a consecrated heart, looks with clear eyes to heaven-kissing hills, and then looks the world in the face, not as something to be conquered and something to be won, but as something to be served, in the spirit that has glorified Centenary College of Louisiana from the time the first graduates left the pleasant hills of East Feliciana to the time when the latest graduates leave the portals of these classic halls.

NEW METHODIST CHURCH AT MENDENHALL

The accompanying engraving shows the new Methodist Church at Mendenhall, Miss., which was erected last year and is now in use by the fine congregation at that place.

This new building succeeds a historic old building in which many prominent men had served as pastor. The old structure was located on a corner of the square occupied by the public schools, and was sold to the school authorities for use as a part of the school plant.



NEW METHODIST CHURCH AT MENDENHALL

The new building was erected on a choice corner lot on the square surrounding Simpson County's magnificent courthouse, one of the finest in the State. This puts the church in the center of the town, and gives it a commanding situation.

Semi-Spanish type architecture was adopted for the building, of which the pastor, the Rev. Del Longgear, was the architect and supervisor. The construction is of solid brick, laid in black mortar, with ornamental designs worked into the brick-laying. The front is of the Alamo style,

augmented with tower effects and flying archways.

The building is 94 feet long by an extreme width of 58 feet, and three stories in height. The auditorium is 40x60 feet, with choir loft and balcony additional, providing for nearly 500 sittings. The arrangement is such that both floors of the Sunday school building can be used for auxiliary seating space.

Scientific use of masonite insulation board gives perfect acoustic qualities. Space is provided for divided pipe organ to be installed later.

In the lower story is the banquet hall, kitchen, furnace and coal bunkers. A direct fan-driven heating system is used which gives perfect heat in winter and thorough ventilation and cooling in summer, thus eliminating the use of fans.

A well-organized and completely-equipped departmental Sunday School is taken care of in the various sections of the building.

The building was constructed under most favorable circumstances, the committee being able to take advantage of many exceptional opportunities for low cost, and a value of \$30,000 is placed upon the structure. The Rev. C. H. Strait is the present pastor, and he and his Mendenhall congregation have enjoyed a happy and prosperous year.

SHALL WE PRAY?

Coming toward the close of the Conference year, no doubt, we are all, preachers and people, wondering where it will all end in a financial way, for a great many of us are vitally interested in seeing everything come up in full; laymen, because they love the Church, and preachers, because they love the Church and because, with most of us, it is a matter of whether or not we can pay our bills and educate our children, etc.

There seems to have been a tendency on the part of some to pay all other accounts and if there should be anything left over, to pay the Church obligations, or at least to leave them as a last consideration. On the other hand, if times are prosperous, so many use all that God has endowed them with for selfish purposes, for most of us know that there is very little more paid into the Church and its causes when cotton is high in price and a large crop made, than when small crops and low prices prevail. Of course when times are "flush," we can the more easily pay the small

covered that fifty to one hundred per cent more was spent by them for this item than for the church; when asked for funds for the Church they were not able to do much, and some of them nothing.

One man who prided himself upon being a "big Methodist" spent ten cents per day for tobacco, paying \$20 per year for the Church. All the foregoing, with other observations and experiences, leads me to believe that we can do what we want to do, and that we can pay our Church obligations if we want to bad enough. And now as to the title of this article, a suggestion has come to me that we pray that God might intervene and help us over these difficult times, and as a Conference go to prayer for the benevolences and the matter of finances in general as to our Church and its membership.

I know God is merciful, and will do exceedingly and abundantly, etc., but would the first chapter of Proverbs, 22-28, apply in this case? Read it: "How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn ye at my reproof: behold I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

Because when you had the opportunity to use your means, you refused, what may we expect under such conditions? Personally I am praying for a way through. Will God hear the Church in such a matter as this? What do you say? Shall we try?

Faternally yours,

W. F. HENDERSON, JR.

OUR PEOPLE AND BOARD OF MISSIONS THANKED FOR CHINA FAMINE RELIEF

By Dr. O. E. Goddard

Following is copy of letter from Mr. G. Findlay Andrew of Lanchow, Kansuh, China, through whom Dr. J. W. Cline, China Treasurer of the Board of Missions, has been distributing funds which have come to the Board of Missions for famine relief: "I am writing to thank you and those who have donated through you, for the gift of \$1577.85, which I have received through the Treasurer's Department of the Mission to be used toward the relief of famine distress in this province. In the good providence of God, the worst days of the Kansuh famine are now over and we are looking forward with a keen anticipation to a good harvest of the autumn crops, made possible by the splendid rains which have fallen during the past few weeks. What the total number of lives lost in this province alone will amount to no one will ever know, but in many of the districts land is perforce lying fallow owing to the exceedingly heavy death-roll. And yet through all this time of famine the Lord has watched over his children and provided for them in a truly wonderful way. Some days ago a blind man, a Christian brother, walked in from a village thirty-five miles from here. He was led by another Christian and the two of them walked in to represent to me the need of some of the people in their village. In that one village of just over one thousand inhabitants, four hundred odd died last year from starvation and famine fever and among this number there was not a single Christian. The love gifts from all over the world have provided a very literal object lesson to all the Christians in this province of our unity in Christ Jesus.

"Of the many, many incidents that one has come across in a work such as that in which I have been engaged for the past months, one could write much. For the interest of those who are sharing with you in this gift I could like to relate the following. It is about a bright faced little boy of some eleven years of age who is now being looked after in one of our relief centres. Only two short years ago he was with his parents in a very comfortable home in the country to the west of Lanchow. Then came the famine, and father, mother and son were forced in the course of time to leave their home and take to the road, begging as they went. The mother was the first to succumb and she died from starvation. The father and son found their way back to their old home sometime during the early spring of this year. They had no sooner arrived back than the home was visited by a band of ruffians who, driven desperate by the pangs of hunger, were looting any and every place where there was the slightest chance of obtaining any food. The father was killed on the doorstep of the home and the little boy, in abject terror, crept into the hole of the brick divan or "k'ang," which takes the place of the bed in homes in this part of the country. The hole through which the little boy crept was the aperture through which the lighted fuel was put to warm the divan in cold weather. There he remained for over a day until long after the robbers had left the home. Then he came out—a little laddie of eleven—absolutely alone in the world. Under the guiding hand of God he found his way to the depot above mentioned, where he was taken care of by the Chinese helper in charge and brought directly to my notice. I wish you could see him now. You would little imagine from his present appearance the terrible experience through which he has come.

"There are very many people in this province who have learned through the experience of the past two years more of the value of those gifts which we oftentimes take so lightly from the hands of God. Only a short while since a child of God was expressing to me the increased consciousness of the deeper meaning of the oft-repeated petition, 'Give us this day our daily bread,' which had come to him through the experiences of these famine years. May the experience bring to very many a true appreciation of the Master's voice, 'I am that true bread which came down from heaven.'"

Mr. Andrew has the strong support of the American Advisory Committee on the Famine Relief.

NEW PROSPECT CAMP GROUND (1880-1930)

New Prospect Camp Ground on the Vancleave Circuit of the Methodist Church in Jackson County, Miss., was established in the fall of 1880. Rev. Thomas S. West was presiding elder of the Seashore District and Rev. John Stewart Calhoun was serving his third year as pastor of the charge, then called West Pascagoula. It is not too much to say that this was the most popular leadership that the charge ever had. Thomas S. West was a strong and capable leader and left the impress of his life and ministry upon the seacoast country as few men did. Stewart Calhoun, as he was affectionately called by his members, was a young man, serving his first charge, at that time only twenty-seven years old. A little more than two years later, while pastor of the Cayuga charge, he passed away.

Not every annual session of the camp meeting has been held during the fifty years, a few sessions in the late nineties not being held and the 1918 camp meeting being omitted on account of the influenza epidemic. With the exception of these years—probably 1896, 1897, 1898 and 1918—a camp meeting has been held each year in October. For about the first half of its history the meeting included the fourth Sunday, since 1904 the third Sunday. The meeting has seldom,

if ever, lasted for a whole week, but has been an intensive effort while it continued. A sunrise prayer meeting was held each morning, preaching services at eight, eleven, three, and at night, with a sunset prayer meeting in the grove. For the last several years only one service has been held in the morning.

Just who the original tent-holders of that first camp meeting were the writer does not know; probably George Byrd, John A. Flurry, G. R. Ellis, William Devro, members of the Roberts and Ramsay families and others. A complete list of "tenters" would include in addition, from the beginning until the present, such names as these: Duhose, Tootle, Graham, Rouse, White, Haveus, Wilson, and probably Broom. The tents form a square with the tabernacle in the center. Nearly thirty years ago the tents on the north and east sides were burned, also the tabernacle. In the September storm, 1906, the tabernacle was blown away and the year following the tents on the west and south sides were burned, the tabernacle also burning.

The tabernacle was replaced within a week, the fire coming just one week before the opening day for the camp meeting. The grounds are the property of the Church but have been under the immediate direction of a Camp Ground Association, of which George Byrd was probably the first president. George W. Tootle was president for a number of years before his death in 1914 and from that time until recently W. R. Ramsay.

The pastor of the Vancleave Charge has always been in control of the preaching services. In 1881 J. S. Calhoun was again in charge. J. H. Holland was pastor in 1882-83. The first year of his pastorate the name was changed from West Pascagoula to Vancleave. The following pastors have served since that time: A. P. Cox, supply, 1884; C. F. Gillespie, 1885; Thomas Price, 1886; J. J. Lovett, supply, 1887; J. J. Lovett, 1888; M. L. White, supply, 1889; M. L. White, 1890-91; N. B. Young, 1892-93; G. W. Huff, 1894-95; J. G. Sibbey, part of 1896; L. R. Roberts, supply, 1896-98; W. L. Blackwell, 1899; H. B. Vandenberg, 1900-01; M. A. Thurman, 1902-03; J. T. Abuey, 1904-05; G. P. McKeown, 1906-07; C. M. Martin, 1908-09; J. M. Lewis, 1910-13; W. L. Blackwell, 1914-17; J. H. Grice, 1918-21; E. M. Allen, 1922-24; W. F. Baggett, 1925-26; W. W. Nelson, 1927; J. C. Jackson, 1928; W. C. Baker, 1929; and the present pastor, Rev. C. H. Gunn, 1930.

Presiding elders have always had a large share in the direction of the camp meeting, the fourth quarterly conference usually being held at the camp ground, the presiding elder sometimes remaining through the entire camp meeting. Dr. T. S. West served the quadrennium of 1880-83 and returned later for three additional years, 1887-89. Rev. B. S. Rayner served as presiding elder for the three intervening years, 1884-86, and the following came after Dr. West's second term: I. W. Cooper, 1890; E. H. Mounger, 1891; J. A. Ellis, 1892; H. E. Partridge, 1893-94; C. A. Powell, 1895-98; W. W. Simmons, 1899-1900; J. M. Morse, 1902; T. L. Mellen, 1903-05; M. L. Barton, 1906-08; W. B. Jones, 1909-12; W. H. Huntley, 1913-15; J. R. Jones, 1916-19; W. M. Sullivan, 1920-23; L. L. Roberts, 1924-26; J. L. Sells, 1927-30.

The first sermon at the camp ground in October, 1880, was preached by the youthful but now sainted Inman W. Cooper, 24 years old and serving his third pastorate in the Mississippi Conference at Ocean Springs and Biloxi. No record has been kept of the preachers at the succeeding camp meetings, but life-long attendants at the camp meetings recall the following from memory (in addition to the pastors and presiding elders listed above): T. W. Adams, R. H. Barr, J. V. Bennett, J. B. Cain, J. F. Campbell, Lyman Carley, C. M. Crossley, L. A. Darsey, C. H. Ellis, H. W. Featherston, S. E. Flurry, J. G. Galloway, P. H. Grice, W. T. Griffin, C. Y. Higgenbotham, W. W. Hopper, P. H. Howse, C. P. Jones, B. F. Jones, B. W. Lewis, H. J. Moore, W. W. Moore, J. L. Neil, T. J. O'Neil, R. T. Pickett, W. H. Saunders,

Robert Selby, T. C. Cooper, M. W. David, V. R. Landrum, G. H. Thompson, D. W. Ulmer, H. W. Van Hook, D. E. Vickers, J. E. Williams, J. L. Carter, J. W. Thnen, A. C. Flowers, W. L. Highlander, Jeff Lott (a Baptist), W. G. Roberts, T. J. Norsworthy, R. P. Fikes, G. D. Anders, C. C. Miller, L. A. Horn, and a number of local preachers.

The latter group always took a lively interest in the camp meeting and did much to promote it. Two of the first "tenters" were local preachers, J. A. Flurry and G. R. Ellis, the latter at a later time a member of the Conference. Included in this older group of local preachers were W. G. Evans, A. B. Ramsay, Irving Roberts, his brother, Lyman R. Roberts, James King, W. W. Broom, J. H. Havens, C. J. Phillips, Griffing Alexander, and maybe others. During the latter half of this half-century period a younger group of local preachers from the Vancleave and adjoining charges have attended services there, among them C. E. Cain, J. W. Broom, M. W. David, T. C. Cooper, S. C. Moody, J. L. Carter, J. B. Cain, J. W. Roberts, Hugh Goff, J. E. Flurry, J. H. Cain, J. M. Alexander, Eugene Flurry, and Chandler Havens.

The West Pascagoula Circuit in 1880 made the following report to Annual Conference: Accessions, 44; removals, 5; membership, 260; local preachers, 6; adults baptized, 18; infants baptized, 58; Sunday schools, 5; pupils, 125; churches in charge, 8; value, \$1300; value of parsonage, \$250; pastor's salary, \$275; paid \$303; P. E., \$55, paid, \$60; benevolences, \$48.50, paid, \$51.50.

J. B. CAIN.

Fayette, Miss.

LETTER FROM A PREACHER'S WIFE TO HER SONS IN THE MINISTRY

(We are indebted to Mrs. Leslie Harper Purcell for the following—a copy of a letter written by Mrs. H. F. Tolle, whose husband is pastor of our First Church, Tampa, Fla., to each of two sons that are in the ministry. The third son is principal of the high school at Mulberry, Fla. Mrs. Purcell writes: "I sent it (the letter) to my father at Star, Miss., and he enjoyed it so much that I got Mrs. Tolle's permission to send it to the Advocate." Rev. H. F. Tolle and family are well known in Mississippi, where Brother Tolle served a number of pastorates, the last being the Capitol Street Church, Jackson, Miss.—Ed.)

Dear Son: We are just home from Conference and having received our appointment from the Bishop for the ensuing year and knowing I do not have to pack up and move, I am going to take time out and write you a letter.

Oh, what a luxury we areolling in here at home now! Just now I have been sitting here in our parsonage home listening in to Mayor Walker of New York City welcome four young fliers who have just landed safely from Ireland. He called them pioneers. The crowd cheered and I cheered, for the very word "pioneer" thrills me and fills me and always makes me cheer. When Bob gave father and me the radio for Christmas, I could have wept for joy, for all through the years we have been charter members of the "Do-Without Club." At first I thought perhaps he should have saved his money for his future investment, but since he has been made principal of the school where he has taught mathematics and been football coach for two years and gets a good salary, I will "weep no mo'" for the joy of having daily these wonderful programs we get over the National Broadcast pays us for all those "do-without" years.

When the Bishop called off the appointments for you two boys at Conference my heart beat so high with pride that I scarcely heard it when he called off our own appointment. Your pre-

siding elder said that your appointment was "pioneer work," so I thought of that when I cheered those brave fliers across the sea. You are truly in a good class of folk-pioneers; that always appeals to me for that was the stock you sprang from, and I hope have not sprung so far from it that you have lost the old spirit which urged our forebears on through hardships and difficulties which, no doubt, would stagger even their stout hearts at times. I always love to hear "pioneer" stories and so I hope you will write me many a chapter for my book. Your grandfather, Joseph, in the early Kansas pioneer days on those bleak Western prairies, went from place to place on horseback founding Sunday schools, which seemed to be his special undertaking, and your grandfather, Edward, in around and around and through the bays, overglades and keys of Florida, traveled many times to Key West in a dugout sailing boat (so Uncle Eddie told me)—whatever a dugout sailboat is, I do not know, but I am sure it was not a modern yacht with servants to do the work. Oh, wouldn't you love to know just all they could tell us of those wonderful experiences? What a rich heritage they left us of the spirit of "keeping on," no matter how the blizzards blew and the yellow fever stalked their footsteps. Well, anyway, thanks to a wise Providence, you will not have blizzards or yellow fever (although you may have a nice warm hurricane or some modern sickness), so use all the sense God has given you to sidestep these obstacles to your progress, for that is just what he gave you sense for—use it, you will need it. I am glad you both have plenty of it.

Don't get it into your heads that to serve a big city church is a beautiful dream come true for old age. Alas and alack, that would be nice, but alas also several more thin alacks, it is not always a flowery bed of ease, but has snags and discouragements and "board of stewards" which are often one and the same thing, yet all and in between all is the beautiful rainbow of promise from the Old Book to all who hold out faithfully to the end.

I have thought several times since coming home from "Pam Beach" of the poor rich folks there who have built big walls around their places and blocked off a little strip of ocean beach so folks can't even peek through the knot-hole and see what's inside. But if the truth were known, they have not blocked off all the ocean breezes or the songs of the birds or the laughter of little children or the true happiness which lives in Methodist parsonages where a big bunch of P. K.'s dwell. (P. K. stands for the ancient order of Preachers' Kids.) What a surprise to them it might be to find out that in a Methodist parsonage on the "Possum Trot Circuit" there are diamonds in the rough that their money could not buy. My sides just shake with laughter when I think of the hilarious existence the P. K.'s of Southern Methodism have in a little Methodist parsonage. How, for instance, would the poor little rich children ever know the thrill of hearing the good Bishop read off their father's name to go and work in the vineyard of the "Podunk Center Circuit," where there are live points to be looked after, each a point like the point in a star, with problems which will take all the grace, grits and gumption of the whole family to cope with them: "Grace"—which is a gift of God; "Grits"—which is something good to eat; "Gumption"—which is something a circuit rider's family has had plenty of it, too!

From the good pastor and his wife to the very smallest and latest 1930 model of a P. K., who is worth a million dollars and will take the place of the sport model car these "closed-in rich folks" have for their pleasure. Poor things, I just must pause and drop a tear for them for they do not know how much of true happiness they miss in this world by having to live in a real parsonage home of Southern Methodism. Anybody can buy new clothes with money, and they do not have to have much sense to do it, but when the circuit

rider's daughters rip up and turn inside out and Tintex an old dress and make it turn out to look like it had been imported to "Pam Beach" from gay Paree, how that calls for something else again which puts the P. K.'s in Who's Who columns later on in life while the poor little rich children have grown up by this time, completely ruined, by having had everything handed to them on a silver platter 'til they've not had a chance in the world to have the thrill of making something out of nothing and to know that it "went over good."

Son, when the presiding elder said he wanted you to go to Pahokee and do pioneer work, I said in my heart, "Thank God, now my grandchildren will have a chance to get in Who's Who along about 1960." I just hope I will be living in a sweet old superannuate home under some lovely old live oak tree with the honeysuckle growing over the door and a flock of laying hens and a good old cow and still have enough strength and sense left to enjoy going to Conference and hearing my sons make their reports "everything in full." Bishop, including a new P. K.—Sport Model this time.

Don't ever let anyone try and tell you that eight, nine or even twelve P. K.'s will be an awful drawback. I heard just a flimsy argument brought up at Conference by people who should know better.

When you were born in our parsonage home, a rich, old aunt wrote me, "Now that you have two sons, do take my advice and pray God not to send you any more children, for no one wants a preacher with a big family. You could never educate them, and just think of having a household of ignoramuses." Well, of course, as you well know, neither God nor I paid the least attention to her advice and now that houseful of little P. K.'s have all grown up on "grits and gravy" and graduated from college and every one of them looks like a million dollars. I only wish that any church that holds back on having a parsonage full of P. K.'s could know they are missing the chance of their lives of becoming famous later on when the world begins to notice that all the folks who really amount to much and who are kicking up star dust in the sky are those same little parsonage P. K.'s who have their nimble wits whetted on the grindstone of necessity and originality all of their lives till they are sharp and keen for meeting the new ideals and problems of their day and overcoming and rising above petty difficulties and showing the worthwhile folks in this world that in order to amount to anything it is almost a foregone conclusion that one must be born in a parsonage home, or as Bishop Quayle used to say, "A Paradise Parsonage."

When I saw you two boys stand up there at Conference and take the beautiful, sacred vow of the deacon's orders and heard the Bishop's advice to you, I knew you had grown up on that same advice, line upon line, precept upon precept, here a little and there a little, with just enough hickory thrown in to make things lively. I said to myself, "Well, I am not sorry if you boys do say it, that you slept more on church benches up to the time you were ten years old than ever you did in bed, or that whenever the last bell rang at any of the regular church services that you P. K.'s were "among those present" with no questions asked or pleadings to "stay at home like the other kids could do," having any weight in your parsonage home.

It was not always the easiest thing in the world to get all of you to Sunday school on time, spick and span and at one and the same time fix dinner for company and get the parsonage sitting room, dining room and bedroom and even sometimes the kitchen—to say nothing of the front and side porches—ready for Sunday school classes to meet there. But do you think I shed tears of regret over those hectic busy Sabbath mornings when I saw you two boys at Conference with such good reports from your little country churches? I'll tell the world I did not.

I remember once when you P. K.'s were too small to do anything but get "stepped on" those hurry up hours before Sunday school dear old Bishop Kilgo stayed all night with us. After dinner that day he came out in the kitchen and said, "Preacher Wife, please let me wipe the dishes for you while you tell me how you do it." "Do what," I said. "Why, make the parsonage go to Sunday school all the way from the children to the chairs and then have a good dinner to top it off with after church." "Well," I said, as I handed him a tea towel, "that's where the Grace, Grits and Gumption come in handy." He replied, "That's good furniture for a parsonage—that's the kind that won't wear out."

Speaking of furniture, Son, don't ever make light of it, for that is another thing we have given to us with a free hand and those poor rich "Pam Beach" folks had to hunt the world over for it. "Antiques" is what I'm speaking of. They have nothing on us there either, for we are just as used to antiques as any "Pam Beach" place ever dared to be, and we did not keep them for show either. We used them till they, like the famous "One Hoss Shay," fell out and then we oft'n fixed up a dry goods box to take their place. Substitute has been our middle name. We can substitute anything. A chicken crate can serve one year for a baby crib, the next year for a hen coop and in between for a packing box for our "Lares and Penates" of the parsonage vice versa and repeat. Mr. O. O. McIntyre says he never saw anyone moving one's household goods who could do it "aristocratically," but I feel like it takes a real blueblood aristocrat to do as Mrs. Wiggs of the Cabbage Patch did—just shove the flour sifter over further on the bed and make room for the president of the Aid Society to have a seat and never hat an eye of apology while you're doing it, either.

Folks have to move when the Bishop says move and have to take the flour sifter at one and the same time and it behooves one to have it handy in case the committee decides to stay for supper. Yes, a houseful of P. K.'s are useful at all times; some of them can entertain the new presiding elder in the front room while the younger ones keep up some racket so that he cannot hear the scrapings of the flour barrel in the kitchen where mother is making the biscuits. I'm glad you majored in mathematics for you will know how to subtract and divide. It's quite an art sometimes to subtract a salary from what's left and to divide rations after one has called the "come and get it" signal at meal time and suddenly seen the front gate swing open to welcome the traveling preachers and missionaries who pass through town via the "Paradise Parsonage." How many blessings and angels in disguise have come our way—everyone welcome without any fluster or bluster, but just a jolly "push over and put on another plate" and "add a little water to the soup." I just can't get those shut-in "Pam Beach" folks out of my mind when I think of those "angels unaware." They would just have to pass by like the Levite "on the other side" and the poor rich folks would be richer, but poorer.

Write to us when you get moved and let me see if you have as good a time at it as you did when you were my young P. K.

Cheerio,

MOTHER.

There are 270 cities in the United States, according to the recent census, that have a population ranging from 25,000 to 100,000. Schenectady, N. Y., is the largest in the group, with 95,652, and Johnson City, Tenn., is the smallest with 25,073. Of cities in the Advocate territory and adjoining, the list includes the following: Mobile, Ala., 68,277; Baton Rouge, La., 31,465; Monroe, La., 26,002; Shreveport, La., 76,659; Jackson, Miss., 47,934; Meridian, Miss., 32,527; Beaumont, Tex., 57,483, and Port Arthur, Tex., 50,067.

SOME REFLECTIONS ON BISHOP DENNY'S VISIT TO VICKSBURG

By Rev. L. E. Alford

Speaking first as the presiding elder of the district, I count it one of the greatest privileges that I have ever had to be thus closely associated with one of our chief pastors for eight days. We rode in my auto for approximately five hundred miles. Ate twenty meals together. Had him for three nights in our district parsonage home. Heard him preach eleven times and saw him dedicate four churches, and at no time during these eight days did he make the impression that he was an old man. He was always ready for any service we had planned, and his messages were always clear, forceful, and appropriate for the occasion.

Bishop Denny began his work with us at Centerville, by preaching a soul-stirring sermon and then dedicating the beautiful brick church at that place. At three-thirty in the afternoon, we had a most interesting visit to the home of Rev. William Winans, D.D., now occupied by a grandson, ex-Congressman Dixon. This home has been standing without any material change for 111 years, said to be the second oldest residence in Wilkerson County now standing.

At 8 p. m. of Sunday the 14th, we were at Stephenson, where a splendid frame church was dedicated. The house was filled to the limit, and for the first time the great majority of those people had the privilege of hearing a Methodist bishop. At this service Bishop Denny baptized the grandson of the general manager of the Foster Creek Lumber Company, which operates at Stephenson.

Monday we had planned a group meeting of the pastors of the southern portion of the district. It was raining, but in spite of the rain we had the auditorium of the Gloster church, which proved large enough to serve as the meeting place of the Annual Conference twenty-five years ago, well filled with the people of that community and visitors from outside the district. Our three pastors from McComb were present. A splendid lunch was served to all visitors.

Historic papers were read by J. E. J. Ferguson, Percy Vaughn, D. L. Blackwell, L. P. Anders and G. P. McKeown.

Monday night in the historic town of Woodville, we were greeted with a well filled house in spite of the rain. Four times the Annual Conference met in Woodville—1831, 1835, 1843, 1858. At the close of the service the stewards surrounded the Bishop and asked for Rev. G. P. McKeown to be returned as pastor of that church for the seventh year, and they meant it.

Tuesday morning, accompanied by Rev. J. B. Cain, the present historian for that section of our Conference, we started for Natchez. We stopped sixteen miles this side of Natchez to see the historic church of Kingston, which stands on the lot which Lorenzo Dow bought by selling his watch, and is said to be the oldest spot of ground ever deeded for a Protestant house of worship in the Mississippi Territory.

During the day we visited several of the antebellum homes, with their rich furnishings, which bring very vividly to our minds the type of living made possible by the slavery system of those days.

At 8 p. m., in the Jefferson Street Church, the bishop was greeted by a splendid congregation. This church has the distinction of having entertained the Annual Conference fourteen times, which is four more than the next highest, Vicksburg. Rev. H. G. Hawkins had planned well the local entertainment, having the Bishop spend the night in the parsonage.

Wednesday morning was spent in visiting the village of Washington, the place where the first chartered institution for the conferring of degrees upon women in this country was founded. Also where the first constitutional convention of the State of Mississippi was held, the sessions being held in the Methodist church, for the use of which

the trustees were paid \$100. In this village the Annual Conference met four times—1819, 1821, 1825, 1829. We ate dinner in the Roxie parsonage, where Rev. J. H. Morrow and his good wife live, and a most delicious dinner did we have. At 2:30 we had the beautiful church filled to the limit to hear the Bishop's message and witness the dedication of that church. Here also Bishop Denny baptized the baby of the steward, who presented the church for dedication.

Wednesday night we spent in the parsonage home at Fayette, where Rev. J. B. Cain and his good wife are the recognized leaders of the Methodist people. We were greeted with a most attentive congregation that night.

Thursday, perhaps, was the most far-reaching day of the week in its influence. We began a program at 10 a. m., at Nebo, which is near the half-way point between Fayette and Brookhaven.

No Methodist bishop had been in that community. There were many people present, and fifteen Methodist preachers were there to see and hear a bishop that far out in the country. After preaching a sermon that had in it a message for the children, the laymen and the preachers, he then dedicated the beautiful new church. A most elaborate dinner was served on tables prepared under the shade trees, by the people of the community, to every one present. After the dinner, we assembled again and heard historic papers dealing with the origin and history of the Methodist churches composing the Fayette, Nebo, and Roxie charges, and a brief paper from the presiding elder, dealing with the district as a whole. After this, Rev. J. L. Neill, of Crawford Street, Vicksburg, closed with a stirring message on the possibility of the Nebo charge making new history from this time forward. From Nebo we went to the old town of Port Gibson, which is now wide awake and doing bigger and better things perhaps for our Lord's kingdom than ever before. There the good ladies had prepared an elaborate banquet in the basement of the church, and had given special invitations to every man in any wise connected with the church.

The pastors of the adjoining charges were present with us and were prepared to read papers dealing with the origin and history of the churches on their respective charges, but lack of time prevented us hearing those papers. These pastors were: E. A. King of the Utica charge, M. W. Porter of Hermanville, W. F. Baggett of Lorman, and R. H. Clegg of Port Gibson, who had planned such a splendid evening for us. Mr. E. T. Crisler, charge lay leader, acted as master of ceremonies. H. H. Crisler, S. S. Superintendent, gave the welcome message to the Bishop. The response of the Bishop was most instructive and appropriate. Then Hon. J. T. Drake read some facts from a paper which he had, setting forth the history and development of the Port Gibson Church. This church also entertained the Annual Conference in 1844, 1886 and 1896. Following the banquet we went into the auditorium, where we were greeted by a large congregation of attentive people. At this time—as it was the closing night of a young people's series of services—Bishop Denny gave us a great evangelistic message. After this program, we drove forty miles to the district parsonage, where the Bishop could spend three successive nights, without having the trouble of packing his suitcase.

Friday noon we dined with Rev. and Mrs. J. L. Neil, then drove to Rolling Fork for an afternoon program. We had planned a group meeting of the pastors of the northern end of the district, and each of them was to read historic papers dealing with the origin and development of the churches within their respective charges. These papers were well prepared by the following: Revs. J. A. Moore of Rolling Fork, J. O. Ware of Anguilla, C. H. Williams of Meyersville, S. B. Watkins of Silver City, J. M. Lewis of Louise and Holly Bluff, J. E. Williams of Gibson Memorial, and J. L. Neill of Crawford Street, Vicksburg. This Friday afternoon was a rainy time, but by the hour of four o'clock, the time the Bishop was to

preach, we had the theater building, where we held the services, well filled. We had with us from the North Mississippi Conference five pastors and one presiding elder—Bradley, Brown, Shipman, Smoot, McCafferty, and L. P. Wasson of the Greenwood District.

This was the tenth time the Bishop had preached on this itinerary, but this message at Rolling Fork to me was one of the best in the series—on "Justice, Mercy, and Humility."

The Woman's Missionary Society entertained the Bishop and those of us from Vicksburg at supper following the afternoon program.

Saturday morning we spent in the National Park and visiting other points of historic interest. We visited the graves of Rev. Newitt Vick and Tobias Gibson. Sunday morning the great auditorium of Crawford Street's new church was filled to hear the Bishop's closing message in this district for the time being. At 3:30 Mrs. J. T. Leggett, the wife of the presiding elder of the Jackson District, called at the district parsonage for the Bishop and took him in their car to Jackson for services in the Capitol Street Church for the evening hour.

From expressions heard both from laymen and preachers from beginning to the end of this program, I am fully persuaded that if more such programs could be followed by our bishops, they would be known much better than they now are, and with the increased acquaintance would come greater love and admiration for them personally and greater usefulness for the office which they hold.

Historic Facts Occurring Within the Territory of the Vicksburg District as it Now Stands

The first session of the Mississippi Conference met at Spring Hill, near Fayette, in 1813; the fourth session at William Foster's, near Natchez, in 1817, and in 1820 it met at Midway, near where Centerville now stands. During that period from 1813 to 1860 the Mississippi Conference met 26 times within the territory of this district and only eleven times in the other towns now within the bounds of the Mississippi Conference, the other ten times being held either in Alabama, Louisiana, or North Mississippi.

When the Conference meets with us in Vicksburg on the 12th of November that will be the forty-first time this district has entertained the Conference, and Bishop Denny will be the twenty-second bishop to preside over the Conferences within this territory.

This district now has a larger membership than it has ever had and is paying more per member for the support of the ministry and the benevolences than any other district in the Conference. Many of us feel like we are facing a brighter day for this section of our Conference.

L. E. ALFORD, P. E.

A THOUGHT FOR THE WEEK

By Rev. Marlin H. McCormack, Jr.

"The man who foolishly does me a wrong, I will return to him the protection of my most ungrudging love; and the more evil comes from him, the more good shall come from me."—Buddha.

All of the great religious leaders and philosophers exhort us to return good for evil. It must be a law of life. Certainly God himself practices it. Jesus tells us that it is this principle that places one's life on a higher plane than the purely human attitude—it is a divine characteristic.

The most brutal of humans will not continue to wrong one intentionally when such a one returns only his ungrudging love. Love never fails to overcome hate.

Returning good for evil, love for hate, interest for indifference, always requires self-denial and sacrifice in some degree, and is therefore a means of character development for the one exercising it, and effective example of righteousness to the one receiving it.

The Home Circle

THE BOY THAT LAUGHS

I know a funny little boy—
The funniest ever born:
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks:
His laugh is sometimes grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
The lessons are but fun.

No matter how the day may go,
You cannot make him cry:
He's worth a dozen boys I know,
Who pout and mope and sigh.

—Wide Awake.

A LITTLE BOY'S SERMON

On Monday a little boy, who had been to church the day before, thought he would have a church of his own. He arranged his four sisters in front of him, then stood up on a stool and spoke very loud. This is a part of the sermon he preached:

"This is to be a 'mind-mother' sermon. There are two ways in which you ought to mind everything she says:

"Mind her the first time she speaks. When mother says 'Mary, please bring some coal or water,' or 'Run to the shop,' don't answer, 'in just a minute, mother.' Little folks' minutes are a great deal longer than the ones the clock ticks off. When you say 'Yes' with your lips, say 'Yes' with your hands and feet.

"Mind cheerfully. Don't scowl when you have to drop a book, or whine because you can't go and play. You wouldn't own a dog that minded you with his ears laid back, growling and snapping. A girl ought to mind better than a dog."—The Watchman.

THE ANCIENT MARINER INTERPRETED

By William Alphonse Murrill

In the autumn of 1797, the poet Wordsworth, his sister, and Samuel Coleridge started from Alfoxden to visit Linton; and, as their funds were small, they decided to meet the expenses of the journey by writing a poem for the New Monthly Magazine. Mr. Wordsworth suggested the crime of killing an albatross and Mr. Coleridge's remarkable imagination supplied the details of the plot and the beautiful language of the poem.

The story of "The Ancient Mariner" is familiar to most of us. An old seaman with long gray beard and glittering eye stops a wedding guest and tells him of a ship that sailed southward to a land of ice and snow, where an albatross followed through the fog until shot by his cross-bow. This brought a curse upon the ship, which was becalmed on its way northward, and the dead body of the bird was hung about the old seaman's neck in punishment.

All the men died from hunger and thirst except the ancient mariner, but he lived on to suffer among the dead, without hope or even the power to pray until he became interested in the water-snakes; when suddenly a spring of love gushed from his heart, the albatross fell off into the sea, it began to rain, and a troupe of angelic spirits carried the ship safely home again.

What is the interpretation of this wonderfully beautiful poem? I asked Prof. Corson this question one day at Cornell University, and he replied in Coleridge's own words:

"He prayeth well, who loveth well
Both man and bird and beast;

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

Love is the great link between man and nature. None knew this better than Wordsworth, the great nature poet, and those fortunate men who came under his influence. If one loves the birds and beasts, and the lowly persecuted serpents of the fields and woods, he cannot find it in his heart to do them harm.

Boys sometimes kill snakes because of ignorance, believing all of them to be poisonous, but what excuse can he find for killing birds? Every boy who kills a songbird should have its dead body hung about his neck as an outward sign of a savage heart.

If it were not for the birds, we could not exist; the farmers could not raise their crops, and the conditions so vividly described by Longfellow in "The Birds of Killingworth" would return. A single robin will eat more than its weight of destructive insects every day, besides giving us the most delightful music.—Our Dumb Animals.

THE AIRSHIP LADY

Jimmy didn't like to do it. He said he'd rather do almost anything than get up in a street car and give his seat to a lady. But his father said that that was perfectly ridiculous and that no gentleman ought to feel that way, for ladies were ladies, whether they were young or old, rich or poor. They did a great many tiresome, difficult tasks in somebody's home all day long—picking up things dropped by careless men, taking care of boys who might (but, of course, one hoped not) or might not grow up into rude boys, but who were a whole armful of trouble for at least three long, weary years, keeping mothers indoors to watch them. Oh, you'd love the things Jimmie's father said about the work that ladies did and the heavy burdens they carried for all of us, which made it quite in order for any boy to be polite to them in public.

"Just so," said Jimmie, who always said that when he was convinced about anything.

"Well, he could hardly wait for his next street car ride, and how he did hope that the car would be full and that he would have a seat which he could offer to somebody! It was! And he had! And he did!

She was the tiniest bit of an old, old lady. A big puff of wind would have blown her quite away. Jimmie rather liked giving her his seat. She was dreadfully cheerful about it, too. She didn't just take. Neither did she gush. But she squeezed herself over in it and said: "There's room for you, too."

Jimmie simply had to share half of his own seat. No sooner had he sat down than she said, "It's very windy today."

Jimmie said indeed it was—very.

"When I was a little girl," said the old lady, "I waited a whole week for a windy day just like this. You'll never guess what I wanted the wind to do. Give it up?"

Jimmie gave it up.

She beamed at him over the tops of her spectacles: "I wanted to fly away."

"Goodness!" said Jimmie.

"Exactly!" beamed the old lady. "Goodness! And the nice part of it was that my brother waited a whole week for the same windy day, for we had quite made up our minds to blow away together."

Jimmie moved closer to her. He wasn't afraid any more. "Was your brother as little as you?"

"Not exactly," she smiled. "He was really as little as you. And that's quite big, isn't it?"

"Indeed it is," boasted Jimmie; "and when your windy day came, did you really blow away?"

The little old lady chuckled. It was a perfectly darling sound. "I'd better begin at the beginning," she said. "You see, he'd heard a

wonderful thing. He heard that if you jumped off a high place with an open umbrella in your hand the wind would blow you miles and miles. Well, he was so small and I was so small and the umbrella was so big, that we thought it would be more fun to blow away together. We decided that the first time we'd start from the roof of the stable shed. It was high enough, but not too high. We waited and waited for the windy day, and finally it came; so we kissed my mother, we kissed my father and we kissed our baby sister and our nurse. Then we climbed to the roof of the shed and opened the umbrella. We both clung tightly to the handle with both hands. We jumped off into space and fully expected to be carried miles and miles from home."

"Were you?" asked Jimmie breathlessly.

"What do you suppose?" asked the old lady, with a perfectly comical grin on her face.

"I'm sure I don't know," Jimmie said. "Half a mile, maybe."

"Not an inch did we blow, my dear boy; but the two of us went falling down, down, crashingly, sickeningly, right down into the pig pen, where the astonished pig was wallowing around in nice rich, black, wet mud. He didn't know what to make of an umbrella and two such muddy aviators. He grunted in circles all around us."

"Were you hurt?" asked Jimmie, spellbound.

"My pride was awfully hurt," the old lady chuckled, "and I broke my arm and my collarbone. As for my poor brother, he broke his ankle. And the pig broke the umbrella. So whenever I see a high wind like the wind today I think of the day I tried to be an airship."

Jimmie sat and looked at her. "You know," he said, timidly, "I'm afraid maybe you might blow away today; it's so dreadfully windy and you're so very little. When you get off the car, maybe I could come along, too, and hold your elbow on the street."

"Aren't you the politest boy that ever was? I think that would be nice. I'm going to see my brother."

"The one you blew away with?"

"The very same. He's an invalid now. He lives at 910 Ardmore Court. It's an apartment house."

Jimmie gulped and gashed and gurgled. "I live there, too," he said. "Your brother's the man who whittied me a boat, isn't he?"

"No doubt of it," said the little old lady, her arm in arm they left the street car. Jimmie has solemnly told me again and again that it pays to be pleasant to street car ladies because you can never tell who they are. You can never tell. —The Baptist.

WRENS NEST IN COAT POCKET

Not to be outdone by Mr. and Mrs. Robin Redbreast who chose the trucks of a freight car of the Milwaukee Railway to locate their home, a pair of wrens in Puyallup, Wash., picked out a cozy nesting site in the pocket of a khaki hunting coat hanging in a farmer's woodshed. Why these confiding couples so strangely selected such odd places for the serious business of life is beyond human ken. They were, nevertheless, quickly assured of of human solicitude and co-operation.

The railway company, upon learning of the fact, issued an order that the freight car remain idle until the little robin family had grown and vacated its property and the good farmer likewise ordered that his coat be undisturbed until Mr. and Mrs. Wren and family were done with it. To quote his own words from the Tacoma News-Tribune, which also pictured the coat with its pocket nest and the woodshed:

"The Milwaukee railroad doesn't have anything on us. They issued orders that the car with the robins' nest was not to be moved, and I hereby notify the world that my coat with its wrens' nest is not to be disturbed until the family is raised and gone. As for me, I'll just get along without that coat until Mrs. Wren is through with it. It means more to them than it does to me right now."—Exchange.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—dot note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Rev. A. J. Martin, pastor of the Greensburg (La.) Charge, is this week conducting a revival at the Darlington Church.

The Epworth Leaguers had charge of the service at Coffeerville, Miss., on last Sunday evening. Rev. Wm. L. Robinson is the pastor.

Rev. Guy M. Hicks, pastor of Epworth Church, New Orleans, has recently assisted Rev. D. W. Poole in a meeting in our church at McDonoghville, across the river from New Orleans.

Rev. R. H. Bamburg, our pastor at Standard, La., called at the Advocate office one day last week. He spent several days in the city while having treatment upon his eyes.

The Standard Training School of the New Orleans Methodist Sunday schools will be in session next week in Rayne Memorial Church. A fine faculty has been secured and a large attendance is expected.

Rev. Melville Johnson is preaching in a revival at Kosciusko, Miss., that began Oct. 5. Rev. Archie Stephens is leading the singing. Rev. R. P. Nehlett is closing his fourth year as pastor of our church there.

News comes to us that Rev. W. M. Wright, our pastor at Sturgis, Miss., will be given the benefit of government treatment at the splendid hospital at Alexandria, La. Brother Wright was a soldier in the world war.

Dr. J. L. Decell, presiding elder of the Brookhaven District and editor-elect of the New Orleans Christian Advocate, visited New Orleans on Tuesday of last week and conferred with the manager and editor of the Advocate.

The twenty-third zone meeting, with the missionary societies of Marks, Lambert and Crowder participating, was held recently at Marks, Miss., with Mrs. Tom Richardson, the president, in the chair. There was a good attendance and an interesting program.

Rev. J. W. Pearson was recently transferred from the North Alabama Conference to the Western Virginia Conference and stationed at Johnson Memorial, Huntington, W. Va. He was formerly a member of the Louisiana Conference and pastor at Mansfield, La.

The Crowley Daily Signal of recent date reported that great interest was being manifested in the revival meeting being conducted at Crowley,

La., with Dr. P. R. Knickerbocker doing the preaching and Mr. Priestly Miller leading the singing. Rev. C. K. Smith is the pastor.

Dr. F. M. Freeman has been transferred to the New Mexico Conference and stationed at Trinity Church, El Paso, succeeding Dr. Angie Smith, who has recently become pastor of First Church, Shreveport. Dr. Freeman is a native of Louisiana and formerly served in the Louisiana Conference. Five years ago he went from Monroe, La. to First Church, Texarkana, Arkansas.

The proposed amendments for good roads in Louisiana, if carried, will give the State a system of paved highways between all points of importance. The paved highway from Shreveport to Monroe has been completed and we understand the pavement will soon be finished between Monroe and Vicksburg.

On October 3, our church at Starkville, Miss., gave a reception to the students of the A. & M. College. This church, we find from a recent bulletin, is busily engaged in making preparations for the entertainment of the North Mississippi Conference, soon to meet in Starkville. Dr. H. F. Brooks is the pastor.

Rev. Del Longgear, pastor at Hazlehurst, Miss., in addition to conducting a successful revival in his church, has led in revival meetings recently at Union Church, Adams Camp Ground, Mt. Pleasant, Bethesda and Gallman. He has also delivered the addresses at the opening of three high schools in his section of the State.

The presiding elder of the Columbus District, Rev. W. N. Duncan, called a meeting of the Licensing Committee to meet at Columbus, Oct. 7, for the purpose of examining Rev. W. A. Green, who is seeking admission on trial in North Mississippi. H. F. Brooks, W. M. McIntosh, J. W. Ward and W. R. Lott compose the committee.

The Columbus District Epworth League Institute will be held at West Point, Miss., Oct. 11. Miss Ruth Boyd is district secretary. Miss Boyd is sponsoring interchange of visits between her Leaguers, which is proving very successful. Recently West Point and Columbus, First Church, have exchanged visits, resulting in large gatherings of young people.

The editor, having the privilege of worshipping with Mrs. Harper, at Rayne Memorial Church, New Orleans, last Sunday morning, heard a good sermon by the pastor, Dr. O. W. Bradley. Dr. U. G. Foote, a former pastor of Rayne, was in the congregation. Dr. Bradley and his people are entering with vigor upon the work of the autumn and the closing up of the Conference year.

Rev. L. W. Cain, presiding elder of the Baton Rouge District, in addition to the published round in the Advocate, mailed a copy of his fourth round to the preachers of the district, together with a note calling attention to items requiring special attention at this last conference of the year. This ought to prove helpful in expediting the work of the conferences, and in securing better results.

The Sabine Index, published at Many, La., last week said: "The revival meeting at Zwolle Methodist Church is one of the best in many years; great crowds are coming each night to hear the gospel messages as they are given with great power by Rev. J. G. Snelling. The music has been of a high order, with Mr. Fayette Gay at the piano, Prof. Marcella playing the cornet and the young people's choir with Rev. James E. Selfe directing." The meeting closed on last Sunday evening.

Rev. S. L. Pope, our pastor at Aberdeen, Miss., is a fine pastor to have splendid attendance at his prayer meetings. His church bulletin carries the item of news that seventy-seven were present last Wednesday night, and they were expecting one hundred the following Wednesday. There is something about the close fellowship of prayer meeting groups which should appeal to all people who have heart-felt religion. In this time of

depression prayer will help our people more than anything.

The Baptist Church of Istrouma, a section of Baton Rouge, will soon erect a \$40,000 building. In this connection it is interesting to note that Mr. John D. Rockefeller, Jr., has made a large contribution to the enterprise, being led to make the gift on account of the fact that a large number of Standard Oil Company employees will be served by this church. The Methodists have a thriving church in this section. Rev. L. N. Hoppair is the pastor, and he has achieved remarkable results this year in prayer meeting attendance.

The New Orleans Ministerial Union held its first meeting of the fall at a luncheon on last Monday at the Y. W. C. A. building on Gravier Street. The ministers' wives of the city were honored guests and were welcomed by the president, Rev. H. L. Johns, pastor of Carrollton Avenue Methodist Church, New Orleans. The response was given by Mrs. R. H. Harper. Dr. Harry B. Levey, clinical director of the New Orleans Child Guidance Clinic, delivered an address, his subject being, "Co-operating with Child in Home, School and Church."

Mr. B. M. Stewart recently spent several days in New Orleans visiting friends of his former home. Mr. Stewart was a member of the First Methodist Church, New Orleans, head of the young people's department of the Sunday school and ardent worker in the Epworth League during the pastorate at First Church of Rev. R. H. Harper, and the editor and Mrs. Harper were glad to have an evening of pleasant fellowship with their former co-worker. After leaving New Orleans, Mr. Stewart engaged in business in Florida, and later in North Carolina.

Evangelist Gus Klein of Memphis is in a community-wide revival at Houston, Miss., with Rev. A. S. Raper. The meeting will continue through next Sunday. As one of the general evangelists, Brother Klein has worked in all parts of the Church and has been kept busy throughout the year. He entered the ministry in the North Mississippi Conference. His work in the evangelistic field has been successful and frequent calls have come to him from the north and east. Brethren who may desire his services the coming year are asked to get in touch with Brother Klein soon after Conference.

The American-Press, Lake Charles, La., recently carried an interesting account of the fine promotion day exercises of our Broad Street Church of Lake Charles. It was reported that the average attendance of the Sunday school for 52 weeks had been 382, and that the offerings through the Sunday school year had been \$1850.34. Mr. A. M. Mayo, the veteran superintendent of this great school, has served as superintendent for 37 years, and at the present he has a staff of 64 officers and teachers. Rev. D. B. Raulins has been serving the Broad Street Church during the absence of the pastor, Rev. L. I. McCain, who had to give up active work for a time on account of ill health.

Rev. D. E. Vickers, who underwent a very serious operation at the Methodist Hospital, Hattiesburg, Miss., on Sept. 22, is gradually improving, in answer to the prayers of the good people. He asks that the readers of the Advocate continue to pray that he may have a safe and speedy recovery. Just before going to press we received the following from Rev. W. A. Hays, presiding elder of the Hattiesburg District: "The many many friends of Rev. D. E. Vickers, our pastor at Silver Creek, Miss., will be glad to learn that he is improving after an emergency operation last week. Brother Vickers is at the Methodist Hospital in Hattiesburg."

Under date of September 29, a correspondent writes: "The young people of Mt. Zion Church and Union Church (Miss.) met together at Mt. Zion on Friday night, August 29, in a joint service. Rev. J. L. Carter, our pastor, brought to us

a very inspirational sermon, and special music was furnished by the young people's choir of Union. We feel that much and lasting good was derived from this meeting, since there seemed to be such a fine spirit of co-operation among the young people of the two churches. We feel that we have been drawn closer together by having met in this joint service, and we are resolved to have more of these meetings through the coming year."

Rev. G. D. Purcell, our pastor at Lecompte, La., writes: "We are having splendid Sunday school and Epworth League attendance, with a growing interest in the regular church service." Brother Purcell finds that the opening of the beautiful new church at Lecompte, following a period in which the congregation were without a place of worship due to the loss of the old building by fire, has greatly quickened all the work of the Church. He says: "Everyone is charmed with our new church building. We are hoping that we will soon have a strong church here. With the talent there is in the Lecompte Methodist Church we should be able to do a wonderful work in the building up of the kingdom of our Lord." Having been pastor of our church at Lecompte, the editor is familiar with the situation there and he agrees with Brother Purcell that there is a fine prospect before the Lecompte congregation.

NORTHERN GROUP, MERIDIAN DISTRICT

The northern group, Meridian District, held the fourth and last preachers' meeting for the year, at Electric Mills, September 30.

All members were present with the exception of Rev. C. P. Jones and Rev. R. F. Witt. There were present also eight of the preachers' wives.

A most helpful program was given as follows: Morning Devotional—Rev. L. T. Nelson.

"Is It Reasonable Under Present Conditions to Expect the Benevolences in Full?"—Rev. J. F. Campbell.

Sermon of the Day—Rev. H. J. Moore. Subject of sermon, "And I if I Be Lifted Up Will Draw All Men Unto Me."

Afternoon Devotional—Rev. E. W. Wedgeworth.

The Church a Wonder Working Force—Rev. T. J. O'Neill.

How Can a Pastor Moving From One Charge to Another Help His Successor?—Rev. B. L. Sutherland.

Round Table, on the General State of the Church—Led by Rev. T. B. Winstead.

If we may judge by what was said at the "Round Table," the Meridian District will carry a better report to the Annual Conference this year than was carried last year, when you take into account the crop conditions.

The members of the group were delighted to have as their guest of honor Miss Riffin of the Wesley House at Meridian. She presented the great work of that institution in a few well chosen remarks.

At noon the ladies of Electric Mills served a delicious lunch at the community house. The preachers and their wives were loud in their praise of the wonderful hospitality shown them by Rev. J. T. Abney, pastor-host, and the good ladies of Electric Mills. All went to their homes feeling that it was good to be there.

L. T. NELSON.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The time has again come to remind you of the great importance of accuracy in making out your report to the Annual Conference, and promptness in handing it in to the Auditing Committee, which should be done the first day of the Conference session.

The new forms ordered by our last General

Conference are not to be used at the next session of our Annual Conference, but the same forms you used last year. These may be obtained from our Publishing House at Nashville.

I have just received a letter from our Conference Secretary, Rev. W. B. Jones, urging that the Auditing Committee inaugurate some method by which the reports when handed in to the Statistical Secretaries may be correct, so that there will be no errors in the Journal of the Annual Conference.

The Auditors are to check the reports and see that the amount reported corresponds with the checks and receipts enclosed, and not to add up the columns and make other adjustments.

The Statistical Secretaries haven't time to make these adjustments if they get their work off in time to report the figures to the different Boards.

So please give a little study and care to this matter so that this trouble will be avoided.

Again we urge that you put separate checks in for each item, and mark on check what it is for. Do not put money in with your report. Put in receipts for money paid previous to the Conference session.

Be sure to put your district and charge on the back of the envelope containing your report; and fill in the blanks at the beginning of reports with district, charge and your name.

Please excuse these suggestions, but they are very imperative in order to save trouble and to facilitate time.

Hand your report to either W. T. Griffin, W. H. Lane or T. B. Cottrell.

Fraternally,

T. B. COTTRELL,

For the Auditing Committee.

A NOTABLE RECORD

By Dr. W. W. Holmes

The other day I received one of the fifteen hundred letters sent out by the Louisiana Sunday School Board asking for a small contribution that the Board might wind up its affairs entirely free of debt, and turn over to the new Board of Christian Education a completed record of great achievement. My prayerful wish is that all of the fifteen hundred people written to have already responded to this urgent appeal, or will do so at their earliest convenience.

The General Sunday School Board, the Board of Education and the Epworth League Board have, by order of the General Conference, already been merged into the Board of Christian Education. I was present at Nashville when this merger was effected and had a small part in it. The consensus of opinion of those present was that the General Conference had legislated wisely, and that the work which had been done by the three Boards could be done more effectively and with less overlapping when under the direction of one Board. However, the whole procedure of the merging was tinged with a deep sadness. These different Boards had worked at the task assigned to them by the Church for many years. A great work had been done, a superb brotherhood established. But now these tasks must be put into the hands of others and these brotherhoods disbanded. There was not a dry eye when the closing moments came.

These Boards were not merged because they had failed, but, rather, because they had so wonderfully succeeded. What was done with the General Boards will be done with the corresponding Annual Conference Boards this fall. The three Boards will be merged into one.

I have not been asked to "conduct the funerals" of these Boards, but if a funeral occasion is the time to express appreciation and say nice things, then I covet the privilege. The Board of Education speaks for itself in the marvelous record of Centenary College. The Epworth League Board I have been vitally connected with, so I will leave

its work for others to censure or praise. I wish to say a word about our retiring Sunday School Board. There is no body of men and women in our Church who have worked more unselfishly, unceasingly and untiringly than our Sunday School folks. They have created a literature, wrought out a program of work and have fostered a system of training that have merited the imitation of other churches. They have put our system of religious education in the forefront in the whole field of religious education. During the last decade our system of religious education has been brought in line with the most modern principles of psychology and pedagogy. The Sunday school has been made a real school. Its lesson materials are of the very best, many of its teachers are well trained and have been awarded the merited honor of the gold seal diploma. Best of all the dominating ideal has been the development of Christian character and the building of the Church of tomorrow.

Through the years our Conference Board has been composed of our very best men—men of vision and consecration, and it will not be without a spirit of sadness that this Board is merged into the larger Board at our Conference in Alexandria. Some of these men may be appointed to serve on the new Board, but be that as it may, the work they have already done is enduring and worthy of highest praise.

I wish especially to pay tribute to Rev. C. D. Atkinson, the Conference Sunday School Superintendent, who has worked under the direction of the Board for the past nine years. His untiring zeal and enthusiasm, his utter unselfishness, his unfailing patience, his reasonable persistence, his constant brotherliness, his unquestionable sincerity, his genuine devotion to the cause, and his consuming passion to rightly direct little children and build the church of Jesus Christ in the world, make of him an apostolic missionary of a high order.

In his report to the Annual Conference last year, Brother Atkinson said: "During my eight years as Conference Superintendent I have visited 365 Sunday schools; have held 804 group conferences; have promoted 103 Standard Training Schools; have delivered 1265 sermons and addresses; have spoken to 130,581 people in groups and assemblies, and have traveled 161,497 miles." We probably have in Louisiana several thousand teachers who have received credits in Standard Training Schools who would not have them if Brother Atkinson had not given such emphasis to teacher training. He has practiced what he has preached. Few, if any, in Louisiana, have received more standard credits than he. He has his gold seal diploma with many credits to spare. Assisted by Brother A. K. McLellan and others he has placed Louisiana high up on the honor roll for splendid achievement all along the line.

Brother Atkinson has made a notable record in the Louisiana Conference. He has been a successful and much beloved pastor; a church builder, succeeding where outstanding leaders had failed; a presiding elder with a program, and ability to carry it out. Whether as pastor, presiding elder, or Conference Sunday School Superintendent, he has made an honest effort to carry out the full program of his Church—and has had a remarkable success.



Rev. Sidown N. Doolittle is getting too restless to sit down any more—he's heard he might have to move at Conference.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On September 20, at the family home near McNair, Miss., MRS. MATTIE OWENS ADAIR passed to her heavenly abode. Although nearing her eighty-first birthday, she was active up to the time of her last illness, which had continued only a week. Mrs. Adair's passing was peaceful like her busy, useful life. Her tranquility, which gave evidence of a useful Christian faith, her undaunted optimism and cheerful humor left a profound impression upon all who knew and loved her. She was a devoted mother, a kind and considerate friend and neighbor, and she will be greatly missed in the community. The funeral services were conducted at the home by Rev. J. H. Morrow, pastor of Greendale Methodist Church of which she was a member, and large numbers of friends were present. Mrs. Adair was laid to rest by the side of her husband, Mr. Tom Adair, who died nearly five years ago. Mrs. Adair is survived by two daughters, Miss Mary Adair and Mrs. J. A. Case; one son, Mr. Robert Adair; a brother, Mr. Sam Owens, who resides in Natchez, and many other relatives who mourn their loss. Death was to her a glorious release from this world, an entrance into her Father's House; and save for the parting, there is abundant consolation to the dear ones bereaved by her going.

MRS. THOMAS H. WARD.

SOUR STOMACH

Gas Formed, Head Hurt, and Woman Had To Hold To Things When She Walked.

Kaufman, Texas.—"Two years ago, I began suffering with spells of indigestion," says Mrs. Marshall Smith, of this place. "It seemed like everything I ate disagreed with me. I had gas on the stomach, and often my head would hurt so bad I had to lie down."

"Everything would get black before my eyes, and I would be so dizzy when I would get upon my feet that I had to hold on to things, to walk around the room."

"My food soured on my stomach, and I was constipated."

"I had often read about Black-Draught, and my mother told me it was a good medicine to take, and so I began a course of it."

"It was not long until I was feeling better. I took a pinch after meals, and I soon found I was suffering much less. It relieved constipation, and I was not any longer troubled with indigestion."

"We try to keep it in the house, and I use Black-Draught now, whenever I feel a sick headache coming on. It is a fine medicine."

Thedford's Black-Draught is prepared from medicinal roots and herbs, of highest quality, finely powdered, carefully combined and packaged by automatic machinery. NO. 237

Thedford's
BLACK-DRAUGHT
for Constipation.
Indigestion. Biliousness

A LITTLE STORY FROM REAL LIFE

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me. I'll take back what I said and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze and live like a human ought to live." He thanked the colporteur for calling and said that in 20 years no one had taken any interest in helping him to be a better man.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Monticello, at Pleasant Grove, Oct. 19, 11 a.m., 1:45 p.m.
Centenary, Oct. 19, 7:30 p.m.; Nov. 7, 7 p.m.
Summit, at Topisaw, Oct. 26, 11 a.m., 2 p.m.
Meadville, at Meadville, Oct. 26, 7 p.m.
Bogue Chitto, at Bogue Chitto, Nov. 2, 11 a.m., 2 p.m.
Foxworth, at Foxworth, Nov. 2, 7 p.m.; Nov. 3, 10 a.m.
Georgetown, at Georgetown, Nov. 5, 2:30 p.m., 7 p.m.
Scotland, at Bethel, Nov. 6, 11 a.m., 1:30 p.m.
Bayou Pierre, at Pleasant Valley, Nov. 8-9, 11 a.m.
Gallman, at Gallman, Nov. 9, 2 p.m., 7 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Williamsburg, at Santee, Oct. 12, 11 a.m.; 2 p.m.
Purvis, at Purvis, Oct. 12, 7:30 p.m.
Ellisville, at Ellisville, Oct. 19, 11 a.m.; 2 p.m.
Taylorsville and Mize, at Taylorsville, Oct. 19, 7:30 p.m.; Oct. 10 a.m.
Heidelberg, at Philadelphia, Oct. 22, 11 a.m.; 2 p.m.
New Augusta, at New Augusta, Oct. 26, 11 a.m.; 2 p.m.
Mt. Olive, Oct. 26, 7:30 p.m.
Petal, Oct. 27, 7:30 p.m.
Collins, at Seminary, Oct. 28, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., Oct. 29, 7:30 p.m.
Richton and Piave, at Piave, Nov. 2, 11 a.m.; 2 p.m.
Lucedale, at Lucedale, Nov. 2, 7:30 p.m.
Hattiesburg, Main St., Nov. 3, 7:30 p.m.
Prentiss, at Mt. Zion, Nov. 4, 11 a.m.; 2 p.m.
Hattiesburg, Court St., Nov. 4, 7:30 p.m.
Bonhomie, at Bonhomie, Nov. 5, 7:30 p.m.
Silver Creek, at New Hebron, Nov. 9, 11 a.m.; 2 p.m.

Sumrall, Nov. 9, 7:30 p.m.

Hattiesburg Circuit
W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Clinton, at Ridgeland, Oct. 12, 11 a.m., 2 p.m.
Madison and Pocahontas, at Madison, Oct. 12, 7:30 p.m.; Oct. 13, 10 a.m.
Camden, at Lone Pine, Oct. 19, 11 a.m., 2 p.m.
Canton, Oct. 19, 7:30 p.m.; Oct. 20, 7:30 p.m.
Satartia, at Mt. Olivet, Oct. 25, 11 a.m., 2 p.m.
Flora, at Flora, Oct. 26, 11 a.m., 2 p.m.
Jackson, at Capitol Street, Oct. 26, 7:30 p.m.; Nov. 7, 7:30 p.m.
Mendenhall and D'Lo, at Mendenhall, Oct. 29.
Yazoo Ct., at Fletchers Chapel, Nov. 1, 11 a.m., 2 p.m.
Eden and Bentonla, at Eden, Nov. 2, 11 a.m., 2 p.m.
Yazoo City, Nov. 2, 4 p.m., 7:30 p.m.
Vaughan, at Ellison, Nov. 5, 11 a.m., 2 p.m.
Fannin, at Pearl Chapel, Nov. 9, 11 a.m., 2 p.m.
Jackson, at Galloway Memorial, Nov. 9, 7:30 p.m.; Nov. 10, 7:30 p.m.
J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Scooba, at Scooba, October 12, 11 a.m.
Daleville, at Daleville, October 12, 7:30 p.m.
Matherville, at Langsdale, October 19, 11 a.m.
Shubuta, at Shubuta, October 19, 7:30 p.m.
Waynesboro Circuit, at Hebron, October 25, 11 a.m.
Bucatanua, at Bucatanua, October 26, 11 a.m.
Waynesboro, October 26, 7:30 p.m.
DeSoto, at Crandall, October 29, 11 a.m.
Quitman, October 29, 7:30 p.m.
DeKalb, at Spring Hill, November 1 and 2, 11 a.m.
Meridian, Poplar Springs, November 2, 7:30 p.m.
Cleveland, November 8 and 9, 11 a.m.
May we all enter the "Home Run" with a determination to win.
Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:
"In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Shiloh, at Shiloh, October 12, 11 a.m., 2 p.m.
Carthage, Sta., October 17, 7:30 p.m., 19, 11 a.m.
Carthage Circuit, at Singleton, October 18, 11 a.m., 1:30 p.m.
Walnut Grove, at Mt. Horeb, October 19, 2 p.m.
Homewood, at High Hill, October 24, 11 a.m., 1:30 p.m.
Chunky, at Suqualena, October 26, 11 a.m., 1:15 p.m.
Decatur and Hickory, at Hickory, October 26, 4 p.m.
Philadelphia Sta., October 31, 7 p.m.
Philadelphia Circuit, at Cook's Chapel, November 1, 11 a.m., 1:30 p.m.
Burnside, at Henry's Chapel, November 2, 11 a.m., 1 p.m.
Laurel, First Church, November 7, 7 p.m.; 9, 11 a.m.
Laurel, Kingston, November 9, 2:30 p.m.
Laurel, West End, November 9, 7 p.m.
H. A. GATLIN, P. E.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Seashore Dist.—Fourth Round

Americus, at Salem Camp Meeting, October 10.
Biloxi, Main St., Oct. 12, 11 a.m.
Biloxi, Wesley Memorial, Oct. 12, 7:30 p.m.
Van Cleave, at New Prospect Camp Meeting, Oct. 17.
Carriere, at Carriere, Oct. 19, 11 a.m.
Poplarville, Oct. 19, 7:30 p.m.
Columbia, Oct. 26, 11 a.m.
Lumberton, Oct. 26, 7:30 p.m.
Saucier, at Saucier, Wednesday, October 29, 7:30 p.m.
Coalville, Nov. 2, 11 a.m.
Ocean Springs, Nov. 2, 7:30 p.m.
Gulfport, Second Church, Nov. 5, 7:30 p.m.
Brooklyn, at Maxie, 2:30 p.m.; Nov. 2 Handsboro, Nov. 9, 7:30 p.m.
Group meetings of pastors and lay leaders are called to meet at Wiggins, September 16, and at Main Street, Biloxi, September 18.
Let pastors be prepared to nominate missionary committees for each church and give names of chairmen to presiding elder at fourth quarterly conference. Each committee to have three members. JAMES L. SELLS, P. E.

Vicksburg District—Fourth Round

Jefferson Street, Natchez, October 12, 11 a.m.
Washington and Natchez Mission, October 12, 7 p.m., at Natchez.
Lorman, at Cane Ridge, October 19, 11 a.m. and 2 p.m.
Fayette, October 19, 4 p.m. and 7:30 p.m.
Port Gibson, October 20, 7 p.m.
Utica, at Utica, October 26, 11 a.m. and 2 p.m.
Hermanville, at Hermanville, October 26, 4 p.m. and 7 p.m.
Roxie, at Hamburg, Tuesday, October 28, 3 p.m.
Nebo, at Nebo, Wednesday, October 29, 11 a.m. and 1:30 p.m.
Rosetta, at Rosetta, November 2, 11 a.m. and 2 p.m.
Gloster, at Gloster, November 9, 11 a.m. and 2 p.m.
Let full reports be made for the year, by Trustees, Stewards, W. M. E. and all committees.
L. E. ALFORD, P. E.

THE LAXATIVE WITH HIGHEST ENDORSEMENT

When you get out of bed feeling headachy, singgish, weak, half-sick, here's a simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoonfuls is the usual adult dose. Taken in lemonade, Phillips Milk of Magnesia acts like citrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an antacid to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

Full directions for all its uses come with every bottle. All drug stores have the generous 25c and 50c sizes. "Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

W. M. S. NEWS FROM COUSHATTA

The third quarterly zone meeting of the Methodist Missionary Society was held at Davis Springs Church on last Friday.

Three of the four auxiliaries which comprise zone No. 3 of the Minden District, were represented, viz., Camp Hill, Coushatta and Davis Springs.

Owing to quarantine restrictions and badly torn-up roads, the attendance was only fair, but the meeting proved both interesting and helpful to those who were privileged to be present.

Mrs. Henry Marston, Sr., the efficient zone leader, presided and presented the following program, the keynote of which was "Prayer":

Song, "Sweet Hour of Prayer," congregation.

Short Prayers, Medames Powell, Stephens, Williams and Marston.

Devotional, subject, "Widening Our Friendship With Jesus Christ," Mrs. Fulton.

Solo, "Seek Ye The Lord in Prayer," Miss Bertie Marston.

Selected reading, "Why We Pray," Mrs. Wafer.

Talk-Prayer, the origin of Missions, Mrs. Williams.

Song, "The Beautiful Garden of Prayer," congregation.

Talk, "The Possibilities of Prayer," Mrs. Mitchell.

Talk, "The Progress of Missions

During Four Quadrenniums," Mrs. Perry.

Paper, "Prayer," Mrs. Roarke. Story, "A Mother's Prayer," Mrs. Boyd.

Song, "I Need Thee Every Hour," congregation.

A short business session followed at which time gratifying reports were given by the presidents of the auxiliaries represented. The next quarterly zone meeting will be held at Coushatta, the date to be determined later and the subject theme will be "The Value of Our Publications."

After the solo by Mr. J. F. Stephens, "I Am Praying For You," the benediction was pronounced by the Rev. Mr. Powell of Camp Hill. All were then invited to a sumptuous repast, served in real picnic style, by the ladies of Davis Springs and the social hour thus spent brought to a close a most enjoyable gathering.

MRS. ASHLEY H. PERRY,
Coushatta, La.

ZONE MEETING AT HAMILTON

Wednesday afternoon in the new Methodist Church at Hamilton, the District Zone Meeting of the Women's Missionary Society was held. Mrs. Sam Word of Tranquil Church, district chairman, presided, with Mrs. Claude Kolb of Hamilton, secretary. The program was most interesting with Aberdeen Society giving the first part of the program in which Mrs. C. M. Kolb presided, introducing the ladies representing missionaries to the foreign countries: Japan, Mrs. Thorax Dorsey; China, Mrs. Walter Darracott; Korea, Mrs. R. B. McKee; Mexico, Mrs. J. B. McFarland; Brazil, Mrs. W. G. Owens; Africa, Mrs. J. A. Blanford; Cuba, Mrs. Daniels. Mrs. W. H. Henderson of Prairie read a splendid paper on the subject of Missions. The churches of this zone were given, showing excellent work being done throughout the district under the able leadership of Mrs. Word, who, on this occasion, asked the co-operation of all church members. The latter part of the program was in charge of the Junior Missionary Society of the hostess church, and a very entertaining playlet was given. Rev. Mr. Galceran, pastor of the church, closed the meeting with prayer.

WELCOME MEETING METHODIST W. M. S. AT GLOSTER

A unique occasion in the life of Gloster Auxiliary, Woman's Missionary Society, and one of the gladdest, teeming with interest and happy comradeship, full of inspiration and constructive thought, was the recent meeting of welcome to the new members of this year and last from those more hoary with antiquity.

The wide-flung arms of our President's home gracefully clothed in rose and green, greeted us with merry hail and folded us snug in warm, rich affection.

Gladness having touched the harp

strings, the meeting opened with "A Welcome Ode" ardently sung by the old-timers.

Some Bible lore was found in the game of "Alphabet" wherein the teacher holds aloft a white card upon which grins tantalizingly one of the A. B. C.'s and scholars cry aloud a name of Bible place or person beginning with that letter. The quickest answer wins that ticket. Hasto brought forth much fun as "Quebec" with Phebe for F, and Eunice for U, but the queen of Sheba and Kadesh-Barnea came into their own while Mary and David proved most popular.

As reprieve from this strenuousness the circle was allowed a little "gossip" and the poor, hungry rat who started down the line with "a red lump of liver in his mouth" came out of the mill "swimming the river to the South" while the peaceful old cow who merely "crossed the road," at the end had eaten "all the farmer's corn load upon load" and passed to her future estate. One cow who started white came out red having also lost both her milk and butter.

Deeming it the part of wisdom to let Dame Gossip alone, the old members each gave sentences of appreciation as to what the Missionary Society had done for them. This psalm reached fitting summit in the thrilling ever-sweet story of the doings of the W. M. S., for the world. Next we took stock of what we had done for the society. The biggest thing found was 40 years of one life.

Beginners were given time to tell what they could do to help weak places and their upbuilding considered and the program brought to a close with an original prose-poem by Mrs. Priest, "The Member's A. B. C.," which admonished "Attend," "Be Prompt," "Greet the Treasurer with a Smile," "Invite Others," "Never Make Excuses," "Unity," "Exert Yourself," "Zeal."

Cut-scriptural quotations were matched for tea-partners to which delicious refreshments were served.

Co-hostesses with Mrs. Priest were Mesdames Carney, Robertson, Barney, Lowrey, Conerly, Wilkinson, Whittington and Brown. Assisting were Misses Carolie Roberson and Lucile Morris with pages Will Love Brown and Ruth Morris.

We were pleased to have present as notable guests our pastor, Rev. Percy Vaughn, and his charming son Franklin, of "Ole Miss."

Those honored were new members of 1929: Mesdames McCormick, McWaters, N. W. Clark and Wilson Clark of 1930, Mesdames Vaughn, Roberts, Ballance, Wallace, Betz, Taylor, Toller, Cassels, Day and prospective members Mesdames McLain, Rodgers and Miss Emma Corban; also our summer member, Mrs. Tom Kirby of Jackson.

COURT STREET—HATTIESBURG

A most delightful meeting of the W. M. S. of Court Street Methodist Church was held recently at the church, opening with the hymn, "Wonderful Words of Life." The devotional was conducted by Mrs. D. R. Hardy, president, who read selections from Matthew, Mark and Luke. Instructive extracts from the Bulletins



were also read by various members, also some very interesting facts about Mexico, Cuba and the United States, were given by others. This was followed by prayer.

The society was then favored by a solo by Mrs. Tom Longre, of Texas, nee Miss Robin Sweatt of this city. She rendered, "Must I Go and Empty-handed?"

The following questions were taken up and discussed: "What home mission institution is celebrating its jubilee anniversary this year?" "What missionary said, 'The harder the life, the greater the resilience of real men?'" "Who is called the prophet of the machine age?" "What did a group of girls in Bennett College do to help in solving the leprosy problem?"

The Rev. W. J. Ferguson then addressed the meeting, in which plans for the forthcoming revival to be held in the three Methodist churches in Hattiesburg were discussed. "It is to be hoped that the members, as well as everybody, will rally to this movement. In fact, it is being looked forward to as a time of great refreshing and wonderful reviving of the Christian spirit throughout our land," said one of the members.

This very interesting meeting was closed by prayer by the Rev. Mr. Ferguson. Court Street meetings have increased in interest steadily from time to time, as throughout the hot summer months, when so many of the members were delighted to have the Society meet with them in the homes—members who otherwise could not have attended the meetings at the church. In this way, interest was widened, but now that school days are at hand, we are back at the church for our regular meetings. Refreshments were voted out, excepting for the usual fourth Monday, the regular time for the business and social meeting combined, thus rendering no hardships on members, and, in this way, meetings were held in homes where there were invalids, and aged people, who enjoyed to the fullest the delightful refreshing meetings, and who otherwise could not have attended. Just thought we'd pass the good word along as perhaps next summer others might like to try this method.

MRS. S. M. SHATTLES,
Supt. of Pub. and Rec. Sec.

PORTERVILLE SOCIETY

Porterville Woman's Missionary Society met September 22, 1930, with five members present. The meeting was opened with a song, after which the devotional was led by Mrs. J. E. Bailey. A short business session followed. We are taking up the foreign mission study book, "India Looks to Her Future." The first chapter was discussed by Mrs. W. E. Rogers. After a final song we adjourned until the first Monday in October.

MRS. J. CAL HALL, Cor. Sec.



"The bride was charming..."

As the years slip by, bringing to her new duties as a housekeeper, a wife and a mother will she be able to keep the charm of radiant health? Other women have found that Lydia E. Pinkham's Vegetable Compound helps them to regain their strength after childbirth and to care for their families and attend to their housework.

This famous medicine is also sold in chocolate coated tablets—just as effective as the liquid.

Pleasant to take—Convenient to carry

Sold at drug stores

Lydia E. Pinkham's
Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

Sunday School

LOUISIANA CONFERENCE

The Lake Charles daily paper carries an interesting account of a Sub-District Sunday School Conference, which Mr. John E. Ney, presiding, Mr. O. B. Crozier of Sulphur, secretary. Miss Helen Webtz gave a most illuminating report of the Passion Play which she saw last summer on her trip to Europe.

Rev. D. B. Raulins, pastor at First Church, Lake Charles, announced their Standard Training School would open October 26, with the following faculty engaged: Mrs. R. E. Smith of Shreveport, Prof. James S. Seneker of S. M. U., Dallas, Texas, and the third course to be taught on Worship by the pastor. An attendance of 100 was set as a goal for the school.

Mr. J. H. Carter, superintendent at Carrollton Avenue, New Orleans, writes: "Promotion Day was observed in departmental rooms through Intermediate-Senior. Total attendance 349. Childhood and Youth Week observance now in progress. Supper tonight, Rally Friday night, sermon Sunday, October 5, also Rally Day."

The ninth session of the Alexandria Standard Training School opens this week. Dr. W. W. Holmes is chairman of the board of managers, and Dr. A. S. Lutz, presiding elder, is educational director. Forty books on Worship have been ordered for one of the courses. Prof. D. B. Raulins will teach this course. Miss Allen Moon will teach the course on Intermediate-Senior Lesson Material. The third course will be a Bible Course taught by Dr. Lutz.

Mr. A. M. Mayo, district secretary of the Lake Charles District, writes: "Whenever ——— and ——— schools make remittances please let me know because that will make our district 100 per cent."

Among the recent visitors in our office have been: Rev. L. E. Crooks of St. Francisville, Rev. C. B. White of Marksville, Rev. D. B. Boddie of Pineville, Miss Lois Hammett, former Conference Elementary Superintendent.

Best oil cheapest in home, says factory sup't.

"The last thing we'd try to economize on," says the superintendent of a large factory, "is lubricating oil. By using cheap oil we could 'save' hundreds of dollars each year—but it would cost us thousands of dollars for repairs, replacements and lessened efficiency of equipment."

The same is true in the home. If all housewives knew what factory men knew about lubrication, few of them would use anything but 3-in-One Oil for their expensive sewing machines, vacuum cleaners, electric fans, lawn mowers, washers, and other household devices. 3-in-One, a blend of mineral, vegetable and animal oils, is the best oil for household use, for it cleans and protects as well as lubricates.

Ask for the old reliable 3-in-One Oil at good drug, grocery, hardware, department and general stores; in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

now teaching at Colfax, near Alexandria, Mrs. R. C. Culpepper and Mr. T. W. Holloman of Alexandria, and Rev. and Mrs. J. T. Harris and little daughter of Rochelle.

Sunday morning, September 28, we visited the Clay Sunday school, which is near Ruston. The superintendent of this school, Mr. J. W. Moncrief, and other leaders gave us a hearty welcome. During the year they have built a church, with good provision for the Sunday school. They are planning a Cokesbury School during District-Wide Training Week, October 12-17, with the pastor, Rev. R. V. Fulton, and Rev. J. S. Henley as instructors.

We enjoyed noon-day hospitality in the home of Mr. E. B. Hinton, former superintendent and teacher of the Bible class.

Sunday night, September 28, we visited Pineville Church, where we found a large and interesting congregation. The pastor, Rev. D. B. Boddie, had reported a great Promotion Day in the work of the Sunday school. At the close of the preaching hour we had a consecration service for the teachers and officers of the coming year. The pastor and his leaders will take part in the coming Standard Training School announced for the Twin Cities.

Last Sunday religious census of Alexandria was taken by all of the churches. The pastor of the First Methodist Church, Dr. W. W. Holmes, has sent a special invitation to every Methodist home to attend church and Sunday school next Sunday. This is one good way to begin to use results of the census.

Mr. T. W. Camp, Haynesville, writes: "Please find enclosed check for Sunday School Day offering. We are having our revival meeting, Rev. Robt. M. Brown, doing the preaching." The Ringgold Sunday School also sends in Sunday School Day offering of \$5.67.

C. D. ATKINSON.

MISSISSIPPI CONFERENCE

The Gulf coast is always a delightful place to be, but in the fall it has more appeal than at any other time of the year. This week, from September 21 to 26, at Gulfport, has been a week of great profit to me in every way.

Gulfport, First Church, Standard Training School was a three-unit school. Prof. H. C. Blackwell, associate professor of Religious Education Miss Doris Alford taught "Pupil Mark's Life of Jesus" by Dr. Sledd. Miss Doris Alford taught "Pupil Study," while it was my great privilege to teach "Religious Education in the Local Church." The school was interesting from the very start and the spirit of fellowship and good will continued to grow and the closing service was a very happy and interesting service.

The church work on the coast is in many ways advancing. There is much of hope and promise here and I was made to feel that in spite of whatever depression there was the people were determined to deny themselves and go forward. Brother Sells feels that the district will make a good showing and

from the earnest efforts on his part I feel sure that it will.

I had the pleasure of meeting Mrs. Roy Wolfe. Brother Wolfe is closing out a most successful year at Handsboro. Brother H. L. Daniels seemed in excellent spirits and approaching the close of the year with hope and confidence.

Brother and Mrs. C. C. Clark called on us and we appreciated their nice visit. This charge has steadily developed and the congregation are delighted with Brother Clark's ministry.

I am sure that the readers will be glad to learn that Brother Burton is in good health and looks fine and is taking part in the services of the church. He was able to attend the school and take credit. He is bright in his hope and sure in his confidence.

Brother Broadfoot and Brother Sells were both kind and considerate of the faculty, providing for our comfort and pleasure. They are brothers beloved and it is always a pleasure to be associated with them.

Rev. Murry Cox and Rev. Otto Porter came over from Biloxi to visit, but Brother Broadfoot had arranged a trip for us to Cat Island, so we were deprived of the pleasure of this visit.

The trip to Cat Island was a delight, though. We went out with a Mr. Miller, a fisherman, and he surely did give us a fine trip. His mission was to visit fish boats for their catch and oyster shuckers for oysters. We made the trip over and down the island. Landed at the oyster shuckers' camp and went up the island and back. The water was fine, the wind balmy, and there were enough clouds to knock off the glare, so we soaked in sunshine and comfort without any bad after effects. Professor and Chalmers Broadfoot were with us. Thursday morning we had a good fishing spree with the same companions. It was a fine day; the fish bit sufficiently to give us a good mess. Coming into shore we met a hard rain and got an excellent shower bath. It has been a long time since I had the pleasure of utter relaxation.

God will help us to implant Christianity deep in the hearts of the people on the coast. This is the playground

for a wide territory. When people go off to play they do not always put Christ first. I do not hear complaining on the part of the church people. They are doing much to make the work count. They need the prayers and faith of all the people to carry on and make greater progress.

Many, many churches and Sunday schools are showing a spirit of self-denial and sacrifice. North Gulfport reported fifty at their Epworth League service. Brother Moore brought me their Sunday School Day offering. When small churches rally to the cause of Christ it is a challenge to all of us. We are glad to be with Brother Moore and was exceedingly sorry that conditions made it impossible for him to be with us all the time. He was present as much as possible and this was surely appreciated. Brother Moore has done much for this coast country. He has made brick without straw. We trust that in spite of every handicap he will make a fine report to the Annual Conference.

We are glad to know that many Sunday schools are sending in their Missionary money; this is, proving exceedingly helpful to the closing of the Sunday School Board's work.

Pray for the work and the workers.

JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE

"A Statement to the Local Churches" for the General Board of Christian Education is off the press and ready to be mailed out. If you do not get a copy and desire one or more please write to the Sunday School Board Office at 304 Millsaps Building, Jackson, Miss. This leaflet is a statement as to procedure and advice as to getting the work for next year started. There are some exceedingly helpful suggestions in the leaflet. I have tried to get enough of them to go over the Conference, and will get more when needed. To my own mind there is nothing that has happened in the Church in my lifetime that is going to mean as much for the Church and the future of the Church as this action of the last General Conference. It will

release the pastor to be a prophet if the laymen will assume their responsibility as the legislation calls for.

The laity of the Church must see to it that the work is done. They must so organize themselves along the general lines suggested that they will conserve both time and man-power and at the same time produce larger spiritual results.

"What's Right With the Rural Church," by Ralph S. Felton, is a little book well worth your buying and reading. The pictures in the book are worth the price, which I think is 75c. 150 pages divided into 13 chapters. No one can read these chapters without coming to a higher appreciation of the rural community, its day school, its Sunday schools and churches. We need to read books like this and then to try and carry out its suggestions in our own circuits.

We are in a Standard Training School at Laurel. It looks at this writing as if we will have 25 credits. We ran into two very serious handicaps to our Training School, first this is FAIR week here and it is also the first of the month. There are a number of our very best workers who are burdened the first of every month and thus do not have the leisure time to devote to training. Those of you who live in towns where there are fairs know full well that we can not help but be burdened with the comings and goings of our friends and relatives during this period. We enjoy them and enjoy the fair, but it often means that we can do very little during the week but attend the fair.

The people at Laurel have been exceedingly kind and thoughtful of us, and we appreciate it very much indeed. Laurel is a beautiful town and as the trees get older its beauty becomes more pronounced.

Your Sunday School Board needs your prayers and efforts that we may close our work this year in a way that will start the Board of Christian Education on its journey with the idea of going forward and not of retrenchment.

Pray for your work and your workers.

JOHN C. CHAMBERS.

Free to Asthma and Hay Fever Sufferers

Free Trial of Method That Anyone Can Use Without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as Chronic Asthma or Hay Fever, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with attacks of Asthma or Hay Fever, our method should help you.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
22K Frontier Bldg., 462 Niagara St.
Buffalo, N.Y.
Send free trial of your method to:

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The members of the Conference and the membership of the Church is interested in the new Board of Christian Education. Next to the appointments this is the topic for discussion in every group; this is entirely proper. The General Board is composed of five effective bishops, eighteen travelling elders, and twenty lay members (half of whom shall be women). The Annual Conference Board is composed of one lay member from each presiding elder's district, and an equal number of ministers; and such additional members as the Conference may determine. Whether this board is composed of fourteen or twenty-one members we should elect not less than five women on the board, for the reasons that the women are doing most of the teaching in the Church, they are better informed as to what we mean by Christian Education, they will be apt to attend the meetings of the board regularly and they can be counted upon to take an intelligent part in these meetings. The work of this board is too important for one or two men to direct, however wise and good these men may be. Let us not forget the women.

Our first Bible Conference was held at Winona, September 21-24, one hundred and eighty registered. Ten charges were represented. On the last night a banquet was held in the Educational Building, with fifty in attendance. The Grenada District Bible Class Federation was organized with the following officers: Prof. J. R. Brinson, president; Dr. R. A. Clanton, vice-president; Miss Addie Vic Bailey, secretary-treasurer.

A similar conference was held at Batesville, September 25-28. The attendance at Batesville exceeded that of Winona, but not as large a number of charges was represented. The Sardis Bible Class Federation was organized with A. B. Friend, president; Mrs. D. W. Whittaker, vice-president; B. R. Johnson, secretary-treasurer. Rev. R. G. Lord, Conference Superintendent of Adult Work, was in charge of all these meetings. He did a most excellent piece of work in every respect. Dr. Thomas Carter, Professor of New Testament Greek in Vanderbilt University, gave eight addresses at each place. These messages made a profound and lasting impression upon those who were fortunate enough to hear him. We were made to feel that all the great preachers are not in heaven. We went away from these conferences with a deeper love for the Bible and a determination to study it more seriously.

There are two things the Sunday School Board wants done during the next four weeks: Observe Childhood and Youth Week and report same a week before Conference; the other item is to see that all money contributed for Sunday School Day and all offerings for Dual Extension, Fourth Sunday Offering for Missions, be sent in that the board may have a good amount to turn over to the new Board of Christian Education. This board cannot turn a wheel without some money to begin its work during the new Conference year. Men, do by the board as

you would have the board do by you. All we ask is to send in the money that rightfully belongs to the board.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Glenmora, Oct. 12, a.m.
Elizabeth, Oct. 12, p.m.
Marksville, Oct. 19.
Provencal, at Shady Grove, Oct. 26 a.m.
Bunkle, Oct. 29, p.m.
Lottle, Nov. 2, a.m.
Melville, Nov. 2, p.m.
Alexandria, Nov. 3, p.m.
Boyce, Nov. 5, p.m.
Lecompte, Nov. 6, p.m.
Melder, Nov. 7.
Eunice, Nov. 9, a.m.
Opelousas, Nov. 9, p.m.
Holloway, Nov. 12.
Oberlin, Nov. 16, a.m.
Oakdale, Nov. 16, p.m.
Colfax, Nov. 17, p.m.
Pleasant Hill, Nov. 18, p.m.
Natchitoches, Nov. 19, p.m.
Aico, Nov. 23, a.m.
Pineville, Nov. 23, p.m.

Appoint a missionary committee for each church. Name the chairman to be reported by the presiding elder to the Mission Board at Nashville.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

Ponchatoula, Oct. 10, p. m.
Franklinton, Bishop Dobbs will preach and dedicate the church, Oct. 12, a. m.; Q. C., Nov. 2, p. m.
Amite, preaching by Bishop Dobbs, Oct. 12, p. m.; Q. C., Oct. 16, p. m.
Hammond, Bishop Dobbs will address a District-wide meeting of the pastors and lay leaders, Oct. 13, a. m.; Q. C., Oct. 17, p. m.
St. Francisville, at St. Francisville, Oct. 19, 11 a. m., 2 p. m.
Keener Memorial, Oct. 19-20, p. m.
Natalbany, at Wesley Chapel, Oct. 25-26, a. m.
Plaquemine, at Donaldsonville, October 26, 3 p. m., 7:30 p. m.
Gonzales, at Antioch, Oct. 29, 11 a. m., 2 p. m.
Washington, at Angle, Nov. 2, 11 a. m., 2 p. m.
First Church, B. R., Nov. 3, p. m.
Walker, at Walker, Nov. 8, 11 a. m., 2 p. m.; Nov. 9, p. m.
Denham Springs, at D. S. Nov. 9, 11 a. m., 2 p. m.
Zachary, at Zachary, Nov. 12, 11 a. m., 7:30 p. m.
Clinton, at Clinton, Nov. 15 11 a. m., 2 p. m.; Nov. 16, p. m.
Baker, at Blackwater, Nov. 16, 11 a. m., 2 p. m.
Springfield, at James Chapel, Nov. 22, 11 a. m., 2 p. m.
Pine Grove, at Pine Grove, Nov. 23, 11 a. m., 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Lake Arthur, Oct. 12, a. m., p. m.
Gueydan and Kaplan, at Gueydan Oct. 19, a. m.
Sulphur and Vinton, at Vinton, Oct. 19, p. m.
Indian Bayou, Oct. 26, a. m.
Cameron and Pine Grove, at Cameron, Oct. 27, p. m.
Abbeville, Nov. 2, a. m., p. m.
Lake Charles, Nov. 9, a. m.
Merryville, Nov. 16, a. m., p. m.
Hornbeck Ct., at Hornbeck, Nov. 23, a. m., p. m.

J. W. LEE, P. E.

Minden District—Fourth Round

Minden Circuit, at Pleasant Valley, October 12, a. m.; Q. C., 2:30 p. m.
Cotton Valley, October 12, p. m.
Ringgold, at Ringgold, October 19, a. m.; Q. C., 2 p. m.
Sibley, at Castor, October 19, Q. C., 4 p. m.

SPECIAL: LADIES' RAYON HOME, 12 pairs, \$1.75, postpaid. Slightly imperfect, extra good quality. Assorted colors. Send for bargain list. Lewis Sales Company, Asheville, N. C.

Selma, at Selma, October 26, a. m.; Q. C., 2 p. m.
Standard, at Olla, October 26, p. m.
Winnfield, November 2, a. m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, November 9, a. m.; Q. C., 2:30 p. m.
Campti, at Campti, Nov. 16, a. m.; Q. C., 2:30 p. m.
Conshatta, November 16, p. m.
Minden, November 24, Q. C., p. m.

Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

NOTICE

Refer to the little label on your Advocate and if your subscription has expired, fill in the coupon on the last page and forward same, together with \$1.50, to our office, so as to avoid a break in the regular visits of your Conference Organ.



WHEN CHILDREN

FRET THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.

Fletcher's
CASTORIA

Shop at

D. H. HOLMES CO.
LIMITED

For All Your Needs

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE

Dear Epworth Leaguers: In the morning mail I received some interesting news from different sections of the State. From Shreveport, Miss Anna Pharr Turner writes the following: "The Institute has pepped up the Hi Leagues here. Mangum League is booming, with a fine crowd and some splendid activities. The counselor is so proud he has to tell everyone about it. He is giving them every spare moment he has." Fine, that sounds good, doesn't it?

Mr. Hugh Kelly of Natchitoches wrote an interesting letter about their new Union consisting of the Oak Grove and Provencal Leagues. They are honoring Miss Maude McFarland, Hi District Secretary, who organized the union, by naming the union for her. I think it fine when we can recognize these splendid volunteer workers in such manner as this. Maude has done some good work in her district and is deserving of the appreciation shown her by these Leaguers.

Reverend B. Frank Pim, our much beloved Hi Secretary of the Nashville office, writes that he will not be connected with the new Board but is entering the pastorate again. "It has been great to be in Louisiana and I shall somewhat miss the delightful visits in your assemblies and institutes. I shall not forget my good friends in Louisiana." Rev. Allen J. Carter also writes that he is returning to the pastorate. We do not yet know the decision of the Board, but we regret giving up these fine representatives that have meant so much to our fellowship with Central Office. As real Leaguers we will be ready to welcome the new workers as they come to us.

May I commend you Leaguers for the fine way in which you are carrying on your work. Annual Conference is almost at hand and a general feeling of disorganization will be felt in many parts of the church. Help your pastor to go to Conference with the assurance that he can report active Epworth Leagues with growing interest.

The Hammond Senior Chapter sent in its Policy and Budget for the year—one that would make anyone sit up and take notice. I wish that I might print it here. If your chapter is in doubt as to how to make a Policy and Budget for the year you might write the Hammond Senior League for a copy. Of course with Rev. J. B. Grambling as their pastor we can see why they should rate so high.

The Hammond Leaguers are sponsoring a week-end institute to be held in their church for the Hi Leaguers of the Baton Rouge District on October 24-26 and a great time is expected. The district secretaries are busy with their advertising.

On October 26 the New Orleans Hi

Leaguers will hold their rally at Carrollton Avenue Church, with Rev. Guy M. Hicks addressing them on "The Christian Youth and The Church." Their institute starts in that church on Monday evening. The first feature is supper at 6:30, then classes at 7. The faculty consists of Reverends Don E. Dulaney of Morgan City, Ira C. Flowers of New Orleans, Misses Maggie Marshall, Katherine Baroth, Lillian Hanson, Alma McGowan and Mrs. Guy Hicks of New Orleans and your Field Secretary. Dr. J. B. Peters is to lead the closing devotional each evening.

The following week-end, November 14-16, is scheduled for the Leaguers of Ruston District. A week-end Hi League institute is to be held at Homer and preparations are already on foot for a great time. Hi-Leaguers of Ruston District who are interested are asked to write to Miss Margaret Camp of Haynesville.

I leave Monroe today for meetings in Epps, Forts, Oak Grove, Lake Providence and Tallulah. We shall conclude our week's work with the organization of a new Union on Sunday afternoon in Tallulah. More news for you later.

Leaguery,

Your Field Secretary,

ELIZABETH LANGFORD.

NORTH MISSISSIPPI CONFERENCE

Dear Editor: The Aberdeen District institute was held at Okolona the twenty-seventh of September. One hundred and twenty-four Leaguers and eleven pastors were present. We received a very cordial welcome from Brother T. E. Gregory, the pastor, and from the Leaguers of Okolona. We had a very pleasant and profitable day together.

Rev. W. R. Hammontree had charge of the program and he presided with the ease and dignity of a presiding elder. Brother Hammontree used wisdom in planning and discretion in carrying out this program.

Rev. E. Nash Broyles started the day off for us by reviewing the work of the Aberdeen District, of which he is the presiding elder. Brother Broyles told us that the Leaguers of his district raised more money for all purposes last year than did the Leaguers of any other district in the Conference. He urged the Leaguers of the Aberdeen District to work hard and try to bring back the banner from the Assembly next year.

Miss Zerada Green of Fulton, the district secretary, presented the League work for the year. She gave the Leaguers very definite plans about the work and told them just what is expected of them. Miss Green has her eyes on the banner for another year and she is very enthusiastic about it. Aberdeen is a large district and has some very enthusiastic Leaguers. We

will watch this district with a great deal of interest.

These Leaguers solved the entertainment problem by bringing their own lunches. This seems to be a very satisfactory way to handle this problem. They all enjoyed their lunches together.

The first thing on the program in the afternoon was a worship service by the Okolona League. This service was very helpful and inspiring. Mrs. T. E. Gregory was the leader in this service. After enjoying this worship service we were better prepared for the rest of the program.

The Leaguers were divided into four discussion groups. In each of these groups one department of the League work was discussed. Rev. W. C. Newman, Mrs. T. E. Gregory, Mrs. Lauderdale and Rev. W. R. Hammontree were the leaders of these discussion groups.

It was our privilege and pleasure to be in the group that discussed the work of the first department. Brother Newman was the leader of this group. We decided that worship, evangelism, achievement of interest, active participation in this department by all the Leaguers and church loyalty should be the objectives of this department. We decided that study, planning and praying are the ways to reach these objectives. We had a very profitable discussion in this group. The other groups also reported very interesting and helpful discussions.

Secretaries of local chapters were given instructions as to how they should keep their records. We should be very careful in keeping our records. A good plan is to keep your records up to date. Record each meeting when you have it. Don't wait until the end of the year and then go back and try to fill in the records. Let us be very careful in keeping our records. We hope our pastors will also remember this admonition as we approach another Annual Conference.

Yours sincerely,

WM. L. ROBINSON.

A CHURCH SOCIAL AT UNION, MISS.

On the evening of August 21, Rev. J. L. Carter and family, members of Mt. Zion Methodist Church and friends met on the church grounds for a few social hours.

A feast of Brunswick stew, breads, cake and ice-cold drinks had been prepared in the late afternoon by a special committee. Bonfires were lighted and comfortable seats were placed over the grounds and a long table built under the fine old oaks at the edge of the church yard, near the boiling pots. This was done by the young people's Sunday school class.

The crowds came about five o'clock; each was welcomed with a hearty, "How do you do," and "Glad to see you."

The young people and older ones fell into groups, and pleasant conversation. The juniors and little people were led in happy games by Mrs. Carter and Miss Lula Mae Germany, while the ladies spread the table with the many good things to eat.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

When all was ready for the big hungry crowd, Brother Carter, master of ceremonies, gave the feast signal, which attracted attention and order. The children came forward, singing a happy song of welcome and thanks; after a hearty cheer from the crowd, Brother Carter gave thanks.

The children were served first by passing along in front of the table in single file. Then the others fell in line and were served. When all had finished, the table was left, the children returned to their games on the yard, while the older ones were led by Brother Carter and his helpers to the Sunday school rooms for contests, which were enjoyed equally as much as the little people did their games, as each had to play his part. The crowd being divided into companies, each company elected its representative for each contest.

All had such a fine time and enjoyed the splendid fellowship and love of each other, we are planning to have another such get-together, for we feel that this meeting was helpful in making each member feel that he has a part in the affairs of the church and the cause we love.

MRS. C. A. WILLIAMS.



DOCTOR'S Prescription gives Bowels Real Help

Train your bowels to be regular; to move at the same time every day; to be so thorough that they get rid of all the waste. Syrup Pepsin—a doctor's prescription—will help you do this. When you take this compound of laxative herbs, pure pepsin and other valuable ingredients, you are helping the bowels to help themselves.

Dr. Caldwell's Syrup Pepsin is the sensible thing to take whenever you are headachy, bilious, half-sick from constipation. When you have no appetite, and a bad taste or bad breath shows you're full of poisonous matter or sour bile.

Dr. Caldwell studied bowel troubles for 47 years. His prescription always works quickly, thoroughly; can never do you any harm. It just cleans you out and sweetens the whole digestive tract. It gives those overworked bowels the help they need.

Take some Dr. Caldwell's Syrup Pepsin today, and see how fine you feel tomorrow—and for days to come. Give it to the kiddies when they're sickly or feverish; they'll like the taste! Your druggist has big bottles of it, all ready for use.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

DR. HOLMES' DIAGNOSIS

in announcing to his congregation the resumption of services on September 28 in the Community Church of New York, John Haynes Holmes, whom Rabbi Wise places at the head of his list of ten great spiritual leaders in America, describes the present religious situation as follows:

"As I survey the period of my life as a minister, just now passing its quarter-century mark, I can see that church work is not getting any easier from year to year. On the contrary, this work seems every day to be getting more difficult, and results of even the most devoted labor more meager and uncertain. The enemies of religion have never been so confident, nor its friends so much concerned, as they are at this present moment. Both seem to feel a momentous change, like a glacial drift over familiar territory, now impending upon man's organized religious life.

"In seeking the causes of this change, it is easy to blame the church itself. The conservatism of this most ancient of human institutions, its pathetic loyalty to outgrown traditions and superstitions, its hostility to ideas, its antagonism to progress, its failure in sympathy for the larger and freer aspirations of mankind, are too obvious to be denied. But this indictment of the church, well-founded as it is, does not even begin to penetrate to the heart of the problem. If the church were as alert today as it is dull, as courageous as it is timid, as faithful as it is false to the higher realities of spiritual life, it would still be ingulphing. The liberal churches of our time, even more than the reactionary, are engaged in a desperate struggle for survival. No fault of the church is so general, no failure so fundamental, as adequately to explain the situation now confronting the religious world.

"What has happened is a sudden deliverance from old loyalties, with no new loyalties to bind and lift the emancipated soul. Coupled with this, and at the moment central, is the mania of materialism which like a flood has engulfed our world. In many countries swept by fire and sword and the dread aftermath of war, this mania takes the form of a mad struggle to get enough to live. In our own country, on the other hand, it takes the form of an equally mad struggle for prosperity and riches. We are in a fever of excitement over money and the things which money may buy, and thus in a frenzy of rebellion against any influence which would impede our impulses or purge our passions. The very habits of our lives have become changed in a way to make us appear as new, strange creatures on the earth. Wildly revolving between the two poles of exhausting work in pursuit of power and exhausting play in pursuit of pleasure we find neither time nor strength for those deep reflective qualities of being which have hitherto been esteemed as distinctive of man's soul. In such an age what chance has religion to be heard or heeded? In a world of automobiles, radios, 'talkies,' jazz, and week-end parties, what room is there for the church which needs moments of re-

pose, exacts rules of discipline, and challenges self-forgetting service of one's kind?"

However, Dr. Holmes sees ahead an era of restoration for which "the church must ceaselessly labor and patiently wait." Whatever the future fortunes of the church as an institution may be, "the church of today has its appointed task—the stern duty and the high privilege of exploring the way for the fulfillment of those nobler functions of our common life which can alone bring in the better time to come. Deliberately in our church we have set ourselves to the performance of this task. We know its hazards, and have counted its costs; we are not unmindful of our own frailties and follies. But we have caught the vision, and had rather fail at this attempt to anticipate the future than to succeed at any attempt to conserve the past or to comfort the present."—Exchange.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

BIBLES STILL NEEDED

In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country where towns and villages are close together or where the rural areas are evenly populated can hardly comprehend the distances which separate the isolated settlements in our vast western states.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age, none of whom had ever heard what the Bible was, didn't even know it was a book and when they saw it had no idea what it contained. He also found communities that were not only ninety miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town" and was urged to return.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable,
General Invigorating Tonic.

SPECIAL SALE—Ladies pure thread silk \$1 hose, service weight or chiffon, irregulars, assorted colors, 3 pairs \$1.35, 6 pairs \$2.00, 12 pairs \$5. Postpaid; satisfaction guaranteed. Economy Hosiery Company, Asheville, N. C.

RED EYES



Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. DICKEY DRUG CO., Bristol, VA.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

QUARTERLY REPORT, AMERICAN BIBLE SOCIETY

716 St. Charles St. New Orleans, La.

The distribution from the New Orleans Depository of the American Bible Society, located at 716 St. Charles Street, has been 505 Bibles, 2,555 Testaments, 28,753 parts of the Bible; total, 31,813 volumes.

Prisons, hospitals, and jails have been furnished. The memorial Home for Girls has been supplied. The Scripture has been carried into the highways and by-ways. Don't you want a part in this great work?

Our co-laborers across the river have held services in seventeen mission stations. The attendance has been 16,510, number of tracts distributed 65,000, Gospels 17,850, number of Testaments and Bibles 1,520, number of ships visited 157, copies of the Scripture distributed on these ships, 3,955. More than 6000 gospels have been distributed in hospitals.

Rev. L. R. Shelton left this depository one morning in August with 6,909 volumes of the Scriptures in six different languages.

We keep a large print Testament, opened on display in the window. One morning a young lady passing stopped, and said, "You have not turned the leaf today," and then I replied, "I will do that now," and she said, "if you will turn the leaf now I will stop and read it as I do every morning."

We noticed that many people stop before this window to read God's Word. A young man once said to me, "All the Scripture that I ever read was



Idea Worked!

Wise mothers find the things that keep children contented, well, happy. Most of them have found they can depend on one thing to restore a youngster's good nature when he's cross, fretful, upset.

The experience of Mrs. Wm. Charleston, 903 Gilmore Ave., Kansas City, Kans., is typical. She says: "I have used California Fig Syrup with Annie and Billy all their lives. Whenever they're constipated or bilious it has them comfortable, happy, in a jiffy. Their wonderful condition proves my idea works."

Physicians endorse the use of pure vegetable California Fig Syrup when bad breath, coated tongue, dullness, feverishness, listlessness, etc. show a child's bowels need help. Weak stomach and bowels are toned by it; a child's appetite and digestion are improved.

The genuine always bears the name California for your protection.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

from that open Bible in your show case."

Comments on the Omaha Bee News: "See how the use of the Bible works."

The pastor spent one cent on a Scripture portion, which he gave when LeRoy Severn was brought into the Sunday School. Six others were later brought by LeRoy at an additional cost of six cents. The pastor was brought in contact with seven new families and will in time baptize seven children into the Church."

Truly it was prophesied: "My Word Will Not Return Unto Me Void."

"Must I go on emptied handed, Must I meet my Redeemer so, Not one soul with which to greet Him Must I emptied handed go?"

Yours in His service,
G. A. PERKINS,

FIRST STATEMENT OF THE METHODIST CHURCH OF BRAZIL

The first public statement of the newly-organized Methodist Church of Brazil was made at a special session September 5, 1930, the minutes of which are as follows:

"Report of Committee on Temperance and Social Service presented to the First General Conference of the Methodist Church of Brazil:

"First, we recommend that the Methodist Church of Brazil maintain an intense and vigorous campaign against all evils in order that the physical moral and intellectual health of society may be protected.

"Second, that the Annual Conferences provide for the appointment of Committees of Temperance and Social Service in order that the campaign against alcoholism, use of tobacco, profligacy, bad living conditions, housing and hours of labor of the working classes, especially women and children working in shops and factories, be organized, planned and carried out.

"Third, that the Methodist Church of Brazil, through the proper means, co-operate with the public authorities and private organizations such as the League of Mental Hygiene, the Brazilian Temperance Union, the World League against Alcoholism, in their efforts to stamp out the evils which affect our people.

"Fourth, that the Methodist Church of Brazil subscribe to the Social Creed adopted by the Federal Council of Churches in America and that it be printed in our new Discipline.

"Fifth, that we congratulate the Methodist Church of Brazil on the fact that we have in our midst Bishop James Cannon, Jr., the Chairman of the Executive Committee of the World League Against Alcoholism, and that he has agreed to make a series of addresses in our churches on the subject."

Immediately following the reading of this report the chairman called upon Bishop Cannon, who delivered an address upon "The Church and the Social Gospel," in which was set forth the underlying principles of the social activities of the Church. Careful discrimination was made between the direct appeal to the Gospel to every individual soul and the necessary relationship of each individual Christian to society in view of his acceptance of the teaching of Jesus as Master and

Special Notice to Delinquent Subscribers

The Publishing Committee of the New Orleans Christian Advocate, at their annual meeting, Thursday, September 25, reduced the subscription price of the Advocate from \$2.00 per year to \$1.50 per year, effective October 1, 1930. We have been carrying about 2,000 delinquent subscribers since June 1 of this year, but will be forced to cut them off our list immediately due to the decrease in our subscription price. Refer to the label on your paper and, if your time has expired, fill in the coupon below and forward same immediately to our office with \$1.50 so as to avoid a break in the regular visits of your Conference Organ.

RENEWAL

to the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Please find herewith remittance of \$1.50 for my subscription.

Name

Post Office

Street or Route

Charge or Church

Name of Pastor

Lord. This teaching of Jesus is sweeping and explicit, declaring that his disciples are the "light of the world," the "salt of the earth," and must be governed absolutely by the law of brotherly love, "thou shalt love thy neighbor as thyself." This principle of Human Brotherhood was the leaven which the Master declared would finally leaven the whole lump, transforming all industrial, social and international relations. It is the law of love which has caused organized society—that is government—to prohibit human slavery, the white slave traffic, and the traffic in narcotic drugs and intoxicating liquors. The Bishop declared that it was important and significant that the first public meeting emphasized the attitude of the newly-organized Church toward the Social Gospel of Jesus, putting itself in line with Methodism throughout the world since the days of Wesley.

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE

Aberdeen Dist.—Fourth Round

Prairie and Strong, at Strong, preaching, Oct. 9, a. m.; Q. C., afternoon. Salem and Friendship, at Salem, preaching, Oct. 10, a. m.; Q. C., afternoon.

Eupora, at Eupora, preaching, Oct. 12, a. m.; Q. C., afternoon.

Mathiston and Maben, at Mathiston, preaching, Oct. 12, p. m.; Q. C., Oct. 13, a. m.

E. NASH BROYLES, P. E.

Columbus Dist.—Fourth Round

Mashuiaville Ct., at Macedonia, preaching and Q. C., Oct. 12, a. m.

Macon Station, preaching and Q. C., Oct. 12, p. m.

Columbus, First Church, preaching, Sept. 7, p. m.; Q. C., Oct. 15, p. m.

Weir and McCool, at Liberty Hill, preaching and Q. C., Oct. 18, a. m.

Koscluskio Ct., at Marvin's Chapel, preaching and Q. C., Oct. 19, a. m.

Cedar Bluff Ct., at Siloam, preaching and Q. C., Oct. 26, a. m.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round

Shelby, Oct. 12, a. m.

Friars Point and Lyon, at F. P., Oct. 12, p. m.

Lake Cormorant and Robinsonville, at Lake Cormorant, Oct. 19, a. m.

Tunica, Oct. 19, p. m.

Gumison and Bobo, at Bobo, Oct. 26, a. m.

Rosedale and Benoit, at Rosedale, Oct. 26, p. m.

Shaw, Nov. 2, a. m.

Leland, Nov. 2, p. m.

L. M. LIPSCOMB, P. E.

Grenada District—Fourth Round

Kilmichael, at Kilmichael, October 8 and 9.

Ebenezer, at Thornton, October 12.

Winona Circuit, at Bethesda, October 14.

Poplar Creek, at Shiloh, October 18 and 19.

Water Valley, Main St., at Palestine, October 22.

Water Valley, First Church, October 26.

Let all items pertaining to the business of Fourth Quarterly Conference receive attention in advance by all concerned, so that all may be prepared to answer them. A united purpose and effort, from now until Conference, will accomplish much.

E. H. CUNNINGHAM, P. E.

Greenwood District—Fourth Round

Drew Ct., at Sandy Bayou, 11 a. m., October 11, and 3 p. m., October 12.

Dublin and Mattson, at Mattson, 11 a. m. and 1:30 p. m., October 12.

Sunflower, at Sunflower, night, October 12.

Moorhead, 11 a. m. and 2:30 p. m., October 19.

Itta Bena, night, October 19.

Price Memorial, night, October 21.

Webb and Sumner, at Webb, night, October 22.

Indianola, 11 a. m. and 2:30 p. m., October 26.

Ruleville, at Ruleville, night, October 26.

Tchula, 11 a. m. and 2:30 p. m., November 2.

Belzoni, night, November 2.

L. P. WASSON, P. E.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3942.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 16, 1930.

C. MILTON CHALMERS, Manager.

METHODISM AND MORALE

By BISHOP HOYT M. DOBBS

There are according to the latest figures approximately one hundred and sixty-six thousand members of the Methodist Episcopal Church, South, in the States of Louisiana and Arkansas. Back of these significant figures are banked the heroism, sacrifice, toil, and triumph of nearly four generations of men and women who have ordered their lives in keeping with the high standards of the New Testament and of the Methodist Church, and who have made a contribution to both Church and State which no man can despise.

We are soon to gather at the Annual Conferences to "see each other's faces," to renew our communion with God, our fellowship with one another, and to review the work of the year and make plans for the furtherance of the cause of Christ for the coming year in the various churches and charges committed to our care. Upon the manner in which we do this, much depends.

I am writing this brief word to the churches after an itinerary of both States, and for the purpose of saying some things which should be kept before us in these closing days of the Conference year. I have just completed the conferences of and with the presiding elders, which it is my custom to have with them before Conference, and am deeply gratified to state that

we have cause to render thanks for the loyalty of our people, and for the fidelity of our preachers.

The morale of both preachers and people shows that we are still true to our heritage and our mission even under conditions which have given exacting tests to all. Men and women have been saved and added to the Church, debts have been paid, houses have been built, moneys raised, and boundaries extended. Several of the presiding elders have recently reported to me that their districts will pay one hundred per cent on their claims, and that they have unfailingly placed the emphasis on the affirmative in their private and public services among the people.

Much can yet be done, if this spirit continues to prevail. There is very truly such a thing as "strengthening our morale" by godly and resolute refusal to be downhearted. One of the great business men of this section said recently that we have it in our power to improve conditions immeasurably if we will only substitute thought and energy for hard-times talk. "Business depression is augmented by a lack of confidence which often is not justified. We are going to 'make the grade' in this instance, and less hard-times talk and more optimism will make it easier."

Pessimism results in harm to the whole

community and to every interest of the community. A hopeful and a helpful attitude is moral horse-power, and the practical and sensible methods of procedure in one department of human endeavor may well be applied to another and all other departments of human endeavor.

Let us continue to pray and work unceasingly with the high purposes of the Church before us, and let us expect, ask, and claim much for our great Cause. All that we have—even life itself—is the gift of God, and he will surely take an especial interest in every life which dedicates itself and its possessions to him.

Let our people everywhere take these facts into earnest and prayerful consideration in the ordering of their work, and while some cannot do that which they would like to do, there are others who have been especially and wonderfully blessed, and who can by their generosity and with their means do much toward making this another exceptional year in the service of our Lord.

I have said these things because of the needs which press upon us and because of the sacrifices which many of our men and women have had to make in order to go on with the work entrusted to them. May God give us power from on high with which to meet his expectations of us all.

EDITORIAL

DATE OF LOUISIANA CONFERENCE CHANGED

Bishop Hoyt M. Dobbs asks us to make the following announcement:

The Louisiana Conference will convene at 9 a. m., Wednesday, December 3, 1930, in the city of Alexandria, at the First Methodist Church.

All concerned will note that this means a change of date from November 26, the time previously announced for the opening of the Louisiana Conference. The change has been made, we understand, at the request of the hosts of the Conference.

The change will doubtless be generally welcomed, as it will allow pastors to remain with their congregations for Thanksgiving services, and also give further time to complete tasks that have been found especially difficult on account of the prevailing business depression.

BIOGRAPHY OF DR. YOUNG J. ALLEN

Bishop Candler has completed the manuscript of the "Biography of Dr. Young J. Allen." The facts of that heroic man's life make a thrilling narrative, and his biography will doubtless be widely read.

Dr. Allen is really less known in America than he is in China, although his fame is growing in his native land. When his great work is fully known, it will appear that he was one of the greatest of modern missionaries, deserving to rank with Carey, Morrison, and Martin.

The biography written by Bishop Candler, from original sources committed to his hand by Mrs. Allen, is now in the hands of the printer and the publication of the book will not be delayed longer than speedy work can finish it.

CONFERENCES IN OUR TERRITORY

The three Annual Conferences in our territory will meet, in the order of time, as follows: North Mississippi Conference, November 5; Mississippi Conference, November 12; Louisiana Conference, December 3. Bishop Denny will preside over the sessions of the two Conferences in Mississippi, and Bishop Dobbs will preside over the session of the Louisiana Conference.

The North Mississippi Conference will meet in the Methodist Church at Starkville, Miss., within the bounds of the Columbus District. Dr. H. F. Brooks is the pastor of the church and Rev. W. N. Duncan is the presiding elder. Dr. J. R. Coun-

(Continued on Page 3.)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:
Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

REPORT OF MISSIONARY MAINTENANCE, NORTH MISSISSIPPI CONFERENCE

Cash Receipts and Specials—By H. C. Campbell, Treasurer

Aberdeen District		1929	1930
Aberdeen	300.00	191.58	
Algoma	14.25	10.28	
Amory Circuit	36.50	24.24	
Amory Station*	1125.00	2250.00	
Bellefontaine	20.05	10.00	
Buena Vista	54.00	56.00	
Calhoun City	50.00	22.70	
Derma	38.33	25.00	
Eupora	60.00		
Fulton	22.60	38.50	
Greenwood Springs	30.00	24.00	
Houlka	39.25		
Houston	17.00	15.25	
Mathiston and Maben	23.00	23.00	
Nettleton	15.00	17.85	
Okolona	110.00	78.30	
Pittsboro	20.00	23.50	
Pontotoc	100.00	86.50	
Prairie and Strongs	30.00	40.00	
Randolph	20.00	12.00	
Salem and Friendship	11.00	15.00	
Shannon	48.00	39.00	
Smithville	30.00	17.00	
Toccopola		15.00	
Tremont	20.00	17.35	
Tupelo	400.00		
Vardaman	48.15		
Verona	15.00	30.00	
Woodland	15.00	25.00	
		\$2,712.18	\$3,207.00

Columbus District			
Ackerman	116.00	40.00	
Artesia and Shaeffers	31.00	25.00	
Brooksville	13.50	44.30	
Caledonia		19.25	
Cedar Bluff	30.69	16.00	
Chester			
Columbus Central	33.00	25.00	
Columbus First Church	185.00	199.00	
Crawford and Mayhew	38.59	31.65	
Ethel	58.00	50.00	
High Point			
Kosciusko Circuit		2.00	
Kosciusko Station		1.35	
Longview and Sessums	25.00	35.00	
Louisville	30.00		
Macon		85.00	
Macon Circuit	30.00		
Mashulaville	10.50		
McCool and Weir		52.00	
Noxapater	10.15		
Shuqualak	25.75		
Starkville	373.25		

Greenwood District			
Acoma	142.00	24.00	
Belzoni	182.55	200.00	
Black Hawk	20.00	51.00	
Carrollton*	270.00	420.00	
Drew	82.00	60.00	
Cruger and Sldon	73.43	47.25	
Drew Mission			
Dublin and Mattson	10.00	35.00	
Greenwood First Church	517.05	500.00	
Greenwood Price Memorial	17.00	200.00	
Indianola*	117.51	85.15	
Inverness		42.25	
Itta Bena	146.39	42.00	
Lambert and Crowder	46.45	30.00	
Marks and Belen	15.00	56.00	
Minter City	55.70	45.00	
Moorhead	50.00		
Ruleville	20.00		
Schlater	17.62		
Sunflower	55.25		
Swiftown and Isola	75.00	125.00	
Tchula	27.00	24.00	

Sturgis	38.00
West Point	157.50
M. S. C. W. (Miss Pauline Wynn)	
	\$1,205.93

27.08 Tutwiler		38.20
90.85 Webb and Sumner	38.00	112.50
10.00		
	\$1,978.57	\$2,137.35

Corinth District

Baldwin	\$ 45.30	10.00
Belmont	27.00	
Blue Mountain	23.80	30.65
Booneville Circuit	17.25	
Booneville Station	136.50	120.15
Burnsville		
Chalybeate	5.00	29.80
Corinth First Church	246.45	358.28
Corinth South Side	10.00	
Corinth Circuit	10.00	27.00
Dumas	6.75	20.00
Guntown	100.00	80.00
Hickory Flat		
Iuka Circuit		
Iuka Station	100.00	76.58
Kossuth		41.58
Mantachle	9.00	
Marietta		4.70
Mooreville	40.00	25.00
Myrtle	30.00	30.00
New Albany Circuit	40.80	66.15
New Albany Station	730.00	716.50
Potts Camp	13.50	
Rienzi	25.10	10.00
Ripley Station	282.25	168.50
Sherman	55.00	21.15
Silver Springs		7.50
Tishomingo		5.25
	\$2,053.20	\$1,849.39

Greenville District

Arcola and Murphy	14.24
Boyle and Pace	44.00
Clarksdale	575.00
Cleveland	169.81
Coahoma and Jonestown*	
Duncan and Alligator	144.50
Dubbs	35.00
Friars Point and Lyon	25.00
Glenn Allan and Avon	13.00
Greenville	105.26
Gunnison	78.00
Hollandale	
Lake Cormorant	32.25
Leland	41.00
Lula and Dundee	13.50
Merigold	64.15
Rosedale	51.50
Shaw and Litton	
Shelby	34.50
Tunica	108.56
	\$1,545.27

Grenada District

Abbeville	15.00	10.50
Ashland	13.00	
Coffeeville	82.00	45.00
Duck Hill		
Durant	172.85	
Ebenezer	15.00	15.00
Grenada	133.30	53.00
Holcomb	20.00	21.15
Holly Springs	40.00	40.00
Kilmichael	10.85	11.00
Lamar	25.50	
Lexington	138.01	
Oxford	118.00	76.66
Paris	2.00	
Pickens and Goodman	130.00	72.00
Poplar Creek	3.85	
Sallis	30.25	87.00
Tie Plant	2.50	
Vaiden and West	22.60	16.25
Water Valley First Church	75.00	128.40
Water Valley Main Street	21.50	
Waterford	25.00	
Winona	100.00	100.00
Winona Circuit	17.95	6.40
	\$1,214.16	\$682.46

Sardis District

Arkabutla	11.00	13.00
Batesville*	92.50	120.00
Byhalia	183.75	30.00
Charleston	38.15	
Cockrum	50.00	
Coldwater	17.50	23.35
Como	100.00	66.00
Courtland	15.00	
Crenshaw and Sledge	14.00	54.25
Hernando	53.45	20.60
Horn Lake	20.89	13.87
Longtown	19.00	
Mount Pleasant	20.00	14.00
Oakland	21.00	
Olive Branch	89.51	42.40
Pleasant Hill	10.00	
Red Banks	24.00	25.00
Sardis Circuit	16.00	15.50
Sardis Station	193.75	125.00
Senatobia	34.50	14.27
Shuford	71.00	20.00
Tyro	47.00	20.00
	\$1,142.09	\$617.14

*Specials

GENERAL CONFERENCE LEGISLATION AND BOARD POLICIES

By Rev. R. S. Satterfield, Muskogee, Okla.

No. 11

Church Board of Christian Education

"The needs of the local Church" are central in all the new legislation of the recent General Conference. The viewpoint taken was not to save the Church, or strengthen the Church, for its own sake; but rather to make the Church more effective in meeting "definite personal and social needs."

* * *

There is to be in each local church a Church Board of Christian Education composed of the pastor, the Sunday school superintendent, and "from one to five members who shall be nominated by the pastor and elected by the Quarterly Conference." If there be such, these are to be members: Director of Religious Education, President of the Young People's Division, Superintendent of the Adult Division, President of the

Woman's Missionary Society, and President of the Wesley Brotherhood."

Duties of Church Board of Christian Education

The Church Board of Christian Education "shall have supervision of Christian Education in the local Church." Its duties are:

1. To see that Sunday schools, Epworth Leagues, and other units as well as individuals "are supplied with adequate and proper literature."
2. To see that missionary education and expression are given a large place in Sunday schools, Epworth Leagues, and all other educational agencies of the Church.
3. "To see that information concerning the work of our schools and colleges and universities is given regularly in the local Church." This is something new.
4. To see that Sunday School Day with an offering is properly observed once a year.
5. To see that the Anniversary of the Epworth League is observed annually.

Three "Divisions" in Local Church

There are to be three "Divisions" in each local church for carrying on educational work:

1. The Children's Division, in the main a department in the Sunday school, is to be under the direction of a Superintendent and Advisory Committee, elected by the Board of Christian Education. The suggested divisions of work in this department are: Nursery, Beginners' Department, Primary Department, Junior Department, the Woman's Missionary Society being permitted with the consent of the pastor, to "organize groups in this division for specific missionary education and training."
2. The Young People's Division is to carry on all its work through the Sunday school and Epworth Leagues. There must be "a unified program of work in each department and in the division." Young People's Missionary Societies will no longer be a part of the work of the Woman's Missionary Society. All the missionary educational work and activities of the young people will be a part of the Young People's Division.

3. In the Adult Division there may be Wesley classes and such other groups as may promote the work of adult education. The Woman's Adult Missionary Society and Wesley Brotherhoods are groups in this division. The groups and classes in the Adult Division are allowed a good deal of liberty in selecting officers, teachers and in other ways.

The final success of the new program, financially, educationally, spiritually, in the lives of our people depends on the local church. And the pastor, more than all others, can make it a success. To make it a "go" he must know what the new program is and must lead his people in learning the new program. With no other authority than interest in, and enthusiasm for, the new program I am writing with the hope of giving at least some information and stimulating interest.

Let us keep in mind that the legislation of the Dallas General Conference is the mere skeleton on which a full and adequate program is to be built. There should be no let-up, and there should be no hurry in starting the new until the details of the program come from the Commission on Benevolences, the new Board of Christian Education, and the Commission on Spiritual Life. The transition from the old to the new program will necessarily be gradual and will be introduced step by step; not a complete change, or revolution, all at once. The change has already begun.

Commission on Spiritual Life

Important in giving the Church a "full and adequate program to meet the needs" of the Church is a Commission on Spiritual Life appointed by the General Conference. This Commission has issued two "statements". The conditions of spiritual life," says the Commission, "have not changed. Singleness of heart, abiding love, and unity in Christ are supreme." The Commission is calling "upon all of our people to wait before

God in prayer. The only way to a forward movement is to begin on our knees," yes, and to continue on our knees." "Let all our people be exhorted to take part in a campaign of personal evangelism."

• • •

The Spiritual Life Commission has issued a request that "a half-day of Friday of the next Annual Conference sessions for specific emphasis on spiritual life" be the order in all our Conferences. There is much to justify the conclusion that our people are in an attitude of mind to respond to this request. None of us who were present can forget the special period, near the end of the General Conference at Dallas, devoted to the spiritual state of the Church. In reporting this, Dr. Rawlings says in the *Mississippi Voice*: "The significant element in this high hour seemed to lie in the fact that it brought to focus an interest that was not superimposed . . . but seemed spontaneously to spring up from the deep spiritual centers of the body." May such be true in every Annual Conference in every church, in every life. Let us pray!

The bulk of "business" in the Annual Conference this fall will be greater than usual. Readjustments require time. All the General Boards will be especially anxious for their representatives to have plenty of time to tell of the new, and outline policies for the coming four years. The Publishing Agents and Book Committee are asking for one hour of the time of each Conference, and they should have it. Shall we let the "business" swamp us, or shall we in each Conference take time to "pray for a baptism of the Holy Ghost that shall light a flame of radiant power upon every altar and every heart in Southern Methodism?" Let us pray!

• • •

May I quote Dr. Rawlings again: "More significant . . . was a deep and brooding spirit that seemed to be moving in the body, a sense of futility in our complicated machinery and our fussy efforts and programs, a sense of shortcoming, and sin, a passion for Old Testament righteousness, a hungering and thirsting for the higher things of the Gospel, that should make possible the coming of the Spirit in a new Pentecost of life and power." May this be true in every Annual Conference and every congregation. Let us pray!

• • •

The Commission on Spiritual Life is calling for a watch-night service in all our churches on the night of December 31 for the consideration of spiritual needs and reconsecration, that the first week in January be a Week of Prayer, that the month of January be Church Loyalty Month, that February be Survey Month, that March and April be devoted to special revival services, that Easter be a time of ingathering. Detailed suggestions may be looked for from the Commission. This statement on the subject from the Commission deserves special emphasis: "We may appropriately adopt as the rallying cry, 'Make Membership Mean More.' The cross and passion of Christ for us are meaningless unless they put the passion of Christ in us. The appeal should be made to every member. . . . The Board of Stewards, Woman's Missionary Society, Sunday school staff, Epworth League, and laymen's organization may be utilized in a Church-wide, but individual, appeal to every Methodist to gird himself or herself for service in the Lord's cause. Our vows have been taken. They must be paid. To every Methodist, membership must mean more." Let us pray!

• • •

To me there is a real challenge in the closing words of consecration by Bishop Monzon, in his address on the spiritual state of the Church, at Dallas, when he said:

"Not the stranger nor my neighbor, but it's me, O Lord,
Standin' in the need of prayer.
It's me, O Lord, it's me, O Lord,
Standin' in the need of prayer."

"Therefore, here and now, this day, before the representatives of my Church, and before the Christ who died for me, I dedicate anew all that I am and all that I have, without reserve, to the service of Him who died for me." Let us pray!

(To be concluded)

RESOLUTIONS OF OSYKA CHURCH CONCERNING DR. DECÉLL

Whereas, in the recent appointment of our presiding elder, the Rev. J. L. Decell, as editor of the New Orleans Christian Advocate, the Osyka Church of the Brookhaven District, congratulate him on this latest achievement.

Whereas, while he served this charge as his first appointment as a pastor, he was greatly endeared to all;

Whereas, his early home was in this community and we knew him in his daily life as a blessing and uplift to the people, both socially and spiritually;

Whereas, when sent back to us after years of absence, as presiding elder, he was most welcome and rendered most valiant and faithful service;

Whereas, in his preaching he showed an undying love for the cause of Christ and faithfulness to duty always;

Therefore, be it resolved,

That we, as the congregation of Osyka Church, extend to Brother Decell our very best wishes upon his rapid promotion to positions of high honor and trust.

That he is recognized unquestionably as outstanding by both clergy and laymen, among the presiding elders of the Mississippi Conference and as a pulpit orator almost without a peer;

That our earnest prayers go with him, as he enters his new field of service, giving him as it will, ever widening powers of influence and blessing;

That we esteem him highly and do assure him of our grateful appreciation, beyond the power of words to tell; for what he has been and is to us; That a copy of these resolutions be placed on the minutes of our local church and a copy sent for publication to the New Orleans Christian Advocate.

MRS. OBIE MILTON,

MISS LUCY ELARTON,

MRS. JULIA S. WILLIAMSON, Committee.

RESOLUTIONS FROM THE GREENVILLE CHURCH

Whereas, the Rev. L. M. Lipscomb is closing out his quadrennium of service as presiding elder of the Greenville District, and,

Whereas, he will be appointed to another field of labor at the approaching Annual Conference,

Therefore, be it resolved, by the Greenville Quarterly Conference, that we hereby express to Brother Lipscomb and his family our deep appreciation and esteem. The fair and efficient manner in which he has conducted the work of the church has won for him our love and confidence. Under his wise leadership the work of the church throughout the district has made advancement along all lines of church activities, and,

Whereas, our minister, the Rev. T. M. Bradley has done an excellent work for the Church during the year, our membership and church attendance having been increased, be it,

Resolved, That we express our thanks and appreciation to him for his earnest efforts and request that he be returned to us for another year.

Be it resolved, further, that a copy of these resolutions be mailed to the New Orleans Christian Advocate and a copy spread upon the minutes of the Quarterly Conference.

JUDGE PERCY BELL,
W. P. KRETCHMAR.

WHAT OF THE FUTURE?

By Rev. James M. Lewis

(The following message was delivered as his Sunday morning sermon by Rev. James M. Lewis, pastor at Louise, Miss. The message so stirred the congregation that it has been sent the Advocate that the message may reach a larger number.—Editor.)

"But he that shall endure unto the end, the same shall be saved."—Matt. 24:13.

The end of the world has been predicted so often in all the past ages that few people give it a thought these days. However, that is a fulfillment of prophecy; for Jesus says, "For many shall come in my name, saying, I am Christ; and shall deceive many. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Many people believe that we are living in the last days, and some are calling this present age "The Saturday Evening" of the world's history. It may be that we are living in the last days, and God is getting ready to close out this old world, and if it is true, then it behooves the great leaders of our Christian forces to make greater efforts towards preparing this world for His second coming.

We are living in a marvelous scientific age. One is overwhelmed with awe and admiration as he contemplates the great discoveries and inventions of this age. To be living and to be young in this time of the 20th century is to my mind indeed fortunate. I sometimes almost envy the little babe that is being born today, for he is going to enter, with his young plastic mind, into the greatest period of the history of this old planet. The boy who does not take advantage of the glorious opportunity our modern system of schools is giving him today, so that he may, through his intellectual attainments be prepared to receive the greatest joy and pleasure out of life is very foolish, to say the least. For, to be able to comprehend and enjoy the marvelous and magnificent feasts that are ahead, one must be thoroughly prepared with a trained intellect that is unhampered by the false philosophies and evils of this age. Things more marvelous, more wonderful and more alluring are going to take place within the next twenty years than have ever been dreamed of. We are practically over the shock of the world war. Young, brilliant students are now being trained to take over the work of that amazing wizard, Edison, as well as Ford and others. And the minds of these young zealots are going to work fast.

Danger Ahead

With all the wonderful and marvelous things that will take place in the near future there is DANGER ahead. I am not a pessimist, but to my mind our great thinkers and religious leaders should realize that the future is not going to be filled with rose-beds, nor the sweet aromas of costly perfumes. Storm-clouds are beginning to gather in the distant horizon; the rumbling of other and more fierce wars and fearful catastrophes are being heard. It is not going to be smooth sailing in the least. The souls of men are going to be extremely tried. Many nations are going to collapse and fall rapidly into decay, for too many of them are leaving God out of their plans.

We are now on the very verge of a mighty international shake-up. The great rulers and counselors of the different nations of the world are today pondering over momentous questions that involve the safety, the happiness, the success and failure of the citizenship of these nations, and what the outcome will be is a question that angels would not dare answer.

The Radio

One of these problems is the radio. The adjustment of the national broadcasting stations has been a troublesome question for some time, and now since great, powerful-wave broadcasting stations are being erected in practically all the nations of the world, it has become an international problem of momentous importance. To my mind, the radio is the OUTSTANDING discovery of the 20th century—there is nothing more mysterious, more marvelous, more puzzling than the broadcasting of the human voice, as well as every possible sound wave that can be imagined under the sun, through the broadcasting stations out into space to every nook and corner of the earth, up into the high blue vaults of heaven, down into the bowels of the earth to wherever there may be found a receiving station that can be tuned in. And to think that this sound wave is transported over measureless distances of space, from the regions of the South Pole to the regions of the North Pole—as was demonstrated in the Byrd expedition—in the twinkling of an eye. Oh, what a far-reaching instrument this is in the hands of the human race! What wonders it may perform!

A construction plan bold enough to take away the breath of the average man has been announced by the Rockefeller interests and the Radio Corporations of America. They are making plans now to demolish three city blocks in the heart of New York and erect on these blocks a sixty-story building for office rooms and other purposes. The main purpose is to establish 27 radio broadcasting stations which will in all probability become the radio center of the world. These world-broadcasting stations will call for a universal language and an international law regulating free speech. This is not going to be an easy problem. It will involve every nation in the world and it will call for careful and tactful study.

The Airship

Another problem is that of the airship. It is now conceded that the airship is a marvelous success. In the next few years it will be as common as the automobile is today. Men are actually succeeding in constructing airplanes that will gracefully rise straight up in the air and plunge forward at a high speed and then when they reach their destination will as gracefully settle down to earth again. What amazing feats these young Americans are performing.

But the most amazing thing of all is that millions are being spent on establishing air lines between nations and great floating air ports are being placed in strategic positions in all the oceans and seas of the world wherever commerce is possible by air. Great air-passenger liners and air-freight liners are being constructed in order to transport passengers and produce more rapidly from one nation to another. This, to a large extent, will replace the great ship liners and will affect the economic and commercial status of every nation on earth. This also will call for careful and wise legislation on the part of the nations involved.

The Vatican State

No one will dare suggest just what will be the ultimate outcome of the organization of the Vatican into a separate and independent sovereign state. But there is one thing that we must take note of. Every Roman Catholic citizen of every nation on earth can be made a loyal citizen of the Vatican state and swear allegiance to that little government. It will become a government that must be reckoned with in the future. It will become a problem of the first magnitude. The great Protestant forces of the world will have to face this problem, and it will call for a most careful and tactful study in order to make adjustments to a new situation that is now coming to the fore. A new friendly attitude and a peaceful reconciliation should be the GOAL between the leaders of these two great forces.

National Problems

We are no longer a rural nation. The last census revealed the astounding fact that fully sixty per

cent of the population of the United States live in the cities. And forty per cent of these live in cities of 100,000 population or more, that there are about 100 cities with a population of 100,000 or more. Twenty years ago we could hear on all sides the cry, "Back to the farm." But no longer do we hear that cry. The "Back to the farm" program of those days failed to check the onward flow of the human tide to the great urban centers. We are today an urban nation.

We were once an agricultural nation. But today we have become primarily a machine nation. The great moneyed power of our country is not so much interested in agriculture as it is in manufacturing. This has called for a readjustment of our educational and religious work. I once thought that our great Church was making a mistake in withdrawing her major interest from the rural and centering them on the cities, but our greatest problems are in the cities and our Church leaders are wise in concentrating their efforts there. If the nation is to be saved for Christ we must save our cities.

There are many other knotty problems that are facing us in this complex world. The Prohibition question is only half solved. We must face the question, for here lies one of our greatest problems. Serious trouble is ahead and wise and tactful leaders must come forward to help solve this tremendous problem. Men without the stain of political motives and avaricious tendencies must be put at the head of our great temperance organizations if we would command the respect of those we must deal with.

The moving picture industry as it is today is a sore spot in our national life. To curb the evil that is flowing like a mighty tidal wave over our fair land from Hollywood is a problem within itself. Just how that is to be solved is a question that the rising generation will have to grapple with.

The type of education that some of our church schools have adopted is absolutely wrong. No nation is safe when her colleges and universities have the so-called "High-Point" system as their goal. The method of eliminating certain boys and girls who are not able to make certain high-grade points because their mentality does not rank up to STANDARD is a tragedy. And yet that is being done by some of our church schools. As Governor Patterson of Tennessee said not long ago, this system of appealing to the most brilliant intellects, irrespective of their moral training, is turning down some of the very salt of the earth in order to educate the CRIMINAL mind. Here is a problem that our educational leaders must face.

If there was ever a time when the Christian forces of America should get down to real serious thinking and praying it is now.

God Is Calling

God is calling for real Christian leadership—calling to the youth of America as never before. Our boys and girls must have implanted in them the real principles of the everlasting gospel of our Lord and Saviour Jesus Christ or they will never be able to endure or stand the strain of the fast age that is just ahead. It seems to me that I can see millions of our noble youth plunging wildly into this marvelous age with no thought of the future, with no thought of God and the judgment day—flinging their young and beautiful lives into a wild orgy of mad pleasure rioting and dissipation, only to burn out before they reach the age of thirty-five. Failure is waiting for such as they. God give us Christian parents and Christian homes where the children of this age will be led into a vital knowledge of Jesus as their only Saviour and undergird them for the difficult problems that are sure to come with tremendous weight upon their young shoulders.

Thank God for the great body of Epworth Leaguers, the B. Y. P. U.'s, and Christian Endeavorers; may their number increase, for they are the salt of the earth.

Only those who have laid their foundation on the solid rock, Christ Jesus, will endure to the end, and they only will be saved.

MINISTERIAL ASSOCIATION GRENADA DISTRICT

The Ministerial Association of the Grenada District met at Lexington the seventh of October with Rev. J. E. Stephens as pastor-host. The members of this association had a very pleasant day together.

Rev. W. O. Hunt preached at the eleven o'clock hour. Brother Hunt preached on "Righteous Living." He brought us a very helpful and well prepared message. It was very evident that Brother Hunt had given a lot of time and thought in preparing this message.

At the noon hour we partook of the wonderful meal which had been prepared for us by the ladies of the Lexington church. This was the first meal they had served in their new educational building. This is a splendid building. It measures up to the highest standard in beauty and usefulness. It was well planned and well built. They have the very best furniture in this building. It is really a monument to the wisdom and faithfulness of the pastor and his people.

In the afternoon we had a general discussion of the Board of Christian Education. Dr. J. R. Countiss discussed the purpose of this new board. He gave us a history of the legislation which led up to the formation of this new program of work. Rev. E. G. Mohler discussed the work which is to be done by the Sunday School Board under the new plan. He also gave us a summary of the work done by the old Sunday School Board during the past quadrennium. W. L. Robinson discussed the work of the Epworth League Board. At the close of these discussions we had an open forum.

The presiding elder, Rev. E. H. Cunningham, was present and told us about the progress of the work over the district. He is very optimistic about the outcome of this year's work. He says that we have had a large number of additions to the Church on profession of faith.

Brother J. D. Wroten, our president, and Brother Carl Oakes, our secretary, were absent on account of illness in their families. Brother Stephens acted as chairman of this meeting and W. L. Robinson acted as secretary.

WM. L. ROBINSON.

WANTED—WORK

By Rev. W. D. Bass

Dear Doctor Harper: I desire to discontinue traveling and doing evangelistic work, if I take a charge as pastor. For many years I have assisted in revival work. Have held great meetings with a large number of our strong pastors in good station charges and small towns, over a great deal of the South. Thousands of converts have been added to the churches. Have performed my labors honestly, conscientiously, and with loyalty to God and to the Church. Have not "gone where I pleased," as a brother preacher inaptly once said, but where invited by those in charge. It seems that some have been slow to learn that evangelists, according to our Discipline, Par. 490, and Paul, Ephes. 4:11, are authorized preachers of the gospel, under the same laws that pastors are.

I was formerly, when a boy preacher, a Conference pastor, serving circuits and small stations successfully, a short time, then located at my own request, against the advice of many brethren, and entered the evangelistic work. I have followed myself as an assistant in revival, in the same town two and three times.

In offering myself to serve some charge as a local elder pastor, I have to say I do not expect or desire a high steeple city church, of forms and fashions. But would gladly serve one or two suburban city churches, regardless of salary, and will invest a portion of what I may receive in helping to place the Christian Advocate in the homes of our people, as it is impossible to build up a church permanently without Christian lit-

erature. It would be money in the pockets of pastors by being paid better salaries, and more life and power in their churches, if they would invest a part of their salary in the circulation of the Christian Advocate. My reason for the class of charge preferred is I have been accustomed to preaching to large crowds, in towns for many years. Where there are plenty of people, can always get good results. Cannot accomplish much with a scattered few. Town folks are the best people in the world to attend church when there is power in the pulpit. By faith in God I know as an humble preacher that if placed in charge of a weak church or two, as mentioned, however poor, I can soon build up a good charge. I desire to give all of my time to the field where placed. As no man can serve a charge successfully and evangelize away from his people.

Brother J. H. Felts gets better all the while, as one of the finest presiding elders in the officials. Let presiding elders and other church officials who may be interested write me. I am a Methodist by choice, but if my own Church finds it inconvenient to fit me out, then I shall want to hear from leaders of other evangelical churches. We are all one in Christ, and shall be when we get to heaven. If authorities think it more to the glory of God to use me in some place different to that indicated, all right; my mission in the world always has been the salvation of souls.

I am fond of the Mississippi Conference. The people are among the best people on earth. I have labored in a number of their best towns, and dear North Mississippi, and other Conferences. I desire an humble place of possibilities among the poor, somewhere.

W. D. Bass.

Corinth, Miss.

TO THE PASTORS AND MEMBERS OF THE NORTH MISSISSIPPI CON- FERENCE

Dear Brethren:

The time for the convening of the Annual Conference is fast drawing near, November 5 is not far away. It becomes the privilege and pleasure of the pastor and the people of the First Methodist Church, South, of Starkville, to be the hosts at this great gathering. All plans for the entertainment of our guests and for the conduct of the Conference such as will give you comfort and ease are now being prepared. The whole membership of the church and the people of the city as well are looking forward in great expectation of a pleasant and profitable time with you.

The condition of the times and the coming of the annual "Dad's Day" during the same week at A. and M. College will make it difficult for us to provide as an extensive entertainment as we had hoped to do. Our city is now crowded and the coming of the fathers and mothers of the fifteen hundred young men in attendance at A. & M. College will increase considerably the crowded conditions. Therefore, because of these things we are compelled to say to you that we can only provide free entertainment for the ministers, the regularly elected delegates, members of boards and others who are entitled, because of their official position in the church, to such entertainment. Beyond this, we cannot be responsible.

And again the membership of the church is scattered over considerable territory, many of the delegates will have to be sent to homes on the college grounds and others to the country from one to three miles out. All these are splendid homes, well prepared to take most excellent care of their guests. We cannot furnish transportation to and from these homes, and are therefore asking both the pastors and delegates who have cars to come in their cars and thus assist us in serving you.

Aside from the regular business sessions, interesting programs will be rendered during the

afternoons and evenings of the Conference time. Bishop Collins Denny of Richmond, Va. will preside during the sessions and preach on Sunday morning November 9. All of these services will be interesting, instructive and helpful to all who come and especially to the Methodists since they will deal with the policy and forward movement of our beloved Church.

Very sincerely,
HENRY FELGAR BROOKS,
Pastor Host.

MY NEIGHBOR—REV. W. L. LINFIELD

By Rev. John C. Chambers

I had the pleasure of living across the street from Rev. W. L. Linfield for one year. He was my presiding elder at the time and I was the pastor of his family. I have never had better neighbors. My children were forever running away to his home. They were kindness itself to me and mine.

We were in each other's homes every day and sometimes many times a day. He ran errands for us and aided in every human way to make our pastorate pleasant and our home happy. I shall carry him enshrined in my heart as a friend who was always willing and ready and a neighbor who always went the second mile. We traded things to eat. We took meals together often. We divided fruit and watermelons. Mrs. Linfield always furnished us flowers. The children in his home were my friends and I appreciated their friendship. They were both stimulating and helpful to me.

This little note is written out of a full heart. We were always happy to have the Linfields in our home and always regretted when he was in our town and was not with us. His home was mine and he always made me feel that I belonged in it. His family life has been an aid to me. We pray God's blessings upon his loved ones who abide awhile. "He was my neighbor."

SPLENDID NEW CHURCH TO BE DEDICATED AT SHAW

Dear Dr. Harper: I am mailing you under separate cover a picture of the Methodist Church at Shaw, Miss. I am very happy to tell you the entire debt on the building has been paid and we will have dedication services before the meeting of the North Mississippi Conference.

This building was erected at a cost of approximately \$24,500, exclusive of pews which cost \$2000. I doubt if there is a church anywhere in our Conference with same material and workmanship and is as well arranged for Sunday school purposes and has pretty auditorium as this church for same money. It stands as a monument to the wise and unselfish leadership of Rev. P. F. Luter and the sacrificial devotion of the small membership of the church.

We all realize that after paying \$4080 on the debt this year, and with business conditions as they are, it is going to require greater sacrifice than we have ever made to report everything in full at Conference. But this is the purpose of the church and with God's help we intend to do it.

S. A. BROWN, Pastor.

BISHOP DENNY TO DEDICATE CHURCH AT SHAW

Bishop Denny will preach for us on Sunday, October 26, and dedicate the Shaw Methodist Church. The service will be held at 11 o'clock a. m.

I am hereby extending an invitation to all former pastors to worship with us on that day.

S. A. BROWN Pastor.

HISTORY AND PRESENT CONDITION OF ROXIE CHARGE

(At the recent dedication of the church at Roxie, Miss., by Bishop Collins Denny, the following historical paper was read by Rev. J. H. Morrow. Among the many visitors attending this dedicatory service were Revs. L. E. Alford, J. L. Decell, G. F. Winfield, T. A. Ferguson, J. B. Cain and J. W. Sells. This concludes the fourth year of Brother Morrow's pastorate and the record of his faithful service speaks for itself as shown in the closing paragraphs of this account.—Editor.)

Spring Hill Church, about half-way between Fayette and McNair, was organized in 1803, following a sermon by Lorenzo Dow at a picnic on Coles Creek, July 4th. Leading members were Newitt Vick and the Baldridge, Marble, Owens, Foreman and Robertson families. Regular services were held at Spring Hill until about 1880, when the place of holding services was moved to Woodland schoolhouse. About five years later services were begun under a brush arbor at McNair, followed by the organization of this church with the first building erected in 1888. About twenty years later this building burned and the present one was built. Two members of the McNair Church at the present time were members of the Spring Hill Church: W. C. Baldridge of Jackson and Mrs. I. B. Draughan of McNair.

Mount Carmel Church, two miles east of Hamburg, was organized in 1834 with Daniel and Jacob Guice, Electious Williams and James Epps as leading members. In 1887, after the coming of the Y. and M. V. railroad, the present church property at Hamburg was bought and the membership moved to that place. Since that time regular services have been held at Hamburg.

Beech Grove, four miles northeast of Roxie, was organized in 1854 by Charles A. McNeal. One trustee was John Chambers. About thirty years later the membership of the Beech Grove Church was moved to Roxie and a church built by the Masons and Methodists near the cemetery. This church was torn down in 1916 and the present church lot was secured May 12, 1916, and the building begun shortly thereafter.

Wesley Chapel Church eight miles east of Knoxville, was organized in 1892 and a church built on a plot of ground deeded by Lizzie Butler. Regular services were held until about 1915, after which the church gradually fell into decay, the building being sold in 1929.

The first church lot at Knoxville was bought in 1895 for \$35, on which, however, no church was built. The present lot was purchased and the building erected in 1905; since this time services have been held at regular intervals.

Bethel Church, five miles west of Roxie, was organized about 1890 and discontinued as an organization in 1917.

Greendale Church, east of Hamburg and McNair, was built on a lot deeded August 26, 1912, by James F. Porter and wife for the consideration of one dollar. The membership was made up from surrounding churches, Ebenezer furnishing the more members. The latter was originally a Presbyterian church but was sold to the Methodists about 1870 and abandoned in 1920.

Statistics of the Roxie Charge for 1899-1909-1919-1929.

Number of churches.....	5	4	4	5
Total membership	351	298	180	267
Additions on profession of faith	4	17	5	15
Paid on pastor's salary	\$350	\$456	\$525	\$1110
Paid on benevolences.....	\$ 96	\$144	\$264	\$249

For the year 1930: Number of churches, 5; salaries, assessments, pastor, \$1200; presiding elder \$150; for benevolences, assessed, conference work, \$485; general work, \$216; district work, \$65; paid pastor to date, \$672, and presiding elder, \$64. Accessions on profession of faith, 2.

The following items give in brief form some marks of progress during the present quadrennium: Woman's Missionary Societies organized

at Roxie, Greendale and McNair; zone meetings held at Roxie and Greendale and announced for McNair September 26; a Sunday school organized at Roxie and schools re-organized at Greendale and McNair; the McNair Church has been painted, papered and re-roofed; Greendale has had a new roof put on the church building and the building painted; at the Roxie Church concrete steps have been added, church has been ceiled and painted inside and out; the parsonage at Roxie has been papered, floors and casings stained, electric lights have been installed, the property has been fenced and a garage built; the sum of nine hundred dollars has been paid on parsonage debt; there have been 39 additions on profession of faith and the net increase at present is forty-four.

GROUP MEETING MERIDIAN DISTRICT

Dear Dr. Harper: There was a group meeting of the southern end of the Meridian District, Mississippi Conference, at State Line on Thursday, October 2. After the devotional by Brother O. B. Matheney, Bro. C. W. Wesley spoke on the subject, "How a Pastor Can Help His Successor When Moving From One Charge to Another." "An excellent way," said Bro. Wesley "to prepare for him is to tell, just before you move, all the faults and weaknesses of your successor to the members of the church you are leaving for him." Be sure to say, "Oh! he is a good preacher, BUT"—Seriously there is always a splendid opportunity to help the man who follows you. Since we are "laborers together with God" it is un-Christian to do anything that will hinder the man who carries on where you have labored. Every preacher should leave his parsonage in better condition than when he found it. Every preacher ought to leave his church in better condition both spiritual and physically.

"The Advantages and Disadvantages of the General Board Merger" was discussed by Brother Mellard. After enumerating some of the advantages Brother Mellard asked Bro. T. J. O'Neil, who was on the battlefield in Dallas when the thing was done, to tell us some of the arguments that were used there which carried the move. The only real disadvantage Bro. O'Neil sees is that so much power is placed into the hands of one person. However, he feels that that power is at present in safe hands, as well as capable hands.

At eleven Bro. M. R. Jones brought us a stirring message, a very inspirational message on the Passion of our Lord, Jesus Christ. I think every one present was brought closer to God and thanked Brother Jones for the message.

The ladies of the Missionary Society at State Line served the group with a splendid lunch, which, as a matter of convenience was served at the State Line Cafe, owned by the president of the society. The meal was very much appreciated by all.

After opening the afternoon session with a devotional, Bro. J. H. Moore spoke on the question, "Is It Reasonable to Expect Conference Collections in Full?" After some skillful play on the word "reasonable" he showed that the average Methodist paid less than five cents a day for his religion. At least on his charge a hundred members (the membership is greater) paying five cents a day would over-pay all Church obligations and have \$225 over. Conference claims are easily paid where the people see how important it is because always THEY CAN.

H. W. F. Vaughan spoke on "Music and Its Value in Religious Life."

There was a round-table discussion of the spiritual and financial situation of each charge represented in the group. The motion was made and carried that we have only one group meeting each quarter next year.

The meeting was presided over during the day by Bro. H. Mellard, in the absence of the president, Bro. C. M. Crossley. Bro. Mellard is a born leader, and I think I even hear our Bro. Crossley

saying, "EXACTLY." Bro. Crossley did come in during the afternoon and we all expressed our sympathy for him and his wife over the serious illness of his daughter.

We were glad to have Bro. H. J. Moore with us, a visiting pastor of the same district. Also Bro. W. D. Griffin of the Methodist Protestant Church, Clara, Miss.

H. W. F. VAUGHAN, Secretary.

LETTER FROM RULEVILLE

Dear Dr. Harper: Just a few words relative to the Ruleville charge. This charge is composed of the Doddsville and the Ruleville churches. The pastor preaches at Doddsville on one Sunday in each month. The membership of this church is small but it would be a difficult matter to find a church whose roll is made up of so large a per cent of capable members that respond so readily to any call that is made upon them for service. I know of no Sunday school that has a faculty of more efficient officers and teachers.

The Doddsville Church has sustained this year a great loss in the death of Miss Lee Grider. She was one of our most efficient Sunday school teachers. She was well educated, had traveled extensively and had that happy gift of always being able to say the right word at the right time and to do the right thing in the right way. She taught our young people. We were not at all surprised this summer when one of the finest girls of her splendid class stood up in our revival and offered her life to our Church for service.

A beautiful tribute was recently paid Miss Grider by her sister-in-law, Mrs. Frank Grider, of Birmingham, Ala. Mrs. Grider is a good member of the Baptist Church. She learned that years ago Miss Grider had taken two fifty-dollar scholarships in one of our mission schools in the Far East. These scholarships lapsed at Miss Grider's death. Now, when these scholarships were taken, each would pay for one year a native's way in the mission school in which they were held. Not long ago Mrs. Coleman, of Doddsville, received a check from Mrs. Frank Grider and also a note stating that she wanted to take for life one of the fifty-dollar scholarships and that she wanted it to be known as the Lee Grider Memorial Scholarship. Thus, through this annual gift, this worthy woman honors her sister and carries on her good work in keeping a native student in one of our mission schools.

Our Ruleville Church has an unusually well organized Sunday school. I found it three years ago well organized. Rev. H. P. Lewis and his predecessor with their officers and teachers had done a good work. Since my coming here, we have builded on their foundation. We have added the Intermediate-Senior Department and have enlarged practically all the departments. The officers and teachers are carrying out the program of the church in Sunday school work. We have had a fifty per cent increase in Sunday school attendance.

Our Epworth Leaguers in Ruleville and our missionary societies in both Doddsville and Ruleville are well organized and doing good work.

We have had this summer good revival meetings. Rev. W. B. Baker, of Itta Bena, assisted me at Doddsville. Brother Baker is a prince. He is as modest as the old-fashioned woman, and yet he is bold in declaring the whole gospel. He calls sin sin, not in an offensive way, but in a very effective way.

Rev. S. H. Caffey, of Belzoni, assisted me at Ruleville. Brother Caffey is one of our finest young men. He won at the first his way into the hearts of our people. He is a good preacher and, like Baker, an affable gentleman. In both these meetings more than thirty united with our Church, and the major portion of them were received on profession of faith. This number, with those received before the meetings, will give me above fifty new members to report at our approaching Annual Conference.

JAS. T. McCAFFERTY.

The Home Circle

NO TIME

By Frances Gorman Risser

Life is too short for sorrow,
Too brief for us to borrow
A trouble or a worry or a sigh,
Life is too great a blessing
About the trivial joys that pass us by.

We each can know the beauty
Of truth and love and duty,
We all possess the glories of the earth,
The mountains, trees and flowers,
Sunsets and summer bowers,
These things have been our heritage from birth.

The seas and stars and seasons
Each holds a thousand reasons
Why life is an adventure and a song,
A prayer and dream of glory,
We write our own life story,
Day after day, as time goes marching on.

Life has such fine things in it,
There's not a single minute
For jealousy, unkindness and dark gloom;
Just fill your life with gladness,
You'll find that woe and sadness
Are crowded out—there simply isn't room!

—Religious Record.

AUTUMN IN THE VALLEY

By H. Kathleen Wardle

Here in the valley do the woods create
The beauty of the summer aftermath.
The trees bend haughtily beneath the weight
Of wine-red robes. The leaves upon the patch
Are jewels cast away. Rich gold gleams where
The chestnut trees, like maidens peeping low
Into the river, see their yellow hair
Most delicately painted. Coils of eerie, slow
Blue smoke arise from homesteads on the hills;
And peace that follows toil, made sweet with rain
And wind and sun, the hidden valley fills;
For Earth her beauty gives, and hides her pain.

—The New Outlook.

LITTLE SHADI'S PRAYER

I want to tell you a story about a little boy's prayer. His name was Shadi. He lived far away in India. He was a little orphan boy, and when he was just six years old, he went to live with a missionary lady, who was very kind to him and taught him to love Jesus, and gave him a little prayer for his own. One night when he was going to bed his missionary mother said to him, "Now, Shadi, I want you to pray a little prayer of your own." What do you think the little boy's prayer was? It was very short, for you know he was only six years old and it is only old people who make very long prayers.

This was what he said: "Dear Jesus, make me like what you were when you were six years old." Don't you think that was a good prayer for a little six-year-old boy? To be like Jesus when He was only six years old would be the very best thing in all the world for a little boy who was just six years old himself.—H. T. Kerr in EX.

CONFESSIONS

"Sibyl," said Mr. Whifflebaum to his wife.

"Yes, Jake."

"I have something on my mind that I must tell you before I can ever be happy."

"I shall be glad to hear anything you have to say, dear."

"It is hard to tell you, but I can't hide the truth any longer. Sibyl, I married you under false pretenses."

"You did?"

"Do you remember what it was that brought us together?"

"Can I ever forget it, Jake? We were at the seashore. I was drowning, and you saved me after I had given myself up for lost."

"And afterward in gratitude you married me."

"Yes, I felt that I owed my life to you."

"Sibyl, I deluded you about that rescue. Where you believed yourself drowning the water was only waist-deep. You were never in danger."

"I knew it, Jake," she answered, "I had one foot on the ground all the time."—New Outlook.

A BRICK IN THE WALL

One day, ten-year-old Johnnie was walking down the street, when he saw a number of boys going fishing. The boys belonged to a Sunday school class which Johnnie had refused to join, for, sad to say, he did not want to go to Sunday school.

What boy of ten would not enjoy a fishing trip? But though Johnnie was eager to go with the boys, he felt ashamed to ask permission, for had he not angrily refused their persistent efforts to get him into their class? Mr. Brown, a man interested in boys and a special friend of Johnnie's, happened to witness the conflict raging in the boy's heart.

Just as Johnnie was passing, he called to him and pointing to a dirty brick lying in the street said, "Johnnie, do you see that brick? You are just like it." The boy was indignant and denied the charge. "My boy," said his friend, "look across the street and tell me what you see?" "I see a brick building over there," answered Johnnie. "Yes, and isn't this dirty brick as good as any brick in that building?" "I guess it is," "Very well, but do you think it is doing any good lying there?" "No," said Johnnie, "some one might stumble over it." "Sure they might," said the gentleman, "but did you ever stop to think that someone might stumble over you." As the boy looked puzzled, his friend explained that if Johnnie would go to Sunday school he could help build up a class which would not only be a help to him but other boys as well. "Why, Johnnie, you could be a brick in the wall, a brick in your class, helping rather than hindering."

As Johnnie turned away, he gave the offending brick, lying by the sidewalk a vicious kick. "You are the cause of this sermon," he muttered. But an inner voice seemed to say, "Mr. Brown is right. You are a stumbling block."

The result of this conversation was seen the next Sunday. Johnnie joined the "Win One" class and became one of its most active members.—Selected.

SHE WHO PINS THINGS

By Nina Willis Walter

"Oh, it doesn't matter," Elva assured her Cousin Nadine, "Nobody will notice the pin."

And she nonchalantly stuck a safety-pin into the ripped place in the hem of her skirt. It made a bunchy place, but it was such a little place that Elva thought it did not matter.

Nadine, however, thought differently. She had been reared in the home of Grandmother Brown, who was very strict about such things. Had Nadine not been naturally neat Grandmother Brown would have seen to it that she acquired the trait. Since Nadine had been staying with Elva in order to attend high school, her cousin's carelessness had troubled her constantly. And now Nadine determined that the best thing to do would be to tell her about it, disagreeable as the task might be. Nadine was very much like Grandmother Brown in some ways which were good ways.

"It does matter," she spoke her thought aloud. "Take it off and I'll sew it for you."

"Oh, come on. Don't bother now," Elva returned, "We're only going to play tennis."

"But it doesn't look neat," Nadine objected. "If it were only this once, but it isn't. You are continually neglecting the little things, and—"

Nadine stopped and flushed uncomfortably, aware of the sudden resentment in Elva's eyes. Then determinedly she went on:

"It gives people an unfavorable opinion of you."

"Well, for goodness sake! What a lecture. What else have I neglected, grandmother?"

Elva's sarcasm hurt, but Nadine decided that she must see it through.

"The cake you made for the sale looked messy because you neglected to measure the amount for your icing and didn't make enough and had to cook some more. It looked patched, and it brought less than such a delicious cake was worth. And the dress you made in sewing class didn't hang right because you pinned it instead of basting it. I've even seen you pin holes in stockings, not to mention the pins you put in Harvey's costume for the play."

Elva almost smiled. Harvey had been funny when he yelled, "Ouch!" right in the middle of the play. Then she frowned quickly.

"Goodness, what terrible crimes. I suppose you are perfect? Everyone can't be letter perfect, you know; and my friends like me just as well. They know how I am. Don't worry your head about my shortcomings. It really doesn't matter."

"I'm sorry if I hurt your feelings," Nadine replied soberly. "I wasn't saying those things to be mean; I thought maybe you would see the point. Really, Elva, it does matter. I—I can prove it to you."

"Well, then, do."

"Yesterday the committee was elected from our class to decorate the auditorium; and, in spite of the fact that you are one of the cleverest students in art, you weren't on it."

"Oh, well, that was just chance," Elva defended, flushing. She had been disappointed about that committee.

"No, it wasn't chance," Nadine relentlessly pursued. "I overheard Mrs. Barnes discussing her choice with the principal, who had asked why you weren't chosen."

"Oh, she isn't careful enough about little things," said Mrs. Barnes. "She pins things."

"Pins things," asked Miss Jenkins.

"Yes, her clothes—and she'd probably pin the decorations and they would fall down right on the visiting lecturer. Of course, I don't mean that literally; that is just a sample of her sort of carelessness. A girl who pins things is usually careless in other little ways. She doesn't see the importance of little things."

"And you weren't in the play for the same reason," Nadine rushed on. "I heard Marian say so. And at the picnic—"

"Stop," Elva commanded. "Mercy. Am I as bad as all that?"

The hurt in her cousin's voice was too much for Nadine.

"Oh, please don't feel so badly," she begged, a quiver in her voice, "I didn't know how else to tell you."

"You're all right," Elva murmured. "Whatever shall I do?"

"Well, or one thing, take off that skirt and let me sew it."

"I shall do no such thing," Elva retorted with spirit. "I shall sew it myself. And hereafter I want you to remind me every single time I—pin things." Goodness. "She Who Pins Things." What a terrible reputation!

Both laughed at Elva's drollery. However, with Nadine's help, Elva acquired the habit of watching the little things, so that "She Who Pins Things" became a bogey of the past.—Girls' World.

Ajo—Skinkepelse is not very happy since his wife got a divorce.

Leche—Why doesn't he get married again?

Ajo—He's afraid of getting another mother-in-law.—The Pathfinder.

Peck—I look forward every Sunday to the after-dinner nap.

Beck—I thought you never slept after dinner.

Peck—I don't, but my wife does.—Exchange.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CONFERENCES IN OUR TERRITORY

(Continued From Page 1.)

tiss has been secretary of this Conference for 27 years.

The Mississippi Conference will be held in Crawford Street Methodist Church, Vicksburg, Miss., within the bounds of the Vicksburg District. Rev. J. L. Neill is the pastor of the church and Rev. L. E. Alford is the presiding elder. Rev. W. B. Jones has been secretary of this Conference for one year; he was elected at the last Conference to succeed the late Dr. A. F. Watkins.

The Louisiana Conference will meet in First Methodist Church, Alexandria, La., within the bounds of the Alexandria District. Dr. W. W. Holmes is the pastor and Dr. A. S. Lutz the presiding elder. Rev. R. H. Harper has been secretary of this Conference for ten years.

The North Alabama Conference at Athens, the North Arkansas at Helena, the Texas Conference at Houston, and the Western North Carolina at Greensboro, will be in session at the same time as the North Mississippi Conference.

The Central Texas Conference at Eastland, the Little Rock at Pine Bluff, the Memphis at Memphis, the Northwest Texas at Sweetland, the South Carolina at Mullins, and the North Georgia at Atlanta will be in session at the same time as the Mississippi Conference.

The change in date of the Louisiana Conference will make it the last Conference to be held during the present year.

HELP FOR SANTO DOMINGO NEEDED

Conditions have been so distressing in our own territory and so many claims are to be pressed in these closing weeks of the Conference year that we hesitate to make another call. But the appeal has come to us to bring to the attention of our readers the dire need of Santo Domingo and we here report the tragic fact that the hurricane that devastated Santo Domingo in early September killed approximately 4000 people, wounded more than 15,000, destroyed 90 per cent of the

city and left many thousands homeless. The Board for Christian Work in Santo Domingo, an organization of Protestant mission boards, is making an appeal for \$325,000 to relieve the suffering and the need that are still intense.

It is not likely that congregations can take the matter up in a systematic way; indeed it is not indicated in the appeal that such is asked or is believed necessary. But individuals here and there will be able to help. Contributions should be sent to Dwight H. Day treasurer, Room 1701, 419 Fourth Avenue, New York City.

PERSONAL AND OTHERS NOTES

The editor of the Advocate is this week assisting Rev. H. B. Hines in a meeting at Elizabeth, La.

Bishop and Mrs. S. R. Hay are now living in San Antonio. Their address is 215 Magnolia St., San Antonio, Texas.

Rev. C. C. Wier, our pastor at Winnfield, La., recently enjoyed a visit with relatives in Beaumont and Houston.

Rev. Archie Stephens, Conference evangelist, Kosciusko, Miss., assisted Rev. Knight E. Clark in a meeting at Ethel, Miss., last week.

Dr. Paul N. Garber, registrar of the School of Religion, Duke University, Durham, N. C., is desirous of securing the minutes of the Louisiana Conference prior to 1883.

Dr. W. L. Doss, Jr., presiding elder of the New Orleans District, with Mrs. Doss and son, Mr. Keller Doss, during the latter part of the summer went on an automobile trip as far as Philadelphia.

Rev. Claude K. Smith, our pastor at Crowley, La., was the speaker at the meeting of the Crowley Rotary Club on Tuesday of last week. He discussed the international relationship of Rotary.

Dr. A. S. Lutz, presiding elder of the Alexandria District, accompanied by Mrs. Lutz and children, recently enjoyed a 3000-mile automobile trip through Tennessee, Virginia, North Carolina and other States.

Mr. Richard H. Edmonds, who started the Manufacturers' Record in 1882 and had been its editor for more than 45 years, died in Baltimore on October 5. Since early manhood his life had been devoted to Southern development. He was a native of Norfolk, Va.

The bulletin of our church at Starkville, Miss., states that Mrs. Denny will accompany Bishop Denny to the session of the North Mississippi Conference, which will convene in Starkville on November 5. Bishop and Mrs. Denny are expected to arrive on the morning of November 3.

The Arkansas Methodist of October 2 said: "Dr. F. S. Parker, editor of the Epworth Era, who was in poor health, has for three weeks been taking the baths at Hot Springs, and is now much improved. He preached there at First Church last Sunday night, and left for his home the following day."

Bishop Kern will sail for the Orient on October 30 and will be in the East until the first of May, 1931. Dr. Elmer T. Clark, assistant secretary of the Board of Missions, has arranged with Bishop Kern to write a series of travel articles on conditions in the Orient. These articles will be released to Conference organs only.

The Grenada Sentinel of October 3 reported that large congregations were attending upon the ministry of Rev. J. V. Bennett, of Booneville, Miss., who was assisting the pastor, Rev. J. H. Holder, in a meeting in the Methodist Church of Grenada. Rev. Jeff Cunningham led the singing. The meeting began on September 21 and closed on October 3.

In a letter to the editor, Rev. Carroll Varner,

formerly pastor at Tupelo, Miss., writes of his present work at Sanford, Florida: "My work goes forward encouragingly. I am happy to be able to state that they claim we are now having the largest attendance upon the Sunday services and Wednesday evening service that this church has had in many years."

At the fourth quarterly conference of Fulton Charge, when the salary of pastor was reported in full, Dr. E. Nash Broyles, the presiding elder, stated that he had to that time held twenty-one of the fourth quarterly conferences of the Aberdeen District and that practically all the charges had reported that they would pay salaries of pastors in full for the year.

Rev. H. H. Ahrens, of New Orleans, informs us of the sad news of the death of Dr. W. W. Plinson, former Missionary Secretary of the Methodist Episcopal Church, South, who died in Nashville one day last week. Dr. Ahrens also informs us of the serious illness of Dr. O. E. Brown, Dean of the School of Religion, Vanderbilt University and Dr. W. F. Tillett, former Dean of the same School, both of whom are confined in the Hospital at Nashville, Tenn.

Rev. A. K. McLellan, S. S. Dual Extension Secretary of the Louisiana Conference, while conducting a Cokesbury class and assisting in a revival at Pecan Island recently, had the opportunity of presiding in the quarterly conference of the St. Martinville Charge, held that quarter at the Pecan Island church. The presiding elder of the New Orleans District, Dr. W. L. Doss, because of other pressing matters, could not be present at the time set, and called upon Brother McLellan to serve.

Rev. J. B. Grambling, our pastor at Hammond, La., called at the Advocate office on Friday of last week. Brother Grambling is leading his people in making the present month "Loyalty Month" for the church at Hammond. The program includes a number of special meetings of great interest to the congregation and community. Under the pastorate of Brother Grambling, the parsonage has been put in thorough repair and improvements made, and \$8000 has been raised toward the building of a new church.

A two-weeks' revival closed at Kosciusko, Miss., on October 5. The preaching was done by Rev. Melville Johnson pastor at Winona, Miss., and the song services were in charge of Rev. Archie Stephens, Conference evangelist, living at Kosciusko. The services for the children and young people, that were held in the lecture room each afternoon, under the direction of Brother Stephens, were largely attended and were of unique type, consisting of musical features and free-hand drawing. Rev. R. P. Neblett is the pastor at Kosciusko.

Second Methodist Church, New Orleans, will observe the period, October 19-26, as "Church Loyalty Week." Rev. I. W. Flowers, the pastor, announces that Dr. A. M. Serex, a former pastor of Second Church now serving at New Iberia, La., will arrive in New Orleans on October 20 and preach at Second Church throughout the week. Mr. S. C. Flowers, evangelistic singer, whose home is at Laurel, Miss., will lead the singing. Mr. Flowers formerly served as singer with Rev. C. P. Jones. He is a brother of the pastor of Second Church.

Dr. William T. Ellis of Swarthmore, Pa., well known for the Ellis syndicated Sunday school lessons, which appear in more than a hundred daily newspapers throughout the United States and Canada, sailed on September 24 for Europe and the Near East. He will visit Arabia and Palestine, where he will be in quest of an undivulged "big story." On the way to the East, Dr. Ellis will interview many of the religious leaders of Europe, in preparation of a series of newspaper articles upon present-day religious conditions in the Old World.

During the summer one of the most successful revivals in the history of the church was conducted

ed at Morton, Miss., the pastor, Rev. T. B. Cottrell, being assisted by Rev. Jimmie Smith, evangelist, of Dallas, Texas. Mr. Moon of Omaha, Nebraska, led the singing and conducted the work with the young people. A layman wrote of Brother Smith's preaching: "Brother Smith preached wonderful sermons to some of the largest crowds ever assembled in the church." There were twenty-nine accessions to the Methodist and several expressed their desire to enter the Baptist Church.

During "Constitution Week," Dr. John F. Foster, pastor at Bunkie, La., addressed the Masonic Lodge in Bunkie and also the Masonic Lodge at Morrow, La., on the "Constitution of the United States." The week preceding, he addressed the Rotary Club of Bunkie on "Inside History of the United States." Dr. Foster is one of the busiest men we know—in addition to his regular work as pastor (and he devotes a great deal of time to pastoral visiting), he answers a number of calls for addresses that require much study and careful preparation. We recently chanced to learn that he has read 44 books since Conference.

The Pacific Methodist Advocate of recent date said: "Bishop Warren A. Candler is negotiating for the purchase of two Chippendale chairs, said to have stood on either side of John Wesley's bed while he resided in the City Road, London. It is said that Wesley knelt nightly by the side of the chair on the right of the bed when he said his prayers. These were the property, after the death of our great leader, of Samuel Sebastian Wesley, the famous organist and composer, a great-nephew of John. When he died his widow left Gloucester, and the two chairs were given to Mrs. Emil M. Pyne of Bath. Mrs. Pyne presented them to her daughter, who now lives in Lugano, Switzerland."

Rev. Andrew J. Boyles, pastor of the New Augusta Charge (Miss.), has conducted eight meetings within the bounds of his charge this year, the last being scheduled to begin at McCallum on the fourth Sunday of last month. Among these meetings special mention should be made of the meeting at Royce. Rev. T. C. Cooper of Lake, Miss., did the preaching. Mr. A. L. Smith led the singing, and his daughter, Mary White, served as musician. Mr. M. E. Edmonson, train master and a local preacher, gave fine service during the meeting. Brother Boyles is completing his third year on this large charge; the people are very appreciative of his earnest labors and they rally more and more to his leadership.

Rev. Walter H. Gilliam, Sunday School Extension Secretary of the West Oklahoma Conference, will assist in the District-wide Training Week of the Ruston District, Louisiana Conference, October 12-17. Rev. R. M. Brown, presiding elder of the Ruston District, and the pastors and Sunday school leaders of the district, are making every effort for great results during this training week. The program for this training week in the Ruston District, and many other interesting announcements in connection with the Standard Training Schools of the autumn in the Louisiana Conference, are carried in Missions and Sunday School Extension (October number), published by the Louisiana Conference Sunday School Board.

The fourth quarterly conference of the Fulton Charge, Miss. Conf., was the first quarterly conference to be held in the new brick-veneer church which has just been completed at a cost of over \$11,000. The building contains, in addition to the large auditorium, twelve Sunday school rooms. The building has a hot-air heating plant, water-works, and complete furnishings throughout. Reports to the quarterly conference showed that the charge has made great progress during the year. Fulton has been made a full-time church this year, the pastor, Rev. W. R. Goudelock, preaching at Fulton morning and evening of every Sunday, and giving two Sunday afternoons in the month to Friendship the other church in the charge.

Rev. Ashley T. Law writes concerning the eighteen months in which he has served the Cot-

ton Valley (La.) Charge: "During this time our membership has more than doubled, and our financial condition greatly improved. This year we finished paying off our church debt, and we are making plans to do bigger things all along. Some of our preachers know what the conditions were in Cotton Valley Church two years ago, and these will understand the fight and struggle we had to make all along up till now. But this church is now well established and a fine spirit prevailing among its members, as well as a fine spirit to co-operate in all the program of the Church. We had another great revival this summer, Brother P. B. McCullen doing most of the preaching, with Bishop Dobbs closing the meeting with a great message."

Rev. Elmer C. Gunn, presiding elder of the Monroe District, arranged a most interesting and profitable meeting of pastors and laymen for Monday of last week. In spite of a heavy rain that fell throughout the bounds of the district, making traveling bad, about 120 persons gathered for a delightful luncheon in the banquet hall of the Hotel Monroe at noon. The presiding elders of the Louisiana Conference, who had come to Monroe for a meeting in the afternoon with Bishop Dobbs, and other preachers from distant points in the State, were included among the guests. Bishop Dobbs was the guest of honor and the speaker of the occasion. He delivered an able and inspiring message which was heard with great interest and appreciation. The Bishop had previously visited other points in the Monroe District.

The American-Press, Lake Charles, La., on October 8, carried the following: "Last night the young men's Bible class of the First Methodist Church, South, paid the price for having lost in an attendance contest with the older men's Bible class, which price was a banquet. Covers were laid for 44. The meal was prepared and served by the Woman's Missionary Society of the church. Bruce Robertson, past president of the defeated class, presided. Grace was said by A. M. Mayo. G. W. Ford, past president of the older men's class, spoke on the admirable character of Theodore Roosevelt. Miss Ethelyn Crawford played a violin solo and Miss Elsie Whitman sang. Miss Lorena Leithhead was the pianist for the evening. P. W. Kiplinger, superintendent of the Sunday school of the Simpson Methodist Church talked on service. R. P. Howell, teacher of the older men's class, closed with an appropriate prayer. T. L. Freeman is teacher of the young men's class."

Rev. A. M. Martin, pastor on the St. Martinville (La.) Charge, under date of October 8, wrote us: "We closed a revival meeting at Pecan Island last week. The attendance was very good. Brother A. K. McLellan, Dual Extension Secretary, did the preaching. He believes in the inspiration of the Bible, the saving power of the Lord Jesus, and the baptism and empowering of the Holy Ghost. It was truly a spiritual awakening and the Spirit of God worked conviction in the hearts of the people. Many came forward for prayer. Two joined the Church on profession of faith, one of them a young girl coming from the Roman Catholic Church. Seven joined by letter. There were eight in the class taking the Cokesbury training course." Pecan Island, it is interesting to note, is a sand and shell ridge in the Gulf marshes, about 65 miles from Abbeville, La. It can be reached only by boat. At present the mail boat makes only one trip a week. Some of the children on the island have never seen a railway train, though they have seen an airplane. The island, with several hundred inhabitants, has no telephone, no telegraph, and no doctor.

BOOK SHELF

The Bible From the Beginning. By F. Marion Simms. The MacMillan Company, New York. Price, \$2.50.

Ordained into the Presbyterian ministry in 1893, Dr. Simms spent several years following in pas-

torates in Tennessee. He has also served pastorates in Missouri, Iowa and Nebraska. Through out his active career Dr. Simms has pursued the study of the history of the origin and the transmission of the Bible collecting a number of translations of the Bible and parts of translations as well as several Latin, Greek and Hebrew Bibles dating back to the seventeenth century. "The Bible From the Beginning" contains the valuable results of his labors.

The Origin of Paul's Religion. By J. Gresham Machen. The MacMillan Company New York. Price, \$2.50.

The book comprises the James Sprunt Lectures delivered at Union Theological Seminary in Virginia. The author is well known in our patronizing territory as Dr. Machen was a lecturer a few years since at the Seashore Divinity School at Biloxi, Miss. The book is intended to deal from a particular point of view, with the origin of Christianity. In recent years it has been customary to base discussions of the origin of Christianity upon the apostle Paul. "Explain the origin of the religion of Paul, and you have solved the problem of the origin of Christianity." Dr. Machen, a conservative scholar, presents a strong argument for the supernatural origin of Paul's religion. Prof. B. W. Bacon, in the Nation, says of Dr. Machen's book: "Presents a bold challenge to those who offer a 'naturalistic' answer to the problem of Paul's religion."

Hebrew Religion. By W. O. E. Oesterley and Theodore H. Robinson. The MacMillan Company, New York. Price, \$2.50.

The book is an exhaustive study of the religious ideas common to men in the beginning, the earliest Semitic ideas of religion and other ancient ideas that are claimed to have a great influence in the "development" of Hebrew religion. The method is that of evolution and the study of comparative religion and we find little place in the book for the divine revelation.

The Mystic Will. By Howard H. Brinton. The MacMillan Company, New York. Price, \$2.50.

The author is professor of religion in Mills College, and the book is a study of Protestant mysticism and is based upon the work of Jacob Boehme, the "humble shoemaker-prophet of Silesia."

Who's Who in America, 1930-31. A. N. Marquis Company, Chicago. Price, \$8.75.

The sixteenth edition of this valuable book contains 29,704 sketches of living Americans, 3193 of which appear for the first time. The book is necessary in the equipment of librarians, editors, public speakers and writers.

NORTH MISSISSIPPI CONFERENCE ADMISSION ON TRIAL

The class for admission into the North Mississippi Conference will meet the committee at the Methodist Church in Starkville, Tuesday morning, November 4, at 10 o'clock.

Bring your certificates from the correspondence school or be prepared to take a written examination on the required course.

R. P. NEHLETT, Chairman.

FINAL NOTICE

The Publishing Committee, at their annual meeting September 25, reduced the subscription price of the Advocate from \$2.00 to \$1.50 per year. In order for us to meet the loss sustained by this reduction, we will be forced to cancel all subscriptions that are more than 30 days in arrears. There are approximately 2,000 subscribers whose names will be taken from our mailing list this week unless their renewals reach our office by Monday, October 20. Refer to the label on your paper and if your date shows that your subscription has expired, fill in the coupon on page 16 and forward same, together with \$1.50, to our office immediately so as to avoid a break in the regular visits of your Conference Organ.

MANAGER.

LIGHT

By Rev. James W. Sells, Student Secretary, Millsaps-Whitworth System

"Ye are the light of the world."—Matt. 5-14.

The schooner was lost in a maze of fog and darkness, when out of the night gleamed a light. On and off it flashed, again and again it came with the regularity of clockwork. Then the captain knew his calculations were correct. Horn Island Pass was dead ahead and as they sailed into the channel the red beacons lights marked a pathway of safety into the harbor.

Lighthouses are stations of security to guide wayfaring seamen.

"Ye are the light of the world," and without this light the world will remain in darkness. Christians are supposed to be stations of security to guide men.

In the early days of creation God's world was chaos and black with no distinguishing features. God spoke and all was changed. The sun came forth by day to light the world and the stars spangled the sky by night. East and west came into being and time was born.

Today man touches a button and cities are lighted; darkness is turned into day. His self-sufficiency is increased by his ingenuity.

But the darkness of the wayfaring soul cannot be vanished by the touching of a button. Man cannot invent spiritual electricity. The midnight of the soul in despair can only be vanished by the hands of Christ as He touches the button of forgiveness and floods the soul with His love.

Christians are taught the importance of their privilege.

They are to be lighthouses of spiritual safety.

They are to gleam and beam and guide men to God.

"The soul can split the sky in two, And let the face of God shine through."

And the light of God's face reflected in the life of men banishes darkness and brings safety and security.

NAMES OF BISHOPS

Is a rose by any other name just as sweet? In an election for the office of bishop does it matter which letter of the alphabet the family name begins with?

Well, it is at least interesting. On our historic roll of bishops there are now 61 names. The letter M leads with 11, beginning with McKendree and ending with Moore (Arthur J.). D comes next as a starter for names of seven bishops, from Doggett to Dobbs. H and W vie for honors, there being six of each. K a close as can be second, as family names of five begin with the old crooked back. A and C for four each; B, G, P, and S three each. E comes in for two, and F, R and T one each.

I felt a tinge of ego-comfort when I saw that lonesome "T", and whispered to myself, "There now, that settles it, and you ain't by yo'self, so you ain't; and only one "T" ahead iv ye, and he my church history teacher, Bishop John J. Tigert, in Vanderbilt University." He filled the office, but only for a short while. Death called him out, and up to the "the general assembly and church of the first born which are written in heaven."

If your family name begins with M, D, H, W, or K, you might, if you desire to be "bishop," lord or no lord, transfer to Texas via North Alabama (?) and make it, since the Lone Star State now has six of sixteen of the College of Bishops. This is written for amusement and may be contrary to Paul's advice in Eph. 5:4.—D. H. Tuttle, in the North Carolina Christian Advocate.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Monticello, at Pleasant Grove, Oct. 19, 11 a. m., 1:45 p. m.

Centenary, Oct. 19, 7:30 p. m.; Nov. 7, 7 p. m.

Summit, at Topisaw, Oct. 26, 11 a. m., 2 p. m.

Meadville, at Meadville, Oct. 26, 7 p. m.

Bogue Chitto, at Bogue Chitto, Nov. 2, 11 a. m., 2 p. m.

Foxworth, at Foxworth, Nov. 2, 7 p. m.; Nov. 3, 10 a. m.

Georgetown, at Georgetown, Nov. 5, 2:30 p. m., 7 p. m.

Scotland, at Bethel, Nov. 6, 11 a. m., 1:30 p. m.

Bayou Pierre, at Pleasant Valley, Nov. 8-9, 11 a. m.

Gallman, at Gallman, Nov. 9, 2 p. m., 7 p. m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Ellisville, at Ellisville, Oct. 19, 11 a. m.; 2 p. m.

Taylorville and Mize, at Taylorville, Oct. 19, 7:30 p. m.; Oct. 20, 10 a. m.

Heidelberg, at Philadelphia, Oct. 22, 11 a. m.; 2 p. m.

New Augusta, at New Augusta, Oct. 26, 11 a. m.; 2 p. m.

Mt. Olive, Oct. 26, 7:30 p. m.

Petal, Oct. 27, 7:30 p. m.

Collins, at Seminary, Oct. 28, 11 a. m.; 2 p. m.

Hattiesburg, Broad St., Oct. 29, 7:30 p. m.

Richton and Plave, at Plave, Nov. 2, 11 a. m.; 2 p. m.

Lucedale, at Lucedale, Nov. 2, 7:30 p. m.

Hattiesburg, Main St., Nov. 3, 7:30 p. m.

Prentiss, at Mt. Zion, Nov. 4, 11 a. m.; 2 p. m.

Hattiesburg, Court St., Nov. 4, 7:30 p. m.

Bonhomie, at Bonhomie, Nov. 5, 7:30 p. m.

Silver Creek, at New Hebron, Nov. 9, 11 a. m.; 2 p. m.

Sumrall, Nov. 9, 7:30 p. m.

Hattiesburg Circuit

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Camden, at Lone Pine, Oct. 19, 11 a. m., 2 p. m.

Canton, Oct. 19, 7:30 p. m., Oct. 20, 7:30 p. m.

Satartia, at Mt. Olivet, Oct. 25, 11 a. m., 2 p. m.

Flora, at Flora, Oct. 26, 11 a. m., 2 p. m.

Jackson, at Capitol Street, Oct. 26, 7:30 p. m., Nov. 7, 7:30 p. m.

Mendenhall and D'Lo, at Mendenhall, Oct. 29.

Yazoo Ct., at Fletchers Chapel, Nov. 1, 11 a. m., 2 p. m.

Eden and Bentonla, at Eden, Nov. 2, 11 a. m., 2 p. m.

Yazoo City, Nov. 2, 4 p. m., 7:30 p. m.

Vaughan, at Ellison, Nov. 5, 11 a. m., 2 p. m.

Fannin, at Pearl Chapel, Nov. 9, 11 a. m., 2 p. m.

Jackson, at Galloway Memorial, Nov. 9, 7:30 p. m., Nov. 10, 7:30 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Matherville, at Langsdale, October 19, 11 a. m.

Shubuta, at Shubuta, October 19, 7:30 p. m.

Waynesboro Circuit, at Hebron, October 25, 11 a. m.

Bucatanua, at Bucatanua, October 26, 11 a. m.

Waynesboro, October 26, 7:30 p. m.

DeSoto, at Crandall, October 29, 11 a. m.

Qultman, October 29, 7:30 p. m.

DeKalb, at Spring Hill, November 1 and 2, 11 a. m.

Meridian, Poplar Springs, November 2, 7:30 p. m.

Cleveland, November 8 and 9, 11 a. m.

May we all enter the "Home Run" with a determination to win.

Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:

"In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Carthage, Sta., October 17, 7:30 p. m., 11 a. m.

Carthage Circuit, at Singleton, October 18, 11 a. m., 1:30 p. m.

Walnut Grove, at Mt. Horeb, October 19, 2 p. m.

Homewood, at High Hill, October 24, 11 a. m., 1:30 p. m.

Chunky, at Suqualena, October 26, 11 a. m., 1:15 p. m.

Decatur and Hickory, at Hickory, October 26, 4 p. m.

Philadelphia Sta., October 31, 7 p. m.

Philadelphia Circuit, at Cook's Chapel, November 1, 11 a. m., 1:30 p. m.

Burnside, at Henry's Chapel, November 2, 11 a. m., 1 p. m.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Laurel, First Church, November 7, 7 p. m.; 9, 11 a. m.

Laurel, Kingston, November 9, 2:30 p. m.

Laurel, West End, November 9, 7 p. m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round

Van Cleave, at New Prospect Camp Meeting, Oct. 17.

Carriere, at Carriere, Oct. 19, 11 a. m.

Poplarville, Oct. 19, 7:30 p. m.

Columbia, Oct. 26, 11 a. m.

Lumberton, Oct. 26, 7:30 p. m.

Saucier, at Saucier, Wednesday, October 29, 7:30 p. m.

Coalville, Nov. 2, 11 a. m.

Ocean Springs, Nov. 2, 7:30 p. m.

Gulfport, Second Church, Nov. 5, 7:30 p. m.

Brooklyn, at Maxie, 2:30 p. m., Nov. 9.

Handsboro, Nov. 9, 7:30 p. m.

Group meetings of pastors and lay leaders are called to meet at Wiggins, September 16, and at Main Street, Biloxi, September 18.

Let pastors be prepared to nominate missionary committees for each church and give names of chairmen to presiding elder at fourth quarterly conference. Each committee to have three members. JAMES L. SELLS, P. E.

Vicksburg District—Fourth Round

Lorman, at Cane Ridge, October 19, 11 a. m. and 2 p. m.

Fayette, October 19, 4 p. m. and 7:30 p. m.

Port Gibson, October 20, 7 p. m.

Utica, at Utica, October 26, 11 a. m. and 2 p. m.

Hermanville, at Hermanville, October 26, 4 p. m. and 7 p. m.

Roxie, at Hamburg, Tuesday, October 28, 3 p. m.

Nebo, at Nebo, Wednesday, October 29, 11 a. m. and 1:30 p. m.

Rosetta, at Rosetta, November 2, 11 a. m. and 2 p. m.

Gloster, at Gloster, November 9, 11 a. m. and 2 p. m.

Let full reports be made for the year, by Trustees, Stewards, W. M. S. and all committees.

L. E. ALFORD, P. E.

FOR COLDS—ALKALINIZE YOUR SYSTEM

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently.

Begin when you feel a cold coming. Take a tablespoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkaline in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

For fifty years, this pleasant alkaline has been famous as an anti-acid. Doctors prescribe Phillips Milk of Magnesia; hospitals use it; millions know how it relieves sour stomach, gas, indigestion and other symptoms of over-acidity. All drug stores recommend it. 25c and 50c bottles, with full directions for its many uses.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

CHURCH HEATING

Moncrief Heating-Cooling-System
Write today for literature

Moncrief Furnace Company
ATLANTA GEORGIA



THE PERRY PICTURES

ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on The Life of Christ or 25 Art Subjects or 25 for Children. 5 1/2 x 8. Or 50 for Children. 3 x 3 1/2.

LET your children make companions of the world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 308, Malden, Mass

BIG PROFITS For Your Church Organization
GOTTSCALK'S
METAL SPONGE
"The Modern Dish Cloth"
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. V, LEHIGH AND MASCHER STREETS PHILA.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

ZONE 1—MERIDIAN DISTRICT

The third quarterly meeting of zone one of the W. M. S., Meridian District, was held at Pleasant Grove Church, Wednesday, September 11, with Mrs. A. W. Chapman, zone leader, in the chair. The meeting opened by singing, "O Zion, Haste." Rev. H. W. F. Vaughn led the devotional. After singing, "The Morning Light Is Breaking," a most interesting program on Mexico was given.

Mr. Joe McInnis, Miss Mattie Laura McKennon, Miss Mary Bagby and Mrs. H. W. Webb, adding much to the program, each bringing a message in itself in solo.

At noon lunch was served in picnic style under the trees, Pleasant Grove proving herself once more to be a most gracious hostess. Forty-eight members and visitors were present.

W. M. S. HOLDS DISTRICT MEET AT FRANKLINTON

The Quarterly Zone meeting of the Women's Missionary Society was held in the Methodist Church at Franklinton Thursday, September 4, at 3 p. m., with Mrs. Magee Ott as zone leader and Mrs. Prentiss Mayer, secretary.

The program was rendered as follows:

Hymn, "Where Cross the Crowded Ways of Life," congregation; Devotional, with the subject, "Peace."



Her Reward

When children are weak and run-down, they are easy prey to colds or children's diseases. So it is never wise to neglect those weakening and depressing symptoms of bad breath, coated tongue, fretfulness, feverishness, biliousness, lack of energy and appetite, etc.

Nine times out of ten these things point to one trouble—constipation—and mothers by thousands know this is easily, safely relieved by California Fig Syrup.

Mrs. Chas J. Connell, 1134 Cleary Ave., St. Louis, Mo., says: "I gave Virginia California Fig Syrup for constipation and she was more than rewarded for taking it. It regulated her bowels, helped her digestion, increased her appetite, made her strong and energetic."

The genuine, endorsed by doctors for 50 years, always bears the word California. All drugstores have it.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

Rev. W. C. Scott; song, "Sail On," Friendship Girls; address of Welcome, Mrs. C. C. Simmons; response, Mrs. G. F. Poole; "Sail We With Joy," Friendship Girls; discussion, "An Idea Whose Time Has Come," Mrs. A. D. George; duet, "Jesus, Saviour Pilot Me," Ella and Thelma Wood; discussion, "Shall we continue as Ladies Aid or as Missionary Societies?" Mrs. G. F. Stafford; reading, "Yeast," Miss Adele Simmons; address, "My Work of Rosa Veldez," Miss Emma Burris; prayer, Mrs. C. Plummer; reading, "Her Gift," Miss Fay Richardson; solo, Miss Stella Pierce; an appreciation, by Rev. F. N. Sweeney; fraternal greetings, Mrs. L. D. Breenlaw, and benediction, Rev. A. D. George.

During the social hour in the church parlors delicious refreshments were served by the friendship girls, who represented the eleven missionary stations supported by Women's Missionary Council.

Mrs. Felix, who designed and constructed a beautiful "Friendship" ship floating the flags of all the nations, having the Christian flag at the masthead and with Christ as our pilot (symbolizing our new conception of World Friendship,) was introduced at this time. Also Mrs. Willie Poole, who spoke a few gracious words of inspiration. Mrs. Coulson of Moss Point, Miss., was called on as she is a great missionary at heart and actually so, and Nellie Green gave a delightful reading, "Mammy's Chile" (in dialect), she representing Africa. Joining hands and forming a circle, the song, "Blest Be the Tie that Binds," closed the interesting and inspiring meeting.

ZONE MEETING AT ARCADIA, LA.

The women of Zone No. 6 met in Arcadia, September 24, 1930, with forty members and seven visitors present.

A most inspirational meeting was enjoyed by all present. Mrs. Pipes led the devotional, stressing the necessity of a closer fellowship with God.

We were honored with two of Louisiana's most distinguished officers: Mrs. Spinks, our president, and Mrs. Walker, Superintendent of Children's Work. Mrs. Walker gave a splendid review of the children's program and made an urgent plea for better co-operation among mothers and leaders.

Rev. A. W. Townsend, of Waycross, Ga., rendered two lovely piano numbers.

Mrs. Spinks made a beautiful and touching talk, asking that each W. M. S. have a closer personal touch with our foreign missionaries, which inspired all. Mrs. Hyelle gave a beautiful vocal selection, "Shall I Empty Handed Be?"

The program was closed with a round-table discussion led by our leader, Mrs. W. S. Row.

Lovely refreshments were served by the Arcadia women, and Gibsland was chosen as our next place of meeting.

MRS. E. W. NELSON, Secretary.

The women of the Mississippi Conference deeply sympathize with Mrs. C. W. Cochran in her great sorrow in the passing away of her beloved husband on September 26.

Mrs. Cochran is one of the most ardent and capable leaders in the woman's work, serving as Y. P. Superintendent.

Her husband was a most interested, loyal supporter of the Church, having supported a missionary in foreign lands.

We pray His almighty presence to comfort and heal the sorrowing heart.

MRS. T. B. COTTRELL.

WOMAN'S MISSIONARY SOCIETY, MAGEE, MISS.

Many very interesting reports of the splendid work these missionary women are doing have come to us showing a good attendance and well planned programs. Meetings are held each week, and they are carrying forward both Bible and mission study classes. They are studying "Pleaders for Righteousness" as a Bible study, and "India Looks to Her Future" as missionary study. This society has been known as the "Tithing Society," since the most if not all members practice tithing.

The Epworth Juniors are well organized and doing excellent work, also having packed their "Friendship Chest" for their little Filipino friends, and manifest much interest in their mission study. It is inspiring and interesting to read accounts of the meetings held by Epworth Junior and Adults and to see the publicity they give by reporting to the town paper.

ZONE NO. 4, MINDEN DISTRICT

Zone No. 4 of the Minden District Woman's Missionary Society met in Minden, Friday, September 19. This was one of the most enjoyable and inspiring meetings ever held by the zone. The meeting was opened by Mrs. A. E. Woodard, zone leader, at 10 a. m., with the singing of "Faith of Our Fathers," followed by prayer by Dr. R. H. Wynn. Mrs. Dwight Blake was selected as secretary, and she read the minutes of the previous meeting in Haughton.

The morning devotional was given by Mrs. I. W. Shields, of Minden, using the theme of "Love." After the singing of "More Love to Thee, O Christ," she gave a brief talk on 1 Cor. 12, 13:1-8.

Mrs. W. W. Webster of Minden, in her lovely way, then sang "Thanks Be to God." A most touching story, "Why They Stay," was beautifully told by Mrs. E. B. Gillen of Ringgold; a talk on "Kagawa, the Friend of the Poor," was given by Mrs. E. V. Duplantis of Haughton. A solo followed: "Living for Jesus," by Mrs. T. H. Lawrence of Haughton.

Mrs. G. O. Thomas of Ringgold gave an article on finances from the Council Minutes, and some discussion followed. Mrs. Blake was then asked to introduce the visitors—eight in number—and they were welcomed to the meeting. A letter was read by Mrs. Woodard from the Houma Mission concerning the little orphan French girl whose expenses in the school there are being taken care of by the

W. F. GRAY'S
GENUINE
ointment
PRICE 25c
NASHVILLE, TENN.

Gray's Ointment
for 110 years has been a
dependable household remedy
for burns, cuts and sores.
At all drug stores. For free
sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

women of this zone. Mrs. Woodard made an appeal that this work be continued, and that these important financial obligations be taken care of, even if some sacrifice is necessary.

At the noon hour, lunch was served, cafeteria style, in the Sunday school room, and this fellowship together and the many delicious "eatables" were thoroughly enjoyed by all present. During the lunch hour, two fine selections were given by the men's quartet—Messrs. Carson, Murph, Mims, and Garrison—which called forth much applause.

After a brief social period, the meeting reconvened in the auditorium, opening with "Saviour, Like a Shepherd Lead Us." The afternoon quiet hour was led by Mary Searles, with the subject of Pentecost. "Holy Ghost, With Light Divine" was the hymn used, and the Bible reference was Acts 2:1-6, 12-21, followed by silent prayer.

Offering was taken by Mrs. C. O. Holland, Mrs. J. H. Leitch and Mrs. Leland Mims. There followed a most inspiring and informing talk on Scarritt College by Miss Ava Morton, who is leaving soon to return to Scarritt for the final year of preparation for service as a missionary nurse. Miss Morton lives in Cotton Valley, in Minden District, and she brought the spirit of Scarritt into her talk. She spoke of the spiritual life, the social life, the class work and very important phase—the community service, where the theories taught in the school are put into practice. Everyone felt closer drawn to our Life Service Volunteers and their school.

Remarks were made by Mrs. Crebblins and Mrs. S. L. Riggs of Shreveport, after which a duet was sung by Mrs. G. O. Thomas and Mrs. A. C. Council—"The Beautiful Garden of Prayer." Mrs. R. H. Wynn and Mrs. Woodard led the heart-filling and beautiful love feast which fittingly closed the day's program, leaving everyone filled with the joy and privilege of being a Christian.

The attendance banner was presented to the Haughton auxiliary for the largest percentage present, having eight there. Ringgold was represented by four ladies. Minden had sixty-seven.

The next zone meeting will be held at Ringgold.

MRS. A. E. WOODARD, Zone Leader;
MARY SEARLES Supt. of Pub., Minden.

BALD No Longer

Mr. E. R. Colwill, 1114 1/2 Loring Street, Seattle, Washington, was partially bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair. If you are bald, if your hair is falling out, ask your druggist for a bottle of inexpensive JAPANESE OIL. Use it according to directions. If your hair roots are not yet dead JAPANESE OIL will probably help you as it helped Colwill.



PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
50c and \$1.00 at Druggists.
Wm. T. Parker Chem. Wm. T. Parker N. Y.

Sunday School

LOUISIANA CONFERENCE

Promotion Day this year in many of our Sunday schools proved to be "red letter day." Echoes from Childhood and Youth Week are reaching our office.

* * *

Among the recent Sunday schools to send in their Sunday School Day offering are, Bunkie, Denham Springs, Greenwood, and Istrouma.

* * *

Mr. J. C. Strickland, superintendent at Mansfield, writes: "Our Sunday school is having some difficulty in overcoming the losses during the paralysis quarantine. However, I can see signs of recovery, each week shows slight improvement over the former."

* * *

Mr. T. C. Hitchings, superintendent of Park Ave. Sunday school, Shreveport, writes he had an attendance on Promotion Day of 188.

* * *

Mr. C. C. Veith, S. S. secretary First Church, New Orleans, reported an attendance of 319 on Promotion Day, and an attendance of 324 on Rally Day.

* * *

Miss Neva Forney of Coushatta writes for information concerning a Standard Training Course. We hope they will be able to have a local Training Class soon.

* * *

The Shreveport elementary teachers and workers held a conference at First Church, Thursday, October 2, and planned to have a Standard Training Class on "Religious Education of Children," beginning Sunday, October 19, at 3 p. m., with Miss Mary Skinner as instructor. Miss Skinner writes: "I am glad indeed that I could arrange to be with the Shreveport people for a Standard Training Class."

* * *

The Alexandria Standard Training School is in session this week. The course on "Worship" has the largest enrollment, taught by Prof. D. B. Raulins, who will issue 28 credits in his class.

You should know this about oil, says mechanic

The proper oiling of household devices presents a problem different from any other form of lubrication. Sewing machines, vacuum cleaners, lawn mowers, the electric motors of washers, fans, refrigerators and similar devices have a tendency to collect dirt and rust when not in service. Consequently oil intended for general household use should clean and protect as well as lubricate.

3-in-One Oil will do these three things. For, unlike ordinary oil, it is really three high quality oils in one—animal, mineral and vegetable. It penetrates quickly, cleans the metal surfaces, "stays put," reduces wear and saves repairs. It also prevents rust and tarnish.

Don't make the mistake of thinking "any kind of oil will do." Play safe; insist on 3-in-One Oil. Sold everywhere, by good grocery, hardware, drug and general stores, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

Sunday, October 5, we were in New Orleans, visiting Carrollton Avenue Church in the morning and Parker Memorial in the evening. We reached the city last Saturday evening, and our kind host, Rev. H. L. Johns, met us. After supper we had a conference with Mr. J. H. Carter, chairman of the Conference Sunday School Board.

Sunday morning was Rally Day at Carrollton Avenue, they had an attendance of 351. We enjoyed a short visit at the opening service of the Adult-Young People's Department. Dr. R. S. Crichtow is superintendent of this department, which is made up of four interesting classes, two adults, and two young people. We reached the Primary Department in time for their closing program. They have a wonderful superintendent in this department, Mrs. J. H. Carter.

At 11 a. m. we preached from the text: "The Son of Man came not to be ministered unto, but to minister."

Sunday afternoon we had a pleasant visit at the Rayne Memorial parsonage, with Rev. O. W. Bradley and family. We noted the recent improvements made on this parsonage. After a short visit there I promised to preach for him on my next visit to the city.

Brother P. M. Caraway of Parker Memorial called by for me to live up to my engagement to preach for him Sunday night. En route to Parker Memorial we had time to stop and pay a visit to one of the most faithful saints in his church, Mrs. Corbin of Joseph Street. Mrs. Corbin has been an invalid for several years, but has stood her sickness with Christian patience. Your writer has had the honor of being her pastor three different times. This family is noted for their loyalty to the Church. We enjoyed preaching at Parker Memorial Sunday night, meeting again, and renewing friendships of a church which I had the pleasure of serving three times during my ministry.

During our visit in the city we were suffering with a severe cold, but with the many courtesies extended me by Brothers Johns, Bradley, and Caraway, the day was a great one in the experience of the Conference superintendent.

* * *

Mrs. L. W. Pigott writes: "I am pleased to enclose herewith check in the amount of \$4.48, covering August and September Fourth Sunday Missionary offerings of the newly organized Gentilly Methodist Sunday school.

6 IMPORTED HAND PAINTED
CHINA CUPS and SAUCERS
VALUE \$1.50



for 3 LUZIANNE COUPONS and 69¢

LUZIANNE
COFFEE 100% 6000%



We hope to get these remittances to you promptly each month in the future, and hope that the amount will increase as time goes on. We have an enrollment of 62 members at present, and growing each week."

C. D. ATKINSON.

MISSISSIPPI CONFERENCE

The Conference Board of Christian Education is charged with a most important task. I trust that every member of the coming Conference session will read Section II, paragraphs 438 to 451, being pages 202-210, 1930 Discipline, or Section II, Report of the General Conference Educational Committee.

I am presuming to call attention to some of the requirements and duties of the Conference Christian Education Board. This Board is to have charge of all the educational work of the Conference. The Board is to hold one meeting a year for the promotion of the General Board's and Conference Board's interest in education, at which meeting a representative of the General Board will be present. The nominating committee of the Board is appointed by the president of the Board. Other committees of the Board are raised as they may be needed. It takes a majority of the members of the Board to furnish a quorum at any meeting of the Board. The executive committee, which is nominated by the nominating committee, recommends the budget of the Board. The Conference Board is to adopt by-laws to cover its order of business and procedure; these must be in line with the General Board.

A joint committee of the Board of Christian Education and the Board of Missions is required to work out the program of the Dual-Extension work of the Conference. This has to do specifically with the rural church situation.

The president of the Board is a presiding and not an executive officer. The secretary of the Board is a recording secretary. The executive secretary of the Board nominates the working staff both employed and volunteer. The workers of the Board report to the executive secretary. All checks of the Board must be countersigned. The president of the Board must see to it that a full report of the work of the Board is submitted to the Annual Conference. This report must give account of all moneys received and how they were spent. Both the treasurer and the depositor

of the Board's funds must be under bond.

This very short digest of some of the points in the Board's work is given to encourage every member of the Conference to read the entire chapter and know just what is expected of this Board and how each one of us can aid in doing the work that is to be done. Many will have to do work without pay if all the requirements of the Board are carried out in the Mississippi Conference.

God bless each of you and may the Father lead in such a way that all the work of the Conference will be more successful than it now appears possible.

Yours in Him

JOHN C. CHAMBERS.

BAYER ASPIRIN
is always **SAFE**



Beware of Imitations

GENUINE Bayer Aspirin, the kind that doctors prescribe and millions of users have proven safe for over thirty years, can easily be identified by the name Bayer and the word genuine on the package as pictured above.

Genuine Bayer Aspirin is safe and sure; always the same. It has the unqualified endorsement of physicians and druggists everywhere. It does not depress the heart. No harmful after-effects follow its use.

Bayer Aspirin is the universal antidote for pains of all kinds.

Headaches	Neuritis
Colds	Neuralgia
Sore Throat	Lumbago
Rheumatism	Toothache

Aspirin is the trade-mark of Bayer manufacture of monoacetic acid ester of salicylic acid.



NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

We have sent literature to 40 schools for the observance of Childhood and Youth Week. We have on hand materials for two other schools. This is one service that the people are not asked for an offering in money. The main items are the visits in the homes by the teachers, the program that gives information as to the worth of children and young people, and the "Forward Step." Let this step be one worthy of your school. Why not agree to order at least ten books for your officers and teachers. If we are to educate in the principles and communicate the spirit of Christ we must know the principles and possess the spirit of Christ in a large degree. Progress in building the kingdom depends upon study, prayer, work. The three items mean work. Instead of trying to get out of work, seek to do more and better work. Do the best you can, send in the report the day after the week is observed that the church may get the benefit of your efforts.

Let us remember that if we teach, some one has learned, if some one has learned, that one has changed his conduct. Teaching must result in a changed life. There can be no right change separate and apart from the definite work of the Holy Spirit. There can be no Christian education without the working of the Holy Spirit. The Spirit works through lives surrendered to Christ. Humanity is passing through

a crisis the world over. The final victory must come through the presence, the inspiration, and work of the Holy Spirit. Most of the books written by religious leaders lack the note of certainty; this is occasioned by a lack of the Spirit. Preachers, teachers, must seek a fresh baptism of this Spirit. Christian education leads a man to live a heroic, righteous, honest life. The man who fails to live thus is lacking in Christian Education, lacking in the spirit of Christ. Christ furnishes the motive and the power to live his life. Without Him we can do nothing that is right.

NOTICE.

Refer to the little label on your Advocate and if your subscription has expired, fill in the coupon on the last page and forward same, together with \$1.50, to our office, so as to avoid a break in the regular visits of your Conference Organ.

IMPORTANT THINGS FOR PARENTS TO REMEMBER

Children's Bureau, Washington.

Nine important things for mothers and fathers to remember if they want to make a success of the job of being parents are listed in a new bulletin just issued by the Children's Bureau of the United States Department of Labor under the title "Are You Training Your Child To Be Happy?"

"To be a good father or mother is one of the hardest jobs on earth. It is the finest, biggest, job, too," the bulletin says.

This parents' guide is a series of 12 lessons in child management prepared from a manuscript by Blanche C. Weill, Ed. D., formerly psychologist with Dr. D. A. Thom, director of the habit clinics of Boston, and the author of the bureau bulletin on Child Management and Habit Clinics. They are intended for lesson material for use by health agencies with groups of mothers who desire a quite simple interpretation of the information now available on the subject of child training. Among the subjects treated are temper tantrums, lying, jealousy, fear, and bad physical habits with a special lesson on the right kind of playthings for children.

"In these 12 lessons we have been saying a few things over and over. They are so important we want you to be sure to remember them," the bulletin says in conclusion, summing up the instruction given in the following nine-point program:

"Tell and act the truth to your children.

"Keep your promises, good or bad. "Decide which things are most important for a child to do and then be consistent about seeing that he does them. Do not nag him about little things that do not matter much.

"Do not say 'No' one time and 'Yes' the next time for the same thing. Your child will never learn that way what is good to do and what is bad.

"Break up bad habits by keeping the child so busy with interesting things to do that he forgets the old habit.

"Pay no attention to him when he tries to get what he wants by temper

tantrums, by whining, or by vomiting. "See that he gets things (if they are good for him) only when he is quiet and happy and polite.

"Keep cool and quiet yourself. Speak in a quiet voice.

"Show the child you are pleased when he tries."

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Marksville, Oct. 19.
Provencal, at Shady Grove, Oct. 26 a.m.
Bunkie, Oct. 29, p.m.
Lottie, Nov. 2, a.m.
Melville, Nov. 2, p.m.
Alexandria, Nov. 3, p.m.
Boyce, Nov. 5, p.m.
Lecompte, Nov. 6, p.m.
Melder, Nov. 7.
Eunice, Nov. 9, a.m.
Opelousas, Nov. 9, p.m.
Holloway, Nov. 12.
Oberlin, Nov. 16, a.m.
Oakdale, Nov. 16, p.m.
Colfax, Nov. 17, p.m.
Pleasant Hill, Nov. 18, p.m.
Natchitoches, Nov. 19, p.m.
Alco, Nov. 23, a.m.
Pineville, Nov. 23, p.m.

Appoint a missionary committee for each church. Name the chairman to be reported by the presiding elder to the Mission Board at Nashville.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

St. Francisville, at St. Francisville, Oct. 19, 11 a. m., 2 p. m.
Keener Memorial, Oct. 19-20, p. m.
Natchitoches, at Wesley Chapel, Oct. 25-26, a. m.
Plaquemine, at Donaldsonville, October 26, 3 p. m., 7:30 p. m.
Gonzales, at Antioch, Oct. 29, 11 a. m., 2 p. m.
Washington, at Angle, Nov. 2, 11 a. m., 2 p. m.
First Church, B. R., Nov. 3, p. m.
Walker, at Walker, Nov. 8, 11 a. m., 2 p. m.; Nov. 9, p. m.
Denham Springs, at D. S. Nov. 9, 11 a. m., 2 p. m.
Zachary, at Zachary, Nov. 12, 11 a. m., 7:30 p. m.
Clinton, at Clinton, Nov. 15, 11 a. m., 2 p. m.; Nov. 16, p. m.
Baker, at Blackwater, Nov. 16, 11 a. m., 2 p. m.
Springfield, at James Chapel, Nov. 22, 11 a. m., 2 p. m.
Pine Grove, at Pine Grove, Nov. 23, 11 a. m., 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Gueydan and Kaplan, at Gueydan Oct. 19, a.m.
Sulphur and Vinton, at Vinton, Oct. 19, p.m.
Indian Bayou, Oct. 26, a.m.
Cameron and Pine Grove, at Cameron, Oct. 27, p.m.
Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23 a.m., p.m.

J. W. LEE, P. E.

Shop at
D. H. HOLMES CO.
LIMITED
For All Your Needs

Minden District—Fourth Round

Ringgold, at Ringgold, October 19, a. m.; Q. C., 2 p. m.
Sibley, at Castor, October 19, Q. C. 4 p.m.
Selma, at Selma, October 26, a.m.; Q. C., 2 p. m.
Standard, at Olla, October 26, p. m.
Winfield, November 2, a. m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, November 9, a. m.; Q. C., 2:30 p. m.
Campbell, at Campbell, Nov. 16, a.m.; Q. C., 2:30 p.m.
Conshatta, November 16, p. m.
Minden, November 24, Q. C., p.m.

Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

For Women Who Value Daintiness

We recommend Lydia E. Pinkham's Sanative Wash. A cleansing, refreshing antiseptic for women's use. As a deodorant, it prevents embarrassment.

HOSPITAL TESTED

98% report benefit from its use

Endorsed by doctors and nurses

Generous bottle 50c.



Sold at druggists

Lydia E. Pinkham's Sanative Wash

LYDIA E. PINKHAM
MEDICINE CO.,
LYNN, MASS.

ALL FOR ONE—ONE FOR ALL

Group Insurance for Southern Methodist Ministers

PROTECTS THE ENTIRE CONFERENCE

The Aged Superannuate
The Poorly Paid Circuit Rider
The High Salaried City Pastor

YOUR CONFERENCE SHOULD INVESTIGATE OUR PLAN

Write to-day

METHODIST BENEVOLENT ASSOCIATION

J. H. SHUMAKER, Secretary, 808 Broadway, Nashville, Tennessee

CARDUI

In Use For
Over 50 Years

Helps Women
to Health

A Purely
Vegetable Medicine

Contains No Dangerous Drugs.

Sold by All Druggists

50 MONUMENT for 1930
Polished Georgia Marble
or Granite, expertly lettered, special offer to first customer in each community.
HURRY! Phoenix Monument Co., Norris Bldg., Dept. 5, Atlanta, Georgia

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8328 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE

Dear Epworth Leaguers: This past week was quite full for me. Organizing new Leagues making new acquaintances and renewing old friendships is always a pleasure. It makes one feel that one is still growing and that some day one will "arrive."

On Wednesday, October 1, the Epps Leaguers met with me in a business and social hour. The Epps chapter has been organized for several years and is now under the presidency of Miss Helen Hall. They are a fine group of young people. While in that section of the district I found a new Hi League at Pioneer and one at Forest. It was a pleasure to meet people who were eager to learn of the organization and requirements of a chapter. At Pioneer Mrs. C. R. Abney most graciously entertained me. I met, while in her home, the wife of one of our deceased ministers, Mrs. H. O. White. I stopped over with the



There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—a doctor's prescription for the bowels—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstore sell.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

Leaguers of Forest on Thursday for a meeting with a few of the officers in the home of Mrs. Vining and then returned to Forest Friday night for a social and business hour at the church. There are several fine leaders at Forest. Thursday evening I met with the Oak Grove Leaguers. I enjoyed the hospitality extended me while in the home of Judge and Mrs. John McIntosh. Miss Valarie McIntosh is president of the Oak Grove chapter. Saturday found me in Lake Providence, where we had a meeting in interest of the Hi and Senior chapters there. The Leaguers of Lake Providence were bereaved because of the death of one of their fellow Leaguers and Scouts and remained in Lake Providence Sunday to attend at his funeral service, so could not be with us in Tallulah for our meeting there. I made an early bus trip Sunday morning into Tallulah. The new church just completed at Tallulah is a beauty and a joy to enter. It's beauty in architecture and comfortable arrangement does credit to the members and leaders of the congregation. Rev. W. H. Giles was kind enough to invite me to speak to his congregation at the morning service. I always enjoy being with Reverend Mr. Giles, in his home and with his young people, as he is a young people's enthusiast and is the proud pastor of two growing Leagues in his church. Sunday afternoon we started the organization of a union for that section of the district. A meeting is called at Epps on the third Sunday of October to complete the organization. The nominating committee will be ready to submit its nominees for office and a name will be given the chapter. The two district secretaries, Helen Hunt and Wilma Howell, were present at the meeting and will assist in the program at Epps. I regret that I cannot be with them but I am scheduled to be in the southern part of the State for that time.

Monroe District was at its glory Monday, the 6th, when the annual banquet was held at the Hotel Monroe with the pastors, lay leaders and friends of the entire district present. Rev. Elmer C. Gunn presided and our Bishop Hoyt M. Dobbs was the guest of honor. Representatives from different sections of the Conference were present. I am sure that the presiding elder will report the banquet in full.

Speaking of unions, here is the best news yet. The Ever-Ready Union of Ruston District met at Clay last Sunday afternoon, with 186 present. The award of the attendance banner was difficult as two chapters were 100 per cent present and one chapter had 32 out of 33 present. The banner was awarded jointly to Clay and Downs-ville. Douglas received the poster banner. Mr. Wallace White is president of this union.

I also received a report of the Elizabeth Langford Union of Baton Rouge District, which met on the same date. They are getting ready for their weekend institute to be held on October 24-26 in Hammond. Hi Leaguers of Baton Rouge District are invited. Register through Miss Clara Kirtland of Denham Springs.

Remember the Hi League Institute in New Orleans at Carrollton Avenue Church, October 26-31. The next institute takes place in Homer on Nov. 14-15-16. A letter from the counselors assures me that Homer is ready to welcome the Hi Leaguers of Ruston District. The pastor also offers his ready assistance. Pastors are busy at this time of the year with their Conference activities, especially with the benevolent claims and possibly cannot give much time to the promotion of our institute plans but you Leaguers can do your part to promote the institutes as well as assist your pastor to make an optimistic report at Conference. We all have work to do and should do it with gladness. In closing I quote from The Sanskrit:

Look To This Day

Look to this day!
For it is life, the very life of life.
In its brief course lie all the varieties
and realities of your existence:
The bliss of growth;
The glory of action;
The splendor of beauty;
For yesterday is already a dream, and
tomorrow is only a vision;
But today, well lived, makes every
yesterday
A dream of happiness, and every to-
morrow a vision of hope.
Look well, therefore, to this day!
Such is the salutation of the dawn:

Your Field Secretary,
ELIZABETH LANGFORD.

SHREVEPORT HI-LEAGUE

Hi-Leaguedom in Shreveport seems to have been helped greatly by the Efficiency Institute held by the Union, which is composed of seven chapters, one in every church in the city. Two of the chapters are doing excellent work and attribute their enthusiasm to the Institute, an account of which follows:

The Shreveport Epworth Hi-League City Union held its second annual efficiency institute, September 7-12, at Park Avenue Church. Only sixty credits were issued although an average of seventy-five Leaguers were present at each session. Two out-of-town Hi-Leagues, Mooringsport and Greenwood, were well represented, six Leaguers from each chapter being present each night.

Bible courses in "Jesus, the Leader,"

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

"Books of the Bible," and "When You Join the Church," were taught by Miss Louise Mitchell, of the Shreveport Y. W. C. A.; Reverend R. T. Ware, pastor of the Park Avenue Church, and Rev. W. F. Roberts, pastor of the Mooringsport Methodist Church.

During the administration hour Miss Elizabeth Langford and Miss Anna Pharr Turner instructed the Leaguers on how to solve League problems. After much discussion the absence of a well developed monthly council meeting was found to be the real cause of the majority of the League troubles. Chapters were especially urged to pay more attention to the monthly council and business meetings that they might be brief, interesting and to the point.

The Methods classes were instructed by Misses Katherine Fish, Hazel Lea Nowell, Winnie Mosely, Merle Chitwood and Elizabeth Langford.

The Fun and Fellowship Hour was very ably directed by Miss Merle Chitwood, assisted by Ned Paul Roberts of Mooringsport. The Leaguers were divided into four opposing groups—the Cherokees, Dumb Doras, Rinky Dinks, and Dumbbells. On the closing night it was found that the Dumb Doras, led by Miss Gardis (Billy) Ware, had totaled the highest number of point and their princess, Miss Bonnie Marie Russ, was crowned queen of the 1931 Institute.

All in all, this Institute was a great success and we feel sure that every minute of it proved to be an inspiration both spiritually and socially to everyone who attended.

PEARL HATTIC, Union President.

NORTH MISSISSIPPI CONFERENCE

Dear Leaguers: The Epworth Hi-League at North Carrollton is doing splendid work. Rev. H. D. Suydam is pastor of this church. This League has 23 members, with an average attendance of 18. Their budget for this year is \$65. They have raised \$31 of this already. Their Conference pledge is \$40.

This League scores 78 per cent on the Standard of Excellence. They are trying to have an honor League and in order to do this they must score 90 per cent. They should be able to reach this standard by the time our Assembly meets next year.

Seventy-five per cent of the members of this League signed the Quiet

(Continued on last page)

NERVOUS DISORDERS

Neurasthenia Melancholy, Insomnia. These with loss of weight and high blood pressure have been our specialties for many years.

Comfortable rooms, excellent treatment, good food, moderate rates.

PAMPHLET FREE

THE BIGGS SANITARIUM,

Asheville, N. C.

GUTENBERG BIBLE IN LIBRARY OF CONGRESS

Packed in a strong trunk and secured with many seals, one of the three existing perfect copies of the Gutenberg Bible printed on vellum was quite recently brought from Europe in the personal custody of Dr. Herbert Putnam, Librarian, and placed in the Library of Congress. It was one of the first important products of the Gutenberg press after the invention of printing.

The whole edition consisted of thirty copies on vellum and six times that number on paper. The exact date of its issue is not known, but it was prior to August 24, 1456. The other two perfect copies known to be in existence are in the national libraries at London and Paris.

The copy now acquired by the Library of Congress was discovered more than a century ago in the Benedictine abbey of Saint Blasius in the Black Forest. Moved from place to place in the turbulent year following the French Revolution, it was sold four years ago to Dr. Vollbehr by the abbot of St. Paul for a quarter of a million dollars, which the ecclesiastic wished to spend on his monastery.

Under authority granted by the last session of Congress, it has now been acquired as one of the priceless literary and historic treasures of our own national library. As soon as necessary arrangements can be made, it will be placed on exhibit near a famous portrait of Gutenberg painted by an unknown artist probably in the eighteenth century.—The Protestant.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe District—Fourth Round

Waterproof, at St. Joseph, Oct. 19, 11 a.m.; Q. C., 2 p.m.
 Wlsner, at Crowville, Oct. 19, 7:30 p.m.
 Columbia, at Grayson, Oct. 26, 11 a.m.; Q. C., at 2 p.m.
 West Monroe, Oct. 26, 7:30 p.m.
 Winnshoro, Oct. 31, 7:30 p.m.
 Lake Providence, Nov. 2, 11 a.m.
 Tallulah, Nov. 2, 7:30 p.m.
 Oak Ridge, at Oak Ridge, Nov. 9, 11 a.m.; Q. C., 2 p.m.
 Rayville, Nov. 9, 7:30 p.m.
 Bonita, at Bonita, Nov. 16, 11 a.m.
 Mer Rouge, at Bon Idee, Nov. 16, 4 p.m.
 Sterlington, at Sterlington, Nov. 16, 7:30 p.m.
 Gordon Avenue, Nov. 17, 7:30 p.m.
 Monroe, First Church, Nov. 19, 7:30 p.m.
 Bastrop, Nov. 21, 7:30 p.m.
 Oak Grove, Nov. 23, 11 a.m.
 Epps, at Pioneer, Nov. 23, 4 p.m.
 Fairbanks, at Crew Lake, Nov. 23, 7:30 p.m.

All pastors are asked to have reports from all organizations ready, and to be prepared to nominate the Missionary Committee.

ELMER C. GUNN, P. E.

New Orleans Dist.—Fourth Round

Fatterson, at Berwick, Oct. 19, a. m.
 Morgan City, Oct. 19, p. m.
 First Church, Oct. 22.
 Franklin, Oct. 26.
 St. Martinville, Nov. 2.
 Slidell, Nov. 9, a. m.
 Covington, at Covington, Nov. 9, p. m.
 Second Church, Nov. 16, a. m.; Sept. 24.
 Rayne Memorial, Nov. 16, a. m.; Nov. 4.

St. Mark's, Nov. 16, p. m.
 Felicity, Nov. 23, a. m.; Nov. 12.
 McDonoghville, Nov. 23, p. m.; Oct. 6.

Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

Ruston District—Fourth Round

Dubach, at Harmony Chapel, October 19, preaching 11 a. m.; Q. C., 2 p. m.
 Marion, at Marion, Oct. 19, following night service.
 Calhoun, at Wilhite, October 26, preaching 11 a. m.; Q. C., 2:30 p. m.
 Ruston, October 26, preaching 7:30 p. m.; Q. C., November 3, following official board meeting.
 Clay, at Longstraw, Nov. 2, preaching 11 a.m.; Q. C., 2 p.m.
 Farmerville, November 2, following night service.
 Bernice, at Bernice, November 9, preaching 11 a. m.; Q. C., 2 p. m.

Choudrant, at Indian Village, November 9, following night service.
 Lapine, at Frantom Chapel, November 16, 11 a. m.
 Strange, at Strange, November 16, p. m.
 District Training Week, October 12-17, inclusive.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round Preaching Dates

Polican Ct., at Pelican, Oct. 19, a. m.
 Belcher and Gilliam, at Belcher, Oct. 26, a. m.
 Claiborne, Oct. 26, p. m.
 Mitchell Ct., at Mitchell, Nov. 2, a. m.
 Cedar Grove, Nov. 9, a. m.
 Mooringsport, Nov. 16, a. m.
 Greenwood and Bethany, at Bethany, Nov. 23, a. m.
 Noel Memorial, Nov. 23, p. m.

Quarterly Conference Dates

Polican Ct., at Pelican, Oct. 19, 3 p. m.
 Belcher and Gilliam, at Belcher, Oct. 26, 3 p. m.
 Mitchell Ct., at Mitchell, Nov. 2, 3 p. m.
 Park Avenue, Nov. 3, 7:30 p. m.
 Bossier City, Nov. 4, 7:30 p. m.
 First Church, Nov. 5, 7:30 p. m.
 Mangum Memorial, Nov. 6, 7:30 p. m.
 Grand Cane Ct., at Keithville, Nov. 9, 4 p. m.
 Claiborne, Nov. 10, 7:30 p. m.

Cedar Grove, Nov. 11, 7:30 p. m.
 Noel Memorial, Nov. 12, 7:30 p. m.
 Mooringsport, Nov. 16, 3 p. m.
 Greenwood and Bethany, at Bethany, Nov. 23, 3 p. m.

The above dates are subject to change to suit the convenience of those concerned.

Please let the pastors be prepared to nominate a Missionary Committee and name the chairman for each church.

Let us work hard to end successfully what has been, in some respects, a trying year.

H. T. CARLEY, P. E.

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5½ by 8½ INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

EPWORTH LEAGUE

(Continued From Page 14.)

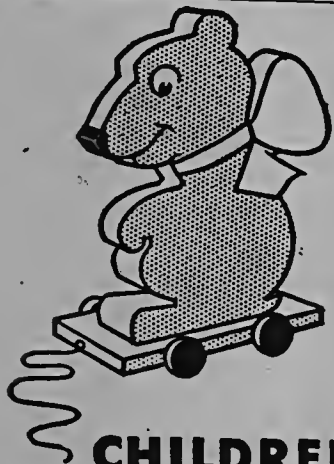
Hour covenant. They also have the Book-a-Month club. We would be glad for more of our chapters to organize this club. It will be very helpful to your Leaguers. Our Leaguers need to read more good literature.

Another fine piece of work which was done by these Leaguers was winning several members for the Church. This was done through their Fellow Workers' covenant. These Leaguers are being trained to do evangelistic work. These young people also assisted the pastor in his revival work this year. We wish to commend them for this splendid work. We hope more of our young people will do this kind of work.

The North Carrollton Leaguers have their devotional meetings each Sunday evening. They are being trained in worship. We are emphasizing this part of our League work. We believe that many of our problems that we have in the League can be solved if we give our Leaguers the proper training in worship.

Miss Sarah Ray is president of the League at North Carrollton. This is in the Greenwood District. Mrs. S. E. Ashmore is district secretary. Greenwood District has the Banner now, but some of the other districts are saying that she will not keep it another year. We will see and hear more about that as we go along in the work.

About sixty children and young people are being reached in the League work at Batesville. Rev. R. G. Lord is pastor at Batesville and it is in the Sardis District. We doubt if there is



CHILDREN CRY FOR IT—

CHILDREN hate to take medicine as a rule, but every child loves the taste of Castoria. This pure vegetable preparation is just as good as it tastes; just as bland and just as harmless as the recipe reads.

When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

Castoria is sold in every drugstore; the genuine always bears Chas. H. Fletcher's signature.

Fletcher's
CASTORIA

a League in the Conference doing more work in their study and culture activities than the Batesville League. We quote two paragraphs from a letter which we received from Brother Lord:

"The Batesville Senior League has been a one hundred per cent league for three successive years and the year before that it was graded eighty per cent. This means that they are doing all things well. The most outstanding work of this League is its study and culture activities. For five years it has had representatives at the Conference League Assembly, having sent seventeen Leaguers, several of them going more than one time. During these five years the members of this League have taken in study classes more than 20 different books or courses in the Christian culture program. Several of these courses were taken at Grenada at the Assembly, but a majority of them have been taught by the pastor. Rev. A. T. Clinton began this important work and it has been continued by the present pastor, Rev. R. G. Lord. At least three courses per year are given.

"Special mention should be made of the Book-a-Month club. This club was organized February 1, 1928. It has had from 10 to 13 members each year. The first year 7 members read at least one book a month and received their certificate and the second year 10 completed the work and received certificates. The club is now in its third year and there is more interest in it than ever. During the time of the life of this club 395 books have been read. Some members far exceed the book-a-month standard. It is to be noted that these books are not just any book, but are from the prescribed list sent out by the Epworth League Board and cover a wide range of interests, such as the Bible, biography, missions, fiction, devotional and inspirational."

Mrs. L. Carothers is counselor for these young people and a large measure of the credit for this excellent work is due to her untiring efforts.

Yours sincerely,

WM. L. ROBINSON.

REPORT OF ABERDEEN DISTRICT LEAGUE INSTITUTE

The Epworth League Institute of the Aberdeen District convened at Okolona, Saturday, September 27, at 9:30 o'clock, Rev. W. L. Hammontree presiding.

We were favored with an organ prelude, after which we all stood and sang, "Look for the Beautiful," after which Rev. W. L. Robinson, Conference president, led in prayer.

Dr. E. Nash Broyles, presiding elder, gave a very interesting and inspiring address, stressing the importance of sending in all the reports to the League Conference so that Aberdeen District might get the banner next year. He showed by his chart of "Every League Making and Paying Pledges to All the League Funds." He also pointed out the points of grading for the district banner at Annual Epworth League Assembly and stressed the points on which the comparison from statistics taken from last Conference Minutes that Aberdeen District led other districts in the

Final Notice to Delinquent Subscribers

The Publishing Committee of the New Orleans Christian Advocate, at their annual meeting, Thursday, September 25, reduced the subscription price of the Advocate from \$2.00 per year to \$1.50 per year, effective October 20, 1930. We have been carrying about 2,000 delinquent subscribers since June 1 of this year, but will be forced to cut them off our list immediately due to the decrease in our subscription price. Refer to the label on your paper and, if your time has expired, fill in the coupon below and forward same immediately to our office with \$1.50 so as to avoid a break in the regular visits of your Conference Organ.

RENEWAL

to the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Please find herewith remittance of \$1.50 for my subscription.

Name

Post Office

Street or Route

Charge or Church

Name of Pastor

following: number of league members, amount paid to missions, amount paid to other causes, and total amount paid to all causes.

Mr. Hammontree appointed Irene York, from Nettieton, secretary for the day. The following were appointed on the Resolution Committee: Misses Mary Trotter, Henrietta McCowan and Era Simmons.

Rev. W. L. Robinson in his address to the Leaguers urged them to make pledges and raise them for Epworth Hall, which is to be erected on the Grenada College campus, and in addition to the pledges that they have free-will offerings from the members of the League every Sunday night to be sent in to the secretary and used for this same purpose.

The theme of his address was "Interests of Youth," and he brought out in a very interesting and inspiring way the following: 1, Spirit of Youth; 2, Faith of Youth; 3, Purity of Youth.

After singing "Footsteps of Jesus," Miss Zerada Greene, district secretary, outlined the work of the League. She pointed out in a very clear manner how to make all of our Leagues standard Leagues and announced that the district goal is "Every League a Standard League if Possible." As the district percentage was low at the last assembly she asked the Leaguers of the district to help raise this percentage much higher before next assembly.

Rev. T. E. Gregory, pastor-host, welcomed the Leaguers in behalf of the Okolona Methodist Church. After a few words to the Leaguers, he introduced Mr. Bryant, pastor of Okolona Presbyterian Church. The theme of Mr. Bryant's short talk was "Ever Learning, But Never Coming to the Knowledge of Truth."

Mr. Hammontree called the roll of the chapters and found seventeen chapters represented by 120 members and eleven pastors of the district present.

After singing "More Like the Master," Rev. W. C. Newman of Eupora dismissed us for lunch, which was served in the Sunday school rooms.

At 1 o'clock the Okolona League gave us a most interesting and inspiring worship service, after which the work of the four departments was discussed, the following leading the discussion: First Department, Rev. W. C. Newman; Second Department, Mrs. T. E. Gregory; Third Department, Mrs. J. B. Lauderdale; Fourth Department, Rev. W. R. Hammontree.

At 2:30 all reassembled in the auditorium to hear reports from these groups, after which the resolutions committee reported, the minutes of the day were read and we were dismissed by the League benediction.

LETTER FROM WEST POINT

Well, after so long a time here we are again; it has been some time since we were in print, but now that we are back we intend to keep you well supplied with news of what we are doing up here. On Sunday, September 14, the Hi League went to Columbus and put on a very interesting program, and on next Sunday the Hi League from Columbus is coming over here to return the visit; we are expecting a very interesting and helpful program, as they have a reputation for having one of the largest and best Leagues in the Conference (of course, their League is no better than ours). You will probably hear of this program in this column next issue. We lost quite a few of our officers and members through the fact that they have gone to college but we will replace them with members gained by promotion from the Hi-League. Though we were sorry to lose them they went with our best wishes and our prayers for their success, for they have served both faithfully and well. Well, this is all for the present—more next time, maybe.

BURTON MCGEE,

Christian Advocate

NEW ORLEANS

Vol. 76—No. 43. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3943.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 23, 1930.

C. MILTON CHALMERS, Manager.

TO THE EDITOR, PUBLISHER, AND READERS OF THE NEW ORLEANS CHRISTIAN ADVOCATE

Dear Friends: The Publishing Committee felt, under the circumstances, the work of the Editor should be done in connection with the duties of a regular appointment. Upon their election I agreed to undertake the work.

In accepting the responsibility of the Editor of a Christian journal so favorably known and widely useful as the New Orleans Christian Advocate, I did so feeling that it was the call of the Church to service. Not unmindful of the increased labor it would require in addition to my regular appointment as a member of the Mississippi Conference, the editorship was accepted in Faith—Faith in God, the Church, and in you.

The task will not be an easy one. But by the grace of God and with your sympathetic and active support the work can succeed.

I have been the recipient of courtesies and considerations from the Editor and Publisher and expressions of interest and pledges of support from many of the preachers and members of the Conferences. For all of these I am deeply grateful. More after December 1.

Yours sincerely,

J. L. DECELL.

IS IT THE MOVING CONFERENCE?

A little boy, whose parents had gone to Conference, amused his grandfather by asking, "Is it the moving Conference, Grandpa?" This was the first impression the wee lad of the parsonage home received of the Annual Conference—the meeting that attends to the moving of the preachers. And seemingly that is the feature that is uppermost in the minds of many older persons.

Naturally this is a matter that intimately concerns the members of a Conference. Where they will be another year, problems they may have to meet with an insufficient support and other problems are bound to come to the minds of those who have undertaken to go where they are sent and labor to the best of their ability by the help of God. And the Annual Conference does attend to the moving of the preachers.

But that is not all the business of an Annual Conference, and we fear that anxiety and speculation about the appointments often overshadow other serious concerns of the Conference. Already speculations are rife as to this and that appointment, while it is safe to say that at the present time not even the Bishop and the presiding elders know where all the preachers will be stationed. Bishop and cabinet, in line with their duties, are doubtless now giving thought to the matter of the appointments. But the appointments have not been read.

THINGS TO BE REMEMBERED

The caption might be made to refer to many things, but just now we are using it to say to our pastors that there are many things that should be remembered in preparation for Conference.

First, it should be remembered that in the past it has seemed well nigh impossible to avoid errors in the published statistics of the Conferences. We have even known a Conference to be thrown into gloom over a supposed loss of membership when the supposed loss was later found to be due to bad bookkeeping—the failure of many of the pastors to furnish correct reports of their charges.

The statistical secretary and his assistants, pressed as they are by an arduous task and the necessity of completing their work in time to furnish figures to the boards and to report to the Conference at the proper time, should not be expected to correct reports.

Just here we would put in a word for these secretaries. We are in position to know that no men in the Conference work harder than they are compelled to work, often into the small hours of the night, and they have little opportunity of attending the earlier sessions of the Conference. Not only to facilitate the work of these secretaries, but also to avoid errors, as already suggested, our pastors should endeavor to make as neat, legible and accurate reports as possible.

To be able to do this the pastor should begin in time, get in all figures from the organizations of the church or charge, and have all the data in hand before beginning to make out the report. In justice to yourself, the charge and the Church, you should not leave anything out, or make in any wise an inaccurate report.

Well, as to other things that you should remember now, as Conference approaches—put on your thinking cap. How about the Golden Cross Enrollment, Sunday School Day offering, Conference Collections and else? Have you remembered these through the year?

So why trouble unduly about your appointment now, or during the session of the Conference?

These things are written in the interest of trying to minimize what tends to be an annual upset in Methodism. There are many tasks upon pastors and congregations now and all thought and energy should be given to the work of finishing the year with credit. And, while the Conference shall be in session, the interests of the Church should be carefully reviewed, every claim given the attention it deserves, and wise plans made for the future. Every member should be in his place, helping to attend to the important business of the session. Except with those charged with the heavy responsibility of making the appointments, let thought as to the appointments come last.

STUDY OF THE DISCIPLINE RECOMMENDED

We have already called attention to the fact that the new Discipline has been out since September 15, and we have found that a number of the preachers have secured it. This is well. Every pastor should secure the Discipline at once and become familiar with its contents. For many changes were made by the recent General Conference and it is absolutely essential that pastors learn what their duties will be under the new plan of organization of the local church.

The changes required can hardly be made in the local church without some misunderstanding at times and some difficulty. But the difficulty will be minimized if the pastor knows thoroughly what he is about. The driver of an automobile has little difficulty in driving, even in close places, after he has become thoroughly familiar with the handling of his machine. When there is added a desire to obey the traffic rules and to respect the yellow and the red lights, the driver will seldom get into trouble.

The pastor who will master his Discipline, know what he is about, and be concerned to follow the plan, will have little difficulty in organizing his church for the larger work that it is believed the new plan will open to the church. And he and other pastors, who will also inform themselves, will be able to act intelligently at the approaching Conferences, when the Conference boards will be reorganized according to the new plan.

THE KIND OF PREACHING NEEDED

Rev. Carroll Varner of Sanford, Florida, who is well known to our readers as our former pastor at Tupelo, Miss., brings us under obligation by sending us an account of the last sermon preached by Bishop Ainsworth in Macon, Georgia, before he left to take up his residence in Birmingham, Alabama. Bishop Ainsworth, formerly in charge of the Conferences in Mississippi and later in charge of the work in the Orient, has made Macon his home while in America. The sermon to which we have referred was preached in the Mulberry Street Church, of which Bishop Ainsworth was pastor for many years preceding his election to the episcopacy. We agree with Brother Varner that the utterances of Bishop Ainsworth were very timely and for the benefit of our readers we are carrying the report of the sermon given in the daily press of Macon.

AWAKENING IN PULPIT

"The revival that the nation needs," the Bishop said, "will come through an awakening in the pulpit. It will not end there, but it must start in the ministry of the Church."

(Turn to Page Eight, Please)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

GENERAL CONFERENCE LEGISLATION AND BOARD POLICIES

By Rev. R. S. Satterfield

No. III.

Benevolent Funds, Cultivation Period, Offering

New in the work of Southern Methodism are a General Commission and a Conference Commission on Benevolences. The General Commission on Benevolences is composed of one of the Publishing Agents, D. A. Whitmore, the General Secretary and one other from each Board participating in funds raised by the apportionments to the several Annual Conferences. Dr. W. G. Cram is the chairman.

In setting up the Commissions on Benevolences, the General Conference provided for every thorough co-operation among the Boards of the Church. It is the duty of the General Commission on Benevolences "to initiate, supervise and direct educational processes to inform the children, youth and adult members of the Church concerning all our connectional interests, and to seek to enlist their whole-hearted support of these interests according to their ability, and to conduct in January and February, or at such other time as the Annual Conferences may direct, of each year, a period of cultivation in behalf of the causes included in the combined askings for General and Conference work . . . The Commission shall conduct a careful and thorough investigation of the best methods of Church finance and make such recommendations as it deems advisable to the next General Conference."

Each Annual Conference Commission on Benevolences is composed of the bishop in charge, the presiding elders, district lay leaders, and the chairmen of the several Conference Boards. Its duties are to cooperate with the General Commission in the work of cultivation and promotion in the Annual Conference in behalf of General and Conference causes included in the budget. A representative of the General Commission will visit each Annual Conference. He is instructed to endeavor to "secure a meeting of the Annual Conference Commission on Benevolences the day before the Conference opens." He will assist the Conference Commission in getting familiar with its duties and in outlining its work for the year.

District stewards' meetings are to be attended, and participated in by the pastors. A representative of the Annual Conference Commission on Benevolences is to be present and lead in a full discussion of the whole program of the benevolent interests of the Church, including an explanation of the Voluntary Kingdom Extension offering. "At this meeting plans shall be made for the every-member canvass for General and Conference benevolences." Literature for cultivation purposes will be exhibited and explained. The word "apportionments" is to be substituted for "assessments" in the future. The term "Missionary Maintenance Fund" is to be

used no more. Instead we are to have "Voluntary Kingdom Extension Offering," which will be generally known as Kingdom Extension.

The Benevolences

The General Assessment for benevolences, frequently called Conference Collections, during the last four years amounted to \$2,130,000 a year. The Apportionments, (the new term), for the General work of the Church amount to only \$2,000,000 a year for the next four years. For the support of Lake Junaluska and Mount Sequoyah, our assembly grounds, each Annual Conference will be permitted to accept or reject its pro rata part of \$40,000 a year, a conditional apportionment made by the General Conference.

The annual distribution of apportionments for the General work of the Church is as follows: American Bible Society, \$50,000; Bishops, \$225,000; Church Extension, \$183,000; Christian Education, \$501,000; Board of Finance, \$191,000; Hospitals, \$50,000; Lay Activities, \$50,000; Missions, \$800,000; Temperance and Social Service, \$24,000; Federal Council of Churches, \$10,000; General Conference Expense, \$40,000; Negro Work, \$30,000; a total of \$2,000,000. Such items as the expense of Bishops and the General Conference should not be called benevolences.

In addition to apportionments made by the General Conference for benevolent work, each Annual Conference has its Boards and makes apportionments for the support of their work. The General Commission on Benevolences "respectfully suggests and requests that the Annual Conferences follow in line with the General Conference in the reduction of askings, especially those Conferences in which the Annual Conference askings have been in excess of the askings for General benevolences."

Kingdom Extension Offering

For five years there has been conducted throughout the Church, in January and February, a missionary cultivation period and freewill offering for missions. The goal for each year was one million dollars, called a Missionary Maintenance Fund. A total of nearly four million dollars was realized in the five years. The methods pursued were sound, and the success, as all know, very gratifying. So much so that other Boards "wanted in on it." The result was that the General Conference ordered that the Board of Missions, Board of Christian Education, Board of Church Extension, and Hospital Board, under the supervision of the General Commission on Benevolences, cooperate in putting on the cultivation and share in the funds raised through a freewill offering. This is to be a regular part of the Church program each year.

The amounts suggested, or the goals set, for the Kingdom Extension freewill offering to be taken in an every-member canvass in every church in connection with the January-February cultivation are: For the Board of Missions, \$900,000; Board of Christian Education and Theological Schools, \$175,000; Board of Church Extension, \$75,000; Hospital Board, \$50,000, a total of \$1,200,000.

The suggested amount of the Kingdom Extension freewill offering for each Annual Conference will be furnished to the Annual Conference Commission on Benevolences. This Commission will divide the total apportionment for its Conference "on the basis of ability and willingness to participate" among the districts and charges. That is to each church will be assigned an amount as a minimum it is expected to raise for Kingdom Extension.

District Missionary Institutes have been a most important factor in the successes of the January-

February cultivation and offering. They are to be continued under the new program. "At these Institutes the whole plan pertaining to General and Conference benevolences shall be explained and presented," not the Kingdom Extension offering only. In other words the cultivation is to be in the interest of all the benevolent funds.

The purpose of the January-February Cultivation is much more than a movement to get money. It is a means of grace, rightly conducted. Service is fundamental in Christian growth. Lack of information is one of the chief reasons why so many church members render so little service. Information produces inspiration, and inspiration must express itself in service or it dies; and back of information is perspiration, hard study, observation, meditation. The purpose of the January-February cultivation is to enlist every member of every church for study, to impart information through sermon, lecture, literature. Without information there is no vision, and "where there is no vision, the people perish" spiritually.

Expression is as necessary in spiritual growth as vision. Dr. E. Stanley Jones has said: "I am afraid, tremendously afraid, of any emotion, however good, that does not express itself in service." "Emotion" is just another term for "vision," the product of information. Expression, service, is therefore as fundamental as information in Christian culture. One channel of service open to all is the contributing of money for the spread of the gospel. Christian experience grows dim, and eventually dies, in the bosom of the person who does not share his material possessions with others. And none can deny that in this spending age there is a tremendous drift toward the "valley of dry bones." "Son of man, can these dry bones live?" The cultivation and offering should, and no doubt will, have a large place in the thinking and planning of the Commission on Spiritual Life.

Yes, there is need, plenty of need, at home and in distant lands, that cannot be met without money. To get an offering from every member of every church to help in meeting these needs is one of the big objectives of the cultivation and offering.

Suggestious for promoting the work of cultivation are found in the General Conference legislation. A fuller program will come from the Commission on Benevolences. This much in the way of instructions has already been given: "Use as far as practicable all the Boards and lay forces and other workers who may participate in bringing the attention of each individual church the benevolent causes and the causes participating in the Voluntary Offering." That is, Sunday Schools, Epworth Leagues, Missionary Societies, Wesley Brotherhoods, Official Boards, all groups and individuals, are to join forces in making this a whole-church enterprise. However, each local church is permitted to exercise large liberty and initiative in meeting this opportunity to participate in an effective way in Kingdom Extension work.

Dr. W. G. Cram is writing the book for the January-February cultivation. The title will probably be "Methodism and Kingdom Service." The book will deal with missions, education, evangelism, building churches, healing the sick, training Christian workers, securing volunteers for life service, world needs. The price will be twenty-five cents.

The new program of the Church, now in the making, appeals to the imagination, awakens new interest, and gives ground for hoping that Methodism is entering upon a new day in spiritual growth, evangelistic zeal, and Kingdom Service.

SAFETY SIGNALS

By Rev. S. J. Davies

My friend, the poet, is at it again, telling us wonderful things and beautiful things contained in the Bible. This poet is simply irrepressible. He is like an Iris bud, under the touch of spring sunshine he will burst forth. Says the Bible is a palace, a royal mansion, spacious, grand and stately and within it are riches untold, crowns and gems of brilliant lustre, with food, raiment and shelter for all the King's children.

Says again it is a garden of roses and all manner of flowers. About it on every side are granite walls with mighty towers, ramparts of defense against its enemies, and that these have withstood the attacks of the ages. In this citadel garden bloom pansies of thought, and lilies of purity, and great royal red roses, symbols of strength and beauty, with modest violets and weaving mosses embroidering the walks, silently teaching humility. All these and many more bloom in this garden and the King's porter will open the gate and one may enter who walks by faith.

Now, just about the middle of the garden is a small bed planted with forget-me-nots and encircled with arched vines with clinging tendrils, its stems, shining with starry flowers, emblems of love and loyalty. And the gardener who fashioned this bed called it Ruth. This maiden widow of the long ago, so true, so faithful, so loyal to the best of life as she knew it, may well claim our study for the passing hour, for these virtues and graces of her character place her in the forefront of sacred history as mother of princes and kings!

Her brief life-story as given by the inspired writer presents as first incident three women on the way engaged in earnest conversation. Then the choice of Ruth and her words, which for matchless beauty and sincere expression of love and loyalty can scarcely find a parallel elsewhere. "Entreat me not to leave thee,"—these words flew from her faithful heart like the singing of a forest brook beneath the glinting flecks and shadows of the overarching leafage. Glorious little woman of Moab! Hers is a type of a long line of women who have followed duty's pathway. Many of them were unknown in the annals of time and fame, yet one may rest assured their pathway led far beyond the stars. They are in God's keeping and their reward is just as sure as the movements of his care and providence. Next under the guidance of Naomi, wise in years and experience, we see Ruth gleaning "amid the alien corn." Boaz, genial kinsman and farmer, and his willing laborers act their part in a way that commands generous admiration.

Here we have an exquisite blending of patience, kindness, industry and trust. The happier graces of the human heart are triumphant. Ruth's courtship procedure, doubtless after the simple customs of those days, may seem peculiar to our ways and manners. But the gracious guile of the two women win the day and the man, and I presume they ever lived happy thereafter. So this beautiful idyll ends with the wedding, and their troth meant more to the world than any other ever pledged. Thence sprang an illustrious line of prophets, priests and kings culminating in Him, the light of the world. After all the great things of life are from the heart, and the heart of women is oftentimes deeper than the vision of men.

One of the greatest compliments one can pay to a minister is to say he is a "gospel preacher." He may be a diligent pastor, which is a rare gift, a cultured scholastic, eloquent, attractive and popular, but unless he can so declare Christ's message of salvation under the spirit power as to win men and save them from sin, he is missing the great purpose of preaching. Great indeed are the works of charity, benevolence and education in various forms instituted and maintained by the Church. Humanity's call of need for help was

never before so universally heeded. Our leading metropolitan churches have accessions at almost every service. All that ministers to the culture, the intelligence, the esthetic of our nature is furnished. But to the one who knows and feels and sees, the great mass of toiling, struggling men and women without are untouched and I fear unsaved. Street preaching is almost unknown nowadays, the evangelist with his heart-string message has become rare, the camp meeting almost counted a thing of the past, and even the city mission preacher seems to have been discontinued. I think I am right in saying one of the dire needs of Methodism today is an order of men who preach the gospel, and do nothing else, like the preaching brotherhoods in the Romish Church. Earnest, consecrated, devout "gospel preachers," who let the people sing and pray, who are not dependent on choirs or trained singers, who pay little attention to organization, but depend on the power of God to bring men to repentance, life and righteous living. Men who will give their life to this service will meet the people in the parks, by the wayside, in tabernacles, wherever they can and will congregate.

POETICAL THOUGHTS

By Mrs. George S. Brown

Strait is the gate and narrow is the way which leadeth unto life and few there be that find it.—Matt. 7:14.

THE FEW

The easy roads are crowded;
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where its rocky,
Where you get a better view,
You will find the ranks are thinning
And the travelers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steep that calls for courage
And the task that's hard to do
In the end result in glory
For the never wavering few.

—Edgar A. Guest.

People love company. Very few desire to be alone. We seem to seek the crowds and the crowds seek the easy road. "Why," they say, "go on a rough, narrow road when there are nice, wide ones, that are so easy and where there are no jolts?" That sounds plausible, but the broad one often leads to destruction. We are told that strait is the gate and narrow the road that leads to God and few there be that find it. We do not find it because we do not seek it. We do not desire it because it is lonely, it means self-sacrifice, it is not popular. Some start on it and grow weary and turn back, so there are few that keep on to the end.

I wonder if any of us ever stop to look into the faces of those traveling the two roads? Of course we hear song and laughter and the broad road seems merry. It is smooth and pleasant and easy to travel. It is filled with pleasure, but is there any good along the way? Is there anything being done that will count for something? The people on it seem to have no destination. They are just drifting along aimlessly, not caring where they end. They are not stopping for kindly deeds. They do not care if the world is made better. They are not stopping to lift a fallen one or to help carry a burden. They are utterly indifferent as to what becomes of others. They are thinking only of self.

On the other hand, on the narrow road, we see faces of dauntless courage, of determination, of will. They are doing something for their fellow

men. They are not thinking so much of their destination as of what they can do all along the way to make things better and brighter for those who are following in their footsteps. While there are few traveling and it may seem lonely there is One who walks with them hand in hand and they are not afraid. They have no fear of getting lost for there are footsteps of the Master all along and they have but to follow them. They may lead over rough mountains and down in deep valleys, but the footprints of Jesus make the pathway glow and at the end there is a crown for those who overcome.

A THOUGHT FOR THE WEEK

By Rev. Marlin H. McCormack, Jr.

"It may make a difference to all eternity whether we do right or wrong today."—James Freeman Clarke.

You remember how Rip Van Winkle, after he had sworn off from drinking forever, would take a drink from time to time saying, "I won't count this one." But whether or not he counted it, it was counted just as much as those he took before swearing off.

Many of us are prone to excuse ourselves of many sins of omission and commission on the ground that they are unimportant and will not be repeated. There is something tremendously important about every thought we have, and that is that it be a worthy thought.

Our thoughts and our deeds are immortal in their influence. Like a pebble that is cast in the water spreads its waves to every side of the lake, our actions may reach into eternity.

INFORMATION ON CHRISTIAN EDUCATION IN THE LOCAL CHURCH

The Executive Staff of the General Board of Christian Education announces that a brief interpretation of the legislation providing for Christian education in the local church has been prepared, and is now ready for distribution. It is the purpose of this paper to state clearly and briefly the meaning of the legislation as it affects the work of the Sunday school and of the Epworth League in the local church. Other and more detailed interpretations will be available later, on the work of the Young People's, Children's and Adult Divisions of the local church, as these divisions are able to prepare them.

This paper is available free of charge to pastors, Sunday school superintendents and Epworth League presidents.

Address:

Department of the Local Church,
J. Q. SCHISLER, Secretary,
810 Broadway, Nashville, Tenn.

"THE BIBLE AND THE AGES"

Bishop Du Bose has indeed made an invaluable contribution to literature and the Church in writing his latest book, "The Bible and the Ages." Because of his untiring efforts and exhaustive study in the field of archeology he has been able to bring to us in a manner heretofore unequalled a perfect blending of science and of the Scriptures. He has indeed made one support the other, and accomplished it in such a way as to shorten, if not eradicate entirely, the abyss which has stood between the so-called modernistic trend of thought and that of the rabid fundamentalist.

Truly there is woven into this book in a masterly fashion the rhyme of reason, the light of knowledge and the spirit of a man of God.

Everybody ought to read this wonderful book.

THEODORE COPELAND.

Dallas, Texas.

THE FINAL CAUSE AND ULTIMATE CURE OF WAR

By Bishop W. A. Candler

At times it is easy to believe that all the nations are yearning for a warless world; and truly "it is a consummation devoutly to be wished."

For ages seers and prophets, poets and psalmists have seen from afar the vision of universal peace and celebrated its glories.

A popular cry to justify the World War was that it was "a war to end war forever;" but the purpose and hope thus expressed have not been fulfilled. Since that awful conflict ceased, the world has been filled with a fierce restlessness, and not a day has passed without the disturbance of the peace of mankind at some point in the earth.

At this time, large areas of South America are disquieted by revolts and revolutions. Argentina has been convulsed with revolution and Brazil torn with revolts.

In Asia, China is aflame with civil war and India is in rebellion against British rule.

Europe is living in daily fear of some outbreak that will involve the Continent in another conflagration more ruinous than that which desolated the European lands scarcely more than a decade ago. Mussolini casts unfriendly glances at Albania. In Spain the abdication of the reigning monarch is demanded, and in Germany the angry voice of Hitler, the leader of the German Fascists, is heard demanding the revision, if not the abrogation, of the Treaty of Peace signed unwillingly by the representatives of his country at Versailles under the compulsion of the Allies at the end of the World War. On all sides, bellicose sentiments are expressed and warlike attitudes are assumed.

The unpeaceful situation in Europe was stated some weeks ago by Hon. F. A. Britten, the representative of the Ninth Congressional District of the State of Illinois in the National House of Representatives and Chairman of the Naval Committee. He sees international issues from a position of advantage and it may be supposed that he says no more than the facts justify.

After a sojourn of some months in Europe, Mr. Britten issued a statement in which he said that all Europe was arming for the "big explosion," which is "but a matter of time."

"It would be an exaggeration to say that war clouds are hanging over Europe, but to predict that armaments and war preparations will be increased rather than diminished in the near future is but a logical conclusion when one understands the distrust the various nations over there have for each other.

"I would seriously say that all Europe is much more precariously poised to-day than it was in 1912, two years before the war that shocked both hemispheres. It certainly is much more heavily armed and much more sensitive.

"Prospective war preparations are costing Europe \$6,000,000 a day, to say nothing of the billions still unpaid for past wars. Europe does not want to disarm, it wants to fight. It behooves the United States to be prepared to enforce peace in so far as we are concerned when the ill-fated hour arrives."

If half of the impressions of Mr. Britten are well founded, a great war in Europe is not far ahead, and he sees no power adequate for its arrest and suppression but force applied by the United States, and such application of force by our country would itself be war. Who can forecast accurately the horrors of such a conflict?

Montesquieu said, "If Europe should ever be ruined, it will be by its warriors," and since the great French jurist and philosopher made that solemn observation, the European nations have seemed bent on conforming, and also bent on drawing into the maelstrom of destruction as many nations outside of Europe as possible, our own nation in particular.

True most of them signed what is called "the Kellogg Pact of Peace," but their eager signing was not the result of any better motive than the desire to have the United States bound by a covenant similar to the agreements to which they had pledged themselves when they entered the League of Nations and adhered to the World Court. They wished above all things that the United States should be bound together with them in the same bundle. As one writer of prominence has said recently, "No European nation promised anything in the anti-war pact that it had not already agreed to in the covenant of the League of Nations. But there was the signature of the United States, which seemed to promise the co-operation of our great material power in curbing the aggressor in another war. And that made a powerful appeal. But this appeal lay not in any new religion which the Kellogg Pact brought to a soul-hungry world. It was based on the great political power of America because of our enormous wealth and potential military and naval power."

In like manner, the Naval Treaty framed at the Disarmament Conference at London was and is of little force in promoting the peace of the world. France and Italy declined to sign it. Out of it the United States got nothing more than the consent of "the high contracting parties" to acquire naval parity with Great Britain. For this small concession, Great Britain agreed to maintain her present position until America caught up with her, provided our government agreed not to go beyond the point of parity after catching up. Japan accepted the situation with some reluctance, and with no enthusiasm, because she did not desire that the United States should build war vessels of such size and quantity that she would be compelled to make enormous expenditures in order to hold her proportionate position.

None of the powers that were parties to the treaty agreed to abandon the building of cruisers or other war craft, except battleships that are now considered to be of little worth in naval warfare. No limitations were placed upon the building of aircraft, or on the training and equipment of armies.

It is too obvious to dispute that the Kellogg Pact and the Disarmament Treaty amount to little as effectual forces for peace. They are pretty gestures that may inspire and increase pacific sentiments among the nations—simply that and little more. They are worthy of approval by all good people who sigh for a warless world; but they are not adequate foundations to support confident hopes for universal peace in the earth.

To reach permanent peace, mankind must go back of mere paper pledges and formal treaties, and renounce the selfishness of political ambitions, commercial competitions, and irritating tariff walls. To state the matter in other words, a peaceful world cannot be realized until there has been brought to pass a Christian world.

International conflicts arise in most instances from selfish commerce.

In the early ages of the world's history, tribal wars were waged about the possession of well-watered grazing lands, and the wars of modern times arise over contests for trade. International Banks and International Chambers of Commerce may create international hostilities far more easily and certainly than they can assure a warless world.

The rule of the Prince of Peace over all nations is the only reliable force for bringing peace to a burdened and battered race.

The great military leaders who have seen war have not wished war. Most of them have abhorred it. The Duke of Wellington said, "Nothing except a battle lost can be half so melancholy as a battle won." The men of the American Legion, living today, want peace perpetuated, although they are not sentimental pacifists.

Some conspicuous military men have fondly hoped that war would be destroyed by its own death-dealing destructiveness. Even so harsh a spirit as General Phil Sheridan entertained this

visionary dream, and said, "The improvement in guns and the material of war, in dynamite and other explosives, is rapidly bringing us to a period when war will be eliminated from history, when we can no longer stand up and fight each other, and when we shall have to resort to something else."

But improved implements of warfare did not prevent nor limit the duration of the World War. For four long years it dragged itself through a bloody way with cruel methods and deadly means of which General Sheridan never dreamed when he predicted the early elimination of war.

Martin Luther, when the invention of gunpowder made war more horrible than it had ever been before, spoke words of detestation of the new devices and agents for destroying armies, saying: "Cannon and firearms are cruel and damnable machines. I believe them to have been the direct suggestion of the Devil. Against the flying ball, no valour avails; the soldier is dead ere he sees the means of his destruction. If Adam had seen in vision the horrible instruments his children were to invent, he would have died in grief."

Nevertheless the sons of Adam have continued to invent these "horrible instruments" of death with ever advancing industry and ingenuity, bringing through them ever growing sorrow on the earth and, if possible, increasing the grief of God in heaven.

But worse than war is the selfishness and sin out of which it springs, and these cannot be exorcised from human hearts by the appeal to their fears which new and more deadly weapons of warfare are supposed to make.

The breaking heart of mankind must be healed and its sorrow soothed by the regenerative power of the salvation of God. Selfishness is the final cause of war and Christianity is its ultimate and only cure.

The poet Longfellow pointed to this truth when he wrote the lines,

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,
There were no need for arsenals and forts,
The warrior's name would be a name abhorred,
And every nation that should lift again
Its hand against a brother, on its forehead
Should wear forevermore the curse of Cain."

FROM THE PELICAN PINES

By Dr. S. A. Steel

The Centenary "team" whipped the Iowa boys in a recent game. I'm no sportsman, but I am glad the Iowans got licked. I've had a grudge against those folks for nigh on to 70 years. The meanest Yankees I met during the "Civil War" were men from Iowa. I had gone to Memphis for some salt, and rode a providential mule. He was sui generis. Sorrel in color, of unrecorded age, sway-backed, knock-kneed, cross-eyed, had a big wen on his left hind leg, both ears abnormally long flopped, and he slobbered all the time; but he fit the need of the occasion to a T. I got a permit to take out a bushel of salt and a pass to go home. The first picket I came to examined my pass and inspected my bag, and said go on. The officer at that post was civil in his conduct, and I had no trouble. About half a mile further I came to another picket. I was ordered to halt; as there were around twenty men, and they had guns, and I had none, I balked. They gathered around the mule, inspected him, and as he was so imprudent as to kick at them, just what I felt like doing, they put him through. Some seized his long tail, some held his long ears, and they pricked his flanks until they bled; he couldn't bite and he couldn't kick. They snatched off my bag and took half my salt. I appealed to the officer, told him I had a permit for the salt; but he only laughed. One of the

men grabbed me, and it was fortunate that I was not pulled off; but I stuck to my saddle. They got my dander up, and I asked them where they came from, and they said from Iowa, and called me a "d—d little rebel." I was 13 and small for my age, but every ounce of me was "rebel." Finally they let me go, and "Old Bill" didn't need any persuasion to make tracks away from their beat. Half a mile further I came to another picket. The sentry ordered me to halt, and I obeyed the order. The officer came up and asked me what I had in my bag. I told him I had some salt, had a permit to take it through the lines, was examined at the first picket, and they had no right to halt me. He paid no attention to what I said, but called to the men around the fire a little distance cooking their evening meal, and said: "Come here, boys, here's what we need." One of them snatched my bag from under me, and I feared I was to have a repetition of my rough handling at the other picket stand; but they contented themselves with taking nearly all of my salt. They left me perhaps a gallon. The officer asked me where I lived, but I was too sharp to answer that question except in the most general way—down the country. When I asked him where he came from, he said, "Iowa." So, I got an opinion of Iowa not at all flattering to the inhabitants thereof. When they released me I proceeded home secretly praying the Lord in some way to hurry up the time so I could legitimately use a gun, and mentally resolving to shoot every man from Iowa at sight. I wouldn't hurt one of them now; but I am glad they got licked.

I got home about 3 a. m. I had very little salt, but my mother took off the patches from my pants, seat and knees, and there was quinine, and calomel, and morphine. So, too, the patches on my jacket concealed these important medicines, which we turned over to Forrest's men. The salt was only a blind. What I went to the city to get was medicine, and I smuggled out enough altogether to start a small drug store. I also got acquainted with the folks from Iowa. Lick 'em again; Lick 'em again!

"Lay on McDuff, and — he he who says enough!"

Mansfield, La.

A GREAT DAY AT SHAW AND ANOTHER GREAT DAY IN PROSPECT

As District Lay Leader of the Greenville District, I was invited to make a lay talk on October 12 to the members of the church at Shaw, Miss., whose pastor is the Rev. S. A. Brown. While my part of the exercise was very much under par, I witnessed a very unusual scene in a church. In fact, it is the only time that I have ever attended a ceremony of this kind in any church. The fact that it happened on a year like this makes it a matter of news of great importance to those who are wondering whether the preacher's salary and Conference claims will be paid this year or not. To say the least of it, this ceremony was very heartening to the District Lay Leader, and was a matter of rejoicing to the congregation in whose presence the scene was enacted.

After the feeble talk referred to above, Rev. S. A. Brown called to the chancel rail the architect and builder of the handsome church building which was completed by the congregation at Shaw about four years ago, Mr. A. Simpson, who had given his untiring efforts to the completion of this church building at a great sacrifice of time and labor. Though this church building is one of the most complete plants in the Greenville District, and should have cost thirty thousand dollars, or more, Brother Simpson completed this church at a cost of a little more than twenty thousand dollars, being a contractor himself. He denied himself legitimate profits and gave liberally of his time to the completion of this beautiful church property.

At the request of Brother Brown, who held in

his hands the trust-deed from the Board of Church Extension, marked PAID in the amount of \$4000, all of which was collected this year, Brother Simpson burned this paper in the presence of a large congregation, while the choir sang "Praise God From Whom All Blessings Flow." Tears of joy and gladness were brought to the eyes of practically everyone on account of the unusual scene of victory, which was the result of much sacrifice on the part of the congregation and much labor on the part of the pastor.

To say that we cannot climb mountains with the help of our Father, even on years like this, is to discount the faith which all of us should have. Bishop Collins Denny will dedicate this church Sunday, October 26, at the eleven o'clock service.

S. V. WALL, Dist. Lay Leader.

TO THE PASTORS AND SUNDAY SCHOOL SUPTS., MISSISSIPPI CONFERENCE

Just a few more Sundays between you and the Annual Conference! Have you observed Sunday School Day and sent the collections in as the Discipline directs? If you have not, it is not too late. Why not use one of the Sundays left to clear the Church Program of this matter? It will do you, your Sunday school, your church and the Conference Sunday School Board good and render a large service to others besides. The Board needs the money to round out the year's work in a fine way. It would be disgraceful for us to allow the work so splendidly done through the year now to drag out to a close. If you find that for any reason you cannot give the program, then let me urge you to at least take the collection at once and remit same to the Rev. John C. Chambers, Jackson, Miss.

Hoping that this appeal will find a response in your heart and activity, I am,

A. JOE BEASLEY,

Member of the Conference Sunday School Board.
Scooba, Miss., Oct. 13, 1930.

CHURCH AT GLEN ALLEN TO BE DEDICATED

Rev. J. M. Guinn, pastor, announces that the church at Glen Allen, Miss., will be dedicated by Bishop Collins Denny on Sunday night, October 26, at 7:30 o'clock.

LET US ALL HELP

It will not be long before the Mississippi Annual Conference will meet and the Conference Sunday School Board will go out of existence. When we turn over our assets to the Mississippi Conference Board of Christian Education we want the Sunday schools of the Conference to be represented in the fullest way possible. A large number of our schools have already observed Sunday School Day. There are some, however, who have failed to do so. This is written as an appeal for a one-hundred per cent observance of Sunday School Day by the schools of the Mississippi Conference.

C. A. BOWEN,

Chairman, Miss. Conf. S. S. Board

REV. F. P. TURNER TO CO-OPERATE WITH LAYMEN'S FOREIGN MISSIONS INQUIRY

Rev. Fennell P. Turner, for the past two years Secretary of Foreign Sunday School Extension, General Sunday School Board, has accepted an invitation from the Executive Committee of the Layman's Foreign Missions Inquiry to co-operate in the study of the Foreign Missions Movement in India, China, and Japan.

The Layman's Foreign Missions Inquiry has

been organized by a group of laymen who are interested in and sympathetic to foreign missions for the purpose of making an extensive study of conditions on foreign fields and of the work of foreign missions.

The Commission which is being sent at this time to the foreign fields is made up of a group of outstanding leaders in the missionary programs of the several denominations of this country and Canada.

Mr. Turner's special responsibility will be the study of personnel problems of the Foreign Missions Movement. To this end he will spend three months in India, three months in China, and two months in Japan. Mr. Turner's experience as General Secretary of the Student Volunteer Movement, Secretary of the Board of Missionary Preparation, and Secretary of the Foreign Missions Conference has given him an unusually wide knowledge of the work in the mission field which fits him to make this inquiry regarding personnel of the Missionary Movement.

Upon the recommendation of Dr. William F. Quillian, General Secretary, and Rev. J. Q. Schaller, Secretary of the Department of the Local Church, the Executive Committee of the General Board of Christian Education has given Mr. Turner leave of absence for a period of nine months in order that he may take part in this work. His experience in this study will undoubtedly be of great value to him and to the Church.

BISHOP DOBBS IN THE BATON ROUGE DISTRICT

The Baton Rouge District was honored by the visit of Bishop Hoyt M. Dobbs, October 11, 12 and 13. It was the first time in the history of the district that the Presiding Bishop had spent that much time supervising the work of the district. The influence of his presence in our district will be felt by the entire district, notwithstanding the fact that he actually touched only a small portion of it.

The Bishop came up with the presiding elder from New Orleans Saturday morning. They stopped at Hammond for a short while in order that Bishop Dobbs might acquaint himself with the new building project that is in progress at Hammond. From Hammond they went on to Amite for dinner.

During the afternoon the Bishop accompanied by the presiding elder drove over to Franklinton, where they were royally entertained by the good people. On Sunday the Bishop dedicated the church at Franklinton. I will leave the story of the dedication to someone at Franklinton who was there.

The Bishop came back to Amite for preaching Sunday night. Someone who heard the Bishop's messages told the writer that they were the greatest he had ever heard.

On Monday, October 13, the preachers of the Baton Rouge District met at Hammond for a check-up meeting. The reports were more optimistic than the writer had expected. We believe that the Baton Rouge District, under the able leadership of Rev. L. W. Cain, will make a creditable showing in spite of the depression that is more or less general.

After the pastors had made their reports the Bishop brought us a thrilling message in his usual pleasing way. The good women of Hammond, Natalbany, and Ponchatoula had a delicious luncheon prepared, which the delegates greatly enjoyed.

There were a number of prominent out-of-the-district visitors, among them being Dr. Joseph A. Smith, pastor of the First Methodist Episcopal Church, South, of Brookhaven, Miss.; Dr. G. F. Winfield, president of Whitworth College, and Miss Elizabeth Langford, Field Secretary of the Louisiana Epworth League organization.

The presiding elder is having the information gained from the pastors' reports sent to the laymen of his district. This is bound to result in much good.

J. HENRY BOWDON.

"THE PREACHER IN CHARGE"

By Rev. John D. Ellis

Some of the Disciplinary requirements of the Preacher in Charge are as follows:

1. To agree to abstain from the use of tobacco (a law of Admission into Annual Conference).
2. To abstain from the manufacture and sale of intoxicating liquors, and to drink not, except in cases of necessity.
3. To be free from impediment, or crime.
4. To believe all the canonical Scriptures.
5. To preach the gospel.
6. To read the Scriptures and preach the same unto the people.
7. To be a minister in the church of Christ.
8. To administer baptism, and the sacrament of the Lord's Supper.
9. To celebrate the rites of matrimony.
10. To keep records of baptisms and marriages.
11. To keep a register of the Charge.
12. To instruct the people.
13. To instruct the youth.
14. To be diligent in studies which lead to the understanding of the Scriptures.
15. To baptize, and receive people into the Church.
16. To be a messenger, watchman, and steward of the Lord.
17. To inquire into the spiritual condition of candidates for church membership.
18. To pay special attention to the children.
19. To dedicate children to the Lord in baptism.
20. To form Bible classes for the instruction of the larger children, and youth.
21. To be a shepherd of the sheep.
22. To perform all parts of divine worship.
23. To conduct the morning worship according to the prescribed order.
24. To be a wholesome example and pattern of the flock of Christ.
25. To devote himself wholly to God, and his work.
26. To fashion the life according to the doctrine of Christ.
27. To fashion his family according to the doctrine of Christ.
28. To set forward among Christian people quietness, peace, and love.
29. To use public and private admonitions and exhortations.
30. To be diligent in prayer.
31. To fast, and abstain.
32. To be diligent.
33. To visit from house to house.
34. To search for the sick, poor, and impotent, that they may be visited, and relieved.
35. To be never unemployed.
36. To be never triflingly employed.
37. To be punctual.
38. To do everything exactly at the right time.
39. To act in all things as a son of the gospel.
40. To read and meditate.
41. To keep our rules.
42. To teach nothing as required of necessity to eternal salvation, but what may be proved by the Scriptures.
43. To drive away all erroneous, and strange doctrines contrary to God's word.
44. To receive, try, and expel members according to the provisions of the Discipline.
45. To see that the ordinances and regulations of the Church are duly observed.
46. To see that a fast is held on Friday preceding each Quarterly Conference.
47. To attend to collections assessed against the charge.
48. To hold a meeting of the leaders and stewards of the charge once a week, if practicable.
49. To appoint all leaders, and change them when necessary.
50. To install all elective officers in Church.
51. To give an account of his charge every quarter to his presiding elder.

52. To graduate in the course of study prescribed by the Bishops.

53. To promote the circulation of church periodicals, and distribution of Christian literature.

54. To supply people with books and periodicals.

55. To keep a directory of members.

56. To make a report to the Church Conference of his labors since last meeting.

57. To furnish every member removing from the charge a certificate in legal form.

58. To preach frequently on missions.

59. To promote all the interests of Mission Boards.

60. To preach on the Bible, and its circulation.

61. To preach on the subject of Christian education.

62. To preach upon the claims of the ministry.

63. To read the General Rules once a year in the congregation.

64. To hold prayer meetings weekly in the church.

65. To address love feasts.

66. To appoint class leaders.

67. To visit class meetings.

68. To attend the session of Annual Conference, unless providentially hindered.

69. To report to Annual Conference the number of Conference and General organs taken.

70. To preside at the church conference.

71. To preside at Quarterly Conference in the absence of the presiding elder.

72. To make to the Quarterly Conference a written report of the general state of the church.

73. To make a written report at third Quarterly Conference on education.

74. To nominate at fourth Quarterly Conference, Sunday school superintendents; the stewards of the charge; charge, and church lay leaders; a Board of Religious Education; Director of Religious Education; Christian Stewardship Committee; General Missionary Committee; Director of Golden Cross.

75. To select a suitable Golden Cross committee, and organize it for the work of enrollment.

76. To appoint members of the Christian Stewardship Committee.

77. To nominate a Superintendent of Adult Division of Church Board of Christian Education.

78. To advise with Sunday School Superintendent in selection of Secretary, and Treasurer of Sunday school.

79. To see that the Local Board of Education carries out the policy of the General Board.

80. To organize the missionary committee, and for an every-member canvass.

81. To hold a School of Missions annually.

82. To see that a Missionary Committee is appointed in every Sunday school.

83. To see that each League holds a monthly meeting for the study of missions.

84. To see that a Woman's Missionary Society is organized in every church.

85. To see that January and February be devoted to missionary cultivation.

86. To promote a plan of Lay activities as outlined by the General Board.

87. To co-operate with Lay Leader and Stewards in organized Lay activities.

88. To co-operate with the General Commission on Benevolences.

89. To nominate members of City Board of Church Extension, and be ex-officio member.

90. To co-operate with presiding elder in conducting a Missionary Institute.

91. To direct the Board of Stewards in their canvass of the membership for pledges, and collections on the benevolences.

92. To call together, and help organize the Board of Lay activities.

93. To be an ex-officio member of the Board of Temperance elected in each congregation.

94. To nominate a Junior Board of Stewards.

95. To see that the proceedings of the Quarterly Conference are faithfully kept.

96. To examine the class leaders once a quarter concerning the method of leading the classes.

97. To use his influence to carry out rules for building a parsonage.

98. To serve his appointment.

99. To serve his charge according to plan, so that no portion is unsupplied.

100. To make a written report to the Annual Conference of the condition of all claimants on the Conference collections within his bounds.

101. To leave his successor an account of the charge.

102. 2 Cor. 2:16. "Who is sufficient for these things?"

REVIVAL AT CARTHAGE, MISS.

Dear Dr. Harper: I have recently been associated with Brother M. L. McCormack in a glorious revival meeting at Carthage, Miss. Having lived there as a boy for two years, just before entering Millsaps College, the visit back to the "Old Home Town" was of thrilling interest the whole week of my stay. My, what changes a generation of years can bring! Carthage has experienced wonderful growth, especially in recent years. This is not only true in a business and commercial way, but also in educational and religious matters.

When I was a boy the school was a three-room affair, three teachers teaching all the grades. Now two large, well-equipped buildings occupy the school grounds, one being a modern brick high school building. About a mile north of town is the Leake County Agricultural School, which is also doing a great work in preparing fine young men and women for life.

Formerly the Methodist and Baptist churches were small frame buildings. Modern brick structures have taken their places. The Methodist Church is surely a masterpiece of church architecture, attractive in appearance on the outside and more beautiful within. The spacious auditorium is elegantly furnished. The rest of the building is so arranged as to furnish adequate equipment for a C type Sunday school. This church was built in 1927 during the first year of Brother McCormack's pastorate.

It was a genuine treat to be in the home of Brother and Sister McCormack. Both stand in high favor with the people. Every department of the church has been built up under their wise and faithful management. They serve a most loyal people. Some of the finest men and women of Mississippi Methodism live in Carthage. It is only in recent years that Carthage became a station, but they have proved equal to the increased responsibility.

A happy situation in the work at Carthage is the opportunity with the young people. Many of them have been attending the Epworth League Assembly for several years and have caught the assembly spirit. They take their League work seriously and through the Epworth League and the well organized Sunday school are getting ready to take their places as faithful workers in the Church.

If a new pastor should be sent to Carthage at the next session of the Conference he will find a growing community, a well organized church, a loyal membership, and the opportunity of his life with the young people.

OSMOND S. LEWIS.

LIFE IS SO BRIEF

By Willie C. Page

Life is too brief for unkind words

Or to repay the evil with wrong.

Forgive, have patience, lift some burden today,

Try to meet each hurt with a smile and a song.

Help someone bowed with sorrow and grief

Look up and be happy for life is so brief.

The Father has no hearts but ours

On which to write his loving creed.

He has no lives but our lives

Which the passing world may pause and read.

Let's make hearts sing, throw off the grief,

Be glad, be joyful for life is so brief.

The Home Circle

AUTUMN VIGNETTES

By Marion Isabel Angus

The lemon-tinged maples stand
Against a wall of sombre firs,
While farther down the elders flaunt
Their ruddy leaves that each wind stirs.

The hedges gleam with ruby haws,
And rounded waxen berries white,
While from a mound of dead, brown leaves
Grey smoke-trails swirl in lazy flight.

Alone a great oak proudly stands,
Clad in a dress of golden hue;
And ling'ringly its leaves drift down
To emerald grasses wet with dew.

Through far, faint mists of tender blue
A sharp peak rises to grey skies,
Its snowy summit tinged with rose
As in the sunset glow it lies.

—The New Outlook.

BECAUSE YOU'RE YOU

I like you when you're happy—
When you are scattering smiles.
I like you when you're lonely,
With eyes sad from life's trials.
I like you when you're angry;
But that is nothing new—
I've always liked you any way
Simply because you're you.

—Le Roy Mooney, Columbiana, Ala.

—The Pathfinder.

THE ONE WHO WILL WIN

By Mrs. Annie Stephenson

Oh! give me the boy with the cheerful grin
Who whistles and sings all day,
His work may be hard, his hours be long,
But he will surely win his way.

Give me the girl who can laugh and sing
When everything goes wrong,
When the old stove smokes,
And the bread burns black;
For she is the girl worth while.

Now boys and girls, as you go through life,
Listen to one who knows;
For it pays to whistle and sing
If you want to make your goal.

There's no one likes a whining boy
Nor a sulky panting girl;
They pass them by with a sneer and a shrug
And say they're not any good.

And when you meet a fellow who's down,
Give him a helping hand,
Instead of a snarl, a sneer, or a frown,
Just give him a nod and a smile.

And should you get down to your last copper cent,
Still whistle, and smile, and sing;
Just force this old world to give you a job,
With a smile and a cheerful grin.

—Alabama Christian Advocate.

MOLLY COTTONTAIL AND HER BUNNIES

Molly Cottontail busied herself making a soft bed for her babies. In it she patted grass and some of her own soft, downy hair. Then she caressed her babies and put them to bed, tucking a cozy coverlet about them. With thistledown she powdered her own soft, pink nose.

"Now, my most-dear babies," she crooned, hugging them tight, "your very own Molly Cottontail

is going to take her little market basket and get you some nice, juicy herbs and clovers." The two little bunnies gave a squeal of delight. "And while I'm gone you are to lie very still and warm in your little bed."

With another hug for the most-dear bunnies, Mother Cottontail hung her wee market basket made of bark over her arm and waved good-bye.

For a while the two bunnies lay sleeping, warm and contented. But at last Bunny Sharp Eyes became a little restless and suggested: "Let's take just a little stroll close home." You see, he was a very venturesome sort of bunny. But Bunny Fluff rolled over on her fat little side and went to sleep.

But Bunny Sharp Eyes stayed awake and wished for an adventure. At last he crawled from under his coverlet and started for the path Molly Cottontail had made by gnawing off the grass stems. It was just large enough for Bunny's chubby little body and looked extremely safe.

"Huh!" he sniffed. "Nothing to be afraid of! Bunny Fluff is just a scared-to-pieces-of-everything rabbit, while I—I'm brave!" And he gave several hops over the path away from home and Bunny Fluff.

Bunny Sharp Eyes seemed to be having a very fine time, when suddenly his ears stood erect, and the little pink nose began to wobble. He moved his head up and down, and suddenly his poor little bunny heart was filled with terror. He began thumping the ground with his strong hind feet. The next minute he was hopping for home.

"Molly Cottontail! Molly Cottontail!" he called in a frightened voice. "Molly Cottontail! Come quick!"

Fast behind Bunny Sharp Eyes came Pepper Wolf, the terror of all the bunnies in the neighborhood. Indeed, when Bunny Sharp Eyes first thought of adventuring he forgot about wicked Pepper.

Fast, fast went Bunny Sharp Eyes through the runways, among the briars. He made big jumps with his strong hind legs, all the while calling wildly to Molly Cottontail.

Breaking through the briars came Pepper. Ah! he was having luck! Rustling across the path came another rabbit, fatter and more inviting looking than Bunny Sharp Eyes. The wolf swerved in his tracks and started for the larger rabbit; but he found that Molly Cottontail could run much faster than Bunny Sharp Eyes. And she thought as fast as she jumped.

Suddenly she remembered a huge cliff of rocks near by. Wild with fear of wicked old Pepper, she ran as fast as her little legs could carry her to the very edge of the precipice, Pepper after her, panting and sniffing. Molly Cottontail reached the edge and doubled back to safety. But Pepper jumped over, landing on the rocks a hundred feet below.

Then poor little Molly Cottontail dragged her tired little body back home. There she found Bunny Sharp Eyes trembling and crying: "Oh, Molly Cottontail, I was so afraid wicked old Pepper had eaten you up!"

And Bunny Fluff was sobbing: "Oh, Molly Cottontail, how did you ever save Bunny Sharp Eyes?"

Then Molly Cottontail told them of her little ruse. The bunnies listened, breathless and amazed, at the cleverness of Molly Cottontail. And Molly Cottontail took the two quivering, frightened bunnies in her arms and rubbed her whiskers against theirs, which is a funny little way bunnies have of showing their affection, soothing and cheering them, as is the habit of mothers the world over. And she never said one scoldy word to Bunny Sharp Eyes.

But always after that when she powdered her soft little nose with thistle-down and put her little market basket over her arm to go hunting for juicy herbs and clover, she would smile and say: "Come on, most-dear bunny. Molly Cottontail will take you along."

And Bunny Sharp Eyes always hopped along close, very close behind. Indeed, it was years be-

fore he got over the fright wicked old Pepper had given him.—Helen Gregg Green, in the *Continued*.

FOR FUN

"How do you keep your roommate from reading your letters?"

"Easy: I just stick 'em in his books."—*Cajoler*.

The Main Street tourist was greatly impressed by the Colosseum at Rome.

"Boy, what a nifty stadium," he remarked. "Where's the college?"—*Pennsylvania Punch Bowl*.

Summer Boarder: "But why are those trees bending over so far?"

Farmer: "You would bend over, too, miss, if you wuz as full o' green apples as those trees are."—*The Outlook*.

When Mark Twain was at York Harbor, Maine, an old fisherman named Captain Brooks became one of the humorist's best friends.

One day Mark dropped in on the old tar and said: "Captain Brooks, do you know if there is an osteopath at the harbor?"

"Wal," said the old captain, "the' mehhe, hut I ain't never ketched one yet, and I've been fishing here nigh onter forty years."

"Well," said Mark, "I guess I'll go and inquire at the drugstore."

That evening Captain Brooks told his wife about it, and she said: "You're a bright one, Jed Brooks; that ain't no fish; it's a bird."—*Ladies' Home Journal*.

"I've brought that last pair o' trousers to be resealed. You know I stit a lot."

"Yes," replied the tailor, "and perhaps you've brought the bitt to be receipted too. You know I've stood a lot."—*Exchange*.

Alloe—At Mrs. Miller's last tea party the ladies all exhibited their scars.

Flora—I didn't know any of them were in the war.

Alice—They weren't. But they have all had operations, haven't they?—*The Pathfinder*.

Bystander: "I observe that you treat that gentleman very respectfully."

Garageman: "Yes, he's one of our early settlers."

Bystander: "Early settler? Why, he's not more than forty years of age."

Garageman: "That may be true, but he pays his bills on the first of every month."—*Watchman-Examiner*.

Talkative Lady: "Do you know, professor, I think you are positively wonderful. Has anything ever puzzled you?"

Professor (bored): "Yes, madam. One thing has."

Talkative Lady: "And what is that? Oh, do tell me."

Professor: "If exercise reduces flesh, how is it that so many women have double chins?"—*New Outlook*.

"Your wife is a systematic woman, isn't she?"

"Yes, very. She works on the theory that you can find whatever you want when you don't want it by looking where it wouldn't be if you did want it."

Teacher: "An anonymous person is one who does not wish to be known. Who is talking in class?"

A Voice: "An anonymous person, teacher."

"Daddy, why is that man running up and down the smoking car with his mouth open?"

"My son, that is a Scotchman getting a free smoke."

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE KIND OF PREACHING NEEDED

(Continued From First Page)

"The power of the Church is the power of its pulpit. Nothing else can take the place of the Christian ministry. Long ago God decreed that in bringing a lost world back to himself, he would make use of a prophetic and living ministry. All the centuries have cried out for a man that dwells in the secret place of the Almighty to come forth and speak to them about the spiritual meaning and content of life. This generation is waiting now for the appearance of a prophet. His voice must break the sordid bondage of the age and rally the multitudes to the standard of righteousness and truth and God.

"Preaching in this country needs a new note. There is not enough of Jesus Christ in it. Discussions of science, social service, and even religious education, all proper in their place, have crowded out the cross of Christ and his redeeming grace. The starting point in religion is God and what he has done for us. The primary emphasis is not on human duty as imperative as duty is."

"The distinction of the Christian gospel over against all other religions is that they insist on what man must do to win God, while it proclaims what God has already done to win man. This is its redeeming element. It must be brought back.

"I am pleading for a new discovery of a new fidelity to Jesus Christ by the pulpit of this day. He must be restored to his place and the Christian message radiate from him. The preachers can have a revival of religion in the land if they want it, but it must come through the recovered Christ in the pulpit of today."

PERSONAL AND OTHER NOTES

On Sunday, October 12, the good Methodist folk of Scuna Valley, Coffeeville charge, gave their pastor, Rev. Wm. L. Robinson, a shower of good things to eat.

Rev. D. E. Vickers, who has been a patient in the Methodist Hospital, Hattiesburg, Miss., since Sept. 22, is much improved and his recovery now seems assured.

In sending us a communication for our pages, Rev. A. J. Beasley, our pastor at Scooba, Miss., wrote that he is expecting to carry a good report to the Annual Conference.

The corner stone of the new Methodist church being erected at Many, La., will be laid with appropriate ceremonies on next Sunday. Rev. James E. Selve is the pastor.

Rev. H. B. Hines, our pastor at Elizabeth, La., closed an eight-day meeting on last Sunday night. Rev. O. H. Scott, our pastor at Enterprise, Miss., led the singing, and the editor of the Advocate did the preaching.

Rev. H. N. Harrison, our pastor at Abbeville, La., began a revival meeting on last Sunday. Rev. C. K. Smith, our pastor at Crowley, La., arrived on Monday and will do the preaching throughout the further services. The meeting will close on October 30.

The Lincoln County Times of October 9 said: "Dr. and Mrs. Henry G. Hawkins, of Natchez, yesterday enjoyed a visit at Whitworth College and with friends out in town. Mr. Hawkins received a warm welcome at the College, where he formerly served as president."

Dr. Frank L. Wells, pastor of First Methodist Church, Baton Rouge, La., with his choir director and worker with young people, Mr. C. H. McEuen, assisted recently in a revival at Minden, La., which was greatly appreciated by our congregation there; also by the community at large.

Rev. and Mrs. H. B. Hines, of Elizabeth, La., and Rev. R. H. Harper, who was in Elizabeth at the time engaged in assisting in a revival meeting, were entertained on Wednesday of last week at a most delightful luncheon in the home of Rev. and Mrs. J. D. Nesom of Oakdale, La.

Rev. L. E. Alford, presiding elder of the Vicksburg District, recently served as one of the teachers in the Natchez Standard Training School. Dr. W. L. Doss, Jr., presiding elder of the New Orleans District, was one of the teachers of the New Orleans Standard Training School, held last week in Rayne Memorial Church, New Orleans.

Asbury College began its forty-first year with an enrollment which, despite the severe drought and continued financial depression, equals that of last year. Dr. L. R. Akers is beginning his seventh year as president of this institution. After a recent wet and dry poll, Asbury College was called by the nation's press the driest school in America.

Sunday, October 12, was a great day for our church at Crowley, La. The observance of Harvest Day for the Orphanage at Ruston resulted in an offering of \$422.40. On the same Sunday sixteen persons were received into the church at Crowley by Rev. C. K. Smith, the pastor. Five of the number were received upon profession of faith. The congregations are reported to be fine, and the church expects to make full report to Conference.

A press dispatch from Washington, October 15, said: "Francis Harmon, Hattiesburg, Miss., editor of the Hattiesburg American, was to-day named by Secretary Ray Lyman Wilbur as Mississippi member of the Advisory Committee of Laymen of the National Survey of Secondary Education. Mr. Harmon, representing Mississippi, will be one of 56 distinguished laymen from every State in the Union. Roger W. Babson, of Florida, and Jane Adams, of Illinois, will be in the group.

We note several items of interest in the October 12 bulletin of Crawford Street Church, Vicksburg: First, that pastor and people are busily engaged in getting ready for the coming session of the Mississippi Conference; also that Dr. C. E. Woodson, of Christ Episcopal Church of Vicksburg, preached in Crawford Street Church on the evening of October 12, and that Rev. J. L. Neill, pastor of Crawford Street Church, has recently assisted Rev. A. S. Oliver in a meeting at Hickory, Miss.

The Carrollton Conservative (Carrollton, Miss.) of October 10 said: "A miraculous escape from death was experienced by Rev. and Mrs. H. D. Suydam, of the local Methodist Church, on last

Friday morning when their Nash coach plunged over an embankment on the edge of town and crashed over in a complete somersault for a fall of about twenty feet to the ravine below." The accident was caused by defective steering gear. Though painfully bruised, Rev. and Mrs. H. D. Suydam were not seriously injured, and Brother Suydam was able to conduct his services the next Sunday.

A pastor in the Mississippi Conference, who states that he has been serving mission charges for a number of years and has received a very meager support, writes that he would like to make a loan of several hundred dollars to take care of a number of small obligations and he desires that the matter be brought to the attention of our readers. He says: "This pastor is not looking for charity, but just an opportunity to secure a loan on a little longer basis than is offered by the banks. Am willing to pay interest at banking rates and furnish bank references." Should anyone desire to assist this pastor, the editor of the Advocate will furnish his name and address to the person interested.

The Bogalusa Enterprise recently carried an editorial inspired by a statement in a recent sermon of Rev. W. C. Scott, our pastor at Bogalusa, La. "A Splendid Thought," was the caption of the editorial, and, commenting upon the words of the pastor in stressing the duty and the privilege of all men to become members of the Church, the editorial said: "There is no question but what every business and professional man owes an obligation to the local churches. There is no disputing the fact that raising children in a home without Christianity is invariably detrimental to the child. There is no doubt that the influence you will have on others if you attend church regularly will be helpful. Then there is no one who can attend church regularly and not be an improved man."

When the Western Methodist Assembly organization was formed, the New Mexico Conference was not invited to participate because of its distance from Mt. Sequoyah, but now that the General Boards are giving at that place unusual programs not to be had anywhere else west of the Mississippi, it was thought proper by the Assembly Board to offer that Conference membership. When the offer was presented at the recent session of the Conference, it was promptly accepted and a trustee, Rev. H. D. Marlin, pastor of our church at Denver, was appointed. As this splendid Conference embraces all New Mexico and Colorado, as well as part of Texas, two great States were added to the territory of the Assembly, and this progressive Conference participates in the control and benefits of the Assembly, and the Assembly profits by the enlargement of its territory and constituency.

NEWS ITEMS FROM MILLSAPS COLLEGE, JACKSON, MISS.

Dean Raymond Walters, of Swarthmore College, visited Millsaps College October 10 and 11 as a representative of the American Association of Universities. Dean Walters spoke at a Chapel Service and before the Lions' Club of Jackson and complimented the high quality of work being done by Millsaps.

Prof. C. F. Nesbitt taught the course in "The Principles of Teaching," in the New Orleans Standard School the week of October 14-20.

Rev. H. Conrad Blackwell, Associate Professor of Religious Education in Millsaps College, preached at Mt. Olive, Miss., morning and evening on October 12. Brother Harkey was preaching in a revival at Newton.

Dr. A. P. Hamilton, Professor of Latin and German at Millsaps College, taught the course in "The Programs of the Christian Religion" in

the Standard School held recently at Laurel.

Dr. and Mrs. Key, professor and Mrs. H. C. Blackwell and Mrs. Owens were joint hostesses and hosts to the first Faculty Club meeting of the year, which was held at Dr. Key's home on the evening of October 14. Dr. Key read an interesting paper on "Play Activities," and Professor Blackwell presented a paper on "Interesting Phases of the Religions of India."

A FINE MEETING AT BOGALUSA.

The revival services which were conducted at the Elizabeth Sullivan Memorial Methodist Church from September 22 through October 5, with the pastor, Rev. W. C. Scott, filling the pulpit, and a prominent layman, Mr. K. I. Bean, directing the singing, were a complete success, if the opinions of the general public are to be taken as a standard of the measure of this success. The meeting had for its primary object the spiritual recuperation of its membership, but all new additions, either by letter or on profession of faith, were cordially welcomed.

There was an impelling force in every sermon preached, and the pastor showed that he was gravely concerned with the deep sense of the need of renewed spirituality among the membership. Every sermon was characterized by a deep sincerity and earnestness of purpose. Surely, every member has been profoundly impressed with a greater sense of his own personal responsibility and obligation to his God and to his Church.

The singing led by Mr. Bean was thoroughly enjoyed by the congregations. They were placed in a better attitude of worship and a more responsive frame of mind because of the spiritual meaning of the songs chosen.

The young people's meetings were well attended each evening, and much credit is due them for the services they rendered in acting as ushers.

Large crowds filled the auditorium at all services, and the pastor and entire membership are deeply grateful for the splendid co-operation manifested by other denominations of the city.

There were twenty-one accessions to the church as a result of the meeting, eleven on profession of faith and ten by letter.—The Bogalusa Enterprise.

TO A WHITWORTH FRESHMAN

By James William Sells

The Whitworth influence began in the early sixties. For nearly three-quarters of a century it has existed in the hearts of her daughters. Each year it is handed down from grandmother to granddaughter, from aunt to niece, from mother to daughter, from sister to sister. Mothers plan from the birth of their child to send her to Whitworth; and this year there is a girl in Whitworth sent there by a provision of her father's will, wherein it is specified that she should be sent to Whitworth.

The memories of Whitworth are carried into many lands by her adventurous daughters. And as the fall days bring an odor of burning leaves they remember their days at Whitworth.

Below is a letter written to a Whitworth freshman. It was waiting for her when she arrived on the campus the first time. The writer of this letter is a Whitworth girl who followed tradition and roomed in the same room an older sister had occupied a number of years before. The writer of this letter is now in Korea where she and her husband are living epistles of the gospel and true representatives of the products of Christian colleges. This letter is given as an example of the influence of an institution after the student has passed on.

Wonsan Beach, Korea.

August 15, 1930.

"My Darling Little Sister: You're still my 'little' sister, aren't you, though you are grown up enough to go to college? It doesn't seem possible. I'm glad you are going to Whitworth where Helen and I went, but I do think it would be fun if I were near enough to drop in on you occasionally. I'm hoping and praying that your college career will be a happy one, and that your environment will be such that you will grow strong and pure. I want very much for you to be strong, graceful and lovely physically; but more than that I want your spirit to be pure and sweet and well-poised. I want you to look at life calmly and unafraid, even when it seems hard and you can't understand. I want you to look at people with a kindly tolerance. Don't let the faults and bitterness of others warp and sour your own life. In living with people (yourself as well as others) you need a generous supply of humor. Not the kind that is sarcastic and cruel, but the gently sweet kind that is as clean and pure as a spring breeze. Learn to laugh at your own self-pity, mistakes and foolishness, and when your favorite hero or heroine or friend does something which you thought beneath him or her, don't be utterly cast down. Remember that they are human like yourself and have possibilities for good and evil.

"You remember when I first taught you to look at sunsets? Last night I lay out on the Korean sand and looked up at the stars—I think that's where I found this 'sermon' I've just been writing you. Lately, I've been getting crass and jangly and out of tune. I think it helps me to keep my poise to live close to nature. To love it and lose yourself in its beauty. Whitworth campus is small but there is really much of the beauty of nature there. While at Whitworth I lived in rooms 13 and 31 Margaret Hall. Outside the windows of those two rooms the poplar—no the cottonwood leaves, used to whisper to me night after night until in the fall there were only a few left. Some usually hang on till the new leaves come in the spring. You will find many bits of beauty on that campus. Think of me when you walk around the trees. Am I getting too sentimental? Forgive me, please. I've no idea when Whitworth opens but I'm sending this there in hopes that it will have time to greet you. Do give my love to those I know. Remember me specially to Dr. and Mrs. Jones, also to Mrs. Genevieve Jones. Tell Wincie I said to get you in first class trim physically, to teach you to swim and play tennis and also to teach you some of the folk dances. Then tell Miss Warner that when she was teaching me Home Economics why didn't she tell me what to do with a cook, and especially one that speaks another language. It's terrible, really. I'm eager to hear from you and get the news from the dear old place. . . . There's lots more I should like to say but I must get this mailed. Write me as often as you can. Have a happy, happy year.

"Bushels of love, always,

"Your Sister."

RECEIPTS ON MISSIONARY MAINTENANCE, NORTH MISSISSIPPI CONFERENCE

(Continued from last week)

	1929	1930
Starkville Church.....	\$373.25	\$574.40
Vardaman	48.15	18.00

H. C. CAMPBELL, Treas.

NORTH MISSISSIPPI CONFERENCE

COMMITTEE ON ADMISSIONS

Those who are expecting to be admitted into the Conference on trial, or into full connection, are requested to meet the Committee on Admis-

sions in the Methodist Church in Starkville, Tuesday afternoon, November 4, at 2:30.

V. C. CURTIS, Chairman.

ADMISSION ON TRIAL

The class for admission into the North Mississippi Conference will meet the committee at the Methodist Church in Starkville, Tuesday morning, November 4, at 10 o'clock.

Bring your certificates from the correspondence school or be prepared to take a written examination on the required course.

R. P. NEBLETT, Chairman.

CLASS OF THE SECOND YEAR

The class of the second year will please meet the committee at the Methodist Church, Starkville, Tuesday, November 4, 7:30 p. m.

R. H. B. GLADNEY, Chairman.

CLASS OF THE THIRD YEAR

The class of the third year, North Mississippi Conference, will meet at the Methodist Church in Starkville, Miss., on Wednesday morning, Nov. 5, at 8 o'clock.

J. M. GUINN, Chairman.

BOARD OF CHRISTIAN LITERATURE

The Board of Christian Literature will meet in the Methodist Church at Starkville on Tuesday evening at 7:30, November 4. This call is made for this time at the request of the Publishing House so that our report may be read before the Conference on Thursday morning, at which time a special service is planned to be held in celebration of the seventy-fifth anniversary of the Publishing House.

V. C. CURTIS, Chairman.

MISSISSIPPI CONFERENCE

CLASS OF THE FOURTH YEAR

The class of the fourth year, Mississippi Conference, will please meet the committee at Crawford Street Church, Vicksburg, Miss., Tuesday afternoon at 3:30 o'clock, November 11.

A written sermon on the Witness of the Spirit is required.

JNO. D. ELLIS, Chairman.

THANKS TO OUR FRIENDS

We extend our thanks to the following friends of the Advocate who have sent in one or more subscriptions since October 1: Mr. E. Neuwirth (Rev. H. L. Johns), New Orleans, 2; Rev. H. P. Lewis, Moorhead, Miss., 4; Rev. P. M. Caraway, New Orleans, 2½; Rev. J. L. Decell, Brookhaven, Miss., 3; Rev. J. T. Ahney, Lauderdale, Miss., 1; Rev. J. L. Lay, Hornbeck, La., 2; Rev. R. G. Moore, Indianola, Miss., 1; Rev. L. T. Nelson, Porterville, Miss., 1; Rev. R. H. Wynn, Minden, La., 1; Rev. H. E. Carter, Blue Mountain, Miss., 2; Rev. A. Y. Brown, Marks, Miss., 2; Mrs. Alice Ohler, Plaquemine, La., 2; Rev. C. W. Wesley, Shuhuta, Miss., 4; Rev. B. H. Andrews, Houma, La., 3; Rev. B. W. Waltman, Baker, La., 2; Rev. L. F. Alford, Bogue Chitto, Miss., 1; Rev. H. W. F. Vaughan, Bucatunna, Miss., 2; Mrs. J. C. Sadler (Rev. W. W. Drake), Monroe, La., 4; Rev. H. S. Westbrook, Vaughan, Miss., 1; Rev. C. F. Shepard, Clinton, La., 2; Rev. H. D. Suydam, Carrollton, Miss., 1; Rev. M. M. Black, Poplarville, Miss., 1; Rev. Otis Splinks, Delhi, La., 3; Mrs. W. C. Pool, Cary, Miss., 1; Rev. O. W. Bradley, New Orleans, La., 2; Rev. J. M. Corley, Collins, Miss., 5; Rev. Roy Wolfe, Handsboro, Miss., 4; Rev. W. P. Buhrman, Tupelo, Miss., 3; Mr. M. J. Phillips, Laurel, Miss., 2; Rev. T. B. Winstead, DeKalb, Miss., 2; Rev. B. L. Sutherland, Meridian, Miss., 2.

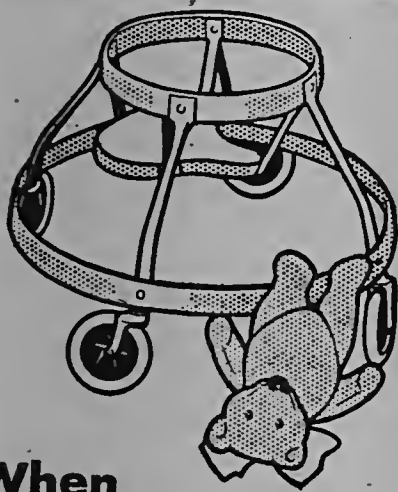
Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SARAH JANE BALDRIDGE, daughter of J. S. Baldridge and Laminda Baldridge, was born on the Baldridge place, near Fayette, Miss., and died at her granddaughter's in Louisiana, being buried at Midway Church. Early in life she joined the old Spring Hill Church, halfway between Fayette and McNair, and throughout her life lived a consistent Christian life. She was married on November 7, 1872, to Moses Bradford Jones, and to them were born two children, Mollie and Minda, the former of whom survives her parents, with several children and great-grandchildren. She also left two brothers and two sisters living.

Her niece, **MABEL DRAUGHON**.

MOSES SIMEON FOSTER was born December 7, 1851, near what is now Montpelier, Miss. On December 4, 1873, he was married to Miss Sallie Serepta England, the Rev. Jack Foster officiating. Ten children were born into this happy home, seven daughters and three sons. On June 8, 1930, the great and noble spirit left the frail, tired body to join the three children and other loved ones who had gone before to the home of the soul prepared by the Heavenly Father for his children, there to await the coming of those left behind. The other



When
BABIES
are Upset

BABY ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea. How would you meet this emergency—tonight? Have you a bottle of Castoria ready?

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria.

Fletcher's
CASTORIA

daughters have married and moved away, and now Curtis, the son, and his mother still live in the old home near Mantee, Miss. How they miss the companionship of the devoted husband and father! Brother Foster joined the Methodist Church very early in life, and when we say he lived as a consistent member, that word consistent has its full meaning. He was a steward for more than forty years. He loved his Church and his pastor. He had not been able to attend upon the services of his church for many years because of ill health, but many times the pastor was encouraged and spiritually uplifted by his visits in that Christian home. I do not believe that one could visit in the home of Brother and Sister Foster without being blessed and being made to feel that there is a reality in the religion of our Lord and that the Christian fight is worth while. May God's richest blessings be on Sister Foster, the children and grandchildren, and may one day find his unbroken family in the Heavenly Home for which he did so earnestly strive.

His pastor,

R. T. HOLLINGSWORTH,
Woodland, Miss.

THE PREACHING WANTED BY LAYMEN

Dr. Charles L. Goodell is the executive secretary of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America. He is himself one of the leading evangelistic preachers of America. In an article, "Does the Laity Want Evangelistic Preaching?" published in the July Biblical Review (36 Beaver St., Albany, N. Y., 50 cents a copy). Dr. Goodell gives the views of several prominent laymen whom he had interviewed.

The editor of a great trade magazine said: "From my observation and my mingling with laymen who, whatever their personal attitude may be, want to see the church go forward, I am sure many of them would welcome more preaching of the 'good news,' which is the heart of the Gospel message. I know plenty of them who still consider that sin, self-sacrifice, and salvation are very real fundamentals of human life. The average man who came up in the church and who has sons and daughters whom he wants to see make the best out of their lives, takes little stock in that cult which is trying to abolish sin, salvation, and the vicarious life. Such have no use for these modern coinages like 'inhibition,' 'complex,' and 'self-expression.' This last they recognize as a very thin disguise for an ancient enemy which our fathers taught us to call 'self-indulgence.' There is nothing so much needed today as the preaching of Christ as a power in the everyday life of men and women. If there was ever a generation hungry and thirsty for things that will satisfy, this is the one."

A member of many clubs, interested in humanitarian affairs and generous toward educational enterprises, said: "With the average business man, whom I meet every day, I do not think the emotional exhorter of the olden time would be listened to with much pa-

tience; and while believing in the fundamentals, the men I know are annoyed by petty disputes over matters of theology and ecclesiasticism. They are interested in clear and logical interpretations of the Bible and realize the magnitude of its message. After all that has been said by the critics, the average man likes to hear the eloquence of a great conviction in any pulpit."

A multi-millionaire, formerly interested in Sunday school work, who had given it up on account of multiplied responsibilities, and who now infrequently attends church, rather fiercely said: "It is your ministers who have lost faith in the old verities. I went to church until I heard an airing, early Sunday, of some new skepticism that I had never heard before, some German rationalism, or English agnosticism, or some new behaviorist scheme. I know the men of my type in this city very thoroughly. What we miss is the old appeal to conscience that we used to hear in our boyhood. We know we are not what we ought to be religiously. We realize that the cares of this world and the deceitfulness of riches have arisen, as the Bible says, to choke the Word. The only thing that will bring men of my type into vital relationship with the church, is the preaching of a vital Gospel showing us that there is a difference between 'him who serves God and him who serves Him not.' We are not interested in secondary questions which concern themselves with only mint, anise, and cummin, and neglect the weightier matters of an honest-to-goodness Christian life."

A layman who had been identified with more church interests in his city than any other, said: "I am sure that not only laymen but people generally prefer the kind of preaching that has a direct application to everyday living. and I imagine that is evangelistic preaching. One sometimes hears sermons with a lot of metaphysics and philosophy in them that may be pleasant to listen to, but ordinarily are not easily followed; and when one thinks them over he asks himself the question, 'Just how can one apply that to life, to the everyday problems we all have to meet?' For my own part, I know that I like the kind of preaching which helps me in the working out of these problems and that has a very direct application to living generally."

Dr. Goodell thus comments: "The true preacher is not simply a teacher; he is an advocate; he is pleading a great cause in the name of the Lord of life, and every sermon should be a sermon preached for a verdict. * * * Raise such literary standards as you wish to raise, set forth such homiletic value as your training may indicate; but in the last analysis every thoughtful man knows that a truly great sermon is not one which meets the standards of the critic, but one which greatly does the thing for which every sermon should be preached. The layman is today challenging the preacher to fit his message to the needs of those whom he is facing. * * * What the average layman wants is a cure for that which Morley calls 'that horrid burden and impediment on the soul which the churches call sin, and which by whatever name we call it, is a very

W. F. GRAY'S
GENUINE
Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

real catastrophe in the moral nature of man."

Dr. Goodell adds: "The complaint which comes to me from laymen without number is, that the pulpit has lost its assurance! It has no note of authority; it is apologetic and questioning. The laymen are saying: 'We do not want to hear any more doubts from the pulpit. We have doubts of our own. We would like our preachers to have meditated and experienced enough so that they could bring us a message which has conviction behind it. We long to hear somebody who believes tremendously in something.'"

Concluding, Dr. Goodell affirms: "From my contact with thoughtful business men, with leaders of thought and action in America, I do not hesitate to say, that there is a deepening conviction on the part of the laity of America that the pulpit must make the message of the changed heart and the changed life the fundamental thing in its proclamation, and in these days when the attention of the church is especially called to the nineteen-hundredth anniversary of Pentecost, our pulpit must bring the blessed evangel to the front, that we must realize that, as Pentecost with its fire and power was necessary for the birth of the church, so that same spirit is necessary for its continued life."

We believe that Methodist preachers, more than others, are preaching the real Gospel message of sin and salvation through a living faith in Jesus Christ; but we advise all to take stock of their preaching, and, if possible, redouble their diligence and earnestness in presenting a Gospel that will save the individual and cure the evils of the world if accepted and applied.—Arkansas Methodist.

Stubborn Coughs Ended by Recipe, Mixed at Home

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up a stubborn, lingering cough. It takes but a moment to prepare and costs little, but it gives real relief even for those dreaded coughs that follow severe cold epidemics.

From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe and heal the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of distressing coughs, chest colds, and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

LETTER FROM MRS. COTTRELL

Dear Presidents: The Week of Prayer literature has been sent to the district secretaries for distribution with the hope that every auxiliary will observe this week, thereby broadening our vision of the financial need of these worthy institutions, and increasing our spiritual lives by prayer and service. It would be so fine if we would use the envelopes as suggested, ordering from literature headquarters.

As we are entering the fourth quarter's work, may we with gratitude, determine to meet every obligation resting upon us—financial and otherwise.

MRS. T. B. COTTRELL,
Supt. Literature and Publicity, Mississippi Conference.

ZONE MEETING AT CRAWFORD STREET CHURCH, VICKSBURG

The missionary auxiliaries of Zone 4 of the Vicksburg District met at Crawford Street Church, Vicksburg, September 24, with Miss Lula May Scott of Hermanville, zone leader, presiding. In spite of bad weather there was a good attendance, and the program was a very helpful and inspiring one. The keynote of the meeting was re-consecration, and the greater part of the program was along that line.

The program was as follows:

Morning Session

Music.

Prayer by Rev. E. A. King, Utica.

Devotional—Led by Rev. L. E. Alford, Vicksburg.

Value of Zone Meetings—Miss Scott, Hermanville.

Department of Christian Social Relations—Mrs. J. Morgan Stevens, Conference Superintendent of Social Service, Jackson.

Scarritt College—Mrs. A. S. Byrd, Oak Ridge.

Our History—Mrs. E. A. Rogers, Vicksburg.

Free to Asthma and Hay Fever Sufferers

Free Trial of Method That Anyone Can Use Without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as Chronic Asthma or Hay Fever, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with attacks of Asthma or Hay Fever, our method should help you.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE TRIAL COUPON

FRONTIER ASTHMA CO.,
22K Frontier Bldg., 462 Niagara St.
Buffalo, N.Y.

Send free trial of your method to:

Duet—"Open My Eyes That I May See." by Mrs. R. W. Boulton and Mrs. Sam Luckett, Vicksburg.

Roll Call and Minutes—Read by Secretary.

Benediction—Rev. M. W. Porter, Hermanville.

This closed the morning session and the visitors adjourned to the basement and enjoyed a delicious lunch served by the ladies of the Crawford Street Auxiliary.

Afternoon Session

Music.

Devotional—Rev. J. L. Neill, Vicksburg.

Mission Study, a Sketch—Mrs. R. W. Boulton, Vicksburg.

A Measure of Love—Read by Mrs. Breeden, Utica.

Tribute to Mrs. E. S. Drake of Port Gibson—By Mrs. W. T. Hegman.

Address, What of the Future?—Mrs. W. T. Hegman, Holly Bluff, District Secretary.

A rising vote of thanks was extended the members of Crawford Street Auxiliary for their hospitality and many courtesies.

Mrs. Stevens and Mrs. Hegman brought messages which should help all who were present to do more earnest and consecrated work in their auxiliaries.

The meeting closed with a consecration service led by Rev. R. H. Clegg. Port Gibson Auxiliaries represented were: Bovina, Cayuga, Hermanville, Oak Ridge, Rocky Springs, Utica, Crawford Street, Vicksburg, Gibson Memorial, Vicksburg, and Port Gibson.

KATE A. DRAKE, Zone Secty.

RIENZI, MISS.

Every division of the Woman's Missionary Society of the Rienzi Church—Adult, Young People, and Epworth Juniors—Primaries and Babies—met for a social hour, September 29, on the church lawn. We are very proud to know that all departments of the work are organized, and join with them in the hope to do a greater work in the future.

MAGEE, MISS.

The adult and Epworth Juniors of the Magee auxiliary are doing a splendid work as indicated by the splendid reports of interesting meetings in both departments. Meetings are held each Monday afternoon, and besides the business sessions and programs from the Voice, they are studying "India Looks to Her Future," as mission study, and they also have an interesting Bible Study.

EPWORTH JUNIORS MEET AT MAGEE

There were eleven members present at the Junior meeting Sunday evening. Ben Walker called the meeting to order and presided over a short business session, after which he asked James Alexander to take charge of the program. The subject of the program was "The Kind of Boy and Girl

Jesus Wants Me To Be." All joined in singing "Jesus Loves Me," after which James discussed "Do As Jesus Would," emphasizing helping others. Kind deeds were recalled by different

ones which they had done during the week. Bobbie Hollifield told the topic, "Let Your Light Shine." Mary Bayne Grimes talked on "A Good Way To Be Good," and she emphasized the fact that we should forget ourselves and think of the welfare of others. "Do All the Good You Can" was recited beautifully by Callie Lee Alexander. Cathryn Patrick read the story of "How Annie Learned." A general discussion of the kind of boy and girl Jesus would have us be followed, after which sentence prayers were offered by every Junior present and also the mothers.

ZONE MEETING—LAKE CHARLES DISTRICT

The third quarterly meeting of Zone No. 3 of Lake Charles District was held at Leesville, September 27.

The theme for the day was "Stewardship."

The meeting was opened by singing hymn No. 350, followed with prayer by Mrs. Joe Sailor.

Mrs. Louis Bennett of DeRidder gave the devotional, her subject being "Love." No special text was given, as she said every chapter had a love of some kind in it. "God is Love," and as we are like Him so we are love. We have a love of companionship, of a mother, and a Supreme Love. This Divine Love in our hearts gives us a desire to pray, as did our Master. This love should make us give of our influence, service, time, talents and means. Jesus tests our love just as he did Peter, and do we stand the test or are we denying him from day to day? Does our love ring clear out over the universe for our Master?

Rev. Mr. Pfost of DeRidder sang "Tis Jesus."

A beautiful memorial service was given by Leesville ladies in memory of Mrs. Mattie (Starks) Ferguson, who died August 1. The placing of the flowers in the Conference colors was by Mrs. T. P. Jones, the green; Mrs. Loula Smart, the lavender; Mrs. Henry Brown, the red; Miss Bess Evans, the brown. Mrs. J. N. McDonald read a beautiful poem and Mrs. E. A. Ethridge led in prayer.

Next on program was song, "Lead On, O King Eternal."

Christian Stewardship was then discussed:

The History and Meaning of Stewardship—By Mrs. George Ferguson.

The Stewardship of Personality—By Mrs. C. F. Malzacher.

The Stewardship of Property—By Mrs. Elen Cline.

Results of Stewardship—By Mrs. Claiborne Terrel.

A quartette, "My Happy Heart Keeps Singing," was sung by Mrs. T. P. Jones, Mrs. H. E. Werner, Mrs. Helen Wingate Allen and Miss Matie Rose Ferguson.

Rev. H. W. Cudd of Leesville presented the banner to the DeRidder auxiliary, but said he was sure the Leesville auxiliary would get it back at the next zone meeting, which will be held at Zwolle some time in October.

CLEAN EYES ARE HEALTHY EYES

To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

her. Mrs. McDonald was very grateful to have present Mrs. I. Let Talbert of Pinegrove, president of a new auxiliary that was organized by DeRidder Auxiliary, September 11.

Mrs. Miller, who has been closely associated with the "Jubilee Inn" at Shreveport, gave a very interesting talk on its work.

Mrs. Ferguson announced at this time that a piggywiggly lunch was waiting in the dining room. After singing song No. 329 and prayer by Rev. Mr. Pfost everyone did her part in eating the lunch which concluded the services of the day.

MRS. J. N. McDONALD, President;
MRS. JOE SAILOR, Secretary.

LETTER FROM MISS LEGGETT

5 Young Allen Court,
Shanghai, China.

Dear Mississippi People: I hardly know how to thank you for the lovely things that you have done for me. As a Conference and as individuals you have certainly been lovely to me. I appreciate every gift that you as an individual, as a society, or as a church, have given me, and I especially want to thank the Conference for the love gift of \$235 that you gave me. Every gift has been a help to me in getting the things I needed for my work. Not only have they helped me in getting the material things I needed but the interest which you have manifested in me and my work has been an inspiration to me.

In accepting these gifts from you, I have, in a sense, taken you into partnership with me, and I hope that you will not forget me as I go out as your representative to try to teach those people to live more like Christ, and I hope that because you are co-operating with me in the work that I have chosen to give my life to, the bond of brotherhood between Mississippi and China will be strengthened. It is only when we truly love every man as our brother that the kingdom of God is possible. I hope that my going will help to establish this relationship.

The trip has been a very pleasant and peaceful one so far and we are

(Continued on Page 15)

PAINS

No matter how severe,
you can always have
immediate relief:



Bayer Aspirin stops pain quickly. It does it without any ill effects. Harmless to the heart; harmless to anybody. But it always brings relief. Why suffer?

BAYER ASPIRIN

Sunday School

LOUISIANA CONFERENCE

Dr. H. T. Carley, presiding elder of the Shreveport District, writes concerning the Training Class on "Religious Education of Children" to be taught by Miss Mary Skinner of Nashville, "We are glad you are planning to be here for the opening session Sunday afternoon. Unfortunately for me, I have to be at Pelican for my regular appointment at that time. I hope to look in on the class, though, sometime during the week."

* * *

Dr. A. S. Lutz of the Alexandria District was in the office this week, and stated he was in the midst of a revival meeting at Cheneyville, with the pastor, Rev. G. D. Purcell, but would be absent from the meeting two nights to meet with Dr. Quillian, Secretary of the General Board of Christian Education, and other leaders at Biloxi in interest of a Winter Assembly for the three Conferences, Louisiana, Mississippi, and Alabama.

* * *

Sunday, October 12, found your writer in New Orleans for the second consecutive Sunday. We visited First Church in the morning, the opening of the 10th session Standard Training School in the afternoon, and preached at Rayne Memorial at night. We reached First Church in time to visit the Sunday school, and spent the hour in the noted Wesley Bible Class, which reported an attendance of nearly 100. The teacher was Mr. C. F. Niebergall, who has been head of this class for twenty years.

At 11 a. m. we worshiped with Dr. Peters and his congregation. His message was on Religious Education, and was a very appropriate and able one for the Annual Opening of Training Work for New Orleans Methodism.

In the afternoon we were present at the opening of the tenth session of the New Orleans District Standard Training School. We were present at the first one, and each succeeding one. The attendance was over 100 per cent over the first one. There were prospects of it being the largest and best

Only one oil is good enough for household equipment, says chemist

Chemists, mechanics and lubrication experts say only one kind of oil is good enough for your expensive mechanical devices—the best. To get best results from your sewing machine, vacuum cleaner, lawn mower, washer, electric fan, refrigerator and other household appliances, you should use an oil that not only lubricates, but also cleans and protects.

3-in-One Oil is different from all others, because it is a scientific blend of animal, mineral and vegetable oils. It gives you the best properties of each. It dissolves and works out dirt, protects against rust and wear and gives the most efficient lubrication, thus eliminating unnecessary repairs and replacements.

Naturally such oil costs more to make, but it really costs less to use. Play safe; insist on 3-in-One Oil. At good stores everywhere, 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

in our history of training work in New Orleans. This school is due to the faithful district organization and the co-operation of the pastors in the city.

We went from the Training School to the parsonage, and enjoyed Christian hospitality in the home of the pastor, Rev. O. W. Bradley. At 7:30 we met an appreciative congregation at the church, and brought them a message on Religious Education. I pointed out to the congregation the wonderful progress they had made during the last fifty years. Fifty years ago the only equipment they had for the childhood and youth of the church was a Sunday school of 65 members, which was held in the balcony of the church.

* * *

Sunday night in New Orleans, but Monday night found me in North Louisiana attending a Cokesbury Training School at Clay, in connection with the District-wide Training Week in the Ruston District. The classes at Clay were taught by Rev. J. S. Henley of Hodge, and Mrs. Blalock of Quitman.

Tuesday morning we were with the Training Week leaders, Rev. R. M. Brown, Rev. A. K. McLellan and Miss Lucy Foreman at Calhoun. Rev. F. P. Moss, the pastor, and the ladies of his church did their part to make the Institute a success. The pastors from Ruston, Farmerville and Clay were present. The representatives from the General Board made inspiring and helpful addresses. The Extension Secretary, Brother McLellan, was much pleased with the prospects of Training Week in the Ruston District.

* * *

Miss Mary Skinner of Nashville has promised to meet with the Elementary Workers in New Orleans Monday night, October 27. The District Elementary superintendent, Mrs. R. S. Crichtow, and other leaders are planning to make this a profitable occasion. Miss Skinner is en route to Gulfport, Miss., for a Child Study Conference on Wednesday, October 29.

C. D. ATKINSON, Conf. Supt.

MISSISSIPPI CONFERENCE

Miss Esther Tucker of Ridgeland writes an interesting letter in regard to the observance of Promotion Day. Her letter in part is as follows: "The church was well decorated for the service, which was held the fourth Sunday night in September.

"We used 'Pilgrims of Light' after

6 IMPORTED HAND PAINTED CHINA CUPS and SAUCERS
VALUE \$1.50



for 3 LUZIANNE COUPONS and 69¢

LUZIANNE COFFEE 100% 8000%



the congregation sang 'Tell Me the Story of Jesus,' followed by prayer by the pastor, the lights were turned out, a number of candles were burning and the Guide entered through the archway of the Sunday school, followed by five Juniors, who were singing, 'True Hearted, Whole Hearted.' After receiving their certificates and the new candle, they passed through the archway of Christian Service.

"Four Primaries became Juniors, two Beginners became Primaries, and three four-year-olds became Beginners.

"A splendid crowd was present, and seemed to be very much impressed with the service. It was a decided success. Quite a few changes have been made. We have monthly Council meetings and no set way of conducting our worship service."

This letter is given to show what a small Sunday school can do. We trust this will be an inspiration to many other schools. Some of the most progressive work in the Conference is being undertaken by Sunday schools like this one at Ridgeland. Our church must help more and more situations like this. They not only need guidance, but they are glad to get it and willingly accept it and act upon it.

It is just a month until our Annual Conference meets. How much has to be done and how short a time it is. I hope that our people are more and more realizing that they must sacrifice to do the work of the Lord as it ought to be done. It will require more faith and more courage. Your courage founded upon faith will be higher and stronger than otherwise. God will increase our faith if we will implicitly trust Him. The people need our ministry more than ever. The world needs us more than ever. We must serve more heroically that the people may be led to see God's will and submit to it gladly and joyously.

The Sunday schools of the Conference have been responding to our appeals in a noble way. We hope they will be made stronger by their self-denial for the cause of Christ. Your Sunday School Board believes that the Sunday schools of the Conference are going to make the sacrifice and contribute enough money so that we can close our work without a deficit and perhaps a small amount of money left over to start the Board of Christian Education on its way. I know from what the Sunday schools have already done we won't be in debt when we close our books. There is a great satisfaction in this to me.

Your Board's income this year was

nearly \$1,000 less than the year before. We are holding more training schools this year than ever, and I actually believe that we will have more Cokesbury units of credit this year than ever before. This has been made possible by individual contributions of service and money and by Sunday schools making special donations. Nothing has made us happier than the nobleness of the workers and the supporting Sunday schools. God will bless you as you severally need.

Our Missionary offering has run along about like it was last year. This in spite of the drought and low price of cotton and unsettled labor conditions. To me this speaks volumes. When our people know the reasons and need of our programs of missions they will always pay the price to keep the work going.

Pray that God will give us the most spiritual Annual Conference we have ever had. We can have a Pentecost if we will all come to one place with one mind and one desire. Pray that this may be our day of Pentecost.

In our greatest need God is already anxious to aid and be closer to us than ever. In this our year of great need may we come so close to God that the Spirit will possess us entirely and our Conference session will be taken up with spiritual adventures rather than church disputations. The Holy Spirit, if allowed, will burn His way into all our work and we will come out the bigger and the happier for it. I long to see this at our Conference session.

We are here in Natchez with our Fourth Standard Training School. We have a larger credit possibility than last year. We are happy for this. Rev. L. E. Alford, presiding elder, is teaching "Stewardship," Mrs. E. F. Ballard of Birmingham, Ala., is teaching "Junior Work," and I am teaching "Religious Education in the Local Church."

Natchez is always beautiful. I never know when it is at its best—Spring or Fall. It is always a delight to be with these fine people and to work with them.

Brother Hawkins is doing a fine piece of work here, and his people are responding in a most delightful way. It is always a joy to be privileged to work with Brother Hawkins. I wish I had a long time to visit around in this country and dig up the interesting history related to almost every acre of land around here.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss. Literature for the observance of Childhood and Youth Week has been sent to sixty-two schools. The reports that have come in are most encouraging. Be sure to send in your report before the meeting of the Annual Conference. If you do not have a blank for making this report please send to me for one that your school may have a part in this work.

The Sunday school at Orphans' Home has been reorganized and some of the best equipped teachers in Jackson are helping in the teaching of our children. All the Methodist churches in Jackson are constantly doing something for these orphans. We learn that the children need Bibles. There are classes in the North Mississippi Conference that are willing to give the Bibles if they know of the need. What class will be the first to respond to this call? The children need not less than one hundred Bibles. Write me how many you can supply.

The Adult Wesley Bible Class Messenger for October, edited by Rev. M. Leo Rippey, director, Division of Adult Work, issues a stirring call to the thirty thousand classes of the Church to work together in turning the tide against worldliness that is paralyzing the body of the Church. Worldliness, what do we mean by this term? Here is one sample, the other day a man was called upon to pay his apportionment to the church, \$35. This man repudiated the amount. During the year this same man has spent not less than fifty dollars for the privilege of playing golf. This kind of man needs to be worked over by the men of the Bible class. There is a vast difference between what we want and what we need. During the next few years many of us are going to be forced to cut down a few of our wants. While you think of it drop me a card asking for a half dozen copies of this Bible Class Messenger for the officers of your class.

SWEETEN ACID THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heart burn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali, in the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

Be sure to get genuine Phillips Milk of Magnesia. A less perfect product may not act the same. All drug stores have the generous 25c and 50c bottles. Full directions for its many uses are always in the package.

Council met at Grenada, October 10. The men are eager to do the best thing possible to carry on the work of the Church. There is every reason to think they want to go forward. This is the last meeting of the Council, but the same work will go on in a larger way than ever. The new board is very apt to receive a more united support than the three separate boards have received.

When you take your fourth Sunday offering for missions please send it as you have done in the past to the Sunday School Board, Grenada, Miss. Half of this money goes to our mission in China, the other half will go to the new Board of Christian Education. Do your best to give the new board a start. Look over the accounts of your Sunday school treasury and see whether or not the offering for Sunday School Day has been remitted.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Provencal, at Shady Grove, Oct. 26 a.m.
Bunkie, Oct. 29, p.m.
Lottie, Nov. 2, a.m.
Melville, Nov. 2, p.m.
Alexandria, Nov. 3, p.m.
Boyce, Nov. 5, p.m.
Lecompte, Nov. 6, p.m.
Melder, Nov. 7.
Eunice, Nov. 9, a.m.
Opelousas, Nov. 9, p.m.
Holloway, Nov. 12.
Oberlin, Nov. 16, a.m.
Oakdale, Nov. 16, p.m.
Coifax, Nov. 17, p.m.
Pleasant Hill, Nov. 18, p.m.
Natchitoches, Nov. 19, p.m.
Alco, Nov. 23, a.m.
Pineville, Nov. 23, p.m.

Appoint a missionary committee for each church. Name the chairman to be reported by the presiding elder to the Mission Board at Nashville.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

Nataibany, at Wesley Chapel, Oct. 25-26, a.m.
Plaquemine, at Donaldsonville, October 26, 3 p.m., 7:30 p.m.
Gonzales, at Antioch, Oct. 29, 11 a.m., 2 p.m.
Washington, at Angie, Nov. 2, 11 a.m., 2 p.m.
First Church, B. R., Nov. 3, p.m.
Walker, at Walker, Nov. 8, 11 a.m., 2 p.m.; Nov. 9, p.m.
Denham Springs, at D. S. Nov. 9, 11 a.m., 2 p.m.
Zachary, at Zachary, Nov. 12, 11 a.m., 7:30 p.m.
Clinton, at Clinton, Nov. 15, 11 a.m., 2 p.m.; Nov. 16, p.m.
Baker, at Blackwater, Nov. 16, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 22, 11 a.m., 2 p.m.
Pine Grove, at Pine Grove, Nov. 23, 11 a.m., 2 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round.

Indian Bayou, Oct. 26, a.m.
Cameron and Pine Grove, at Cameron, Oct. 27, p.m.
Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23 a.m., p.m.

J. W. LEE, P. E.

Minden District—Fourth Round

Selma, at Selma, October 26, a.m.; Q. C., 2 p.m.
Standard, at Olla, October 26, p.m.
Winnfield, November 2, a.m.; Q. C., 2 p.m.

Plain Dealing, at Plain Dealing, November 9, a.m.; Q. C., 2:30 p.m.
Campti, at Campti, Nov. 16, a.m.; Q. C., 2:30 p.m.

Coushatta, November 16, p.m.
Minden, November 24, Q. C., p.m.

Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

Monroe District—Fourth Round

Columbia, at Grayson, Oct. 26, 11 a.m.; Q. C., at 2 p.m.
West Monroe, Oct. 26, 7:30 p.m.
Winnsboro, Oct. 31, 7:30 p.m.
Lake Providence, Nov. 2, 11 a.m.
Tallulah, Nov. 2, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 9, 11 a.m.; Q. C., 2 p.m.
Rayville, Nov. 9, 7:30 p.m.
Bonita, at Bonita, Nov. 16, 11 a.m.
Mer Rouge, at Bon Idee, Nov. 16, 4 p.m.
Sterlington, at Sterlington, Nov. 16, 7:30 p.m.
Gordon Avenue, Nov. 17, 7:30 p.m.
Monroe, First Church, Nov. 19, 7:30 p.m.
Bastrop, Nov. 21, 7:30 p.m.
Oak Grove, Nov. 23, 11 a.m.
Epps, at Pioneer, Nov. 23, 4 p.m.
Fairbanks, at Crew Lake, Nov. 23, 7:30 p.m.

All pastors are asked to have reports from all organizations ready, and to be prepared to nominate the Missionary Committee.

ELMER C. GUNN, P. E.

New Orleans Dist.—Fourth Round

Franklin, Oct. 26.
St. Martinville, Nov. 2.
Sidell, Nov. 9, a.m.
Covington, at Covington, Nov. 9, p.m.
Second Church, Nov. 16, a.m.; Sept. 24.
Rayne Memorial, Nov. 16, a.m.; Nov. 4.
St. Mark's, Nov. 16, p.m.
Felicity, Nov. 23, a.m.; Nov. 12.
McDonoghville, Nov. 23, p.m.; Oct. 6.
Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

Ruston District—Fourth Round

Calhoun, at Wilhite, October 26, preaching 11 a.m.; Q. C., 2:30 p.m.
Ruston, October 26, preaching 7:30 p.m.; Q. C., November 3, following official board meeting.
Clay, at Longstraw, Nov. 2, preaching 11 a.m.; Q. C., 2 p.m.
Farmerville, November 2, following night service.
Bernice, at Bernice, November 9, preaching 11 a.m.; Q. C., 2 p.m.
Choudrant, at Indian Village, November 9, following night service.
Lapine, at Frantom Chapel, November 16, 11 a.m.
Strange, at Strange, November 16, p.m.
District Training Week, October 12-17 inclusive.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round Preaching Dates

Belcher and Gilliam, at Belcher, Oct. 26, a.m.
Claiborne, Oct. 26, p.m.
Mitchell Ct., at Mitchell, Nov. 2, a.m.
Cedar Grove, Nov. 9, a.m.
Mooringsport, Nov. 16, a.m.
Greenwood and Bethany, at Bethany, Nov. 23, a.m.
Noel Memorial, Nov. 23, p.m.

Shop at

D. H. HOLMES CO.
LIMITED

For All Your Needs

Quarterly Conference Dates

Belcher and Gilliam, at Belcher, Oct. 26, 3 p.m.
Mitchell Ct., at Mitchell, Nov. 2, 3 p.m.
Park Avenue, Nov. 3, 7:30 p.m.
Bossler City, Nov. 4, 7:30 p.m.
First Church, Nov. 5, 7:30 p.m.
Mangum Memorial, Nov. 6, 7:30 p.m.
Grand Cane Ct., at Keithville, Nov. 9, 4 p.m.
Claiborne, Nov. 10, 7:30 p.m.
Cedar Grove, Nov. 11, 7:30 p.m.
Noel Memorial, Nov. 12, 7:30 p.m.
Mooringsport, Nov. 16, 3 p.m.
Greenwood and Bethany, at Bethany, Nov. 23, 3 p.m.

The above dates are subject to change to suit the convenience of those concerned.

Please let the pastors be prepared to nominate a Missionary Committee and name the chairman for each church.

Let us work hard to end successfully what has been, in some respects, a trying year.

FOR WOMEN ONLY

WANTED, every woman reader of the N. O. Christian Advocate to take advantage of the following remarkable offer, accomplishing larger saving in the purchase of high class silk hose direct from our hosiery mill freshly manufactured from newly imported silk. We offer our guaranteed full fashioned pure silk Siva hose, 42 gage, 7 strand, silk all the way up. Fine lisle reinforcements in sole and toe and inside silk top, selling in retail establishments for \$1.50 to \$2.00 per pair, at little more than half the average price for this quality.

These hose are service weight, but due to fine gage, have appearance of semi-clifton. Slender French heel; made for both wear and appearance. Colors, Promenade, Rendez vous, Bahama, Sun Tan, Duskee, Brownleaf, Sable, Blond Dore, Muscadine, Plage, Florida, Almora, Light and Dark Gunmetal, Acajou. Price \$1.00 a pair, or three pair for \$2.75. 4 pairs or more 90c per pair, in any assortment of colors and sizes. We pay the postage. Siva hosiery are even better looking after washing than before. Rarely is such delicate loveliness found in hose that afford such extra-long service.

If you are not delighted with the goods on delivery, return them unused and your remittance will be promptly returned to you. We will gladly exchange unused hose for different sizes and colors.

The Nicholson Bank and Trust Co., Union, S. C., endorses the above guarantee.

Your order will be packed in presentation Christmas boxes if requested. No nicer present for ladies could be purchased at such low cost. Color card sent free upon request.

Order at once, stating sizes and colors desired from Siva Hosiery Co., Station D., Union, S. C., while this unusual offer is still in force. Send check, money order, or order hose sent C. O. D.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

DOINGS OF CARROLLTON AVENUE HI-LEAGUE

Our League has taken new impetus since the return of Summer wanderers. We are keeping up our Fourth Sunday programs for the Convalescent Home. Have made a pleasant visit to Touro Shakespeare Almshouse one Sunday afternoon.

Interviews with the minister and workers of both McDonoghville and Rayne Memorial have led to the organization of Hi-Leagues at both places.

Social activities have been plentiful and enjoyable. A trip now being planned for the week-end October 18-19 to Mandeville, where Mr. and Mrs. Cornay have tendered us the use of their cottage for the outing.

Membership is constantly increasing and interest fine. Sunday night programs are always very interesting frequently supplemented with speeches



PRESCRIPTION in use over 47 Years Really Helps Bowels

Don't you want this way of making the bowels behave? A doctor's way to make the bowels move so well that you feel better all over! Dr. Caldwell's Syrup Pepsin doesn't turn everything to water, but cleans out all that hard waste clogging your system. It cleans you out without any shock, for it's only fresh laxative herbs a famous doctor found so good for the bowels, combined with pure pepsin and other harmless ingredients.

A doctor should know what is best for the bowels. Let Dr. Caldwell's Syrup Pepsin show you how soon you can train the bowels to move freely, every day, the way they should. It's wonderful the way this prescription works, but it's perfectly harmless; so you can use it whenever a coated tongue or sick headache tells you that you're bilious. Fine for children, too (it tastes so nice), and they ought to have a spoonful the minute they seem fretful, feverish, or sluggish, or have a sallow look.

You can get the original prescription Dr. Caldwell wrote so many years ago; your druggist keeps it all ready in big bottles. Just ask for Dr. Caldwell's Syrup Pepsin, and use it always for constipation.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

by Sunday school or mission workers, one of whom was our own Scarritt girl, Miss Berta Hertzler.

The program on Sunday night October 12, was especially fine. One feature out of the ordinary was a Bible baseball game put on by Miss Ethel Jones of Shreveport. This was a surprise to the entire League, but they acquitted themselves very creditably.

All are looking forward with enthusiasm to the Hi-League Institute to be held in Carrollton Avenue Church October 26-31.

MRS. W. D. STORMS,
Councillor⁴ Hi-League, Carrollton Avenue Church.

CONCERNING "A PREACHER AND HIS DEBTS"

Dear Dr. Harper: I read and enjoy everything Brother Felts writes for the Advocate. He is usually on the right track and a warm trail, but I am wondering why "A Preacher and His Debts." He might leave the impression that this ugly thing is more common than it really is.

One preacher, who wilfully refuses to pay his debts, is just one too many in any Conference. I suppose we have enough in the North Mississippi Conference, even in the Corinth District, to write about, at least Brother Felts has written. I do not see how the problem is going to be handled through the Advocate. A few examples of proper administration would serve better, as corrective measures, than a whole page of good reading in the paper. Don't you think so, Brother Felts?

WALTER W. JONES.

OUR STRENGTH LIES IN CHRIST

The apostle who went with God's message of love to warn the hell-bound devotees of worldliness and libidinousness, and to flee from the wrath to come says that it is our Lord Jesus Christ who shall confirm us unto the end. It is his immaculate grace, power, and life that must sustain us on our way. Apart from him we can do nothing. He saves us virtually by his atoning blood, vitally by his witnessing spirit, instrumentally by his saving gospel, and constantly by his redeeming grace. This we need every day. His example of suffering and endurance encourages us in these changing scenes and vicissitudes of life to follow hard after God.

HILARY S. WESTBROOK.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round
Meadville, at Meadville, Oct. 26, 7 p.m.
Bogue Chitto, at Bogue Chitto, Nov. 2, 11 a.m., 2 p.m.
Foxworth, at Foxworth, Nov. 2, 7 p.m.; Nov. 3, 10 a.m.

Georgetown, at Georgetown, Nov. 5, 2:30 p.m., 7 p.m.
Scotland, at Bethel, Nov. 6, 11 a.m., 1:30 p.m.
Bayou Pierre, at Pleasant Valley, Nov. 8-9, 11 a.m.
Gallman, at Gallman, Nov. 9, 2 p.m., 7 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Mt. Olive, Oct. 26, 7:30 p.m.
Petal, Oct. 27, 7:30 p.m.
Collins, at Seminary, Oct. 28, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., Oct. 29, 7:30 p.m.
Richton and Plave, at Plave, Nov. 2, 11 a.m.; 2 p.m.
Lucedale, at Lucedale, Nov. 2, 7:30 p.m.
Hattiesburg, Main St., Nov. 3, 7:30 p.m.
Prentiss, at Mt. Zion, Nov. 4, 11 a.m.; 2 p.m.
Hattiesburg, Court St., Nov. 4, 7:30 p.m.
Bonhomie, at Bonhomie, Nov. 5, 7:30 p.m.
Silver Creek, at New Hebron, Nov. 9, 11 a.m.; 2 p.m.
Sumrall, Nov. 9, 7:30 p.m.
Hattiesburg Circuit

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Satartia, at Mt. Olivet, Oct. 25, 11 a.m., 2 p.m.
Flora, at Flora, Oct. 26, 11 a.m., 2 p.m.
Jackson, at Capitol Street, Oct. 26, 7:30 p.m., Nov. 7, 7:30 p.m.
Mendenhall and D'Lo, at Mendenhall, Oct. 29.
Yazoo Ct., at Fletchers Chapel, Nov. 1, 11 a.m., 2 p.m.
Eden and Benton, at Eden, Nov. 2, 11 a.m., 2 p.m.
Yazoo City, Nov. 2, 4 p.m., 7:30 p.m.
Vaughan, at Ellison, Nov. 5, 11 a.m., 2 p.m.
Fannin, at Pearl Chapel, Nov. 9, 11 a.m., 2 p.m.
Jackson, at Galloway Memorial, Nov. 9, 7:30 p.m., Nov. 10, 7:30 p.m.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Waynesboro Circuit, at Hebron, October 25, 11 a.m.
Bucatanua, at Bucatanua, October 26, 11 a.m.
Waynesboro, October 26, 7:30 p.m.
DeSoto, at Crandall, October 29, 11 a.m.
Quitman, October 29, 7:30 p.m.
DeKalb, at Spring Hill, November 1 and 2, 11 a.m.
Meridian, Poplar Springs, November 2, 7:30 p.m.
Cleveland, November 8 and 9, 11 a.m.

May we all enter the "Home Run" with a determination to win.
Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:
"In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Homewood, at High Hill, October 24, 11 a.m., 1:30 p.m.
Chunky, at Suqualena, October 26, 11 a.m., 1:15 p.m.
Decatur and Hickory, at Hickory, October 26, 4 p.m.
Philadelphia Sta., October 31, 7 p.m.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

Philadelphia Circuit, at Cook's Chapel, November 1, 11 a.m., 1:30 p.m.
Burnside, at Henry's Chapel, November 2, 11 a.m., 1 p.m.
Laurel, First Church, November 7, 7 p.m.; 9, 11 a.m.
Laurel, Kingston, November 9, 2:30 p.m.
Laurel, West End, November 9, 7 p.m.
H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round

Columbia, Oct. 26, 11 a.m.
Lumberton, Oct. 26, 7:30 p.m.
Saucier, at Saucier, Wednesday, October 29, 7:30 p.m.
Coalville, Nov. 2, 11 a.m.
Ocean Springs, Nov. 2, 7:30 p.m.
Gulfport, Second Church, Nov. 5, 7:30 p.m.
Brooklyn, at Maxle, 2:30 p.m., Nov. 9.
Handsboro, Nov. 9, 7:30 p.m.
Group meetings of pastors and lay leaders are called to meet at Wiggins, September 16, and at Main Street, Bixler, September 18.

Let pastors be prepared to nominate missionary committees for each church and give names of chairmen to presiding elder at fourth quarterly conference. Each committee to have three members. JAMES L. SELLS, P. E.

Vicksburg District—Fourth Round

Utica, at Utica, October 26, 11 a.m. and 2 p.m.
Hermanville, at Hermanville, October 26, 4 p.m. and 7 p.m.
Roxie, at Hamburg, Tuesday, October 28, 3 p.m.
Nehoe, at Nehoe, Wednesday, October 29, 11 a.m. and 1:30 p.m.
Rosetta, at Rosetta, November 2, 11 a.m. and 2 p.m.
Gloster, at Gloster, November 9, 11 a.m. and 2 p.m.
Lot full reports be made for the year, by Trustees, Stewards, W. M. S. and all committees.

L. E. ALFORD, P. E.

ENGINEER GAVE UP

Says He Could Not Stand Indigestion Any Longer.—Relieved By Black-Draught.

Pulaski, Va.—How a railroad engineer was relieved of indigestion was described by Mr. C. E. Nelson, a Fourth Street resident of this city. Mr. Nelson said:

"I was suffering from stomach trouble in 1917, and had been suffering for some time. I had a tightness in my chest, a shortness of breath. There seemed to be a heavy weight in the pit of my stomach, and quite a bit of nausea, yet I couldn't vomit. I tried different remedies, yet suffered on just the same. When in West Virginia, on a work train, I was in such a condition that I just gave up and came home. I couldn't stand to work in my condition.

"Some one told me about Black-Draught. I started taking it in small doses after meals. It helped me, and I went back to work.

"One morning while on my engine I felt like I would smother. I stopped in a little town, bought a package of Black-Draught, took a dose and later in the day took another dose. It relieved me and I have not had a bad spell like that in more than two and a half years."

Thedford's Black-Draught contains no chemicals. Composed of pure botanical roots and herbs.

Thedford's BLACK-DRAUGHT
for Constipation
Indigestion, Biliousness

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

now one day from Kobe. That is it has been since we passed Honolulu. It wasn't so pleasant for me for the first week for I didn't make as good a sailor as I boasted I would. So I now know from actual experience what sea-sickness is like. Yes, it is everything that it is said to be, and more, too.

We have been very well taken care of by the Dollar Line. The boat seems to be as complete as it can be made. We lack for no comfort that we have on land. And one could not wish for more to eat. We have things as high up the scales as angels on horse-back, and as low down as pig feet, so you can just take your choice. The menus surely do keep you guessing, for sometimes the name would never suggest to you what you are ordering, but it is lots of fun.

I shall soon be in Shanghai and be ready to begin my new work. I shall be working with the Chinese but I shall not forget you who have made it possible for me to go and I shall endeavor to represent Christ in the true light. And while working there I shall be glad to serve you at home in any capacity that I am able. If there is anything that I can do to bring our work closer together call on me.

May the Heavenly Father bless thee and me as we each contribute our share toward establishing the kingdom of God.

Lovingly,

ROBBIE LEE LEGGETT.

WOODVILLE CHILDREN ENJOY MITE BOX PARTY

The three divisions of the Children's organization met together at the church for their quarterly Mite-Box Party, October 3. A splendid representation of each division was present.

Special recognition was given quite a number who have never in their lives missed a mite-box party. Only two we shall mention—Julia Nell, who is ten years old, and her little brother, George Lambert, who is two. A splendid record! All the children have done excellent work during the year and their interest and attendance in a daily vacation Bible school were all that could be desired.

After the dear children said, "We had a good time," and "Good Bye," the officers of the adult auxiliary being present almost 100 per cent seated around a table enjoyed a real executive meeting as each proceeded to make out her own report.

It is the earnest desire of the writer that these executive meetings continue quarterly throughout the year.

REPORTER.

W. M. S. ZONE MEET HELD IN LELAND

The third quarterly meeting of Zone 7 of the North Mississippi Conference of the W. M. S. of the Methodist Church, South, was held in Leland, Tuesday afternoon in the Methodist Church. In the absence of the Zone leader, Mrs. DeWitt Walcott, Mrs. T. J. Hannah presided. The meeting was opened with a hymn, followed by prayer by Mr. Murff, pastor of the Ar-

cola-Murphy charge. Mrs. Walter Prior gave the devotional from the Book of Ephesians.

The mission study, "The Trail of the Conquistadores" was given, and the methods, as recommended by the Conference, were used.

The first chapter was given by Mrs. J. D. Coleman of Greenville. The second and third chapters by the Hollandale Auxiliary, and the question and answer method was used.

Third and fourth chapters by the Arcola Auxiliary, when the discussion method was used.

The fifth chapter demonstrated the lecture method and was given by Mrs. E. R. Smoot of the Leland Auxiliary.

The reports of the auxiliaries comprising the zone were given, and the roll call showed present: Arcola, 5; Leland, 12; Hollandale, 6; Greenville, 25.

Report on children's work was given by Miss Helen Dunn of Greenville, and an appeal was made to the zone auxiliaries and to the parents for greater interest and co-operation in this department. Mrs. Read Dunn of Green-

ville talked on "Why Have Zone Meetings?"

Mrs. J. R. Brown district secretary, urged that the auxiliaries report promptly and discussed plans for the last meeting of the zone, which is to be held in Greenville in November, the date to be announced later. It was decided to have a Thanksgiving session, and at this time pack a large box for the orphanage at Jackson. The election of officers will take place at this time.

The Leland auxiliary served delightful refreshments at the conclusion of the meeting.

MEETING AT MONROE

Tuesday afternoon the Methodist Woman's Missionary Society held an interesting program meeting at the church, with circle seven in charge, and Mrs. W. B. Norsworthy presiding. The church was decorated with a profusion of mid-summer flowers.

Meeting opened with song, "The Kingdom Is Coming."

The devotional was led by Rev. W. W. Drake, who read a part of the fifth

chapter of Matthew on the supremacy of love and service. He gave a very helpful and inspiring talk, bringing the thought that service is only love made visible. He said "the abiding things in life are faith, hope and love, and the greatest of these is good will, and good wishes for our fellow man." He closed his remarks with this thought, "What is more beautiful than a thoroughly consecrated Christian life." Prayer was offered by Rev. Mr. Drake.

A vocal duet was given by Mrs. J. P. Royce and Mrs. Ralph Baldwin. They sang that old but much loved favorite, "Whispering Hope," and were accompanied on the piano by Mrs. E. E. Stewart.

Discussion topic "Social Evangelism in Korea" was divided into three

(Continued on Last Page)

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

CENSORSHIP OF THE PULPIT

Complaint has been made to the Federal Radio Commission about Rev. Robert P. Shuler, pastor of Trinity Methodist Episcopal Church, South, Los Angeles. The vice chairman of the commission says the complaint will be considered. The Reverend Bob, famous for the hammer-and-tongs way in which he goes after public wickedness, whether political, social, or judicial, is charged with "reckless denunciations."

Some folks in Los Angeles want it stopped. Any gentleman, they think, who broadcasts in Southern California ought to do it like a lady. Nobody complains about Aimee's broadcasting. Sister just suits them; but Brother Bob—well, that's different. He talks out loud about people, they say, and tells the world things that some solid, respectable citizens think ought to be hushed up.

The complainant against the parson of Trinity is reported to be Mr. George D. Lyon. He is said to have been at one time an official of the American Legion. Indeed, he admits it himself. There are the plain words in his formal complaint, "I had the honor recently to command the Los Angeles Council of the American Legion, which represents 20,000 World War Veterans." There you have it, as bold as can be.

But suppose we admit, for the sake of the argument, that that is all very nice indeed, that he once really did have the glad honor of marching at the head of these veterans. What of it? Does that qualify him to act as a censor of the pulpit or to express an opinion on religion and its province? He



Brightest

From three to twelve. That's the most important period in a child's growth. And that's the time many are retarded physically and mentally by energy-sapping constipation.

Watch your child, mother! At the first sign of bad breath, coated tongue, headache, biliousness, lack of energy or appetite, give California Fig Syrup.

This pure vegetable product will cleanse the little bowels without discomfort. It tones and strengthens weak stomach and bowels. In colds or children's diseases, employ its gentle aid to keep the system free from germs and waste.

Mothers everywhere are eager to tell how it helps children. Mrs. H. Mayer, 1737 Marburg St., Dallas, Texas, says: "I have used California Fig Syrup with Danny all his life in colds, biliousness, constipation, upsets, or children's ailments. It keeps him the brightest, happiest six-year-old I know."

Emphasize the name California when buying, to get the genuine.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

has his individual right, like the boy at the newsstand or the policeman on the corner, to speak and to make complaint; but no past or present connection with a patriotic organization adds any importance to what he is or what he says.

The gist of the complaint against this obstreperous preacher is found in these sentences: "At least once each week for the past several years he has made non-religious broadcasts exclusively devoted to a discussion of political, economic and sociological affairs;" and, "the reckless denunciations . . . are of a character which may dangerously inflame the passions of some elements of the population and are apparently so hostile to established institutions of the government, such as the judiciary and other law-enforcing agencies, that in the opinion of the undersigned the public utterance of many of these addresses is contrary to public policy." Requests made that the Commission admonish the offending denunciator of public wrong, that it place him on "a definite probationary basis with a penalty of revocation of his radio license."

We have never had the pleasure of listening to this preacher whose power of creating a riot is so fascinatingly described. Some day we hope to listen in on KGEF, for our curiosity is naturally whetted by this advertising through the Federal Radio Commission. But from this distance, we have not heard of any uprising of the populace of Southern California, religious, political, economic, or sociological, nor that the American Legion had been called out to save the flag from the impious hands of Preacher Bob.

The brother who makes the complaint obviously doesn't know that religion has anything to do with political and social conditions in this country. It is therefore plain that he belongs chronologically with that group of citizens who must have entered similar complaint against the preaching of Amos, 800 B. C., and he must also be mentally related to the gentleman who is said to have left the church in high dudgeon during the sermon, angrily growling, "Things have come to a pretty pass when religion is allowed to interfere with one's private affairs!"—Pittsburg Christian Advocate.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 15)

parts. Part 1, "At Sougdo," was very ably given by Mrs. Ganaway. She said our evangelistic center is situated in the very heart of Sougdo on the main street of the city. The doors are open from 9 a. m. until 10 p. m. Here 600 women and children are given instruction in cooking, sewing, sanitation, Bible and Christian education. In this way Christianity is planted for the first time in many hearts and homes, and many more are touched by its influence.

Part 2, "At Wonson," was given by Mrs. Harry Frazer. She said Wonson being a port city, there was a drifting population where the women have to work very hard for a living. Consequently our night school there is greatly appreciated, and much used. It has an enrollment of about 200

women. Some of them come with their babies strapped to their backs and learn the A B C's in Korean. The sewing, cooking and music classes are well attended; they have Christian training each day, and in winter they greatly enjoy the three months Bible school conducted for women and girls. The work at Wonson is carried on under four departments with one of our missionaries in charge and Korean assistants at the head of each. Last year at three central points weekly clinics were held. Five hundred ten children under five years of age were enrolled and cared for. Nurses spend several mornings each week visiting the homes and carrying with them the ministry of love and health.

Part 3, "Social Service in Korea," was given by Mrs. Murtishaw. She said in the group of street children at the center, and the three extension centers, we have 300 boys and girls organized into clubs and societies, who otherwise would have no privileges of school or Christian influence. It is impossible to estimate the good to these little ones, and what it will mean in their after lives. To see them in chapel reciting Scripture or singing the dear old songs of Zion, touches even the hardest heart.

A beautiful violin solo was rendered by Mrs. Dean Selig, accompanied by Mrs. Stewart.

The missionary news was given by Mrs. J. P. Royce.

A letter from Mr. John Norris, a former Monroe resident, now a missionary in Korea, was read by Mrs. Stewart. He described some of the customs and characteristics of the people, told of his duties and asked for the continued prayers of all the churches at home, for guidance and wisdom in his great task.

Meeting closed with song, "More Love to Thee," and Mizpah benediction.

TO ALL FRIENDS OF PROHIBITION

You doubtless recognize the fact that the cause of prohibition is suffering from the united attacks of the Association Against the Prohibition Amendment, and all other friends of the outlawed liquor traffic, including the venal newspapers and magazine press. These attacks have resulted in throwing a scare into our ranks and have caused many of our friends to withdraw their support.

Our fight against beverage alcohol is by no means over, but it is rather growing more tense every day. No law has within itself the power to enforce itself, and, therefore, all good citizens will not only observe the law themselves but will discourage disobedience to the law in others, and support the officers in their difficult task of enforcement.

The brewers and other liquorites have not admitted that they are defeated, but are rather better organized, better financed, and are working harder than ever before to destroy prohibition.

Two years ago the New York World, a friend of booze, made the statement that the only obstacle in the way of the return of legalized booze was the Anti-Saloon League, and suggest-

ed that the way to destroy the League was to separate the League from its sources of supply in the churches. An examination of the League's finances is a startling revelation of the fact that this campaign of destroying the confidence of the friends of the League in the League as the proper agency to fight booze has been altogether too successful.

As at present constituted it is impossible for the Anti-Saloon League to function without the financial and prayerful co-operation of the churches. If all the budget churches would put into their budgets a reasonable amount for the Anti-Saloon League, it would doubtless help to solve our financial distress.

Mr. John J. Raskob, Republican chairman of the National Democratic Committee, upon his return a few days ago from Rome, reported that the American people would, in two years' time, find a way to overthrow the prohibition laws, and Mr. H. H. Curran, president of the Association Against the Prohibition Amendment, drawing a salary of \$25,000 a year to fight prohibition, recently stated that within five years he expected to be without a job—meaning that within that time they expect the 18th Amendment to be killed.

Mr. Raskob and Mr. Curran, backed by more than fifty multi-millionaires, and the Wine Commission of Europe, dedicating millions of dollars in their fight to destroy prohibition, are counting more on the indifference of the friends of prohibition to help them than they are upon all their millions of corruption funds.

It is up to you, who are the friends of prohibition, to say by word and deed, whether the prediction of the wets shall come true, in two years, or five years, or ever.

I think the record of the League during the past year merits the continued financial support of all who desire to see prohibition better enforced and more firmly fixed in the hearts of the American people. With a President, a United States Attorney General, and a Prohibition Director, all of whom are personally dry, and who believe in the prohibition laws, prohibition has, today, the best chance it has ever had.

Yours in a truceless war in the name of sobriety, social and moral uplift, financial and political freedom, and spiritual redemption.

LEON W. SLOAN,
Supt. La. Anti-Saloon League.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

SPECIAL: LADIES' RAYON HOSE, 12 pairs, \$1.75, postpaid. Slightly imperfect, extra good quality. Assorted colors. Send for bargain list. Lewis Sales Company, Ashboro, N. C.

Christian Advocate

Vol. 76—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3944.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 30, 1930.

C. MILTON CHALMERS, Manager.

STARKVILLE--HOST OF CONFERENCE

Some Facts Concerning Starkville Methodism

The sixty-first session of the North Mississippi Conference will be held in First Methodist Church at Starkville, Miss., beginning on Wednesday morning of next week, November 5, Bishop Collins Denny in the chair.

We are greatly indebted to Dr. H. F. Brooks, the pastor of the Conference, for some facts concerning Starkville Methodism. In the brief time at his command Dr. Brooks was unable to ascertain the date of the organization of our church at Starkville, but he has given a complete list of the pastors of the church from 1864 to the present. The list is as follows:

Pastors Who Have Served Starkville

Rev. E. H. Mounger, 1864-1865; Rev. R. L. Jones, 1866-1869; Rev. K. A. Jones, 1870; Rev. J. R. Allen, 1871; Rev. J. L. Futrel, 1872-1873; Rev. R. M. Powers, 1874; Rev. E. H. Moon, 1875; Rev. Thomas Campbell, 1876-1877; Rev. E. H. Moon, 1878; Rev. J. W. Lorange, 1879-1880; Rev. J. T. Cunningham, 1881; Rev. E. B. Ramsey, 1882; Rev. J. S. Oakley, 1883-1886; Rev. T. S. Scruggs, 1887; Rev. N. G. Augustus, 1887; Rev. Thomas Cameron, 1888; Rev. J. W. Price, 1889; Rev. T. C. Wier, 1890-1891; Rev. J. A. Randolph, 1892; Rev. J. W. Dorman, 1893-1895; Rev. T. Y. Ramsey, 1896-1897; Rev. J. E. Thomas, 1898; Rev. R. A. Meek, 1899-1901; Rev. H. S. Spragins, 1902-1905; Rev. J. W. Dorman, 1906; Rev. R. H. B. Gladney, 1907-1909; Rev. W. E. M. Brogan, 1910-1912; Rev. T. H. Lipscomb, 1913-1916; Rev. J. C. Parks, 1917-1918; Rev. J. T. McCafferty, 1919-1920; Rev. T. M. Brownlee, 1921-1922; Rev. W. W. Wollard, 1923-1924; Rev. V. C. Curtis, D.D., 1925-1929; Rev. H. F. Brooks, D.D., 1930.

Church Buildings

Four church buildings have served the congregation at Starkville. Dr. Brooks has no facts concerning the first and second. The third was erected 1885-86, under the pastorate of Rev. J. S. Oakley. The present magnificent building was erected under the pastorate of Dr. V. C. Curtis. It is a beautiful modern building, classic style, with all the accommodations necessary to approved church work of the present—large auditoriums, departmental auditoriums and rooms, League rooms, ladies' parlor, kitchen, dining room, and extra classrooms. It will amply provide for all the boards and committees of the Annual Conference. The lot on which the building stands has never been used for any other purpose than the site of the Methodist church. The land grant from the government carries the name of Martin Van Buren, President of the United States.

Membership

The first record of membership preserved is of June, 1877, Rev. Thomas Campbell pastor. There were then 160 members. At the close of his five-year pastorate, Dr. V. C. Curtis reported 841 members. The present pastor, Dr. Henry Felgar Brooks, was assigned to the church in November, 1929. During the year closing he has received 63 by baptism and vows and 111 by certificate, making a total of 174 members received. There have been 33 removals by death and otherwise, leaving a net gain of 141 and a total membership of 982. This church ministers to the Methodists of the faculty and student body of A. and M. College. Of the 33 stewards of the church, seven are on the officary and faculty of A. and M. Two of this number have just recently been added—Dr. Hugh Critz, president, and Dr. A. B. Butts, vice-president of the College. There are 1490 young men attending the College, and 511 of these are members of, or prefer, the Methodist Church. Many of them are members of the local congregation. Their spiritual welfare is under the direction and leadership of Rev. Albert L. Brewster, junior pastor of the church.

Other Activities

All the enterprises of the Church are prosecuted to the fullest. The Woman's Missionary Society is one of the most active in the Conference. It has a membership of 160 or more consecrated women, under the leadership of Mrs. W. B. Hartness as president. The church as a whole gave \$574.40 to the special missionary fund this present year. They conduct annually a missionary program. The Sunday school stands among the best. It has an average attendance of about 600 and is under the able leadership of Prof. R. C. Morris (the librarian of A. and M. College) as its superintendent. One of the strong features of the church is its young people's societies.

Officials of the Church

In addition to Bishop Denny, Rev. W. N. Duncan, presiding elder; Dr. Brooks, pastor, and Rev. Albert Brewster, junior preacher, the officials of the church are as follows:

Judge W. W. Magruder, president Board of

Trustees; R. K. Wier, district steward and chairman of finance committee; G. S. Turner, recording steward; F. L. Hogan, chairman Board of Stewards; N. C. Oakes, secretary Board of Stewards; G. B. Ramsey, treasurer Board of Stewards; Prof.



REV. H. F. BROOKS, D.D.

Clay Lyle, chairman Missionary Committee; Mr. Elmer Lewis, chairman Stewardship Committee; Prof. M. M. Bedenbaugh, charge lay leader; Prof. R. C. Morris, superintendent of the Sunday school; Mr. L. H. Roberts, secretary and treasurer of the Sunday school; Mrs. W. B. Hartness, president Woman's Missionary Society; Mrs. G. B. Ramsey, organist and leader of choir; Mr. Murphy Wier, president Epworth Leagues.

Board of Stewards

F. L. Hogan, A. W. Garner, N. C. Oakes, G. B. Ramsey, R. K. Wier, J. C. Herbert, A. B. Harrington, R. C. Bridges, C. F. Briscoe, L. H. Camp, Dr. J. W. Eckford, J. J. Gill, T. J. Gunn, J. S. Moore, Robert Magruder, Guy Nason, Walter Page, A. W. Reynolds, W. W. Magruder, J. S. Lewis, L. H. Roberts, W. H. Sudduth, G. A. Turner, F. L. Wier, Zeno Yeates, Alex. Ames, L. A. Higgins, Raymond Bell, D. E. Slaughter, R. L. Bowen.

Board of Trustees

W. W. Magruder, R. K. Wier, Zeno Yeates, Dr. C. F. Briscoe, W. H. Sudduth, F. L. Hogan, Walter Page, D. E. Slaughter.

Every preparation is being made by the good people of Starkville for the entertainment of the Conference and when the brethren arrive they will find splendid accommodations. Dr. Brooks writes that the people are looking forward with great interest and delight to the coming of the Meth-

(Turn to Page 4, Please)



REV. W. N. DUNCAN

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:
Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE LAW AND THE LORD OF THE SABBATH

By Bishop W. A. Candler

Jesus Christ, the law-giver and King of the Kingdom of Heaven, proclaimed the unchangeable principle, that "the Sabbath was made for man, and not man for the Sabbath" (Mark II:27), thus declaring that it was not a Jewish, but a universal ordinance; and that, by reason of its universality, he, as the Son of Man, with world-wide authority, claimed to be "the Lord of the Sabbath day" (Mark II:28).

In what he said there is not the remotest suggestion of its abolition. It is absurd to say that he would assert his lordship over a nullity or an obsolete institution.

Nor did he propose to set aside the lofty ends of spiritual good it was designed to serve for humanity in order to make room for distracting games and demoralizing diversions for frivolous people.

He, himself, habitually observed the Sabbath. St. Luke tells us that, "when he came to Nazareth, where he had been brought up, he went into the synagogue on the Sabbath day, as his custom was" (Luke IV:16). He used the holy day for worship, not for work or amusement, in perfect accordance with its primeval purpose.

They greatly err who say that the Sabbath was ordained for Israel, an agricultural people, and that it was never designed for observance by the people of modern lands, filled with great cities and complicated commerce.

The Israelites, to whom the Ten Commandments were given by Moses, were living in the wilderness, where agriculture was impossible, when the decalogue was proclaimed at Sinai. They were living on manna from heaven, and, in gathering it, they were commanded by Moses who said unto them before the Ten Commandments were given, "This is that which the Lord has said, Tomorrow is the rest of the holy Sabbath unto the Lord: Bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until morning. And they laid it up till the morning as Moses bade and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for today is a Sabbath unto the Lord: Today ye shall not find it in the field. Six days ye shall gather in; but on the seventh day, which is the Sabbath, in it there shall be none" (Exodus XVI: 22-30).

And by commandment of God, Moses, just before he passed away, warned the people that the divine law was to be remembered, when they should be dwelling no longer in booths as they did in that "great and terrible wilderness" through which Jehovah had led them, but should be living in goodly houses erected in a land "whose stones were iron and out of whose hills they might dig grass" (Deuteronomy VIII:1-20).

Furthermore, Isaiah, who lived some seven centuries after Moses, when Israel's land was filled

with cities and its people addicted to commerce, proclaimed the sanctity of the Sabbath.

In like manner, Jeremiah, who lived about a hundred years later than Isaiah, taught his people.

In no less than fifteen passages, the prophet Ezekiel, who lived in the days of the Captivity, rebuked his people for their neglect and profanation of the sacred day.

For one to say in the face of these facts that the institution of the Sabbath was a provisional and mutable law given to an agricultural people in ancient times, and is altogether inapplicable to modern life, is not to write history, but to contradict it. Such talk is the utterance of ignorance, or something worse than ignorance, making a specious plea for lax observance of the divine law. It is in the teeth of the declaration of Jesus that the Sabbath was made for universal humanity, and not for one small nation in Palestine.

The Sabbath is a primeval institution, established for man at the beginning of creation, it and marriage being two blessed things saved from the wreck of Paradise.

The very words of the Fourth Commandment point to an institution already in existence, not to something announced for the first time: "Remember the Sabbath day to keep it holy" (Exodus XX:8). Men "remember" that which "has been."

To argue that Jesus intended to abolish or modify the Sabbath when he said it was made for man, and not man for it, is the veriest nonsense. We say that men should eat to live and not live to eat; but we do not thereby mean that eating should be abolished; but we simply mean that it is a means to an end.

Jesus taught that the Sabbath was, and is, the means to an end—the spiritual good of man; but it is not for sport and amusement. He allows, just as our Sabbath laws now do, that works of mercy and necessity do not contravene the proper observance of the sacred day.

But, when one pleads for a lax observance of the day and the indulgence of games and diversions, he really pleads for the defeat of the end for which the Sabbath was ordained, and seeks to rob humanity of an indispensable instrumentality for securing the highest good.

It is worse than idle folly to try to make it appear that Jesus contradicted and set aside the law of the Sabbath which began with Adam, was republished by Moses, and was continued by the Christian Church from the day of its birth. The fundamental needs of human nature demand such a day.

The wisest and best of men have perceived and proclaimed the imperative necessity for the preservation of the Sabbath if religion is to be saved from perishing and the welfare of mankind to be assured.

Thomas Carlyle said: "Where the Sabbath is observed, religion flourishes. Where it is not, religion dies out or sinks into the degradation of meaningless form."

The Earl of Beaconsfield (Disraeli) declared: "Of all divine institutions, the most divine is that which secures the day of rest for men. I hold it the most valuable blessing ever conceded to man. It is the corner stone of civilization."

The great Daniel Webster affirms: "The Sabbath is nature's law as well as God's. No individual or nation habitually disregarding it has failed to fall upon disaster and grief."

Hon. William E. Gladstone said that "the religious observance of Sunday is a main prop of the religious character of a nation."

The learned commentator, Dr. Adam Clarke, says, in his comment on the teaching of Jesus concerning the fact that the Sabbath was made for man: "Where no Sabbath is observed, there disease, poverty, and profligacy generally prevail. Had we no Sabbath we should soon have no religion."

Montalembert uttered the striking epigram:

"No religion without worship, no worship without the Sabbath."

Dr. Mark Hopkins, the great educator whom President Garfield enlogized so highly, established the following propositions in his very able address on "The Sabbath and Free Institutions:" "(1) A religious observance of the Sabbath would secure the permanence of free institutions. (2) Without such observance, such permanence cannot be secured. (3) That the civil, as based on the religious Sabbath, is an institution to which society has a natural right precisely as it has to property."

The late Joseph Cook said with great force: "I am no fanatic as to Sunday. I hope; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England, and the United States—the countries which best observe Sunday—constitute almost the entire map of safe popular government."

The Roman Catholic Prelates of the United States issued a Pastoral Letter some years ago in which they said: "There are many sad facts in the experience of nations which we may well store up as lessons of practical wisdom. Not the least important of these is the fact that one of the surest marks and measures of the decay of religion in a people is their non-observance of the Lord's day."

Dr. Philip Schaff once said: "The Church of God, the Book of God, and the day of God, are a sacred trinity on earth, the chief pillars of Christian society and national prosperity."

In contrast with the utterances of these mighty men, how puny and pitiable seem the pleas of some shallow-minded persons who seek to impair the value of our Christian Sabbath by what they fondly call "liberalizing it."

Some of them urge that it be liberalized in the interest of the "poor working man"—a plea against the religious observance of the holy day not unlike the objection of Judas to the fragrant offering of Mary to the Master in the Bethany home.

It has been well said that the demand for Sunday shows does not arise from the need of Lazarus, but from the greed of Dives.

John Stuart Mill, who was utterly removed from any religious bias, showed that, if the observance of the Sabbath were "liberalized," working men would have to give seven days of work for the pay of six days.

James Russell Lowell sang truly and tenderly:

"Yes, child of suffering, thou mayest well be sure,
He who ordained the Sabbath loves the poor."

Just now, the chief agitators for the "liberalizing" of our Sabbath are the owners of the "movies" and their advocates, among whom there seems to be a concerted movement, if not a commercialized effort, to this end.

And these owners and apologists for the "movie" industry try to make sensible people believe that Mr. Will Hays gets a salary of \$100,000 from the owners of these sorry shows to purify them and keep them purified! But pray tell, why do not these showmen reform their own exhibitions, and thereby save the huge salary paid to Mr. Hays? Such absurd talking about the result of the costly work of Mr. Hays is positively ridiculous.

Some months ago, the Christian Century asked a very large number of its readers this question:

"Are your movies to-day any less of a menace to the mental and moral life of the community than before Mr. Hays assumed office? Are they any less devoted to blood and thunder, crime, gun-play, lasciviousness, sentimentality, and inanity?"

The conclusion derived from the numerous answers returned was thus stated by Mr. Fred Eastman, who carefully examined them:

"The testimony seems overwhelming to the effect that the movies have not been cleaned up. Their character is shady. Their morals are a mess. Their pull is downward. They are sicken-

ing the better elements of the public. They are causing a tolerant and liberty-loving people to raise the cry of censorship. But, worst of all, they are educating millions of young people daily in false standards of taste and conduct, false conceptions of human relationship."

Shall we exchange our rich birth-right in the Sabbath for this foul stuff, which by no means can be valued as highly as Esau estimated the worth of his mess of pottage?

PREACHERS CALLED TO ANTI-LYNCHING CRUSADE

By R. B. Eleazer

Expressing the fear that the persistence of lynching is due in no small measure to the failure of religious leaders to impress their people with the heinousness of this crime, the General Conference Commission on Cooperation with the C. M. E. Church has issued an appeal to every pastor in the connection to "cry aloud against this crime of crimes until every community is determined that it must be ended once for all." Meeting in Atlanta a few days ago just after two lynchings had occurred, the Commission expressed the opinion that the situation is serious in the extreme, and called upon ministers, officers of

the law, and all other good citizens to wage "determined and unrelenting war upon this blighting survival of barbarism."

Officers who "weakly or willingly" yield to mobs, according to the Commission, "should be made to feel the full weight of public execration, and if possible to answer legally for their breach of public trust."

The paper was signed by Dr. J. W. Perry, Home Mission Secretary, of Nashville, Tennessee; Prof. N. C. Newbold, of the State Department of Education, Raleigh, North Carolina; Dr. Theodore H. Jack, of Emory University, Atlanta, Georgia; Dr. E. C. Peters, President of Paine College, Augusta, Georgia; Mrs. J. N. McEachern, of Atlanta, and Dr. W. W. Alexander, Director of the Commission on Interracial Cooperation. The statement in full is as follows:

"Year after year our Church, through its various conferences and other official groups, has voiced the severest condemnation of lynching, as a sin against God and a crime against society. Yet lynchings have gone on, to the world-wide discredit of our boasted civilization and our most sacred confessions of faith. Just now we are in the midst of a peculiarly depressing resurgence of this type of crime.

"It appears obvious that the solemn warnings of the Church on this subject have not been taken seriously, due in no small measure, we fear, to

the failure of religious leaders themselves to bring them seriously to the attention of the people. We therefore appeal afresh to every pastor in our connection to cry aloud against this 'crime of crimes' until every community is determined that it must be ended once for all.

"It is obvious, also, that in many cases officers under oath to uphold the law have weakly or willingly yielded to the mob thus becoming equally guilty with the actual lynchers themselves. Such officials should be made to feel the full weight of public execration, and if possible to answer legally for their breach of public trust. We call upon all good citizens and upon the executive and judicial departments of the several states to do their utmost to bring such recreant officials to account in the courts of justice and at the bar of outraged public opinion.

"It is the sacred duty of the courts, also, to do everything possible to bring to justice the members of lynching mobs, to the end that the law may be vindicated and others deterred from committing like crimes.

"The situation, as we see it, is serious in the extreme and challenges every religious leader, public official and Christian citizen to determined and unrelenting war upon this blighting survival of barbarism. Otherwise we well may question whether civilization itself can survive."

Interesting Cradle Roll at Lake Charles



The cradle roll department of the First Methodist Sunday School has this year sent 50 children into the beginners' class of the school. In cap and gown, the tiny tots were received into the class with appropriate ceremonies, held on promotion day. A group of them is shown in the illustration, standing on the steps of the church, arrayed in their "graduation" robes.

The history of this department, of which Mrs. R. L. Hale is superintendent, is a most interesting one.

The cradle roll was started in the old Broad Street Methodist Church in 1902, while Rev. R. W. Tucker was pastor. The first superintendent was Mrs. A. E. Price. It was, for years, only a cradle roll where the babies of the church were enrolled, the birthday records kept, and attractive birthday cards sent to each one, until they reached the age of three, when the name was canceled on the cradle roll and enrolled in the beginners' department.

In 1917 Mrs. R. L. Hale was appointed superintendent. In 1919, while Rev. W. W. Holmes was pastor, the need was felt for a cradle roll class. Mrs. Hale, with the help and encouragement of Mr. Holmes, the pastor, and A. M. Mayo, superintendent of the Sunday school, made plans for the first class of babies, ages two to four. Literature was ordered, a low table made, and one corner of the beginners' room was screened off for use of the class.

The first pupils admitted and enrolled were Ward Ella Mayo and Elizabeth Scott. As the little group grew in numbers, a separate room was needed. Mrs. Holmes gave the use of her parlor in the parsonage, next to the old church.

Interest in the class has ever increased. It was a happy time for all when the new church was occupied. Here the cradle roll was given a very large and beautiful room, with attractive tables and chairs, painted a soft rose color. Numbers of pictures, easily understood and appreciated by the children hang upon the walls. A most beautiful and valuable piano, a gift of love from Mrs. Ernest Bell in memory of her little daughter, Floy Moss Bell, who had been a member of the class and who died at the age of four years, was added to the room's equipment.

In 1929 the cradle roll department, assisted by the cradle roll alumni members, presented to the church a very beautiful white marble baptismal font. This was during the pastorate of Dr. R. H. Wynn.

Hubert Foster was the first baby enrolled on the cradle roll, in 1902. Clement Moss was the second name.

A most interesting service was held when the font was dedicated. Clement Moss made the presentation. His little boy, Clement M. Moss, Jr., and Gene Foster, little daughter of Hubert Foster, unveiled the font. Hubert Foster's two little girls, Marilyn and Gene, with several other

babies, were baptised on that day, using the font for the first time.

The class meets for one hour every Sunday morning. There is no set program. The children sing very simple motion songs, related to their everyday baby experiences. There is no real story, just little talks on family life—of Mother, Daddy, birds, flowers, pets, meals, familiar foods given by the cow, the chickens, vegetables, the farmer, rains, sunshine—how every good gift comes from God, who is called the Heavenly Father, who cares for all, gives all things. The children take the first step in church attendance, the first step in prayer, the first steps in thanking the Heavenly Father for everything, especially before each meal, and the first step in the giving of money to God and the church.

During the last year there were on roll 132, with 50 being promoted to the beginners' class. The group of workers includes Mrs. C. D. Moss, pianist; Mrs. Fred Goodman, secretary; Miss Dorothy Thornton and Miss Mamie Ney, assistant teachers. There were 85 home visits made by these workers. Much helpful literature on the training and rearing of children was distributed; two quilts and many garments of clothing were given to those in need and generous contributions in money were given to the regular Sunday school offering, the orphanage fund, and to the furnishings of the room.—Lake Charles American-Press, October 8, 1930.

SECTARIAN INTOLERANCE—THE DEVIL'S BIGGEST GUN

Rev. W. T. Bazzel

Sectarian intolerance and exclusiveness have been the greatest hindrances to the progress of Christianity for ages, and are the chief handicaps resting upon the gospel message today. It seems perfectly safe to say that the Christian religion would have long since covered the earth with the glory of salvation if all Christians could have remained one in Christ. Jesus prayed in behalf of all who should believe on him: "That they all may be one—that the world may believe that thou hast sent me."

Shall we ever win this world for Christ?

Not until sectarian exclusiveness is banished from among the various Christian bodies, and we come to recognize and have fellowship with one another as brethren and equals before God.

Not that we must all "join the same church," practice the same modes and forms and be called by the same denominational name. A consummation devoutly to be wished for, but impossible to be hoped for or expected. But is it necessary? Not at all! Let Baptists, Methodists, Presbyterians, and others preserve their several identities, and practice their various forms of worship if needs be, but let each group, or body of Christians recognize and hold fellowship with all other Christian bodies as CHURCHES, all being equal before God!

The world looks upon the various denominations as RIVAL organizations, competing with each other, and not as various units of ONE great organization. All true Christians are one in spirit. We are all conscious of a strong invisible tie binding us all into one mighty brotherhood. Very well. But alas, the tie IS invisible to the world! There lies the trouble—and it is the most lamentable tragedy existing today. NOT the great variety of denominations, but the spirit of intolerance and exclusiveness among them is that which causes them to appear to the world as enemies.

One Christian body says, "We are THE CHURCH." Another Christian body replies, "No, WE are the Church. Christ and the Apostles instituted only ONE church, and we are IT." Roman Catholics claim a complete monopoly of all the means of grace, and proclaim to the world that all who refuse to become Roman Catholics must surely be damned. Episcopalians refuse to recognize orders conferred by any except a bishop "of the apostolic succession." Mormons promise no salvation to those who fail to conform to the usages of the "Church of Jesus Christ of Latter Day Saints." Certain "Holy Rollers" say theirs is the only "Church of God." Baptists say that the Baptist Church is THE CHURCH, that it is the only New Testament Church, and the only body having authority to baptize the nations into the name of the Father, the Son and Holy Ghost. Other denominations make similar claims thereby claiming certain indispensable rights and privileges which they deny to all others.

Intolerance! Exclusiveness! Hell's favorite stratagem to defeat the gospel and hold a world in sin and darkness!

Methodists go a little further toward complete recognition of other Christian bodies than most other sects do. We do not claim that our body is THE CHURCH. We do not assert that our authority to baptize or to ordain is one whit better than the authority of other Christian bodies. (We do claim, however, that it is every whit as good!)

Baptists claim the sole and exclusive right to administer water baptism. I have been an ordained minister more than thirty years; have

often assisted Baptist preachers in revivals; have led many to Christ who joined the Baptist church;—yet, if I should decide to join the Baptist church tomorrow they would require me to be baptized, just as they would any other convert. They would not recognize any certificate of membership from the Methodist Church, because they do not recognize us as a CHURCH. Sectarian exclusiveness! Baptists call me "brother;" they admit that I may belong to the invisible spiritual Kingdom, but they do not admit that I am a member of Christ's church. They say I have never been baptized into his body, and that I have no part nor lot with the "Bride;" that my soul may be saved "as by fire," but that my works must all be burned.

Methodism is not sectarian in the same exclusive way as other Christian bodies. We receive members coming from other bodies as CHURCH MEMBERS, without requiring them to be baptized again. We recognize orders conferred by others without re-imposition of hands. We recognize the holy communion as being the LORD'S supper whether administered by Baptists, Presbyterians, Episcopalians or other Christian congregations. In short, we regard other denominations as CHURCHES OF CHRIST; in exactly the same sense that we claim to be a CHURCH OF CHRIST. The fences which separate us from our sister denominations are all built and maintained by said sisters; we did not build them!

When a modern army takes the field it is composed of many units. Each unit (infantry, artillery, machine gunners, aviators, etc.) has its own forms of drill, its own peculiar equipment, and its own method of attack or defense; yet each unit is part of one compact organization—all under one flag, united against the same foe. Then why—in the name of a loving Christ WHY—why cannot the various Christian Churches so co-operate and reciprocate that we shall no longer appear to the world as rivals, competitors and enemies, but as SEPARATE UNITS of one MIGHTY ARMY?

Unless and until we DO present such a united front we CANNOT hope to conquer the world for Christ. But if we could and WOULD do so, then Buddhism, Islam, Brahminism, Confucianism and all other great religions would simply dissolve in the sunlight of the Christian gospel. Not only so, but the mighty hosts of modern youth in our homeland now being rapidly lost to the church would "come rejoicing, bringing in the sheaves!" Can anyone doubt it?

Yes, sectarian intolerance is the devil's most deadly contrivance for paralyzing the power of Christianity. Oh, that all members of all Christian bodies would offer one fervent prayer to God in the name of the Prince of Peace for a baptism of brotherly love that would forever wash away all sectarian prejudice and intolerance! Let us pray.



FIRST METHODIST CHURCH, STARKVILLE, MISS.

NORTH MISSISSIPPI CONFERENCE TO MEET IN STARKVILLE

(Continued From Page 1.)

odists from all sections of North Mississippi. Dr. Brooks adds that he is very happy to be the host of the Conference. This will be the sixth time for him to serve as Conference host. He has already served three times in Texas, once in Louisiana, and once in Mississippi.

JUST A LITTLE RAGGED DOLL, BUT IT'S MINE

By V. A. Godbey, Presiding Elder of the Phoenix District

No man ever had a more faithful wife than the one who helped me for twenty-nine years in my ministerial work. Her co-operation in the matter of finances; her co-operation in the work of the church; her acceptance of an appointment, even when it almost broke her heart; her acceptance of a shabby parsonage with unsightly premises and undesirable furniture, and her cheery smile, even in adverse fate made a lasting contribution to my happiness and success.

In one of the worst situations we faced, after she had taken a good cry, and then rallied her courage so she could fight dirt, remove unsightly things, and put on touches which would give a homelike effect, she gave a beaming smile and began to sing: "It's Just a Little Ragged Dollie, but it's Mine, all Mine," and then she found reason for good cheer and made the remark: "Anyhow, Mr. Godbey, it's ours and it's all paid for."

A few days ago I was asked by a banker in Buckeye, Arizona, what I thought was the cause of the present financial depression. After giving several reasons which seem to me to be responsible for the situation I said: "This generation has learned to save a few dollars as a start and then mortgage it, and start to make time payments for an unnecessary article, and thus mortgage the future. We mortgage the past and gamble on the future for a fleeting present joy." The banker laughed and asked me to repeat the saying and said: "That is the best statement of the case I have heard." We have reached the danger line in the matter of credit. If any Bishop will raise the question at an Annual Conference: "How many of you preachers are now paying installments on a car?" he will be surprised to find out how this evil has grown in the ministry. And the

cars are not bought because the old one would not run, but because a new one, aided by a high-powered salesman, has caught the fancy. The style has changed and the buyer desired to keep up with the style. Some of the readers of this will remember a book entitled: "Keeping up with the Joneses." The story was told of a Jones family who came into a community and set a high pace in living, and every one in the community became poor trying to keep up with the Joneses. It has been to me a matter of surprise that I have lived all these years and have never heard but one preacher preach a well wrought out sermon on the laws of thrift. But that preacher did his work well. He began at industry and efficiency in production; he discussed conservation and the various economies which are necessary to success; he told of the various admonitions of the Bible on this very thing. His text was "Gather up the fragments, that nothing be lost."

Every political economist takes into consideration waste and want. The preachers often use statistics to show how wasteful the nation is, but I wonder whether they check up on themselves to see if they are headed toward penury in old age because of waste. Judge Terrell, in a conversation with me at Austin in which his friend, Brackenridge of San Antonio, was involved, made this remark: "I have always been a cotton-tailed rabbit, and Brackenridge has been a fox squirrel. You know that if you run across a cotton-tailed rabbit and he has a root in his mouth he will throw the root and run. He figures he can get another root any time. But if you find a fox squirrel and he has a nut in his mouth, he will stick to it and run for his hole, and if you kill him the nut will be by his side, if not in his mouth. Brackenridge has taken care of what he had, and I have wasted enough to have been in comfortable circumstances." I would rather get into a simple, somewhat out-of-date automobile, and sing "It's just a little ragged dollie, but it's mine, all mine" than to fight debt and coming payments. We ought to preach on economy.—Texas Christian Advocate.

ANNOUNCEMENTS

NORTH MISSISSIPPI CONFERENCE

COMMITTEE ON ADMISSIONS

Those who are expecting to be admitted into the Conference on trial, or into full connection, are requested to meet the Committee on Admissions in the Methodist Church in Starkville, Tuesday afternoon, November 4, at 2:30.

V. C. CURTIS, Chairman.

ADMISSION ON TRIAL

The class for admission into the North Mississippi Conference will meet the committee at the Methodist Church in Starkville, Tuesday morning, November 4, at 10 o'clock.

Bring your certificates from the correspondence school or be prepared to take a written examination on the required course.

R. P. NEBLETT, Chairman.

CLASS OF THE SECOND YEAR

The class of the second year will please meet the committee at the Methodist Church, Starkville, Tuesday, November 4, 7:30 p. m.

R. H. B. GLADNEY, Chairman.

CLASS OF THE THIRD YEAR

The class of the third year, North Mississippi Conference, will meet at the Methodist Church in Starkville, Miss., on Wednesday morning, Nov. 5, at 8 o'clock.

J. M. GUINN, Chairman.

CLASS OF THE FOURTH YEAR

The Fourth Year Committee will meet in the Methodist Church at Starkville, Tuesday afternoon at 3 o'clock, Nov. 4.

W. H. MOUNGER, Chairman.

BOARD OF CHRISTIAN LITERATURE

The Board of Christian Literature will meet in the Methodist Church at Starkville on Tuesday evening at 7:30, November 4. This call is made for this time at the request of the Publishing House so that our report may be read before the Conference on Thursday morning, at which time a special service is planned to be held in celebration of the seventy-fifth anniversary of the Publishing House.

V. C. CURTIS, Chairman.

BOARD OF EDUCATION

The Board of Education is called to meet in the Starkville Methodist Church at 7:30 p. m. on Tuesday, November 4, 1930.

This is the last meeting of the present Board of Education and is therefore an important meeting. We are under the necessity of completing our business at this meeting so we can make our recommendations to the new Board of Education. This is in obedience to the orders of the General Conference.

J. TILLERY LEWIS, President.

HISTORICAL SOCIETY

The Historical Society of the North Mississippi Conference will meet in the Methodist Church at Starkville, Tuesday evening, November 4, 7:30 p. m. The president of the society, Dr. W. M. McIntosh of Columbus, will preside over the meeting. The Rev. W. S. Shipman of Inverness will preach the sermon for us. There will be a historical paper dealing with Methodism in Starkville. If any of the pastors have historical data to be filed in our archives, bring them to Conference and turn them over to the secretary of the Historical Society.

R. G. LORD, Secretary.

NORTH MISSISSIPPI CONFERENCE BROTHERHOOD

During this conference year we have been called upon twice to pay our dues to the Brotherhood. Rev. D. W. Babb and Rev. G. D. Burt both were members. Our brethren are very faithful in seeing that this is carried on promptly. At present we have only a little over fifty per cent of the members of the Conference enrolled, which has been the status for a number of years. What I am very anxious to see is at least seventy-five per cent of the Conference enrolled. A check for five or six hundred dollars put in the hands of the bereaved family the day after the funeral is certainly to be appreciated.

The rules are simple, being as follows: Five dollars is sent to the treasurer on notice of death. The first call of the Conference year twenty-five cents is added for expense. If the call is not paid in sixty days the member is automatically dropped, but can be renewed at any time by paying the five dollars and the twenty-five cents extra just as a new member.

We have been trying to get new members at the session of the Conference, but we have found that an inopportune time for the minds of the preachers are all occupied with Conference work. However, at this Conference at Starkville we will be on the lookout for new members and an opportunity will be given, so please make up your mind to come into this group of men who are trying to help the families of the preachers. Laymen and women invited to be honorary members with the payment of one dollar.

W. R. LOTT, Secretary-Treasurer.

West Point, Miss.

MISSISSIPPI CONFERENCE

COMMITTEE ON ADMISSIONS

Each applicant for admission on trial, for admission into full connection, for readmission, and for Admission from other Churches into the Mississippi Annual Conference, is requested to meet the Committee on Admissions at 7 p. m. in Crawford Street Methodist Church, Vicksburg, Miss., Tuesday, Nov. 11.

J. F. McCLELLAN, Chairman.

CLASS OF THE FOURTH YEAR

The class of the fourth year, Mississippi Conference, will please meet the committee at Crawford Street Church, Vicksburg, Miss., Tuesday afternoon at 3:30 o'clock, November 11.

A written sermon on the Witness of the Spirit is required.

JNO. D. ELLIS, Chairman.

MISSISSIPPI METHODIST STUDENTS CONFERENCE

Brookhaven, Miss., October 30, 31-November 1, 2.

The Mississippi Methodist Students Conference will be held at Whitworth College, Brookhaven, Miss., Thursday, Friday and Saturday of this week and closing on Sunday next. Dr. G. F. Winfield, president of Whitworth, writes that the first meeting will be held on Thursday (to-morrow) evening, and that Rev. J. L. Ferguson of the Board of Missions, Dr. Culbreath of the Board of Education, and Dr. J. L. Decell, presiding elder of the Brookhaven District, will be leading speakers of the Conference.

Rev. James W. Sells wired us on Monday last: "Dr. Angle W. Smith, of Shreveport, speaks at ten o'clock Friday and Saturday. Whitworth is expecting to entertain two hundred Methodist students who will study personal religious problems of the college campus."

TO THE METHODIST PREACHERS AND LAYMEN OF MISSISSIPPI

My Dear Brethren and Sisters: Listen. We have several thousand dollars due at the bank November 1. Will you who have pledged amounts either personally or for your charges please send to me at your very earliest convenience?

There is no use to cover up facts. We are facing a very serious and embarrassing situation. What shall we do? Will not the pastors whose charges have not paid their quotas asked for early in the year see to it that something is done now or by the time Conference convenes? Pastors, pay me what you can.

Let's do this for the sake of two hundred helpless children.

W. M. SULLIVAN, Commissioner.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE

You will be interested to know just what you should see while in Alexandria for Conference. In order that you may not miss an item of exceptional merit, I am calling your attention to the Register and Record of the church in which we are to meet.

At the cost of great labor and some heavy expense, Dr. Holmes and his helpers have perfected a record system and method of keeping church information that surpasses anything I have observed.

I am advised that this record will be on exhibit during the Conference session. By all means see it.

D. B. RAULINS.

REV. M. H. WEED

By Dr. R. A. Meek

Moranda Henry Weed, son of Frank Marion and Bessie Dockery Weed, was born in Montgomery County, Miss., near Winona, on May 25, 1891. His parents were Baptists, and in his childhood and youth he was under the shepherding of that vigorous Church, and he became a member of it by profession of faith when thirteen years of age. The teachings and work of the Methodists, however, appealed strongly to him, and when about nineteen years old he connected himself with our denomination.

He attended the public schools of Montgomery County and also prosecuted his studies at the French Camp Academy, in Choctaw County, which was noted for the excellence of its instruction and religious training. When in his twenty-fifth year he became convinced that he was called to the Christian ministry and discussed the matter with his pastor, Rev. W. J. Wood, and his presiding elder, Rev. L. M. Lipscomb. A little later he was licensed to preach, and soon thereafter he went to Greenville, Miss., to engage in the insurance business, in which he achieved notable success.

In the autumn of 1920, he was invited by the presiding elder of the Sardis District to serve the Crowder and Bethel charge as a supply. Though the salary promised was only a fraction of what he was then earning in his secular occupation, he readily responded to this call and took charge of the work. He was a success in the ministry from the beginning and the churches under his care soon showed the effect of his earnest spiritual cultivation and leadership. At Crowder, a lumber-mill town with a very diverse population, what he accomplished was truly remarkable. During the two years of his pastorate there he preached to large and interested congregations and the Sunday school and prayer meeting were kept in a flourishing condition. He was also instrumental in effecting for the Methodist people at that place, who had hitherto been worshipping in a schoolhouse, the construction of a substantial and attractive church.

In 1923, Brother Weed supplied, with much acceptability, the Sardis Circuit, and in the fall of that year was admitted on trial into the traveling connection and assigned to the Pleasant Hill Circuit for the year 1924. He was in charge of the Horn Lake Circuit in 1925 and 1926, during which he succeeded in bringing about the erection of a modern church building for the Hines Chapel congregation. The two following years were spent on the Guntown work, and in the course of his incumbency in that pastorate a splendid brick church costing several thousand dollars was constructed at Guntown, free from debt, and dedicated.

Brother Weed brought up his Conference studies in regular order and was ordained a deacon by Bishop W. N. Ainsworth at Greenville, in 1925, and received his ordination as an elder at the hands of Bishop W. A. Candler at Clarksdale, in 1927.

As a workman for the Master, he steadily grew in skill and efficiency. He was a conscientious and faithful pastor, who did not neglect the flocks over which he was appointed overseer. Their interests and spiritual welfare he ever carried on his heart, and he was diligent in his efforts to lead them to higher attainments in grace, as well as to reach the unsaved and bring them into the Kingdom.

He possessed a clear, analytical mind, and his pulpit messages were orderly, practical, and forceful. They gripped his audiences, held their attention, and left impressions for good that were not easily shaken off. He fed his sheep upon the marrow of the Gospel and they were helped and strengthened by his dispensing of the Word. Had he been given length of days, there is little doubt

that he would have taken high rank as an expository preacher.

One would expect such a pastor and preacher to be a man of strong faith and solid personal piety; and such our translated brother was. He accepted without any misgivings the fundamental verities of redemptive Christianity and never swerved from his allegiance to them. He was clean in thought and speech and life, and ever moved upon a plane that was above reproach. He put a proper estimate upon prayer and communion with the risen Lord, and he recognized the fact that the presence of the Holy Spirit is essential to pure living and fruitful service.

He exhibited in marked degree many of the noblest traits of character. Among these were his courage, his unselfishness, his freedom from covetousness, his manliness, and his thorough trustworthiness. There was about him no trace of artifice or deception. He was frank, open, and straightforward, and what he stood for all men were welcome to know. He could be depended upon to adhere resolutely to his convictions and to keep in what he conceived to be the path of duty, regardless of any influence that might be brought to bear upon him.

On June 7, 1923, Brother Weed was married to Miss Ruth Branscome, of Tallahatchie County, who was a member of one of the churches of his first pastoral charge and who was a blessing and inspiration to him in all his subsequent career.

Never robust physically, at the close of his two-year term on the Guntown charge, in the fall of 1923, the state of Brother Weed's health was such that, though the people were insistent upon his return, he asked for the superannuate relation, which was granted to him by the Conference. The end of the year following—1929—found him but little, if any, improved; so he was continued on the inactive list. In the summer of this year his maladies became more complicated; and, accompanied by Mrs. Weed, he went to the Mississippi Gulf Coast about the middle of July, hoping that the climate there would be beneficial to him. For a few days he seemed to be getting better, and he ventured to conduct a prayer meeting service at the Seashore Tabernacle at Biloxi, in which, though quite weak, he made an impressive talk, taking as the basis of his remarks the first five verses of the second chapter of the Gospel according to St. Mark. This proved to be his last pulpit utterance, for his improvement was transient and he soon realized that he was making no headway toward recovery. In this condition, he longed to be back at home and began to make arrangements for his return. When he awoke on Sunday morning, August 3, he appeared to be no worse than he had been for some time except that he complained of having a headache. Suddenly he called to his devoted wife and stated that he was becoming blind and unable to see her, and in a few minutes he was unconscious. Medical aid was summoned and he was placed in a hospital in Biloxi, where, without rallying, he lingered until 1:15 o'clock Friday morning, August 8, when he peacefully passed away, the immediate cause of his death being a cerebral hemorrhage.

His body was carried to the cemetery of Bethel Church, a few miles west of Enid, Miss., and near Mrs. Weed's girlhood home, and in that quiet spot was laid to rest. The funeral service was under the direction of Rev. J. M. Bradley, presiding elder of the Sardis District, who was assisted by Rev. M. H. McCall, Rev. H. N. McKibben, Rev. W. D. Bennett, Rev. A. L. Davenport, and Rev. R. C. Mayo. A number of other ministers were in attendance to evince their interest and sympathy, and people were present from every pastoral charge that Brother Weed had served, except one. There was deep grief over the early demise of this choice minister of the Lord Jesus, who had borne himself so worthily in the conflict to extend the reign of righteousness on earth, and who at the divine bidding had surrendered the commission given him without a stain upon it. Friend and fellow soldier, farewell, but not for-

ever! We shall meet again, for death is not an extinction of being, but a passing on to the fulfillment of human destiny.

"Earth to earth," and "dust to dust,"
The solemn priest hath said;
So we lay the turf above thee now,
And we seal thy narrow bed;
But the spirit, brother, soars away.
Among the faithful blest,
Where the wicked cease from troubling,
And the weary are at rest."

A THOUGHT FOR THE WEEK

By Rev. Marlin H. McCormack, Jr.

"Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow."—Lincoln.

Nothing was ever said of Jesus that gives a clearer insight into his nature than the words of the sacred writer which say of him, "he went about doing good." He went about lifting a burden here, easing a heartache there, and giving new hope to those whom fate had condemned to despondency.

Blessed is the man who hides a multitude of sins. Nothing so effectively overcomes evil as to hide it away, neglect it, forget it! No one is quite so despicable as he who stoops to go back into the past of a redeemed person's life and drag out those unpleasant and unfortunate things that he has left behind in his upward quest for truth and righteousness and flaunts them anew and afresh in his face that they might prove to be a stumbling block in his way. "It were better for him that a millstone were hanged about his neck and he cast into the sea."

There is a great difference between committing the Golden Rule to memory and committing it to life; a great difference between recognizing our duty and realizing it.

FROM THE SEASHORE DISTRICT

Dear Dr. Harper: Some two weeks ago in the two Group meetings held in this district, it was agreed to make the month of October, Church Loyalty Month and make a concerted effort to have as full attendance of the church membership as possible. In order to more fully estimate what progress we were making it was agreed that each pastor would send weekly reports of each Sunday's attendance so that we could find out what the weekly attendance was throughout the district. It was also agreed that we would report the numbers attending prayer meeting as well. However up to this time so few of the pastors have reported that I have concluded that bad weather and other hindrances have so affected the attendance that figures would not reflect much credit on the charges reporting, hence I am not giving the tabulations as I had expected to. I will say that in our Group meetings, the reports given were for the most part, encouraging, and I am hopeful that when the Conference begins we will find finances are in better shape than most of us expected. The Salem camp meeting closed last Sunday night with a fine attendance and some good results. Dr. J. Lloyd Decell did some fine preaching that was very helpful to many. A union meeting is now in progress in Pascagoula with Burke Culpepper leading the forces of righteousness, and reports are that he is doing splendid work there and gracious results are being seen. New Prospect camp meeting is now on and I am expecting that good work will be done there also. Next week I hope to be able to give a more complete account of the work here in the Seashore District.

JAMES L. SELLS, P. E.

The Home Circle

COULD WE GO BACK?

Could we go back and start the years anew,
I wonder what the most of us would do!
I think I'd take the same old path I took
And cling to those old friends I once forsook.
I think I'd take more time along the way
To smile, and have a cheerful word to say.

Could we go back and live the years again,
I'd try to make amends for all the pain
I might have brought to loved ones through the
years;

And gently I would wipe away the tears
And soothe the little hurts, unknowingly
I might have brought to those who cared for me.

Could we go back again and choose the road,
I would not shun the hardships and the load,
Which fell my lot along the path I trod;
The same old trail again I'd gladly plod.
But I would know life's splendors day by day,
And pause to smell the roses by the way.

Could we go back to where the old years lead,
I'd try to be more kind in word and deed;
To spread a little sunshine as I went
And sew the seeds of peace and sweet content.
There are so many things I'd like to do,
Could we go back and start the years anew!

—Exchange.

TEDDY'S CHERRY PIE

It certainly was a delicious pie, and the best of it was that Teddy himself had helped to make it. Every cherry that went into it had been stoned by his chubby little fingers; and, when the top crust had been carefully laid in place, his mother had allowed him to crimp the edges with a fork before putting it in the big hot oven.

For the next half-hour Teddy hovered round, waiting for the moment when mother would pronounce the pie "done"; and, when it did come out of the oven, with its flaky crust baked to a golden brown, and delightful little crimson trickling of juice escaping from the tiny holes pricked in the top, Teddy thought there had never been another so tempting.

"I hope there will be enough to go round," he said, somewhat anxiously. "It seems as though it isn't as big as when you put it in the oven."

His mother laughed as she placed it on the shelf to cool, and told him that she thought his appetite had grown, and that there was no danger of his not getting as much as was good for him.

Teddy walked slowly out on the veranda, and sat down on the top step. Somehow, he didn't feel like going very far from that pie! He wondered if his cousin Dorothy who was coming to dinner with him, was fond of cherry pie. Perhaps as she was just getting over the measles, she ought not to have a very big piece. He wondered, too, if it would be polite for him to have two pieces, and he thought that perhaps he would rather have the extra piece and not be quite so polite. Hark! What was that noise? Supposing the cat should get into the larder! He thought he had better go and see.

Now, what do you suppose made him open and shut the door so softly, and tip-toe across the kitchen floor in such a quiet way?

It seemed strange, because Teddy was rather a noisy boy, and his way through the house was usually marked by a series of bangs and thumps. Perhaps he wanted to surprise pussy. Do you suppose that was the reason? But no pussy was there, and the pie was safe where his mother had left it. It certainly was a delightful pie. How well he had crimped the crust—almost as well as mother. But no, stop! there was a place where the edges were not quite together. Of course, mother would like to have the pie look well, with other people at dinner; so he tried to press them

closed. But they would not meet. Perhaps there were too many cherries in it! What should he do?

Ah, Teddy! Didn't something whisper to you that the thing to do was to hurry right out of that larder, quick? But suddenly a chubby hand reached out and a small finger disappeared into the pie, and when it came out two rosy cherries came with it and were popped into a little mouth as rosy as themselves. One, two, three times it went in before Teddy felt sure that those edges would meet and then he hastily pinched them together and slipped away, with rather a guilty feeling at his heart.

This was soon forgotten, however, in the excitement of the arrival of his aunt and his cousin, and it was not till dinner was half through that he began to think of what he had done.

When the pie was brought in, he somehow thought it didn't look so tempting. There was that gullt feeling at his heart again, and suddenly he jumped. What was that he heard his mother say to Aunt Lizzie? He could hardly believe his ears, and yet he had distinctly heard her say: "Teddy had a finger in this pie," and every one was looking at him and smiling, and oh, how dreadful it was.

Teddy's face grew scarlet, and sliding down from his chair, before any one could speak, he was out of the room and up the stairs to his bedroom where he hid his hot face in the cool pillow, wishing he might never have to take it out again.

How had she found out? Did mother know everything? And then to tell it right before Aunt Lizzie and Dorothy! He felt that he could never look them in the face again.

When his mother came up to find him, she found a very much ashamed little boy, who, however, bravely told her the whole story, and what do you suppose his mother did? Why, she laughed and laughed at first—she couldn't help it—and then she told him that it was his own little guilty conscience that had put such a meaning into her words, and that she had only meant that he had helped her to make the pie. And then, of course, she forgave him, as mothers always do when little boys are really sorry; but Teddy always remembers now, whenever he hears those words again, how frightened of nothing a bad deed may make a boy.—The Messenger for the Children.

QUALIFIED

Charlie Johnson had served several years faithfully as the caretaker of the "South Building," one of the dormitories at the University of North Carolina. One day he came into the president's office and presented his resignation.

Doctor Battle expressed some regret, saying that he hated to lose him.

"Yaas, sir," replied Charlie, "but you see it's dis way, Mr. President. You know I'se a preacher, and de hishop at do las' Conference has done sent me down to Tarboro, N. C., 'cause he says dat charge needs a university man!"—Charleston News and Courier.

MY SUNDIAL

By Alix Thorn

Strayed from some garden glimpsed beyond its hedges,

Fragrant with bloom, the haunt of bees, I know,
Moss-grown and gray, you came your secrets holding,

Like a shy presence out of long ago.

You came, and in quaint fashion, wonderfully bringing

Dreams of old days, when life seemed more complete,

Stately you stand, all graciously presiding
Over my grassy stretch above the street.

Ever you breathe tranquillity and patience,

Courage to face what years may bring to me,
Never a hint of what you may be missing,

Oh, time-worn sundial, from across the sea.

A PRAYER

Thomas Elwood, A. D., 1639.

O that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tell
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceived within my breast;
That by each deed and word and thought
Glory may to my God be brought.
But what are wishes! Lord, mine eye
On Thee is fixed; to Thee I cry:
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it, too.
For this is more than I can do.

THE LAND OF LET'S PRETEND

Connie and Noel were having a lovely time with the children who had just moved next door. Mother had made a tea party for them. They had started the afternoon with "Let's pretend that we are real ladies and gentlemen having tea."

"How do you do, Mrs. Barnes?" said Connie. "You will join us in a cup of tea, I'm sure."

"Thank you, Mrs. Dickens," said Lottie, who was well up in the game of "Let's pretend." "I should enjoy a cup of tea very much. I am just tired out, and a cup of tea would rest me so much."

Connie gave Noel a nudge with her elbow as they all sat down at the table. "Hand the cake," she said in a loud whisper, which, of course, the others were not supposed to hear; and Noel, who would probably have grabbed the largest piece for himself but for the "Let's pretend," politely handed Lottie the cake.

Noel was just saying in his politest voice, "May I pass your cup for some more tea, Mrs. Barnes?" when mother softly opened the door and peeped in. How nice and straight the little people were sitting! And how gently and politely they were speaking! Mother was pleased, but surprised, as nursery manners were not always quite perfect. "Well, children," she said, "how do you do?"

"O, mother," said Connie aside, "we're pretending that's Mrs. Barnes and this is—"

"Of course. How stupid of me!" said mother. "How do you do, Mrs. Barnes! I suppose you are all wondering who I am. Well, I am a fairy who lives in the old town of Courtesy. Having seen how pleasing and good the manners are in the little town of 'Let's Pretend,' I now cast my fairy spell over the inhabitants, so that when they journey back again into the Land of Everyday Life they shall bring with them the manners of the Land of Let's Pretend."

"O, how funny!" said the children, laughing. This was more of a "Let's Pretend" game than they had ever played before.

"Well, you will have to be very careful, or you will break the spell," said mother with a smile, and she went out, closing the door quietly behind her, and let them finish their tea.—Exchange.

FOR FUN

City Slicker: "What does your son do?"

Farmer: "He's a bootblack in the city."

City Slicker: "Oh, I see; you make hay while the son shines."—Purple Cow.

Tom: "How do they figure the population of a Swiss village?"

Sam: "Oh, I guess they count the number of echoes and divide by the number of mountains."—Middlebury Blue Baboon.

Prof.: "Can you prove that the square of the hypotenuse is equal to the sum of the squares of the two sides of this triangle?"

Student: "I don't have to prove it; I admit it."—Old Maid.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Rev. H. A. Wood and his congregation of Newton, Miss., are issuing a very attractive bulletin.

An executive committee meeting of the Woman's Missionary Society of the Louisiana Conference was held in Houma, La., last week.

Bishop John M. Moore has invited Dr. Theodore Copeland, general evangelist of Dallas, Texas, to speak at the session of the two Georgia Conferences.

Dr. H. H. Sherman, until recently general secretary of the Board of Education, has been appointed executive secretary of the Board of Christian Education of the Baltimore Conference.

Rev. J. H. Morrow, our pastor at Roxie, Miss., and Mr. W. D. Hawkins, Secretary of Missions of the Mississippi Conference, were pleasant callers at the Advocate office on Friday of last week.

We regret to learn that Mrs. V. H. Spinks, president of the Woman's Missionary Society of the Louisiana Conference, is under treatment in a hospital in Dallas, Texas, but trust she may be speedily restored to health.

Mrs. A. E. Rogillio, Tunica, La., in renewing her subscription, writes: "I have read this paper for 60 years; began in my parents' home, and for many years have been a subscriber. I have lived 71 years, and always love your paper."

At a zone meeting held in Carrollton Avenue Church, New Orleans, on Friday afternoon of last week, Mrs. S. M. Collins of Monroe, La., and Mrs. L. A. Sims of Hammond, La., both Conference officers of the W. M. S., attended the meeting.

Rev. H. W. Williams and Miss Aileen Moon, of the General Board of Christian Education, were recent visitors in Jackson, Miss., and attended a meeting in connection with the Young People's Conference on Religious Education, to be held in Jackson, November 16-23.

Dr. W. A. Shelton, formerly instructor in the Candler School of Theology of Emory University, has been appointed pastor of Mount Vernon Place Church, Washington, D. C. Mount Vernon Place Church is the representative church of Southern Methodism in the national capital.

In a note that reached us too late for publication last week, Rev. J. M. Guinn, pastor at Glen Allan, Miss., asked us to cancel the announcement that Bishop Denny would dedicate the church at Glen Allan on the night of October 26. The

Bishop was unable to come at the time expected.

Southeastern Louisiana, including New Orleans and Baton Rouge, had an experience unique in its history on Sunday morning, October 19, when an earthquake shock was distinctly felt, but no loss of life or serious damage resulted. The quake came between 6:15 and 6:30 in the morning.

Quite a number of the members and friends of Rayne Memorial Church, New Orleans, enjoyed a fellowship supper in the Christian education building of the church on Wednesday evening of last week. It is announced that the fellowship supper will be made a monthly feature of the activities of the church.

Rev. H. Conrad Blackwell, associate professor of Religious Education at Millsaps College, Jackson, Miss., preached at the First Methodist Church in Yazoo City, Miss., on Sunday morning, October 19. Brother Thompson was spending a few days with relatives in Hattiesburg, following the death and burial of Mrs. Thompson.

In a note to the editor, Dr. H. F. Brooks, pastor at Starkville and host of the approaching session of the North Mississippi Conference, says: "We are expecting a great time at our Annual Conference meeting. Hope that you can come and be with us. Our work here is progressing splendidly. We are in love with the people and the place."

Dr. F. M. Freeman, who, following a number of years of service in the Louisiana Conference, was pastor for five years of First Methodist Church, Texarkana, Arkansas, has been transferred to the New Mexico Conference and appointed to Trinity Church, El Paso, Texas, succeeding Dr. Angie Smith, now pastor of First Methodist Church, Shreveport, La.

The Lincoln County Times, Brookhaven, Miss., reports that on October 22 the licensing committee of the Brookhaven District licensed two young men of Lincoln County to preach—Mr. Linton of Hawkins Chapel and Mr. Ulmer of Scotland Circuit, the last named being recommended to the Mississippi Conference for admission on trial. Dr. J. L. Deceit, Dr. J. A. Smith, Dr. G. F. Winfield, Rev. I. H. Sells and Rev. V. R. Landrum are the committee.

The board of stewards of Galloway Memorial Church, Jackson, Miss., by a standing vote recently passed a resolution requesting the return of their pastor, Dr. Laurence L. Cowen, for another year. During the past four months, Dr. Cowen has received 73 new members. During the year 608 have been received into the church. Fifty-three infants have been baptized. The church is reported to have made progress along all lines. The finances are in unusually good condition.

The Texas Christian Advocate of recent date carried an account of a fine meeting at Franklin, Texas, conducted by Dr. Theodore Copeland, general evangelist, Dallas, Texas. The meeting was held on the courthouse grounds. As a result of this good meeting, there were more than forty additions to the Methodist Church and several additions to the Baptist Church. In addition it is reported that "the Christian people of the surrounding towns were inspired and greatly revived in their Christian faith by the truly great and good gospel preacher."

We note in the appointments of the Holston Conference that Dr. C. T. Tally, well known to many of the preachers in our patronizing territory who heard his fine lectures at the Seashore Divinity School, Biloxi, Miss., last summer, has been appointed pastor of State Street Church, Bristol, Tenn. Dr. Tally was recently pastor of Centenary Church, Chattanooga, Tenn. At Bristol he succeeds Dr. J. S. French, who is now pastor of First Methodist Church, Memphis, Tenn. Dr. French has also served as a lecturer at the Seashore Divinity School.

The revival services at Second Methodist Church, New Orleans, which closed on last Sunday evening, were marked by an unusually fine interest and attendance. On last Friday evening, when the editor had the privilege, with Mrs. Harper and his sister, Mrs. Woolfolk of Baton Rouge, of attending the service, he found the house well filled and he heard a fine sermon by Dr. A. M. Serex, our pastor at New Iberia, La., who assisted the pastor in the meeting. Mr. Flowers, brother of the pastor, Rev. I. W. Flowers, led the singing. Dr. Serex was formerly pastor of this church.

Professor George M. Reynolds of Centenary College has again exhibited his extraordinary ability as an organizer and promoter of great civic enterprises. In the Shreveport Community Chest Drive, which has recently come to the most successful conclusion in the history of this enterprise, he was the efficient General Vice-Chairman. Professor Reynolds has figured prominently in numerous Shreveport civic movements during the past several years, his most distinguished service being rendered as director of the Centenary College Campaign of 1928, in which a successful drive for \$500,000 was made. Other Centenary College professors who assisted in the Community Chest Campaign were Robert Ewerz, A. M. Shaw, Jr., Asa McDonnell, S. D. Morehead, Bryant Davidson, Larry Armstrong, and John B. Enriken.

DEATH OF MRS. K. L. WELDON

The following communication from Dr. W. W. Holmes, pastor of First Methodist Church, Alexandria, and written under date of October 20, was received just after we had gone to press on Tuesday morning:

"Brother J. W. Lee's daughter, Mrs. K. L. Weldon, died at Monroe last Saturday at noon. She was buried from the Methodist Church at Boyce on Sunday afternoon at 2 o'clock. Brother L. C. Wilson assisted me in the funeral services. She is survived by her husband and two little girls."

We deeply sympathize with Mr. Weldon, the two little girls, Rev. J. W. Lee, presiding elder of the Lake Charles District, father of Mrs. Weldon, and with other loved ones bereaved, but we are sure they know the sources of divine grace.

MRS. GEORGE H. THOMPSON DEAD

Mrs. George H. Thompson, wife of our pastor at Yazoo City, Miss., died on October 15, after an illness of several weeks. Services were held in the Methodist church in Yazoo City, and the body was then taken in a funeral coach to Hattiesburg, where services were held in Court Street Methodist Church, followed by burial in Hattiesburg.

Mrs. Clara Ingram Thompson, a daughter of Saxon and Sallie Hurley Ingram, was born at Port Gibson, Miss., April 26, 1867. Her early years were spent in Port Gibson, where she completed her elementary school work. Later she attended M. S. C. W. at Columbus, Miss. On April 10, 1890, she was married to Rev. George H. Thompson, long a leading member of the Mississippi Conference, and for forty years she had been a faithful co-worker with him in the work of the Methodist itinerancy.

Friends speak of her Christian character in the highest terms, and the local press of Yazoo City says: "For the past three years, since Rev. Mr. Thompson has served the local Methodist pastorate, Mrs. Thompson has become one of this city's most esteemed and lovable ladies; she has endeared herself not only to the members of her church, but to hundreds of persons of all ages in all denominations."

Those left to mourn the passing of Mrs. Thompson, besides her husband, are five daughters—Mrs. D. D. Cameron, Hattiesburg, Miss.; Mrs. C. L. Rittenhouse, Birmingham, Ala.; Mrs. H. E. Swinney, Brookhaven, Miss.; Mrs. V. J. Graham, Alexandria, La., and Mrs. R. S. Mathis, Yazoo

City; three sons, P. S. Thompson, Yazoo City; R. H. Thompson, Atlanta, Ga., and D. M. Thompson, Hattiesburg, Miss.

We deeply sympathize with our stricken brother and his children and pray that they may feel the comforting presence of the Heavenly Father.

LAYING OF CORNER STONE AT MANY

On last Sunday afternoon, following the impressive form of our Methodist ritual, the corner stone of the new Methodist church at Many, La., was laid by the editor of the Advocate. Rev. Mr. Pate of the Baptist Church read the prayer and Rev. James E. Seife, pastor of the Many Methodist Church announced the articles to be deposited in the stone—The Holy Bible (King James Version), Discipline, Hymnal, periodicals of the Church, local paper, coins, etc. The choir of the church, led by the pastor, sang hymns appropriate to the occasion. Rev. J. L. Lay, our pastor at Hornbeck, pronounced the benediction. Rev. E. J. Buck, our pastor at Pleasant Hill, La., was in attendance. In addition to the large gathering of folk from the town, there were a number of visitors from Zwolle.

After the laying of the stone, the people present went over the church building. While of course only partially completed, it was possible to form a good idea of the building when it is completed. It will be a fine building, well adapted to the needs not only of the church in regular services but also to the needs of the Sunday school, and Rev. James E. Seife, the pastor, and his people are to be commended for this fine enterprise, especially in a year when such depression has prevailed everywhere.

GOOD MEETING AT ELIZABETH, LA.

To the Advocate: It gives us pleasure to report a very successful revival meeting at Elizabeth recently. We held an eight-day meeting, with Dr. R. H. Harpor doing the preaching, and Rev. O. H. Scott of Enterprise, Miss., leading the singing. Our people were greatly pleased with both of these gentlemen, and far-reaching results were attained through the spirit of greater consecration. The possibility of new members was too limited to let the results be told in accessions to the Church, and we believe that the results of a meeting should always be measured by the spiritual uplift of the Church membership. In this respect all the people of our town as well as our own congregation were brought into a deeper experience and closer relationship. The efficient service of both of these godly men was recognized by the general public, and we hear nothing but expressions of great satisfaction from every source. Such a season of godly preaching and spiritual singing leaves behind it a satisfied people rejoicing together in God. Our prayers follow these men as they go to work elsewhere.

H. B. HINES, Pastor.

CHINA'S PRESIDENT BECOMES CHRISTIAN

Conversion of Chiang Kai Shek is Surprise to Shanghai

The following article, taken from the front page of the New Orleans Times-Picayune of October 24, will be of great interest to our readers.—Editor.

Shanghai, Oct. 23.—President Chiang Kai-Shek of China has been converted to Christianity.

Appearing unexpectedly in Shanghai late to-day, the generalissimo went to the home of his mother-in-law, Madame K. T. Soong, and was baptized into the Christian faith by sprinkling, according to the rites of the Methodist Episcopal Church, South.

The ceremony was performed by a Chinese pastor, the Rev. Z. T. Kuang, a graduate of the Southern Methodist Episcopal Mission university at Soochow. The mission's headquarters is at Nashville, Tenn. Chiang explained his action in these words:

"I feel the need of a God such as Jesus Christ."

Surprise to Shanghai

The president's conversion was a distinct surprise to Shanghai. Only a few intimates, mostly relatives, attended the ceremonies after the chief executive came from the capital at Nanking.

Christian circles heralded the baptism with great joy and said it struck a blow at Communism. Communists have been directing attacks at foreigners recently and particularly at Christianity as being representative of foreignism.

Pastor Kuang said he did not expect Chiang to take an active part in church affairs, as he is too busy with government duties, but "he and the Spirit of Jesus Christ within him will go marching on."

The president's conversion is believed due to influence of Christian relatives. His wife, the former Meiling Soong, and Madame Soong, her mother, have been devout Christians for years, as have other members of the Soong family.



PRESIDENT CHIANG KAI SHEK

"The Christian General"

The late Dr. Sun Yat Sen was a Christian. Another famous general who once espoused Christianity was Feng Yu-Hsiang. He was known as "the Christian general" and his entire family was baptized. Later he is said to have renounced his faith under the influence of Bolshevism.

An instance of Chiang Kai-Shek's preconversion partiality to Christianity was seen in 1925, when a dentist at the Yale-in-China mission at Changsha extracted an aching tooth for the general. He was so grateful that when his armies later surged through the country he ordered the Yale buildings spared.

Another associate of Chiang's who is an outstanding Christian is H. H. Kung, minister of commerce and labor. He is a descendant of Confucius. Before conversion Chiang had no formal religion.

THE COMMITTEE ON CO-OPERATION AND COUNSEL

Between the Board of Christian Education and the Board of Missions

Among the history-making acts of the recent General Conference was the merging of three of the general boards of the Church into one,

thereafter to be known as the General Board of Christian Education. This merger had the intention of conserving effort and unifying the entire educational program of the Church. Since the Board of Missions has functioned through the years, not only as an administrative board but also as an important element in the total educational program of the Church, a further provision for unity was made through the appointment of a Committee on Co-operation and Counsel, composed of seven members to be appointed from the Board of Christian Education and seven from the Board of Missions.

This co-operating committee, with Dr. W. F. Quillian as its chairman, has already held two important meetings. In these two meetings it has not only effected an organization with committees working on every line of its large field of service, with expert co-opted members on sub-committees, but has also to its credit some very important accomplishments. First of all, perhaps, is that of the attainment of a common purpose in a spirit of earnestness and good fellowship.

The work undertaken includes the following lines: Christian Education in Foreign Fields, Home Extension and the Rural Church, Missionary Training, Missionary Education in the Local Church, Missionary Education in Colleges, and Missionary Specials.

At the recent meeting of the Committee on Co-operation and Counsel members of these committees reported progress. Those that were unable to report very definite progress had launched out into lines that would require the most careful thinking and planning. Every effort is being made to conserve all former values and from this point to chart the new plans. The spirit and interest of every member is to progress, and to progress by building up and not by tearing down.

One of the most far-reaching decisions at the last meeting of the Co-operating Committee came through the Sub-Committee on Foreign Fields. This committee dealt with problems where formerly there had been an overlapping. For the work of Christian religious education in foreign fields it was recommended that a man be employed who shall represent both boards. Provision is made for his joint nomination, he is to be responsible to the Board of Christian Education in working out his program and in the administration of this program he is to be responsible to the Board of Missions. This one plan gives evidence that the two boards are taking seriously the responsibility laid upon them by the General Conference.

One of the questions which concerned the division working on education in the local church is how to best conserve the splendid educational work which has been done through the Young People's Missionary Society. In order that no value may be lost in the unified program the Woman's Missionary Council was asked to continue to furnish a program for these groups for the remaining months of 1930 and through June of 1931. By this time it is believed that the best values of this society may be incorporated in the new program. While for the elementary children both boards will be furnishing programs, yet a committee is at work which will interlock these programs so that there will be a unity in the material sent out.

The most casual reader must observe that the work of reconstructing a whole program of religious education to include missionary education is a task which must take the most careful and expert work and cannot be accomplished in a day or a week or a month.

As rapidly as points of co-operation and merging can be sent to the Church this will be done, and in the meantime all churches are asked to proceed with the program that was projected by the boards as they functioned before the General Conference. The slower process will cause the least confusion and bring the best results.

* ESTELLE HASKIN, Secretary.

FROM MATHERVILLE CIRCUIT

We began our first meeting at the Theadville Church on the first Sunday in July, with Rev. N. S. Loftis doing the preaching. Brother Loftis brought us some real soul-stirring messages and the members of the church were greatly revived and there were added to the church six members by profession of faith and three by certificate.

This meeting came to a close on Thursday night and we began our next meeting at Poplar Springs on Friday night before the second Sunday in January with Rev. A. J. Leggett helping me at that appointment. Brother Leggett brought us some real gospel messages and the members of the church were greatly revived, but owing to the fact that nearly everybody is a member of some church there were no accessions at this appointment at that time, but one has joined since by profession of faith.

The next meeting was at Frost Bridge Camp Ground. Wife and I took the children, that is our grandchildren and Maria, our boy, and went over and occupied one of the tents, and stayed during the meeting. This meeting began on Friday night before the third Sunday in August and continued until the fourth Sunday night.

The preaching was done by Brother Householder, from Los Angeles, California. Brother Metcalf and his wife conducted the singing.

We began the day each morning at 6 a. m. with a prayer service conducted by the writer, and at 9 a. m. Mrs. Metcalf held a service for the children. She had the children to sing with her song, especially adapted to the children, and taught them to pray and then she had them to learn por-

tions of the Scriptures. Some of them learned the Ten Commandments and the 2nd Psalm and other portions of the Scriptures. The Lord only knows the good that was accomplished by this service.

And then we had three sermons a day by Brother Householder or some one else. Brother C. W. Wesley, from Shubuta, preached for us one evening and Brother Crossley, from Waynesboro, preached one evening.

These messages were all good. The results of the meeting were about 75 or 100 conversions. And one young man called to preach. An Epworth League has been organized at this place since then with 19 members.

We began our meeting at Langsdale on the fourth Sunday in August, but owing to the fact that nearly everybody is a member of some church, there were no accessions. But the membership of the church was revived. Now that our meetings are being up a full report to the Annual Conference.

The Pastor, C. H. HERRING.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Meadville, at Meadville, Oct. 26, 7 p. m.
Bogue Chitto, at Bogue Chitto, Nov. 2, 11 a. m., 2 p. m.
Foxworth, at Foxworth, Nov. 2, 7 p. m.; Nov. 3, 10 a. m.
Georgetown, at Georgetown, Nov. 5, 2:30 p. m., 7 p. m.
Scotland, at Bethel, Nov. 6, 11 a. m., 1:30 p. m.
Bayou Pierre, at Pleasant Valley, Nov. 8-9, 11 a. m.
Gallman, at Gallman, Nov. 9, 2 p. m., 7 p. m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Richton and Plave, at Plave, Nov. 2, 11 a. m.; 2 p. m.
Lucedale, at Lucedale, Nov. 2, 7:30 p. m.
Hattiesburg, Main St., Nov. 3, 7:30 p. m.
Prentiss, at Mt. Zion, Nov. 4, 11 a. m.; 2 p. m.
Hattiesburg, Court St., Nov. 4, 7:30 p. m.
Bonhomie, at Bonhomie, Nov. 5, 7:30 p. m.
Silver Creek, at New Hebron, Nov. 9, 11 a. m.; 2 p. m.
Sumrall, Nov. 9, 7:30 p. m.
Hattiesburg Circuit

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Yazoo Ct., at Fletchers Chapel, Nov. 1, 11 a. m., 2 p. m.
Eden and Benton, at Eden, Nov. 2, 11 a. m., 2 p. m.
Yazoo City, Nov. 2, 4 p. m., 7:30 p. m.
Vaughan, at Ellison, Nov. 5, 11 a. m., 2 p. m.
Fannin, at Pearl Chapel, Nov. 9, 11 a. m., 2 p. m.
Jackson, at Galloway Memorial, Nov. 9, 7:30 p. m., Nov. 10, 7:30 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

DeKalb, at Spring Hill, November 1 and 2, 11 a. m.
Meridian, Poplar Springs, November 2, 7:30 p. m.
Cleveland, November 8 and 9, 11 a. m.

May we all enter the "Home Run" with a determination to win.

Let the pastors take notice of the following legislation enacted by the General Conference at Dallas, Texas, and govern themselves accordingly:

"In Section 16, page 103, add a whole paragraph as follows: 'Question 6. What is the regulation concerning the appointment of the Missionary Committee? Answer. At the Fourth Quarterly Conference, the pastor shall nominate for each congregation three or more from the congregation to be known as the General Missionary Committee of the Congregation, whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the Presiding Elder to the Mission Board at Nashville.'"

T. J. O'NEIL, P. E.

Newton District—Fourth Round

Philadelphia Sta., October 31, 7 p. m.
Philadelphia Circuit, at Cook's Chapel,

November 1, 11 a. m., 1:30 p. m.
Burnside, at Henry's Chapel, November 2, 11 a. m., 1 p. m.
Laurel, First Church, November 7, 7 p. m.; 9, 11 a. m.
Laurel, Kingston, November 9, 2:30 p. m.
Laurel, West End, November 9, 7 p. m.
H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round

Coalville, Nov. 2, 11 a. m.
Ocean Springs, Nov. 2, 7:30 p. m.
Gulfport, Second Church, Nov. 5, 7:30 p. m.
Brooklyn, at Maxie, 2:30 p. m., Nov. 9.
Hillsboro, Nov. 9, 7:30 p. m.
Group meetings of pastors and lay leaders are called to meet at Wiggins, September 16, and at Main Street, Bixi, September 18.

Let pastors be prepared to nominate missionary committees for each church and give names of chairmen to presiding elder at fourth quarterly conference. Each committee to have three members. JAMES L. SELLS, P. E.

GIVE A BIBLE --- THE WORLD'S BEST GIFT

Bibles for Every One

NAME in
GOLD!
FREE!



OUR SPECIAL

Bible for Teachers and Preachers

This Bible is one of the most attractive bargains we have been able to offer in some time. Ordinarily a higher priced Bible, but through a very fortunate purchase we are in position to sell it to you at a very special price.

NOTE THESE FEATURES, AND YOU WILL REALIZE ITS REAL VALUE

- It is SELF-PRONOUNCING, and it is printed from a beautiful easily read type on INDIA PAPER.
- It contains CENTER REFERENCES, a COMBINED CONCORDANCE TO THE BIBLE, DICTIONARY OF PROPER NAMES, and SUBJECT INDEX. Also TEN BEAUTIFUL MAPS IN COLORS.
- As a special feature it contains a COVER INDEX which enables the reader to turn directly to any book in the Bible.
- It is bound in genuine Morocco, leather lined, overlapping edges, with the open-flat back feature. A Bible that will last a long time. Size, 6x9 inches.
- And the price for a limited time.

ONLY \$7.45

OUR SPECIAL

Red Letter Bible

FOR TEACHERS and THE HOME

A Bible for every purpose. Regardless of the kind of Bible you now have, you will find in this Bible a combination of features that will prove useful to you. A Bible that is everything a complete Bible should be.

NOTE THESE FEATURES AND COMPARE THEM TO ANY BIBLE

- It is SELF-PRONOUNCING, ILLUSTRATED, and is printed WITH THE WORDS OF CHRIST IN RED.
- It contains the Authorized Version of the Old and New Testaments, 60,000 REFERENCES in center column, nearly 400 pages of HELPS TO BIBLE STUDY, including subject index CONCORDANCE, and 4,500 QUESTIONS and ANSWERS to the Old and New Testaments.
- It also contains a FAMILY RECORD and is supplied with a PATENT THUMB INDEX.
- It is printed in GOOD CLEAR TYPE.
- It is bound in FRENCH MOROCCO, overlapping covers, round corners, red under gold edges, silk headband and marker. Size, 6 1/2 x 9 inches.
- And the price for a limited time.

ONLY \$3.89

OUR SPECIAL

Text Bible for a Child

We consider this Bible a most unusual value. Printed on a splendid grade of Bible paper from clear black-face type, making it easy to read. It has the self-pronouncing feature. It contains 32 beautiful Biblical scenes in colors and 8 Bible maps in colors. A very practicable Bible, one that any child will be happy to possess. Pocket size, 5x7 1/2 x 1 1/2 inches. No. 110. Bound in Heavy Dark Blue Artificial Leather, with Morocco Grain, blue edges. The cover is overlapping.

ONLY \$2.00

OUR SPECIAL

Bible for Old Folks and the Home

Extra Large Print

This home Bible is very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with record for births, marriages, and deaths. The best Bible obtainable for old folks. No. H2014. Bound in French Seal, Limp, round corners, red under gold edges.

ONLY \$4.85

METHODIST PUBLISHING HOUSE

(COKESBURY PRESS)

LAMAR & WHITMORE, AGENTS
NASHVILLE, TENN. SAN FRANCISCO, CALIF.
DALLAS, TEX. RICHMOND, VA.
ORDER FROM NEAREST HOUSE

ASPIRIN

BEWARE OF IMITATIONS



SAFE

GENUINE Bayer Aspirin has been proved safe by millions of users for over thirty years. Thousands of doctors prescribe it. It does not depress the heart. Promptly relieves

Headaches Neuritis
Colds Neuralgia
Sore Throat Lumbago
Rheumatism Toothache

Leaves no harmful after-effects. For your own protection insist on the package with the name Bayer and the word genuine as pictured above.

Aspirin is the trade-mark of Bayer manufacture of monoacetic acid ester of salicylic acid.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

ZONE MEETING AT PONCHATOU LA

The third zone meeting of the year was held in Ponchatoula, in the Methodist Church, Thursday afternoon, September 25, at two o'clock. The meeting was called to order by the president, Mrs. J. M. Boykin, who presided in a graceful manner. The Scripture lesson was given by Mrs. Chris. Streeck of Hammond, after which Brother Bowden led in prayer.

The theme of the program was "Missions". The first number on the program was "High Lights from Bluff Creek Camp Meeting," given by three Ponchatoula girls. Their subject was follow Christ, we must have a guidepost, so we take the Bible. Then we must have a guide, so we take Jesus as our Guide. At these camps we learn to testify and we learn to pray. Then we have close fellowship with one another. Then we get recreational benefits—we learn to be trained leaders at these meetings. We then sang "To The Work."

The subject, "Missions," was discussed by Mrs. J. W. Brisbane. She said we must put on missionary programs. Our young people should be taught missions—they should be taught the life, culture and habits of the people they are to work with in the foreign fields. They should have a missionary training in our schools. Thirty-seven young women were selected from Scarritt this year—and three women are physicians. "Woman's Place in the Church" was beautifully given by Mrs. C. B. Johnson of Hammond. She said woman was created by God as a helpmeet for man. In the early civilization women were the first to till the soil, to grind

STOMACH UPSET, SOUR? THIS WILL COMFORT

Don't let sour stomach, gas, indigestion make you suffer. And don't use rude methods to get relief. There's no use when millions know the quick way; the pleasant, harmless way.

Just take a spoonful of Phillips Milk of Magnesia in a glass of water. It is alkali in the best form. It neutralizes many times its volume of excess acid—and does it instantly. It will probably end your distress in five minutes. Then you'll know what to do the next time. Crude, harmful methods will never appeal to you again.

Phillips Milk of Magnesia is the perfect way to end digestive disorders due to excess acid for men, women, children—and even babies. It's the method doctors endorse; which hospitals use. For fifty years it has been supreme.

To know the many important uses of Phillips Milk of Magnesia is to keep a bottle in the house, always. Full information with each bottle. Your drug store has the 25c and 50c sizes. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875.

the grain for food. In the early days woman was the servant of the household, but with the coming of Christ's best friends were women. Mary and Martha who were the first to come to the tomb. Women brought their little children to Jesus to bless them. Woman has been the teacher, the nurse, the doctor, and the counsellor of the home all through the ages. No nation can rise above its women. The Woman's Missionary Society is an education to any woman; it has contributed more to woman's welfare than any other organization in the Church. Women comprise the greatest per cent in professional occupations; they comprise the greatest per cent in our mills and factories. There are seven denominations that admit women for the ministry. We were then favored with a beautiful solo by Mrs. Eugene Borde of Ponchatoula.

Children's work was then given by Mrs. J. B. Magee of Hammond. She had a large poster which she uses in her work. She said, "Where should we teach our children—in the Sunday School? No! Our greatest opportunity is in our homes." We are doing missionary work in eleven countries. She showed pictures from Mexico, Africa, Belgium, China, Japan and Korea. Why should we teach our children Missions? Matt. 18.

The next number was to be a talk by our district secretary, Mrs. E. W. Chaney, but she being absent Mrs. L. A. Sims of Hammond gave a fine talk on her trip to Junaluska. She said she had such a feast of good things she hardly knew what to talk about. The minutes of last meeting were read and the roll was called with fifty-two members and visitors present. The president of Hammond auxiliary invited the ladies to meet at Hammond for next meeting. Ponchatoula auxiliary received the flag for the largest per cent of attendance. After singing, "Publish Glad Tidings," we were dismissed with prayer by Brother Brown. The Ponchatoula ladies invited the guests to the dining room, where a lunch was served.

MRS. CLARENCE CROOKS, Sec.

ZONE MEETING AT HOUMA

Zone No. 5 of the Women's Missionary Society held its regular quarterly meeting in Houma, Thursday, September 26, 1930, at the McDonell School, with the usual places represented: Baldwin, Franklin, Morgan City, Donner and Houma, with a good number from each place.

The meeting opened at 11 o'clock, with Brother Dulaney from Morgan City leading the devotional. He read part of the fourth chapter of Philippians, on which he made a very fine talk. Brother McCormack of Franklin led in prayer.

Miss Bulfant, nurse, who has taken Miss Bell's place, talked on her Junior and Primary Division. The Primary

children of the McDonell School sang a lovely song.

Mrs. John Pharr then asked for reports from each school auxiliary. Franklin gave her report, and Mrs. Bass, president of the Morgan City Society, told of the Children's Department, of which Mrs. Robert Toerner has charge, and reports that she is doing such splendid work. The older children of the school then sang "Hallelujah."

Brother McCormack of Franklin then spoke a few words. Mr. Seidel, who is in charge of the colored school at Baldwin, told of his pleasure in being with us. The French preacher, Brother Martin and Brother Thibodeaux, then told of their splendid work they were doing around Houma.

We then adjourned to partake of a very appetizing lunch, prepared and served by the girls of the school. After lunch, the meeting opened with the reading of the minutes by Mrs. Sidney Brizzard, in the absence of the Secretary Mrs. Swan, district secretary, was called on to talk and she spoke on various topics. Mrs. Terry of the School introduced the teachers.

Mrs. John Pharr then asked that we discuss the scholarships. Mrs. Blanchard told of the splendid work she is doing in the French district. Mrs. Pharr read what it means to her to be a missionary.

Brother Dulaney then spoke of the Missionary Society and what a help it is to him and what good work they are doing, and that he could call on them for help at any time. Mrs. Seidel of Baldwin expressed her pleasure in being with us for the day. Brother Andrews of Houma spoke a few words on the good of the society.

After the singing of "Blest Be the Tie That Binds," Brother Martin led the closing prayer.

MRS. SIDNEY BRIZZARD, Supt. Pub.

ZONE MEETING HELD IN TENSAS PARISH

The Fourth Zone meeting of the Methodist Missionary Societies of Lake Providence, Tallulah, St. Joseph and Waterproof, met at Wesley Chapel in Tensas Parish on Tuesday, October 14, with an all-day meeting and a splendid group of women from all towns present.

After the program, which centered around Miss Hooper and the Mission Auxiliary School of Houma, La., the ladies of the Missionary Society served an appetizing dinner in the open under the oak trees.

Those attending from Tallulah were: Mrs. D. H. Allen, Mrs. A. C. Thompson, Mrs. C. Coltharp, Mrs. J. A. Moberley and Miss Hazel Jeanne Moberley.

METHODIST W. M. S. ZONE MEETING

The Methodist Woman's Missionary Society of zone No. 1 held its meeting in Lake Charles September 25.

Mrs. Ward Anderson, zone leader, presided over the assembly. The session was opened with singing "I Love to Tell the Story."

Mrs. L. L. Harris led the devotional, taking as a basis of her remarks, 2nd Corinthians 2 and Luke 2:10-42, inclusive. Mrs. Harris in her usual earnest

manner made clear the need of Christ's followers overcoming the world and its attractions by surrendering our lives fully to Him.

In the absence of Mrs. J. N. Weth-Bass, president of the Morgan City Society, Mr. F. A. Bell was made secretary pro tem, and the minutes of the meeting held in Sulphur were read and approved.

Auxiliaries represented and the number of delegates present were as follows: Sulphur 2, Lake Charles 25.

The latter place was awarded the "Ora Hooper Attendance Banner."

Miss Ora Hooper and Mrs. Clayton were visitors from Gneydan.

Many delegates who expected to attend the meeting were prevented on account of road conditions.

"The Church and the College" was the topic presented by Mrs. Lynn Breaux of Sulphur. Mrs. Breaux told of the work of Miss Verna Webster, student-secretary of the State Normal College, as an example of what one consecrated Christian worker can accomplish for Christ among college students, the many young hearts helped, encouraged and held for Him.

A vocal solo, "His Eyes on the Sparrow," was beautifully sung by Mrs. D. R. Raulins.

Mrs. R. S. Walton, district secretary, continuing the quiz begun at the last zone meeting, brought out more interesting phases of our missionary work. She stressed the requirements for the honor roll, urging each auxiliary to do its part in making an average of 75 per cent.

An organ solo, "Variations of Sweet By and By," by Mrs. J. W. Champion, was greatly appreciated.

A report of the Lake Charles auxiliary was given by Mrs. S. W. Planché, vice-president. Mrs. Lonnie Mutersbaugh reported work done by Lake Charles Gleaners. Mrs. L. Breaux gave the report for Sulphur.

Miss Ora Hooper, district rural worker, talked on "Social Service Work," touching on its most important branches and giving helpful suggestions for this work.

Rev. D. B. Raulins, a most welcome guest, paid tribute to the work being done by our missionary women—their influence, faith and loyalty.

The next zone meeting will be held in Vinton Tuesday, November 4.

"Blest Be the Tie That Binds" was sung and Rev. Raulins pronounced the benediction.

MRS. F. A. BELL, Sec. Pro Tem.

MEASURING PARTY AT VAUGHAN, MISS.

Mrs. J. H. Fowler, superintendent of the Young People's Missionary Society of Vaughan, assisted by Mrs. H. S. Westbrook, entertained with "A Measuring Party" at the parsonage, Friday evening, October 10, benefit the Y. P. M. S.

The home was decorated with beautiful cut and pot flowers. As the (Please turn to Page 15)

W. F. GRAY'S
GENUINE
GRAY'S OINTMENT
PRICE 25c
NASHVILLE, TENN.

Gray's Ointment
With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

Sunday School

MISSISSIPPI CONFERENCE

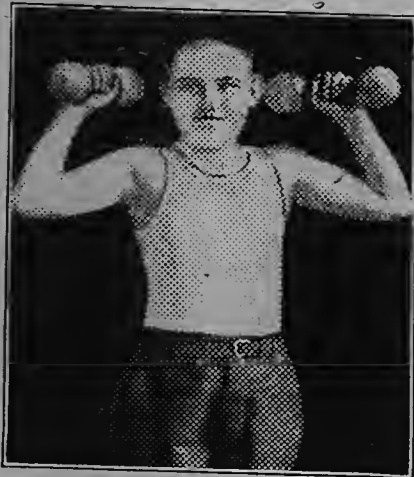
We are this week at Fifth Street, Meridian, in a church Standard Training School. We are having a very fine attendance and it appears at this time that we will have approximately 35 credits. Rev. J. F. Campbell is teaching "Methodist Beliefs." Miss Doris Alford is teaching "Pupil Study"; I am teaching "Religious Education in the Local Church."

Fifth Street is getting on well and they appear to be hopeful. A large crowd attended church Sunday at both services, and, while their finances are somewhat behind, they seem to feel they will come out better than it appeared a while back.

I am finding much interest in the work of the Board of Christian Education, its composition and its responsibilities. This board will have large responsibilities. There is more at stake in its work than any other board. The destiny of the Church is in its hands. It will say what the future will be largely.

I am happy to find that most of the persons asking are interested that this board be able to move forward and not backward. Let us pray that God will lead in the selection of this board and that the Spirit will guide in the conduct of its work so that there will be steady progress and that the cause of Christ in our Conference will develop according to his will.

I trust all local pastors will take the advice of Dr. Quillian and the ex-



Strongest

"Gerald suffered with his stomach and bowels until he was listless and weak," says Mrs. B. E. Geren, 822 West Main St., Oklahoma City, Okla.

"Now he's the strongest boy I know. I gave him California Fig Syrup because Mother used it. It increased his appetite, regulated his bowels, helped his digestion."

Nothing could be more convincing than the way thousands of mothers are praising California Fig Syrup to show how it acts to build-up and strengthen headachy, bilious, half-sick, constipated children.

Your doctor will approve the use of this pure vegetable product as often as impure breath, coated tongue, listlessness or feverishness warn of constipation — or to keep bowels open in colds or children's diseases.

The word *California* on bottle and carton marks the genuine.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN



6 IMPORTED HAND PAINTED CHINA CUPS and SAUCERS
VALUE \$1.50

for 3 LUZIANNE COUPONS and 69¢

LUZIANNE COFFEE 100% 100%



ecutive committee and that they will move slowly. There is too much at stake to be rash in our actions.

Our Sunday School Day offerings took a nose dive. For the last three weeks our offerings have fallen off until we are farther behind than is comfortable. It is hoped that every Sunday school that has held Sunday School Day will send in its offering right away that it may be in the hands of the Sunday School Board immediately. A few dollars sent in now will mean more than a few more dollars sent in later. Every penny counts. We are so near the end with flying colors that we shall feel greatly embarrassed if our colors trail at the last minute. Our small and large schools that have sent in offerings have done an exceedingly fine work.

Our Missionary offerings are holding about where they were last year. There are many schools that do not send in their offerings until the last of the year. Will you not send this money to me before the 10th of November, so that our books can be closed and we can be checked out the first day of the Annual Conference? We will appreciate this more than anything we know. Let all Sunday schools that have Missionary money send it to the Conference Sunday School Board by the 10th of November.

I would like to call attention to Childhood and Youth Week. Please have this week observed if at all possible and then send in the report to Miss Doris Alford, 304 Millsaps Building, Jackson, Miss. If you desire materials for the observance of this week, write to Miss Alford at the above address and it will be sent immediately. We are hoping that this effort this year will far outstrip any observances of the past.

Pray for the work and the workers.
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss. One result of Christian education is to make a man undefeatable; another result is to give grace, courage to meet difficulties; another is to claim the victory through faith in Jesus Christ. A lack of Christian character is the result of incomplete Christian education.

A fine report on the observance of Childhood and Youth Week comes from the progressive school in the city of Indianola. The "Forward Step" for this school is a "Workers' Libra-

ry" for officers and teachers. The reading of the best books insures continued growth in every good work. Rev. R. G. Moore, the pastor of the church, is a worthy leader of a most excellent people. Indianola Methodism is moving forward.

The Holy Spirit does not enter barred doors, he does not lead backward; he never takes part in defeat. The Church is being put to the test in these closing days of the Conference year. Faith is the victory that overcomes the world. The age-old question is, shall God or mammon rule over the people?

We had the pleasure of taking part in an institute held in the church at Fulton, Sunday the 19th. The beautiful new brick church is a credit to the town and a monument to the labors of Rev. W. R. Goudelock and his people. Rev. W. R. Hammontree enterprised the institute. Three of the trained workers from the church at Amory made a large contribution to the success of the institute. My heart was filled with joy as I noted the progress that has been made by the leaders in the Fulton church and those of the churches in that part of Itawamba County. Brother Hammontree has done a monumental work in this territory, a work that is telling on the life of the Church and on the ever-expanding kingdom of God. We are aware of the fact that no one man deserves all the credit for all that has been achieved, for many have contributed toward the success of the church in Fulton.

I had the pleasure of preaching at Amory Sunday night. This great church is the center of light and power that reaches out and blesses all that surrounding country. Rev. C. A. Parks and his wife have led this great church from victory to victory until it has become one of the best churches in the Conference.

Look into your Sunday school treasurer's desk and see if he has any money that rightfully belongs to the Sunday School Board. If you find any let the Board have it before Conference. If you have a report on Childhood and Youth Week, please send it to the writer of these notes. If you think of anything else to do, you may do that.

CAN BAPTISTS AND CAMPBELLITES UNITE?

It will be remembered by many that when the Northern Baptist Convention

Shop at
D. H. HOLMES CO.
LIMITED
For All Your Needs

met last June in Cleveland that body was greatly agitated over the majority report of a committee that had been appointed at the previous convention to study the question of finding some working basis whereby that Convention and the Campbellites, alias Disciples, alias Christians, etc., could co-operate, the extent of which co-operation was more or less vague. The majority report, which favored such a union as was contemplated, was published a month or more preceding the Convention, as was also a dissenting report by a minority of the committee.

It will be remembered also that the minority report was adopted by a rising vote of the Convention by at least five to one.

Our reason, however, in referring to such "ancient history," is to provide background for a portion of the speech of Dr. Anderson of Massachusetts, the author of the minority report, in defense of his report. We want to pass it on to our readers because with these few words he gives us—

No "just as good" oil says lubrication expert

In every line of endeavor there is always a leader—and countless followers. The field of household lubrication is no exception. Unfortunately the general public doesn't always appreciate the difference between the real thing and the "just as good—but household experts do.

They know an oil intended for general household lubrication should clean and protect as well as lubricate. 3-in-One Oil does these three things, because it is a scientific compound of three high grade products—animal, mineral and vegetable oils. It is distinctly in a class by itself.

3-in-One costs more to make than ordinary oil, but less to use. If you want the best possible service from your sewing machine, vacuum cleaner, lawn mower, washer, electric fan and other household devices, insist on the old reliable 3-in-One Oil. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

SPECIAL: LADIES' RAYON HOSE, 12 pairs, \$1.75, postpaid. Slightly imperfect, extra good quality. Assorted colors. Send for bargain list. Lewis Sales Company, Asheville, N. C.

what others have labored long and arduously by writing entire books to give us—the essential difference between the Baptists and the Campbellites. Read and see whether or not you agree with us:

"The Disciples have a right to a frank answer, and Baptists who look to this Convention for leadership ought to have a clean-cut decision. We should not be distracted from the main point of the discussion." Many people think we believe that only those who are baptized can be saved. We cannot afford, since we are thus generally understood, to ally ourselves with a denomination which practices baptism

as a saving ordinance. It is not a question of baptism which is involved, but a question of salvation. It goes to the heart of the gospel. The Jewish disciples required faith plus baptism. Paul, Luther, Wesley insisted on faith alone. It would be far more consistent to unite with Presbyterians and Methodists."—Editorial in The Baptist Message.

LETTER FROM WALKER, LA.

Dear Dr. Harper: We have had a fairly good year on the Walker charge so far. Have held a revival at every one of the preaching points, save one, nine in all, ably assisted by yourself, J. W. Gibson, North Mississippi; B. H. Andrews, La., others being held by myself and Brother P. W. Sibley, a local preacher just licensed to preach on this charge since last May. Brother Sibley is a promising young man in the local ranks, and by the grace of God I feel sure he will be a useful servant for the Lord in the church. Our new church at Walker was dedicated on schedule time July 20. In all the cost was approximately \$4500, with lighting facilities, etc., and by the grace of God, and with the help of our presiding elder and the faithful, this was done in 13 months, yet farming conditions have not been of the best. We have made fine gains at this point, have held our own at other points, and lost ground at one point owing to mill having left, and some of our main members having moved away. We have had increase of 18 by profession of faith, others by letter. Our missionary special came up short of \$10 of being in full; hope to finish that at Conference. Our claims, I believe, will be fairly well met. We have had much sickness through the year with the family, but in all of it, God has been with us; also the brethren from over the Louisiana Conference and outside, for which we feel very grateful to all. Wish to say here that our little girl, who remained so long in Touro Infirmary (six months and two days), is now well and strong again.

Sincerely,

J. P. BONNECARRERE.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Lottie, Nov. 2, a.m.
Melville, Nov. 2, p.m.
Alexandria, Nov. 3, p.m.
Boyce, Nov. 5, p.m.
Lecompte, Nov. 6, p.m.
Melder, Nov. 7.
Eunice, Nov. 9, a.m.
Opelousas, Nov. 9, p.m.
Holloway, Nov. 12.
Oberlin, Nov. 16, a.m.
Oakdale, Nov. 16, p.m.
Colfax, Nov. 17, p.m.
Pleasant Hill, Nov. 18, p.m.
Natchitoches, Nov. 19, p.m.
Alco, Nov. 23, a.m.
Plneville, Nov. 23, p.m.

Appoint a missionary committee for each church. Name the chairman to be reported by the presiding elder to the Mission Board at Nashville.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

Washington, at Angle, Nov. 2, 11 a.m., 2 p.m.
First Church, B. R., Nov. 3, p.m.

Walker, at Walker, Nov. 8, 11 a.m., 2 p.m.; Nov. 9, p.m.
Denham Springs, at D. S. Nov. 9, 11 a.m., 2 p.m.
Zachary, at Zachary, Nov. 12, 11 a.m., 7:30 p.m.
Clinton, at Clinton, Nov. 15, 11 a.m., 2 p.m.; Nov. 16, p.m.
Baker, at Blackwater, Nov. 16, 11 a.m., 2 p.m.
Springfield, at James Chapel, Nov. 22, 11 a.m., 2 p.m.
Hornbeck Ct., at Peason, Nov. 23, 11 a.m., 2 p.m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Abbeville, Nov. 2, a.m., p.m.
Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Hornbeck, Nov. 23 a.m., p.m.

J. W. LEE, P. E.

Minden District—Fourth Round

Winnfield, November 2, a.m.; Q. C., 2 p.m.
Plain Dealing, at Plain Dealing, November 9, a.m.; Q. C., 2:30 p.m.
Camptl, at Camptl, Nov. 16, a.m.; Q. C., 2:30 p.m.

Coushatta, November 16, p.m.

Minden, November 24, Q. C., p.m.

Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

Monroe District—Fourth Round

Winnsboro, Oct. 31, 7:30 p.m.
Lake Providence, Nov. 2, 11 a.m.
Tallulah, Nov. 2, 7:30 p.m.
Oak Ridge, at Oak Ridge, Nov. 9, 11 a.m.; Q. C., 2 p.m.
Rayville, Nov. 9, 7:30 p.m.
Bonita, at Bonita, Nov. 16, 11 a.m.
Mer Rouge, at Bon Idee, Nov. 16, 4 p.m.
Sterlington, at Sterlington, Nov. 16, 7:30 p.m.
Gordon Avenue, Nov. 17, 7:30 p.m.
Monroe, First Church, Nov. 19, 7:30 p.m.
Bastrop, Nov. 21, 7:30 p.m.
Oak Grove, Nov. 23, 11 a.m.
Epps, at Pioneer, Nov. 23, 4 p.m.
Fairbanks, at Crew Lake, Nov. 23, 7:30 p.m.

All pastors are asked to have reports from all organizations ready, and to be prepared to nominate the Missionary Committee.

ELMER C. GUNN, P. E.

New Orleans Dist.—Fourth Round

St. Martinville, Nov. 2.
Slidell, Nov. 9, a.m.
Covington, at Covington, Nov. 9, p.m.
Second Church, Nov. 16, a.m.; Sept. 24.
Rayne Memorial, Nov. 16, a.m.; Nov. 4.
St. Mark's, Nov. 16, p.m.
Felicity, Nov. 23, a.m.; Nov. 12.
McDonoghville, Nov. 23, p.m.; Oct. 6.
Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

From an Ice Boat?

"Yes, the mate fell overboard during the storm and was never seen again."

Old Lady—"I suppose he was drowned?"

Sailor (patiently)—"No; he sprained his ankle."



After 40 Bowel trouble is Most Dangerous

Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles—and a host of other disorders.

Watch your bowels at any age. Guard them with particular care after forty. When they need help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" is a doctor's prescription for the bowels. Tested by 17 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, your tongue is coated; whenever a headachy, bilious, gassy condition warns of constipation.

Next time just take a spoonful of this family doctor's laxative. See how good it tastes; how gently and thoroughly it acts. Then you will know why it has become the world's most popular laxative. Big bottles—all drugstores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

SIDE AND BACK

**Lady Had Suffered So Much
Pain Was Almost Desperate.
Says Cardui Helped Her.**

Denison, Texas.—"Before I took Cardui, it seemed like I had tried everything, for my health was wretched," writes Mrs. Nannie Davis, of 418 W. Woodard Street, this city.

"I was in bed most of the time," explains Mrs. Davis, "suffering so much with pain in my side and back, and weakness. I was so discouraged, I was almost desperate."

"I knew there ought to be something to reach my case. I only weighed about 110 pounds. My eyes were hollow and I looked awfully bad."

"A good friend told me about Cardui. After taking my first bottle, I felt better, but I kept it up until I had taken four bottles, and now I am well, have no pain in my side or back, and feel like a new woman. I can work most of the time, and feel fine."

"For three years, I have been free from pain. That is why I recommend Cardui."

If you are run-down, nervous, or suffer every month, take Cardui, a medicine used by women for over fifty years. As your health improves, you will share the enthusiasm of thousands of others who have praised Cardui for the benefits they have felt after taking it.

Take
CARDUI
30 YEARS
OF USE BY WOMEN



"Better in Every Way"

"I have taken two bottles of Lydia E. Pinkham's Vegetable Compound and can honestly say I feel much better in every way. I used to feel so lifeless and had no interest in anything and had to lie down often because of female weakness. Now I have a new hold on life again. My husband can see a great difference in my appearance. I heard of the Vegetable Compound through friends and I am so glad I did."—Mrs. Wm. Mueting, 1267 Morgan St., Santa Rosa, California.

**Lydia E. Pinkham's
Vegetable Compound**

Prepared by Pinkham Med. Co., Lynn, Mass.

NIGHT COUGHING

Quick and Safe

Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing *can* and *should* be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces.

At the first sign of a cough, take good old "Piso's for Coughs." It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages and soothes the inflamed tissues. At the same time, it has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you get "Piso's for Coughs."

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

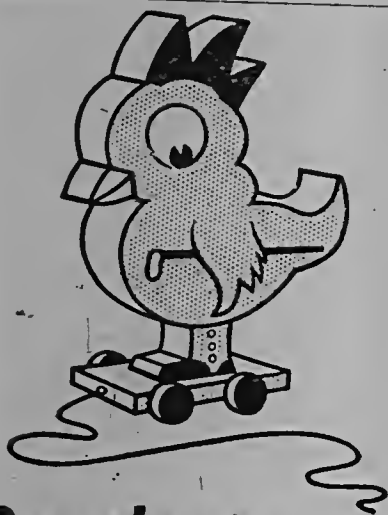
Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE

Dear Epworth Leaguers: Quite a few changes have had to be made in our institute plans, but we are now ready for the opening dates. In our Hammond week-end institute we are to enjoy instruction from Reverends C. E. McLean, J. H. Bowdon and A. D. George. Reverend J. M. Boykin will be with us part of the time. Misses Yuke Hinati, Lillian Hanson and Mrs. R. P. Jackson of New Orleans, Miss Clara Kirtland of Denham Springs, and Miss Lillie Mae McQuaid will instruct in methods. This type of institute allows one unit of credit to those meeting the requirements and is a week-end of real fellowship. Hammond and Ponchatoula are ready to open their homes to the guests.

The time is right here for the New Orleans Hi League institute that we have been looking forward to. Mrs. Guy M. Hicks and Miss Maggie Marshall have been especially busy in directing the plans for a successful institute.

I spent Sunday, the 6th, in Baton Rouge, visiting with both the Keener and First Church Leagues. While in Baton Rouge I spent a few hours in Miss Grace Cook's home and was de-



Restless CHILDREN

CHILDREN will fret, often for no apparent reason. But there's always Castoria! As harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than a more powerful medicine.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is need. In cases of colic, diarrhea or similar disturbance, it is invaluable. A coated tongue calls for just a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed.

Fletcher's
CASTORIA

lighted to see Mr. A. G. Cook, her father, able to be in a wheel chair after eighty days abed. I stayed in Miss Lillie Mae McQuaid's home and enjoyed planning the district work with her.

The Baton Rouge District ministers met in Hammond on Monday and, with Bishop Hoyt M. Dobbs, had a delightful day as guests of the Hammond, Ponchatoula and Natalbany churches. I attended this meeting and then went to New Orleans on Tuesday en route to Houma, where I now am.

I always delight in coming to Houma. I wish it were possible for all of you readers to know more about your Mission center, MacDonell School, with Miss Ella Hooper and her wonderful corps of workers and the great work they are doing. There are now more than seventy children in the school. Rev. B. H. Andrews, the pastor, has a Junior Society, Hi League, and Senior League in his church here. Last evening we had a churchful at our meeting, and all seemed quite interested in their League work. This morning I had the pleasure of addressing the school at their chapel hour.

We have quite a few of our former Leaguers on the faculty at the Wesley House—Mr. Sam Terry of L. S. U. and Mr. Alvin Smith of Centenary, Miss Bessie Williams and Miss Ina Fulton of Mansfield College. Miss Mina Waite of Lake Charles assists in the office work along with her studies. The grounds of Wesley House are beautiful and a prettier location for a mission school cannot be found anywhere.

May I remind the Ruston District Leaguers to notify Miss Margaret Camp of Haynesville of your plans to attend the week-end institute at Homer of November 14, 15, 16. That will be the last accredited institute until after the Christmas holidays.

Remember our Conference program and its endeavors in your prayers daily.

Your Field Secretary,

ELIZABETH LANGFORD.

NORTH MISSISSIPPI CONFERENCE

Dear Leaguers: Miss Ruth Boyd, the faithful secretary of the Columbus District, planned a splendid program for her institute, which was held at West Point the eleventh of October. Miss Boyd takes the League work seriously and the Leaguers believe in her. They are following her. The attendance at this institute was good. There were about seventy-five Leaguers and seven preachers present. It is very gratifying to see more preachers attending these institutes than those of former years. When our preachers get thoroughly in sympathy with our League work then it will succeed.

The outstanding feature of our morning program was the address by

Rev. W. R. Lott, the pastor at West Point. Brother Lott used as his theme: "My heart is Fixed." He stressed the importance of having your heart fixed on—your origin, your purpose of a spiritual leader, your purpose to be useful and your destiny. This was a very timely and helpful address. That is the kind of message that Brother Lott usually brings.

We were refreshed at the noon hour by the delicious luncheon which was served by the Missionary Society of the West Point Church. It was served in the dining hall of the beautiful church there at West Point.

When we came back together for the afternoon program we were led in our devotional by Rev. R. B. Pearson, our pastor at Machulaville. Brother Pearson is doing a good work on the Machulaville charge and his League was well represented at the institute.

One of the features of the afternoon program was the address by Rev. W. C. Newman on the three covenants. Brother Newman made us realize that these covenants are really at the heart of our League work. He presented these covenants to us in a very convincing way. He really caused us to resolve to keep these covenants more seriously. Brother Newman was for three years president of the North Mississippi Conference Epworth League Assembly. The only reason he was not elected for a fourth year was that he would not accept the nomination.

We did not have the privilege of staying to hear the rest of the program. We feel sure that it was very interesting and helpful. Rev. W. L. Pearson was to discuss the four departments. Brother Pearson is vice-president of the North Mississippi Conference Epworth League Assembly. He is pastor of our church at Mathiston. Miss Norma Benjamin was to discuss the topic, "Varying the Program." Miss Benjamin was one of our instructors at Camp Pratt last summer. "Advertising" was the topic assigned to Rev. C. M. Kinard. We just hope that Charley did not forget himself on this occasion and put out an ad for someone to live in the parsonage with him. But Charley is going to keep on advertising until he gets results.

We rejoice with the Leaguers of the Columbus District in the progress which they are making. The League work in the Columbus District is growing and it will continue to grow. This district will be well represented at the Assembly next year.

Yours sincerely,
WM. L. ROBINSON.
October 6, 1930.

NORTH MISSISSIPPI CONFERENCE
Dear Leaguers: We enjoyed the privilege of being with Mr. Shipman and the good people of Inverness a few weeks ago. It was a real treat to be with Mr. Shipman and his Leaguers. They have an active League and they are working hard. We are expecting to hear more of them in the future. It was a joy to be in Brother Shipman's home and enjoy his wonderful hospitality. We hope he will invite us to visit him again in the near future.

The Grenada District had a good

Aln't a-go'ne-Reign! Professor—"And so, because it was feared that Napoleon might attempt to re-establish a monarchy in France, he was told to—"

Student—"Giddyup, Napoleon, it looks like reign!"

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

guests arrived, they were measured in height, and a fee of five cents for each foot was paid. There were thirty-six present.

Several outdoor games were played on the front lawn in the moonlight. A number of indoor games were then played. By this time the Gypsy had arrived and wished to tell the young people's fortune. A small fee of five cents was charged each couple who went in to have their fortune told. Everyone enjoyed this.

A few more games were played. After which all were invited into the dining room and served delicious cake and iced tea by the hostesses. This was enjoyed by all.

The proceeds were \$7.60. The tallest girl, Lydia North, who was five feet eleven inches in height, received a beautiful string of beads, presented by Mrs. J. H. Fowler, and the tallest boy, D. B. Presley, being six feet four inches in height, was presented a large stick of candy and a package of mints.

LILLIE BELLE FOWLER, Reporter.

RESOLUTIONS BY THE WOMAN'S MISSIONARY SOCIETY OF ENTERPRISE, MISS.

Whereas, it has pleased the Father to remove from our midst our sister, Mrs. J. W. Bass, we feel that in her death we have lost a beloved and esteemed member of our W. M. S., her family a kind, devoted and affectionate wife and mother; and, while we willingly bow to the will of the Omnipotent and Omniscient Ruler of all things, we can but sorrow that we shall see her no more. Therefore, be it resolved,

First, That while we mourn our loss we feel it is her gain and we desire to bow with humble resignation to His will;

Second, That to the stricken family we extend all the condolence that friends can offer to others in these heavy afflictions that affect all alike, though not in the same degree;

Thlrd, That a copy of the resolutions be placed on the minutes of our W. M. S., one sent to the members of the family of the deceased and one each to the Meridian Star and the Christian Advocate for publication.

"There are no dead, we fall asleep To waken where they never weep. We close our eyes on pain and sin, Our breath ebbs out, but life flows in."

Mrs. Joe McCarty,

Mrs. H. C. Tedder,

Mrs. C. M. Brent, Committee.

ZONE MEETING AT McNAIR

Zone 5 of the Vicksburg District held its last meeting at McNair, September 26. A well planned program was carried out by Mrs. Cole, zone chairman.

A telegram from Mrs. Hegman and a letter from Mrs. Alford lent stimulus to the meeting.

Members from six societies were present to discuss together the opportunities of the woman's work, and the instructions for carrying out the plans set by Council.

These zone meetings always carry with them encouragement for devoting our time and efforts to the cause of Christianity, therefore we find them very helpful to individuals as well as groups. New officers were elected for 1931 and an invitation was extended the zone to meet at Lorman.

Mrs. K. N. Harrigill, Secretary.

ZONE MEETING, POCAHONTAS, MISS.

A very helpful and interesting meeting of the group comprising Canton, Flora, Madison, and Pocahontas was held at Pocahontas Church September 18, 1930. Meeting was called to order by Mrs. Simrall, zone leader. Song, "More Like the Master," was sung, after which Brother Sharp of Flora conducted the devotional, reading the first chapter of John, which was an inspiration to all. Prayer was voiced by Brother Grice, followed by special

music by Mesdames Middleton and Oswalt. Mrs. Simrall discussed the object of the zone meeting and expressed her appreciation to the Pocahontas ladies for the beautiful decorations in the church.

Mrs. J. M. Stevens of Jackson gave a helpful talk on Christian Social Relations.

Mrs. Richard Lane gave an interesting topic on "What We Should Know About China."

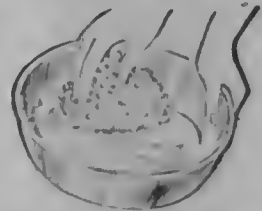
After a most enjoyable lunch and social hour, the afternoon session convened at 1 o'clock. "Faith of Our Fathers" was sung, Scripture lesson was given by Brother Grice, using the 23rd Psalm. Prayer was offered by Brother Lewis, after which he gave us a most helpful talk on "What the Week of Prayer and Self-Denial Had Meant to Us."

Mrs. Bradley gave a talk on "World-Wide Importance of Missions." The meeting closed with prayer by Brother Lewis.

The next meeting will be held at Madison.

Mrs. Eugenia Potts, Secretary.

GOTTSCHALK'S METAL SPONGE



"The little sponge that does the big job"

Every church organization needs money. Last year 25,000 different bodies successfully used our liberal cooperative plan.

GOTTSCHALK'S METAL SPONGE is a meritorious household necessity which has been awarded the Good Housekeeping Institute's Star. It sells and repeats easily. It cleans and scours everything... keeps the hands dainty and white... does not rust, sliver or scratch.



Write today for complete information regarding our liberal money-making plan.

METAL SPONGE SALES CORPORATION
Dept. W, Lehigh Ave. & Mascher St., Phila., Pa.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST.

NEW ORLEANS, LA.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

THE CONVERSION OF AUGUSTINE

By H. H. Smith

The year 1930 marks the fifteen hundredth anniversary of the death of St. Augustine. "Of all the early fathers," says a writer, "Augustine is nearest to evangelical Protestantism, and we may regard him as a veritable forerunner of the Reformation." It is further said that "he possessed a divine knowledge born of spiritual birth and perpetual communion with the Holy Spirit which made him one of the greatest leadership souls in all the records of Christianity."

Augustine's conversion was intensely thrilling. Although the child of one of the noblest of Christian mothers, Monica, he became a slave to sensuality. But the prayers of his godly mother and the influence of Ambrose of Milan were instrumental, under the Holy Spirit, in bringing him under deep conviction of sin. His account of his conversion is in the form of prayer, as are all his discourses in his "Confessions," and the translation at hand reads as follows:

"I flung down myself I know not how, under a certain figtree, giving all liberty to my tears; whereupon the floods of mine eyes gushed out, an acceptable sacrifice to Thee, O Lord. And though not perchance in these very words, yet much to this purpose said I unto Thee: 'And Thou, O Lord, how long, how long, Lord, wilt Thou be angry, for ever? Remember not our former iniquities;' (for I found myself to be still enthralled by them). Yea, I sent up these miserable exclamations, 'How long, how long still "tomorrow," and "tomorrow." Why not now? Wherefore even this very hour is there not an end put to my uncleanness?"

"Thus much I uttered, weeping, in the most bitter contrition of my heart: when as behold I heard a voice from neighbor's house, as it had been of a boy or girl, I know not whether, in a singing tune, saying, and often repeating: 'Take up and read, take up and read.' Instantly changing my countenance thereupon, I began very heedfully to hethink, whether children were wont in any kind of playing to sling any such words: nor could I remember myself ever to have heard the like. Whereupon, refraining the violent torrent of my tears, up I gat me, interpreting it no other way, but that I was from God Himself commanded to open the book, and to read that chapter which I should first light upon. For I had heard of Anthony, that by the hearing of the Gospel which he once chanced to come in upon, he took himself to be admonished, as if what was read, had purposely been spoken to him: 'Go, and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me;' and by such a miracle that he was presently converted unto Thee. Hastily, therefore, went I again to that place where Alypius was sitting; for there had I laid the Apostle's book when as I rose from thence. I snatched it up, I opened it, and in silence I read that chapter which I had first cast mine eyes upon: 'Not in rioting and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ; and make not provision for the flesh, to fulfill the lusts thereof.' No further would I read; nor needed I. For instantly even with the end of this sentence, by a light as it were of confidence now darted into my heart, all the darkness of doubting vanished away.

"Shutting up the book thereupon, and putting my finger between, or I know not what other mark, with a well-quieted countenance I discovered all this unto Alypius. And he again in this manner revealed unto me what also was wrought in his heart, which I verily knew nothing of. He requested to see what I had read: I showed him the place! and he looked further than I had read, nor knew I what followed. This followed: 'Him that is weak in faith, receive': which he applied to himself, and showed it to me. And by this admonition was he strengthened, and unto that good resolution and purpose (which was most

agreeable to his disposition, wherein he did always very far differ from me, to the better) without all turbulent delaying did he now apply himself. From thence went we into the house unto my mother: we discover ourselves, she rejoices for it! we declare by order how everything was done; she leaps for joy, and triumpheth, and blessed Thee, who art able to do above that which we ask or think; for that she perceived Thee to have given her so much more concerning me, than she was wont to beg by her pitiful and most doleful groanings. For so Thou convertedst me unto Thyself, as that I sought now no more after a wife, nor any other hopes in this world: standing thus upon the same rule of faith, in which Thou hadst showed me unto her in a vision, so many years before. Thus didst Thou convert her mourning into rejoicing, and that much more plentifully than she had desired, and with a much dearer and a chaster joy, than she erst required from any grandchildren of my body."

Augustine was a great mystic, and this is revealed in one of his oft-quoted sayings: "Thou has formed us for Thyself and our hearts are restless until we find rest in Thee."

Ashland, Va.

FROM FIRST CHURCH, BATON ROUGE

CONCERNING DR. F. L. WELLS

The First Methodist Church under the able leadership of Dr. Frank L. Wells, pastor, has undertaken a program for the ensuing year, the success of which will require the united and harmonious effort of the congregation. This program includes the purchase of a new twelve thousand dollar pipe organ, which is now being installed; a centennial jubilee or celebration marking a milestone of one hundred years since the foundation of the church; a great spiritual revival in connection with this celebration, and finally a great financial campaign to pay off the remaining debt on the church building amounting to approximately one hundred thousand dollars. These plans have been carefully worked out under the leadership of Dr. Wells. They can only be executed with the greatest possible success under his leadership.

The future of First Church depends largely upon what will be accomplished during the next Conference year. Success will mean permanent stability in the whole outlook of the church; failure in any degree will impair the spirit and morale of the members, and will leave a handicap which it will require years to overcome. In a sense the great crisis is upon us.

Dr. Wells combines executive and administrative ability with a powerful spiritual appeal. His ministry gives us a united congregation, and a condition of harmony and co-operation which we think will enable us to go forward to victory.

It is our united wish that he should be returned to this church. In token whereof we adopt this resolution, and desire that it be spread upon the minutes of this meeting, and that certified copies be forwarded to the Presiding Elder and Bishop.

G. C. SHIRLEY, Chairman;
IRA NABORS, Secretary.

CONCERNING REV. L. W. CAIN

Whereas, Rev. L. W. Cain as presiding elder of this district has placed the affairs of the Church upon a high plane of interest and efficiency, and,

Whereas, we feel that Brother Cain is doing a constructive work in the district of inestimable benefit to the whole program of the Church,

Now therefore, he it resolved that it is the sincere opinion and belief of the Board of Stewards of the First Methodist Church of Baton Rouge, La., that his program should not be interrupted at this time, and that he should be returned as presiding elder for the ensuing year.

G. C. SHIRLEY, Chairman;
IRA NABORS, Secretary.

REVIVAL AT FERRIDAY, LA.

Our revival at Ferriday, which closed last night, is noteworthy. My youngest son, Rev. Joseph C. Shaw, of Welsh, La., came in on Monday, October 6, when only the first service had been held, and preached for twelve days. Although he has been preaching nearly two years, we had not previously heard him; and he delighted and edified all of us. His manner is quiet, his methods free from claptrap—indeed, this was his second revival—but his messages were forceful and winning, and the response surpassed our fondest hopes.

There was good attendance throughout, in spite of many counter attractions, and interest grew from the start. Many indifferent members were revived and went to work; the whole congregation felt the uplift of a spiritual tide, thirty-one persons united with the church. Seventeen of these came on profession of faith, twelve of whom I baptized. There were fourteen accessions by certificate, and there are more to come.

One of the sweetest of the services was the one in which I baptized twelve infants, including three of our grandchildren. One babe and its mother, grandmother and great-grandmother present at the christening. We baptized four children of one mother, then received her and her younger son into the Church by baptism.

We closed last night, October 19; a fine spirit prevails among our people. The whole congregation co-operated beautifully, and all are much encouraged. Many substantial expressions of kindness and love found their way to the parsonage; a liberal love gift was presented to our young helper without the slightest pressure being brought to bear to secure it. We feel that Ferriday charge is now a field to be coveted, and that the possibilities for development are very great.

ARTHUR M. SHAW.

RESOLUTIONS OF APPRECIATION

Whereas, the Rev. J. L. Sells is closing out his fourth year as presiding elder of the Seashore District, and

Whereas, he will be appointed to another field of labor at the approaching Annual Conference; therefore, be it

Resolved, by the Poplarville quarterly conference, that we hereby express to Brother Sells our heartfelt appreciation of the faithful and efficient service he has rendered. Under his safe and consecrated leadership all the activities of our Church in the District have prospered, and by his uniform courtesy and kindness and devotion to duty he has won our esteem and love.

Be it resolved, further, that a copy of these resolutions be mailed to the New Orleans Christian Advocate, and a copy be spread upon the minutes of the quarterly conference.

Signed: M. M. Black, D. C. McInnis, A. M. Gandy, J. P. Stewart, O. L. Spotwood, J. G. Simpson, J. M. Morse, J. A. Rawl, E. B. William, L. J. Provost, H. C. Moody, W. J. Kock.

THANKS TO OUR FRIENDS

We extend our thanks to the following friends of the Advocate who have sent in two or more subscriptions since October 20: Rev. H. S. Johns, Greenwood, La., 2; Mr. D. S. Allgood, Summerfield, La., 2; Mrs. H. B. McEachern, Haynesville, La., 2; Rev. T. B. Cottrell, Forest, Miss., 18; Mr. L. M. Reeves, Beauregard, Miss., 6; Rev. W. P. Bulman, Tupelo, Miss., 7; Rev. J. L. Lay, Hornbeck, La., 5; Rev. R. H. Harper, New Orleans, La., 2.

In a restaurant a hat fell off a peg and dropped right on top of a piece of pie that was covered with whipped cream. The owner of the hat called a waiter. "Well," said the waiter, "what do you want, a new hat or another piece of pie?"—Youngstown Telegram.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3945.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, NOVEMBER 6, 1930.

C. MILTON CHALMERS, Manager.

METHODISM IN VICKSBURG

BY REV. J. L. NEILL

Early History

Methodism in the environs of Vicksburg really antedated the founding, laying out and naming of the city. It stands among the number of few cities in the world named for a pioneer Methodist minister. This man was Newit Vick, in whose home near Fayette, Miss., the first session of the MISSISSIPPI ANNUAL CONFERENCE was held ONE HUNDRED AND SEVENTEEN YEARS AGO. Rev. Newit Vick was a Virginian by birth and had, some years before the session of this Conference, moved with his family into the Natchez country. It seems that soon after the holding of this first Annual Conference, Mr. Vick bought a large tract of land some seven miles northeast of what is now Vicksburg, on which there was an Indian clearing known as "Open Woods." Here he moved his large family, it seems, in the winter of 1814.

In 1819, Mr. Vick purchased the present site of Vicksburg from Anthony Glass and laid off and sold a few lots, but on a trip to Natchez with his wife was stricken with yellow fever and both he and his wife died within a few minutes of each other. Their bodies were brought back to their home northeast of the present city and laid to rest side by side near the center of the "Open Woods." There they rest today, along with some other members of the family, in a small plot of ground surrounded by a low brick wall. It is right on the highway to Oak Ridge and in the center of Vicksburg's aviation field. The spot is very accessible and no doubt will be visited by nearly everyone who attends this session of the Mississippi Conference next week.

Rev. John Lane, another pioneer Methodist preacher, married Sarah, the eldest daughter of Newit Vick. After Mr. Vick's untimely death, the children and family turned over the administration of the large estate—the records show some unhappy lawsuits just here in which Sargent S. Prentiss figured considerably—to this brother-in-law. He immediately "located" and devoted himself to the management of the estate. It was Rev. John Lane who directed the laying out of what is now the city of Vicksburg, sold lots and named it for his father-in-law. The community had formerly been known as Walnut Hills. Probably no other real city anywhere can boast of the part played by Methodist ministers in its founding as can Vicksburg. We are sorry that through most of its history its moral record has not been what these early founders would have approved. But such is life.

Tobias Gibson was no doubt the first Methodist preacher to visit these parts while Warren county was still a part of Claiborne. His body lies buried about four miles southeast of the city, but the spot is not quite as easily reached as the

grave of Newit Vick. It is certainly one of the most sacred spots in Mississippi and should be dear to every Methodist. I cannot stand now beside the grave of this pioneer martyr, out in the open forest in the middle of a large pasture, without a feeling of unworthiness as I read the inscription on the simple shaft which marks the burial place.

His life was burned out in his zeal to publish the "Good Tidings of Great Joy" to all every-



BISHOP COLLINS DENNY

Who will preside over the sessions of the Mississippi Conference next week in Vicksburg. The Bishop is this week presiding over the North Mississippi Conference at Starkville.

where. This simple shaft is about nine feet high and bears the following inscription:

Sacred to the Memory of
REV. TOBIAS GIBSON

who settled in Mississippi in 1799. He was emphatically the father of Methodism in this County, being the first minister who organized a church in this territory.

Born in South Carolina in A. D. 1776

Died in the County of Warren in 1814

Erected by his nieces and nephew and their descendants, May 13, 1857.

It seems that the first Methodist church in Warren County was Hopewell, located some ten miles south of Vicksburg, and its early leaders were Stephen Gibson, William Lewis and Jonas Griffing. Just a short time after the founding of this church, another was located to the east on the hills, then known as Bethel, but later known

as Redbone. This became one of the most noted of the churches in all this section, and about six years after its building it became the church home of the members of the Hopewell congregation. This was due, in part, to the fact that water from the river surrounded Hopewell during a great part of the winter. The walls of the old Redbone church stand today without roof, but as solid as the eternal stone, a sentinel telling us of the faith and sacrifice of our fathers. This spot should also be visited by every member of the Conference.

It will be seen from the above that the dust of both of Mississippi's pioneer Methodist ministers rests in the environs of Vicksburg. The city of Vicksburg celebrated the hundredth anniversary of its founding in May, 1925. It was exactly ninety-eight years ago when the first Annual Conference met in Vicksburg. Ten have been held since then. This will be the eleventh. One of the ten was held in 1880, just fifty years ago. This year is also the centennial of Pentecost. How fitting it would be to have another real Pentecostal experience! We hope that all the preachers and delegates will come praying and expecting just this thing.

So much for pioneer days. Space and time forbid that we deal further with these interesting matters just here. We have been asked to furnish other data as well. I am indebted to the Rev. J. B. Cain, the Mississippi Conference's best historian today, for the following facts with reference to pastors and presiding elders.

Presiding Elders and Pastors

Vicksburg Church was organized during 1823, while John G. Jones was pastor of Warren Circuit.

1829—Miss. Dist., Thomas Griffin, P. E.; Ashley Hewitt, P. C.

1830—Miss. Dist., Thomas Griffin, P. E.; Ashley Hewitt, P. C.

1831—Bayou Pierre Dist., Thomas Griffin, P. E.; Warren, John G. Jones; Vicksburg, to be supplied.

1832—Bayou Pierre Dist., Thomas Griffin, P. E.; Warren, John G. Jones; Vicksburg, J. O. T. Hawkins.

1833—Yazoo Dist., John Lane, P. E.; Warren, C. K. Marshall; Vicksburg, R. D. Smith.

During the period, 1834-58, the district was called the Vicksburg District, and the charges in and around Vicksburg were Warren and Vicksburg, and the names given below are those of the presiding elder, the pastor of Warren, and the pastor of Vicksburg, in the order indicated.

1834—John Lane, J. I. E. Byrd, C. K. Marshall.

1835—John Lane, Jephtha Hughes, B. A. Haughton.

1836—John Lane, A. H. Hoicomb, B. A. Haughton.

(Please turn to page 4)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

OUR GREATEST MISSIONARY

By Bishop W. A. Candler

The Associated Press announcement of the conversion of General Chiang Kai-shek, the nationalist President of China, and his uniting as a member with the "Young Allen Memorial Church" at Shanghai, suggests the consideration of the greatness of Dr. Allen and the extent and power of his influence throughout the Orient in general and China in particular.

Measured by what he did, not less than by what he was, it may be said most justly that Georgia has not produced a greater man than Young J. Allen; but most Georgians know next to nothing of him. And his Church, which he served so long, is scarcely less ignorant of him.

He was an exceedingly modest man; and, when an intimate friend suggested to him that he should prepare an autobiography, or, at least, should put in systematic form material for some one else to write his biography, he objected, and said in reply, "My dear brother, you have no idea how averse I feel to anything of the kind. I have always tried to do my duty, but after all, I have thought of myself as one of the least and most unprofitable servants of God."

But those who were best acquainted with his great work in China held him in the highest esteem, not to say in the greatest veneration. Although he was a Methodist, the great men of other denominations felt for him the warmest affection and the most ardent admiration. This was shown by the tributes paid to his honor when he died, May 30, 1907.

Dr. Timothy Richard, a distinguished missionary of the English Baptist Mission, said: "The books of Young J. Allen have hurled the Chinese gods off their pedestals."

In a memorial sermon preached in the Union Church at Shanghai, on the Sunday following Dr. Allen's death, Rev. Gilbert Reid, D.D., president of "The International Institute of China," said of the literary and educational work of the great missionary from Georgia:

"He was doing something that would touch the millions of China, that would help the writers of the Empire, that would promote the Kingdom of God. He said the word, he did the deed, that would affect a nation, a generation. One may go into distant parts of this Empire, and as a foreigner and stranger comes to the door of some shop or yamen, when on hearing that this stranger is a friend of 'Lin-lo-chih' (Dr. Allen's name in Chinese), he will be cordially invited within, and then, while drinking tea, will be shown the 'Wan Kwoh Kung Pao'—'Review of the Times'—and other books of Dr. Allen, not hid away in the book-case, but showing the marks of being read again and again both by the host and his many literary friends. The name of Lin-lo-chih is probably more widely known than that of Young J. Allen, and this only shows the enormous influence he exerted among the pupils to whom he devoted his life."

That illustrious man, Rev. W. A. P. Martin, D.D., LL.D., president of the Peking University, wrote of him as follows in the "North China Daily News":

"Seldom have I been more startled than I was at seeing the name of Dr. Allen in the obituary

column of the North China Herald. Not long ago, we stood together to be photographed in a group of veterans, and among us all, he was conspicuous for his stalwart frame and flowing beard. About the same time, he was appointed, along with Dr. Farnham and myself, to convey the salutations of the Centenary Conference to the venerable Christian scholar in Sien-sheng. The youngest member of the Committee—nine years my junior—be looked as if he might look forward to many years of fruitful activity. But his work was done—a work such as few men ever performed. The founder of a college and prolific as an author, it is more particularly as a pioneer of Christian journalism that he won distinction. If not the creator of the modern newspaper in Chinese, he made himself the standard-bearer of the growing cohort, and for forty years he bore it aloft in the interest of Christian civilization. The Anglo-Chinese College remains as his monument, but his literary labors will not soon be forgotten. For many generations, thirsty souls are likely to remember the man who opened these twin fountains in the desert."

Rev. William Eliot Griffis, D.D., LL.D., the distinguished author of the widely known books, "The Mikado's Empire" and "Korea, the Hermit Nation," in an extended tribute to his memory, said of Dr. Allen:

"Through the pen and press, he seeded all China, so that men read in their own language the wonderful works of God. He mastered the tongue and script by which he might reach 300,000,000 souls. He was in numerous ways the 'Beginner of a better time' and was pathfinder in many good things. He founded the first newspaper in Chinese for the people. Today hundreds of reformers, statesmen, leaders, patient toilers, and sons of salvation revere his name, own his inspiration, and salute in memory 'the Mission-

TWO CROSS-BEARERS

Of men who trod the cursed road
To Calvary's hill from city gate—
They made one Simon bear the cross
When Jesus fell beneath its weight.

And that is all the record writ
Of one who a rood unwilling bore—
While He who willed to bear the cross
Has a name that waxes more and more.

—Robert H. Harper.

ary Statesman.' After forty years of work, battling against untruth, superstition, idolatry, and wrong, he had but a week's sickness. Then, like Nicanor, but in a better cause, he lay dead in his harness."

Rev. Arthur H. Smith, D.D., who is an accepted authority on the subject of Christian Missions and Missionaries in China, wrote of Dr. Allen's famous periodical, "Wan Kwoh Kung Pao," as follows:

"Dr. Allen's 'Wan Kwoh Kung Pao,' or 'Review of the Times' (rather Review of the World) was for many years the most influential single agency in China for reaching the official classes, since it penetrated to yamens high and low in every portion of the Empire."

"In the last decade of the last century, the name of Lin-lo-chih was probably more widely known than that of any foreigner who had ever been in China. At the time of the reform movement of the Emperor Kuang Hsu in 1898, he specially sent for the back numbers of this magazine, which he is said to have eagerly devoured."

The most notable tribute paid to Dr. Allen when he died was that of a conspicuous Chinese writer who was a hundred years old and knew China from the days of Robert Morrison. This learned Chinese gentleman said in the course of his article:

"As soon as Dr. Allen could speak Chinese, he began to preach and preached in and around Shanghai. He early began to undertake literary work. When he came to China there were no newspapers. He has the honor of establishing the first Chinese newspaper in China, the 'Wan Kwoh Kung Pao,' or 'Review of the Times.' It preceded the 'Shun Pao' several years. He also wrote a book, 'China and Her Neighbors,' which was widely read. In this book, China was advised to build telegraphs, railroads, and men-of-war. He soon gained a great reputation in China, and was well known through his writings all over China. All the people honored and respected him."

"The Chinese Government recognized his ability and invited him to teach English in the Gov-

ernment School at the Kiangnan Arsenal, and also to translate books for the Government."

"This was during the Civil War in America, and as Dr. Allen was cut off from support from home, he accepted this invitation, which he held for a number of years. He taught hundreds of young men. Many of them have risen to positions of honor and influence. Some of them have become ministers to foreign countries. The present minister to Germany, H. E. Yang, was taught by Dr. Allen."

Mr. John Fryer, who had intimate acquaintance with Dr. Allen, and perfect knowledge of his work, said of him:

"He was one of the foremost literary benefactors of the Chinese people; so that his well-known name of 'Lin-lo-chih' will not be forgotten for many generations, even among the highest officials."

"His long and fruitful life was spent in one city, but the results of his efforts were as unconfin ed as the atmosphere. He was consulted alike by officials, by revolutionaries, and by the common people, and was alike the friend of all, and understood them all."

The foregoing estimates of Dr. Allen are not the expressions of denominational pride, or of national pride even. Not one of them is from Methodists, and some of them are from men of England and other lands.

It is not too much to say that Young J. Allen is one of the greatest of Georgia's sons, if not the greatest.

If he had been a son of Great Britain, he would have been ranked with such men as David Livingstone and James Legge, and would have been accorded the highest honors by his countrymen.

It is not creditable to Georgians to know so little of him and care so little for his great name; and this is even more discreditable to his Church.

It is not strange that the President of the Chinese Republic came to Shanghai to be formally received into the membership of the Young Allen Memorial Church in that city. That was no more than might have been expected.

SAFETY SIGNALS

By Rev. S. J. Davies

Dirt, Debt and the Devil are three evils emphasized by Spurgeon as enemies to the Christian life and progress. The first mentioned can be eliminated by industrious application of soap and water, the latter overcome by the grace of God, but the second causes about as much trouble in State and Church as anything I can at present call to mind. National and international, church and personal debts are the bete noire of this generation. When to pay, how to pay, how much to pay, engage the thought and language of diplomats, churchmen and private individuals. I am not a statesman sufficiently trained to offer advice on national obligations in this matter, but possibly might offer some suggestions on the subject of personal and church debts, and shall use as a basis of what I write the apostolic injunction, "Owe no man anything but to love him."

The borrower is ever servant of the lender. Payday comes as assuredly as death and the taxes. I have protested again and again and will continue to do so as long as my present judgment abides, against borrowing money to build ornate and expensive church edifices. For it almost invariably happens that the debt incurred is an incubus on the congregation, hindering forward enterprises for benevolent purposes. Moreover it is simply subsidizing the kingdom of God in the interest of the money lenders. Almost any bank or trust company will lend money to a company of church officials with their notes as collateral, secured by a lien on the church property. It is the finest sort of risk, and too many sanguine, overzealous preachers urge on this method, and after leaving the field for another wherein to browse, the debt is left cumulative and unpaid to the sorrow and hindrance of a successor. No wonder Spurgeon ranks debt with the devil; they are frequently closely related in hindering progress in the kingdom.

"Are you in debt so as to embarrass you?" asked the bishop of a class for admission into full connection to an Annual Conference. Then fixing his eyes upon the young men asked, "Are you in debt so as to embarrass anyone else?" There you have it. Debt is a two-edged sword that swings in circles. Not only are the debtor and creditor involved, but the debtor's conscience, reputation and honor, and not infrequently the standing of his wife and family in the community. Once in my lifetime of service, owing to ill health and a poor circuit—a bad combination—I became involved in debt. One of my creditors wrote me a sharp letter of reproof, since I could not remit his due as readily as he thought I should. I replied by telling him that I was owner of several things in my parsonage home which were at his command and to come and get them. He did not reply to this. Soon afterwards, having the money, I paid the debt. Meeting the man in another city some years afterward, he was very friendly and offered me abundant credit. Pardon this bit of personal history; it may help someone who is burdened or among the heavy laden. Life is more than meat, and it does not consist of the abundance one possesseth. In fact, many, many people are under the tyranny of things. Things that clutter up the household, get in the way, and are as first-class nuisances. Cave emptor, watch the buyer, has a wonderful personal application, especially at the bargain counter. I never could persuade myself I owned anything until I had paid for it. Even one's immortal soul has to be reclaimed, before it reaches its fullest value. The last of this page seems a good place for me to close, and let my gentle reader do some thinking for himself. You are welcome to my thought on this subject, and only owe the debt of love.

POETICAL THOUGHTS

By Mrs. George S. Brown

By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do, were drowned.—Heb. 11:29.

THE RED SEA OF OUR LIVES

"Have you come to the Red Sea place in your life, Where, in spite of all you can do, There is no way out, there is no way back, There is no other way but—through? Then wait on the Lord with a trust serene 'Till the night of your fear is gone; He will send the wind, he will heap the floods, When He says to your soul, 'Go on!'"

"And His hand will lead you through—clear through—

Ere the watery walls roll down.
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry shod
In the path that your Lord shall make."

Of course, the Israelites were glad to get away from the bondage of Egypt, where they were slaves for so many years, where they toiled morning, noon and night, and if they complained, had their burdens made heavier. They had prayed for release for years, and so when Moses led them forth there was general rejoicing; but when they came to the Red Sea it loomed dark and dangerous before them. How were they ever to get across? If they attempted it, surely the waters would engulf them, and they thought it had been better to stay and toil in Egypt. Had they been left to themselves they would have turned back to the flesh-pots of Egypt. They had a leader, however, who knew no such word as fail, who had no idea of turning back. Hesitatingly Moses had assumed the mighty job of leadership; but

once he undertook it, there was no turning back. The Lord told him to go on and with a serene trust he led the way. Can't you see the fearful, trembling Israelites, standing there on the shore, perhaps looking back one instant, and thinking of the dreary past, which, however, meant life and then forward at the deep water of the Red Sea that loomed before them? Moses commanded, "Follow me," and then the affrighted host beheld the waters roll back as the wind blew and made a wall on the right and on the left. What seemed certain death was now a dry path as they went onward. The Lord had made a path for them and He will make it for all who trust in Him. We all come to a Red Sea in our lives when we feel there is no turning back, and yet we know not how we can go on. Of ourselves we can not, but God will roll away the obstacles and no foe can reach us, no waves can touch us, no sea can drown us. The way ahead may look insurmountable but when God leads we can follow in His footsteps, trusting to His guidance and care and go over the roughest, the most dangerous of places. Let us put our hands in His and trust Him every step of the way.

FIFTY YEARS AGO

By W. W. Cammack

The Mississippi Conference is soon to meet in the historic city of Vicksburg, which will be the fifth time it has met there during the last fifty years. But the one of most interest to me was fifty years ago.

This was my first year on trial and that year and the Conference of '80 were the most thrilling experiences of my life. I cannot undertake to give a detailed account of the many things concerning my first year on trial, but suffice it to say I had charge of Chickasawhay Mission, whose metes and bounds were almost unlimited. It embraced parts of three counties and I preached wherever invited, in school houses, private homes, courthouses, and under sheds. My salary that year was \$101, including four nicely dressed deer hides.

The Conference of '80 made a lasting impression on my mind. Oh, how those preachers could sing, pray, preach, and make impromptu speeches! We had orators of that day, men like C. B. Galloway, C. G. Andrews, Richard Ahbey, W. H. Watkins, H. F. Johnson, C. K. Marshall, W. C. Black, Irvin Miller, and many others. In course of time I learned the names and faces of nearly everyone whose names appear in the Minutes of 1880; and oh, what tender ties and brotherly love bound us together! But, alas, during the last fifty years one by one they have all passed away, except Bishop Du Bose, B. F. Jones, J. T. Nicholson, and myself, and possibly L. S. Jones and W. R. Sims, who transferred West.

A study of the statistical table of 1880 compared with 1929 might be of interest to the reader:

	1880	1929
Local preachers and members.....	23,708	74,544
Adults baptized	850	1,534
Infants baptized	1,179	867
(I do not understand this decrease in infant baptisms)		
For support of pastors.....	\$37,383	\$277,379
For presiding elders.....	5,823	30,603
For bishops	830	3,544
For home missions.....	1,302	12,069
For foreign missions	2,671	13,544

All other items and collections show about the same increase.

Fifty years ago the pastors received very meager salaries. The largest amount paid any pastor in 1880 was paid by Crawford Street, Vicksburg, to Charles B. Galloway, \$1300 on an assessment of \$1500. Last year there was assessed and paid the pastor \$4200. The presiding elder of the Vicksburg District was paid in 1880 the sum of

\$1085, last year the sum of \$1585. I have no comment or criticism to make on the above figures, except to say that forty years ago I heard Bishop Galloway say that Methodist preachers and their families could get along on the least and have the most left of anybody. I do not know it is now.

DEDICATION OF THE CENTERVILLE METHODIST CHURCH

Members of all denominations united with the Methodist congregation on the happy occasion of the dedication of their church, Sunday, September 14. People from Baton Rouge, Slaughter, Woodville, Stephenson, Liberty and the surrounding community were present on this auspicious occasion. Bishop Collins Denny of Richmond, Va., our most cultured Bishop, who will preside at the two Annual Conferences of Mississippi, came to dedicate the church. He was assisted by Rev. E. L. Alford, presiding elder of the Vicksburg District, and Rev. J. E. J. Ferguson, local pastor. The Bishop's sermon was eloquent in its simplicity. His text, "Do good unto all men," taken from the 6th Chapter of Galatians, brought an impressive message which all could take home. The edifice, neat and clean, tastily decorated with ferns and lotus flowers, had a beautiful setting in well-kept grounds. The music was inspiring, especially the rendition of Gounod's "Ave Maria" at the offertory by Miss Mildred Marsalis on the violin, accompanied by Mrs. Eleanor Moore on the organ.

At the close of the sermon, Bishop Denny asked the trustees of the church, also the board of stewards, to come forward. They, with Mr. John Ash as spokesman, presented the church for dedication, kneeling at the chancel, while the Bishop offered an earnest prayer of dedication to God's work.

May the new church continue the work of the old in its remarkable achievement in the development of the spiritual life of the community.

Reporter.

A THOUGHT FOR THE WEEK

By Rev. Marlin H. McCormack, Jr.

"All truth is safe and nothing else is safe; and he who keeps back the truth, or withholds it from men, from motives of expediency, is either a coward or a criminal, or both."—Max Muller.

"Truth hurts no one" is an axiom so old and obvious that it is almost trite to mention it, but yet many have never learned it. The Christian ministry more than any other group has the responsibility of preaching the truth to the world. The truth should be proclaimed kindly and sympathetically but nevertheless, fearlessly and firmly.

Anyone that truth offends should be offended. Anyone that the truth convicts should be convicted. The life that is being builded upon a fallacy will eventually fall—why not now? We are under no obligation to keep people in a good humor, even though that is most expedient, but we are under a solemn obligation to bring them the truth.

"Every preacher who preaches ably has two doors to his church: one where he attracts people in and the other through which he preaches them out. Still there is recompense in the thought that people who walk out with unnecessary clatter are often found after many moons tiptoeing in again. Yet I do not see how any man, though he be divine, could hope, or expect, to have as many as twelve disciples for three years and not be denied, doubted, and betrayed. If you have thoughts and speak them frankly, Golgotha for you is not far away."

METHODISM IN VICKSBURG

(Continued From First Page)

1837—R. D. Smith, Wm. Langarl, Joseph Travis.
 1838—R. D. Smith, Samuel W. Speer, L. C. Cheny.
 1839—John Lane, R. D. Smith, C. K. Marshall and Samuel W. Speer.
 1840—John Lane, A. M. Booth, C. C. Marshall.
 1841—John Lane, A. S. Parker, Preston Cooper and James Gwinn.
 1842—John Lane, R. B. Ricketts, Preston Cooper.
 1843—Lewell Campbell, R. B. Ricketts, Thomas Ford.
 1844—Lewell Campbell, John Lane and Geo. N. Robinson, Wm. C. Payne.
 1845—Lewell Campbell, no record of pastors this year.
 1846—Lewell Campbell, Preston Cooper, Asbury Davidson.
 1847—Green M. Rogers, Preston Cooper, Hayden Lewell.
 1848—Green M. Rogers, P. B. Bailey, Levi Pearce.
 1849—John Lane, P. B. Bailey, Levi Pearce.
 1850—John Lane, H. J. Harris, J. L. Forsythe.
 1851—John Lane, Lysander Wiley, J. L. Forsythe.
 1852—John Lane, H. J. Harris, Geo. C. Light.
 1853—Lewell Campbell, H. J. Harris and G. W. T. Briscoe, Geo. C. Light.
 1854—Lewell Campbell, B. B. Whittington, Wm. Hyer.
 1855—John G. Jones, John Lane and John J. Clark, Wm. Hyer.
 1856—B. M. Drake, J. H. Merrill and D. M. Wadsworth, C. K. Marshall.
 1857—B. M. Drake, Geo. H. Clinton, C. K. Marshall.
 1858—B. M. Drake, Peter E. Green, Wm. P. Barton.
 1859-65—No records.

Following Civil War Through 1903

1866—George H. Clinton, P. E.; Vicksburg, W. F. Camp; Warren, F. Z. Foster.
 1867—W. H. Watkins, P. E.; Vicksburg, George H. Clinton; Warren, W. T. Bell; North Warren, A. B. Stewart.
 1868—John G. Jones, P. E.; Vicksburg, W. E. M. Linfield; N. W., F. M. Featherstun; S. W., W. T. Beall.
 1869—John A. B. Jones, P. E.; V., W. E. M. Linfield; N. W., Parmenas Howard; S. W., C. K. Marshall.
 1870—John A. B. Jones, P. E.; V., Joshua T. Heard; N. W., P. Howard; S. W., F. M. Featherstun.
 1871—J. A. B. Jones, P. E.; V., J. T. Heard; N. W., P. Howard; S. W., Charles B. Galloway; Vicksburg Mission, F. M. Featherstun.
 1872—J. A. B. Jones, P. E.; V., J. T. Heard; Grove St., F. M. Featherstun; N. W., Ira B. Robertson; S. W., Daniel A. J. Parker.
 1873—F. M. Featherstun, P. E.; V., Josiah Bancroft; Grove St., James M. Smylie; N. W., I. B. Robertson and T. B. Holloman; S. W., D. A. J. Parker.
 1880—F. M. Williams, P. E.; V., Charles B. Galloway; W., T. B. Holloman.
 1881—Same as 1880.
 1882—R. S. Woodward, P. E.; V., Beverly Caradine; W., W. W. Hurst.
 1883—C. G. Andrews, P. E.; V., R. S. Woodward; W., W. W. Hurst.
 1884—Same as 1883.
 1885—W. L. C. Hunnicutt, P. E.; V., R. S. Woodward; W., W. W. Hurst.
 1886—W. L. C. Hunnicutt, P. E.; V., R. J. Jones; W., R. Bradley and J. H. Woodward.
 1887—W. L. C. Hunnicutt, P. E.; V., R. J. Jones; N. W., R. Bradley; S. W., J. H. Woodward.
 1888—W. L. C. Hunnicutt, P. E.; V., R. J. Jones; N. W., R. Bradley; S. W., W. P. Jones; South Vicksburg, W. T. Beall, supply.

1889—John A. Ellis, P. E.; V. R. J. Jones; S. V. and Bovina, N. B. Harmon; W., Ralph Bradley; S. W., W. P. Jones.

1890—J. A. Ellis, P. E.; V., R. J. Jones; S. V., N. B. Harmon; W., W. D. Dominick; S. W., W. M. Stevens.

1891—J. A. Ellis, P. E.; V., W. B. Lewis and W.

Harmon, 1919-20; Robert Selby, 1921-24; G. H. Thompson, 1925-27; J. L. Neill, 1928-30.

Washington Street: E. L. Alford, 1903-04; W. A. Terry, 1905-08; W. L. Linfield, 1909; W. H. Saunders, 1910-13.

Gibson Memorial: L. L. Roberts, 1914-16; O. S. Lewis, 1917-20; T. B. Cottrell, 1921-25; J. E. Gray,



CRAWFORD STREET METHODIST CHURCH, VICKSBURG, MISS.

H. Lewis; S. V., F. M. Keen; W., J. W. Brown; S. W., W. M. Stevens.

1892—D. A. Little, P. E.; V., W. B. Lewis; S. V., I. B. Robertson; W., J. W. Brown; S. W., W. M. Stevens.

1893—D. A. Little, P. E.; V., C. G. Andrews; S. V. and Jefferson St., Ira B. Robertson; W., A. D. Miller; S. W., W. M. Stevens.

1894—J. M. Weems, P. E.; V., C. G. Andrews; S. V., W. H. Lewis; W., A. D. Miller; S. W., C. D. Cecil.

1895—J. M. Weems, P. E.; same as 1894.

1896—J. M. Weems, P. E.; V., C. G. Andrews; S. V., K. S. Enoch; W., G. A. Guice; S. W., W. W. Hurst.

1897—J. M. Weems, P. E.; V., A. F. Watkins; S. V., J. A. Moore; W. G. A. Guice; S. W., W. W. Hurst.

1898—E. H. Mounger, P. E.; V., A. F. Watkins; S. V., W. W. Cammack; W., W. G. Backus; S. W., W. W. Hurst.

1899—E. H. Mounger, P. E.; V., A. F. Watkins; S. V., W. W. Cammack; W., H. L. Norton; S. W., W. W. Hurst.

1900—E. H. Mounger, P. E.; V., A. F. Watkins; S. V., H. P. Lewis; W., H. L. Norton; S. W., J. R. Jones.

1901—E. H. Mounger, P. E.; V., H. R. Singleton; S. V., H. D. Howell; W., G. P. McKeown; S. W., J. R. Jones.

1902—J. M. Weems, P. E.; V., H. R. Singleton; S. V., G. P. McKeown; W., W. H. Mounger; S. W., R. E. Rutledge.

Recent Period

Presiding Elders: Vicksburg Dist., W. H. Huntley, 1903-06; G. H. Galloway, 1907-10; Port Gibson Dist., H. W. Featherstun, 1911; W. H. Huntley, 1912; T. W. Adams, 1913-15; M. B. Scarbrough, 1916-19; J. R. Jones, 1920-23; (Vicksburg D. again beginning 1921) W. B. Jones, 1924-25; J. T. Leggett, 1926-28; W. H. Lewis, 1929; L. E. Alford, 1930.

Crawford Street (note that the name does not appear in the appointments before the Annual Conference of 1902): T. B. Holloman, 1903-06; F. R. Hill, Jr., 1907-10; C. W. Crisler, 1911-12; C. F. Emery, 1913-14; T. B. Holloman, 1915-18; N. B.

1926-27; H. A. Wood, 1928-29; J. E. Williams, 1930.

Warren: J. W. Campbell, 1903-04; W. L. Blackwell, 1909.

Vicksburg Circuit: H. P. Lewis, Sr., 1905-06.

South Warren: W. L. Blackwell, 1908.

Oak Ridge: W. J. Ferguson, 1905; J. M. Lewis, 1906-09; B. E. Meigs, 1910; J. M. Massey, 1911; J. W. Price, 1912-13; H. K. McKee, 1914-15; J. A. Wells, 1916-19; C. Y. Higgenbotham, 1920; J. B. Cain, 1921 until April, 1922; C. W. Alford, April and May, 1922; E. D. Simpson, June, 1922, through 1923; S. B. Watkins, 1924-26; A. S. Byrd, 1927-30.

An examination of the above record shows that not many men have spent four years at old Crawford Street Church. It will also be noted that Dr. T. B. Holloman gave eight years of his life, two whole quadrenniums, to this congregation. It was while pastor of this old church that Dr. Charles B. Galloway, later bishop, was reported to have died with yellow fever and his obituary was written by one of the State's greatest editors and published in a Jackson, Miss., paper.

It would take entirely too much space to go into a history of the various church buildings. The present building, when completed (the auditorium is now complete), will be one of the best equipped and finest in all our connection for a city the size of Vicksburg. The present building is on the same lot as former ones for many years and is splendidly located. It took the place of the one destroyed by fire on Palm Sunday morning, 1925. Rev. George H. Thompson was the pastor. He and the building committee are to be congratulated on their vision and faith in planning as they did. While the building is not yet complete and is still in debt, except the great pipe organ (which is probably the best in any church in the State), which was bought and paid for by the Floral Club and dedicated last Easter Sunday, additions are being made all along and the work done during the past month by the Floral Club, costing around \$1500, opens up the entire building for use. Three years ago less than one-half of the building was available for Sunday school purposes. Last Sunday saw every part of the great plant in use and this made possible

one of the best organized Sunday schools in the whole Advocate territory. The Annual Conference will have all the room they need for committees, etc., and all noon-day meals will be served in the church as well, if not better, than in a large hotel.

Nearly four hundred members have been added to the Church during the present pastorate and, after deducting the losses, we show a net increase of a little above fifteen per cent. Sixty-one babies have been baptized and fifty-four weddings performed. We will report a total membership of nearly twelve hundred at this Conference session.

We are glad to report that we have every organization of the Church and that they are operating. We have the best Wesley Brotherhood and the best Hi League that we have ever seen anywhere. We have one organization unprovided for in our Book of Discipline, known as the Floral Club. It is the liveliest organization in Vicksburg, and will have charge of all noon-day meals, assisted by the ladies of the Gibson Memorial Church. We would like to write about the Epworth Juniors, the Senior League, the Woman's Missionary Society, the Sunday school, the Board of Stewards and all the rest—but it would take a whole book. We must stop with the statement that they are all at work.

The homes and the hearts of Vicksburg Methodism are open to the ministers and lay delegates of the Conference. We wanted this session held here and our people are making many beautiful sacrifices in order to make your stay with us a most enjoyable one. We hope to be able to furnish guides to the points of historical interest in and near the city. Probably no other city in all the South has quite so many such places. The present pastor found some of the very old records of the Church which came through the fire and water and has just had them rebound. The oldest is a Church Register beginning in 1837 and running down into the 50's. The handwriting is still legible and in some cases very beautiful. These old records were evidently kept by men who were not afraid to state the truth about the membership. Two were dismissed in 1837 for attending balls and theaters, one for intemperance, and one for dancing, while two were dismissed for not attending "class meetings regularly." One death is noted and by the side of the name it is stated that this member "died in peace and resignation." These old records will be on display and it is hoped that their lessons will be valuable to all who see their pages.

After consultation with the presiding elder and the pastor of Gibson Memorial, it was decided to give a prominent place to the preaching of the Word during this Conference. At their suggestion, Rev. M. L. Burton has been selected to hold real evangelistic services each afternoon. Our feeling is that a revival must begin with the ministry if the pew is set on fire. This was the way it happened at Pentecost and all the way down the years. Someone will be selected to have charge of the singing and we expect to see an outpouring of the Spirit.

We hope and pray that the next hundred years of Vicksburg Methodism will show a better record than the past. You can help start us on the way to its realization and we feel confident that you will do so. For this purpose we are glad to have you in our midst!

MRS. MARY WILSON DEAD

Dear Advocate: My mother, Mrs. Mary A. Wilson, passed away peacefully and triumphantly on Wednesday morning, October 22, in the 91st year of her age.

She died at Pine Bluff, Ark., where several sons and daughters live, and the remains were carried to Chalhybeate, Miss., and laid to rest beside those of my father, W. T. Wilson, at Camp Ground Church. Thus, after 22 years of separation Father

and Mother are united again, and I am sure they are happy and will be forever blest.

Appropriate funeral services were held at Camp Ground Church on Thursday afternoon, October 23, conducted by Brothers T. L. Dorsey, L. C. Lawhon, and T. J. Hopper.

A lonely son,

L. C. WILSON.

Boyce, La., Oct. 31, 1930.

COURSES AT SEASHORE DIVINITY SCHOOL

According to action of the recent General Conference, pastors' schools are not permitted to offer more than three books a year in the course for undergraduates. The Seashore Divinity School will, therefore, not be able to offer the whole course, as heretofore, but will give three books a year in the course for undergraduates. Dr. J. L. Decell, Rev. J. T. Leggett and the dean, having been appointed a committee to select the books to be offered, met recently in Brookhaven and decided upon the following course:

All the books of the course for admission on trial.

First Year. "The Making and Meaning of the New Testament," Snowden; "Wesley and His Century," Fitchett; "Christian Doctrine," Dale.

Second Year. "The Christian Faith," Curtis; "Logic," Wm. Minto; "History of the Christian Church," Fisher.

Third Year. "The Virgin Birth of Christ," Orr; "Elements of Ethics," Davis; "Evidence of Christian Experience," Stearns.

Fourth Year. "Grounds of Theistic and Christian Belief," Fisher; "The Resurrection of Our Lord," Milligan; "Manual of the Discipline," last edition.

Undergraduates of the several Conferences are cordially invited to be with us next summer to take the course as offered above. Let them now make their plans accordingly.

R. H. HARPER, Dean.

COPY THAT SPEAKS FOR ITSELF

Mississippi Conference Group Insurance
W. D. Hawkins, Treas., Meridian, Miss.

October 30, 1930.

Mrs. Bessie B. Linfield,
7922 Freret Street,
New Orleans, La.

Dear Mrs. Linfield:

I am very glad to hand you herewith check on Hibernia Bank and Trust Co., of New Orleans, for One Thousand Dollars, in full settlement of the policy on the life of the late Rev. W. L. Linfield, which was carried in the Equitable Life Assurance Society, through the Mississippi Conference Group Insurance. Glad to render this service for you.

Yours very sincerely,
W. D. HAWKINS, Treasurer.

ANNOUNCEMENTS

MISSISSIPPI CONFERENCE

COMMITTEE ON ADMISSIONS

Each applicant for admission on trial, for admission into full connection, for re-admission, and for admission from other Churches into the Mississippi Annual Conference, is requested to meet the Committee on Admissions at 7 p.m. in Crawford

Street Methodist Church, Vicksburg, Miss., Tuesday, Nov. 11.

J. F. McCLELLAN, Chairman.

ADMISSION ON TRIAL

The candidates for admission on trial into the Mississippi Conference will meet the committee in the Crawford Street Methodist Church, Vicksburg, Miss., Tuesday, November 11, at 2 o'clock p.m.

S. F. HARKEY, for the committee.

CLASS OF THE FIRST YEAR

The class of the first year, Mississippi Conference, will please meet the committee in Crawford Street Church, Vicksburg, on Wednesday morning, November 12, at 8:30 o'clock. Each will please bring a written sermon on Repentance.

J. B. CAIN, for the committee.

CLASS OF THE SECOND YEAR

The class of the second year, Mississippi Conference, will please meet the committee at Crawford Street Methodist Church, Vicksburg, Miss., on Tuesday, November 11, at 3:30 p.m.

H. A. WOOD, Chairman.

CLASS OF THE THIRD YEAR

The class of the third year, Mississippi Conference, will meet at the Crawford Street Methodist Church, Vicksburg, Miss., on Tuesday, November 11, at 3:30 p.m.

OTTO PORTER, Chairman.

CLASS OF THE FOURTH YEAR

The class of the fourth year, Mississippi Conference, will please meet the committee at Crawford Street Church, Vicksburg, Miss., Tuesday afternoon at 3:30 o'clock, November 11.

A written sermon on the Witness of the Spirit is required.

JNO. D. ELLIS, Chairman.

BOARD OF FINANCE

The Board of Finance of the Mississippi Conference will meet in Crawford Street Methodist Church, Vicksburg, Miss., room assigned, on Wednesday, November 12, at 3 p.m.

PAUL D. HARDIN, Chairman,
W. B. ALSWORTH, Secretary.

BOARD OF EDUCATION

The Mississippi Conference Board of Education will meet at 2 p.m., Wednesday, November 12, at the Crawford Street Methodist Church, Vicksburg, Miss. Every member is urged to attend.

O. S. LEWIS, Secretary.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

Just a final word to you about the Mission Special; so that in the rush of closing out for Conference, it may not be forgotten or overlooked. I trust that each of you will do your best to pay the quota in full, and either send it to Brother Broadfoot in time for him to get it before leaving for Conference or bring it with you and get receipt for it at Conference. Remember that ours is not the only Conference that has felt the pinch of "hard times," but that it is over the entire Church, and at a time like this, it requires the very best from everyone, so that we may carry on in a way worthy of a great Church like ours. Thank you for the courtesies extended throughout the eleven years of joyous service it has been my pleasure to have with you, and for hearty cooperation given. It has been a joy to serve with you. May God's richest blessing be yours during the coming years.

Yours in Service,
W. D. HAWKINS.

ROBERT MANSON EVANS

At nine thirty o'clock, Sunday morning, February 16, 1930, while the world enjoyed its blessed surcease from toil, Robert Manson Evans, one of God's noblemen, slipped away from his earthly home in Holly Springs, Miss., to his Father's house on high.

Brother Evans was born in Fulton county, Ga., eleven miles south of Atlanta, August 22, 1852, of sturdy Georgia stock. His parents were John B. Evans and Sarah Ann Montgomery Evans. When eighteen years of age he, with his family, moved to Neshoba county, Mississippi, fifteen miles south of Philadelphia. Here he received his early education. He attended Cooper Institute. He taught penmanship, in which he was eminently gifted, to help care for his school expenses.

At Big Oak Camp Ground in Kemper county in 1875, he was soundly converted and joined the Cumberland Presbyterian Church. He soon became a licensed preacher in that church, which relationship he retained until 1889, at which time he joined the North Mississippi Conference of the Methodist Episcopal Church, South, and became an itinerant, continuing in that relation until the day of his death. It was to him a most happy relationship. He was never happier than when preaching the unsearchable riches of Christ and visiting His people.

He was three times married—each one a happy union. He was first married to Miss Lillie Dear of Conway in 1883. Four children—two sons and two daughters—blessed this union, Dewitt of Greenwood, Miss., Howard M. of Jackson, Miss., Bonnie, Mrs. J. F. Hicks of Sledge, Miss., and Willie, Mrs. J. S. Eason of Coldwater, Miss., who died in 1919. After her death he was married to Miss Kittie Simpson of Macon, Miss. This union was of short duration. She died in eighteen months.

On February 28, 1906, he was happily married to Miss Olivia Wright of Holly Springs, Miss. Twenty-four happy years were given to them. Each one constantly testified to the loving fidelity of the other and the wonderful joy of their home life. Three remarkable women honored his home and blessed his life and to each one he paid a fond tribute. He was a worthy and honored companion. There has perhaps never been a happier home of sweet contentment and joy. In his last days everything for his comfort and joy was provided by a devoted companion and friends. From his heart there were continual expressions of gratitude to his wife above all others and to his friends and most of all to a great and loving Christ.

He served the following appointments in the North Mississippi Conference: Sallis Circuit, 1889-1892; McNutt Circuit, 1893-1894; Coffeetown Circuit, 1895; Ackerman Circuit, 1896-1899; Shannon Circuit, 1900; Shuaqualak Circuit, 1901; Wall Hill Circuit, 1902-1904; Valden Circuit, 1905-1906; supernumerary, 1907; Courtland Circuit, 1908-1909; Crawford Circuit, 1910; New Albany Circuit, 1911; Corlath, South Side, 1912; Prairie and Strongs, 1913-1915; Calhoun City Circuit, 1916-1917; Isoia, 1918; Buena Vista Circuit, 1919-1921; Verona Circuit, 1922-1924; superannuate in fall of 1924; Ashland Circuit, 1925-1926.

Brother Evans was a man of parts. He was artistic, talented, full of wholesome humor and pleasantry. He was a man of deep gratitude, a man of solid piety, a man who loved his Lord devotedly and loved humanity fervently. Faithfulness was the griddle of his loins to his Lord, to his Church, and to his fellow-man. He was a faithful preacher. It was here he found his greatest delight. He loved to preach. He averaged preaching three times each week, besides much evangelistic preaching. He preached about six thousand times in his long and active ministry.

He grew old beautifully. His last years seemed to be his happiest years. In his superannuation he rejoiced to preach and to serve in any way pos-

sible. He did it joyously. In his home in Holly Springs he was happy and content. In his last illness, which lasted for months, he would testify often to God's goodness, praise his good wife and friends and often shout the Saviour's praise out of a heart of overflowing joy and gratitude.

On Monday morning, February 17, after appropriate services in the Methodist Church of Holly Springs, conducted by his pastor and the writer and assisted by a number of his brethren, his frail body was laid to rest in the Hill Crest Cemetery in Holly Springs, underneath a bank of beautiful flowers, to await the call of the resurrection angel. "Servant of God, well done."

J. H. HOLDER.

J. C. PENNEY, NATIONALLY KNOWN
MERCHANT, DECLARES PROHIBITION VITAL FOR BUSINESS

Chicago.—J. C. Penney, American merchant and philanthropist, publisher of the Christian Herald and president of the J. C. Penney Foundation, in a personal interview released by Chairman Chas. R. Jones of the American Business Men's Prohibition Foundation, says:

"Since national Prohibition I have seen our whole business increase many times over. That, of course, is a source of personal gratification. The principal cause for this great increase, in addition to the energy that my associates and I have put into the business, is the removal of the economic waste of the saloon. Our managers report that a large part of this increase comes from the spending by women of money their husbands formerly spent over the bars of saloons.

"It is the dollars diverted from the saloons that are buying homes and automobiles, creating splendid living conditions, building savings accounts and, last but not least, caring for the wives and the children.

"This nation is on its way to economic liberty. And it is Prohibition that has made it possible for us to speak of true liberty as a fact about to be accomplished instead of as a state of mind for philosophers to talk about.

"There is a great deal of talk among the opponents of Prohibition concerning 'personal liberty.' The time-worn axiom, 'The greatest good to the greatest number,' is fundamental in all well-organized society. There can be no such thing as absolute personal or individual liberty. No individual is so important that his welfare can be considered apart from the welfare of the whole. A man's personal liberty must cease the moment it infringes upon the liberty or well-being of his fellowmen. Since we have not yet attained to the stage of development in which men and women en masse are willing voluntarily to set aside their personal desires and abandon practices prejudicial to others, the law is forced to lay its mandates upon those who have no concern for the well-being of society as a whole.

"Society denies to man the privilege of running amuck in his automobile demolishing everything in his path should he feel so inclined; and of committing murder, arson, robbery or other acts harmful to others. Yet no one decries the curbing of this form of 'personal liberty.' Organized society, represented by the law, perforce must go one step further and deny to him the privilege of partaking of poisons that unbalance his judgment, render him irresponsible and liable to the commission of flagrant offences against its members.

"We seek to protect our plant life from disease by forbidding returning travelers to bring into the country flowers or plants from other lands. Shall we do less to protect the lives and welfare of our children from the misery which the indulgence in alcoholic drinks spreads through all strata of society?

"Personally I do not feel that the Eighteenth Amendment conflicts in any way with the spirit of the Constitution nor trenches upon the true

rights or liberties of American citizens. Those who have the common weal at heart are willing to sacrifice personal indulgence for the welfare of society as a whole.

"That Prohibition is here to stay I do not doubt, but its friends cannot be too easy-going. They must summon all their strength to support and maintain it. The ranks of the anti-Prohibitionists seem to be growing increasingly active and militant. Only recently my attention was arrested by an article appearing in the daily press claiming that resumption of the manufacture of liquors would give employment to a large number of persons. I was struck by the subtlety of this appeal to the unemployed. But the article did not mention the great number of those who would be thrown out of employment through incapacity to perform their duties properly. The picture needs no amplification for those familiar with past conditions.

"For some reason difficult to assign every vital cause appears to have its Valley Forge—its last hard struggle before the decisive victory. Prohibition is apparently approaching its crisis; in my opinion its defeat would be a catastrophe of the first magnitude."

GOOD MEETING AT NEWTON, MISS.

The series of services which have been in progress for ten or eleven days at Newton Methodist church will conclude this evening with the seven o'clock service. Rev. S. F. Harkey, who is pastor at Mt. Olive, has been delivering gospel messages twice daily, and those who have availed themselves of the privilege of hearing him from day to day, found him to be a man of strong convictions, thoroughly consecrated, and a close student of the Bible.

The morning discourses most of the time have been built around one great text: Rom. 8:16, "The Spirit Himself beareth witness with our spirit, that we are children of God." At these services the messages have been more for the benefit of the membership, intended to help strengthen them in Christian faith, and bringing out at different times the marks of a Christian. He stressed the thought that while the Spirit Himself is willing to testify to the human soul, there must be a response from the spirit of man for Him to accomplish His purpose. And he said further that, while man may have this witness of the Spirit, there never comes to a real live Christian that satisfaction with himself that allows him to be at ease in Zion. At this point he called attention to the attitude of the Apostle Paul who, after he had spent much time in service and suffered much persecution, counted himself as nothing in the sight of the Lord, "Not as though I had already attained, either were already perfect" said that man of God. "But forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The evening messages have been along the line of "Nature and Results of Sin." The speaker has endeavored in the services to picture the awfulness of sin, and at the same time to point out to his hearers God's willingness to forgive sin, and to meet man on half-way ground if the individual will exercise that free moral agency in the human will with which he has been endowed.

Mr. Harkey has won a warm and high place in the hearts of the people of Newton by his unassuming manners and humility of spirit. His messages show him to be a zealous student of the Word of God, rightly dividing the truth as it comes to him through prayerful and thoughtful study.

Several have united with the church during the meeting, on profession of faith and by letter, but the names are not available at this time and will appear in our next issue.—The Newton Record.

The Home Circle

THE RED PUPPY

Margaret E. Sangster

The little red puppy gave us a fright
For he ran away in the dead o' night,
And we feared his fuzzy feet would stray
Into many dangers—for dangers lay
In the path of a puppy who runs too far,
Where the trucks and motors and street cars are!

The little red puppy was led, by fate,
To a kindly soul who was working late,
And he had a ride, and was stroked and fed,
And given a cozy, cushion bed.
And he lost all worry and sense of fear,
(But we searched for him 'till the dawn was near!)

The little red puppy is now at home,
And he's promised, dog-fashion, no more to roam,
But we're not so sure that the wanderlust
Will never whisper again, "You must!"
So we'll keep him leashed when we walk, at
night—
And we'll hold the end of the leash so tight!

—Christian Herald.

A JOKE AT QUAKER MEETING

By Frances Margaret Fox

We do not need to be told that it was hard for many small boys of long ago to behave properly at Quaker meeting. It is hard enough for any small boy to sit perfectly still anywhere. And the seats in those old-time meeting houses were most uncomfortable.

Between fifty and one hundred years ago there was a little boy who never forgot, so long as he lived, how he used to feel during the solemn hours when he sat beside his father at Quaker meeting. The fathers and boys were separated from the mothers and girls in the meeting house by a partition where all faced the high seats.

Sometimes no one spoke during the entire meeting hour. If the little boy looked at another little boy, there was danger that both boys might smile. The grown man who remembered the long hours of those long-ago First Day meetings says that the mere sight of another boy used to make him feel like laughing.

But there he had to sit, without a smile on his face, or a fidget in his body, in the silence. On summer First Days only the buzzing of flies could be heard, or the singing of birds in the trees. In the winter, the fire in the big stove sometimes snapped and cracked, or a stick of wood dropped in a strange and solemn way.

One First Day in Sixth Month, or, in our way of speaking, one Sunday morning in June, a cow walked to the door of the little boy's meeting house, and looked in. He explained that he never had seen a cow that looked so funny. There she stood in the door, without the least expression on her face. She didn't look surprised, nor smiling, nor sad. She simply stood there and gazed in, with a look on her face that was exactly right for Quaker meeting. To be sure, that cow should have known better than to appear at meeting like that and make it so much harder than usual for small boys and girls to keep from laughing. In time, she walked quietly away.

The worst thing a little boy could do in Quaker meeting was to laugh. The next worst thing he could do was to get drowsy and go to sleep. Quaker fathers did not allow their little boys to take naps in church.

When the little boy of this story grew sleepy in church, his father used to pick up his unlucky son and stand him on his feet. Whenever that happened, the little boy felt dreadfully ashamed. He was sure that all the Friends at meeting would think that he was about to speak in meeting, and,

of course, no such thing as that was true.

One warm First Day in Tenth Month, or October, our little boy suddenly began to feel sleepy in meeting. He opened his eyes wide and winked them hard. He tried to think of things that would keep them awake.

Near the door a big boy was sitting as straight as an arrow. The little boy had seen this big boy when he had come walking across lots to meetings. The little boy had watched the big boy tasting thorn apples on the way. But he did not know that the big boy had filled the crown of his hat with the hard thorn apples.

The little boy felt sleeper and sleeper. The flies buzzed at the closed windows, the blue jays called outside, the big boy sat so still, until something funny happened!

It seems that the little boy was not the only one who felt sleepy in that solemn stillness. The big boy went sound asleep, while the drowsy little boy was looking at him through half-closed eyelids. The big boy's head nodded, his tall hat fell off, and "Bump, bump, bumpety-bang!" and "bang, bang, bangety-bang!" went the load of thorn apples to the floor!

The big boy, and the little boy, too, were straightway wide awake. The big boy was so ashamed because he had disturbed the meeting that he slid to the floor and crawled out of the meeting house on all fours. He pushed his hat before him!

The little boy was not the only one who almost laughed aloud. That little boy fairly shook with merriment, and smiled from ear to ear. There were others who did the same thing.

A Quaker preacher who sat on one of the high seats, who had seen all that had happened, turned to the Friend beside him and shook hands. Then all the Friends shook hands, and the meeting was over.—Congregationalist.

THE SPARROW'S FALL

By M. Wilma Stubbs

There was no sign of storm when Chippie and her companions set out on a long air flight over the lake. The lake was almost an inland sea, and to cross it was really quite an undertaking, even when the weather was calm and pleasant. So now, when the winds began to rise, the travelers became anxious. And when a fine snow threatened to blind them and cause them to lose their way, Chippie, at least, wished she were safe on shore.

The travelers were flying much nearer the water now than when they had set out from land. The wind blew at almost gale force, and in a direction to ruffle their feathers and make flight harder. How dark the sky was, and how low the clouds hung! And the snow fell faster and faster and thicker and thicker.

Chippie struggled bravely on. She was only a few months old and not an experienced traveler. With these companions of her—not all of them sparrows—she was bound for the warmer southland, where her winter would be spent. Then she would return north for her first summer of home-making.

How small the tiny traveler-sparrow seemed in this black welter of cloud and storm and wind-lashed waters! Each minute she grew more and more wing-weary. More and more the gale buffeted her. Suppose she should not be able to continue with the others! Suppose, by and by her wings should fail her and she should drop down into the hungry deeps!

And it almost happened so. For a sudden, especially strong blast seized the little traveler, and in the blinding snow she felt her strength giving way. But she caught herself a little and managed to flutter down on a big something that was not the black waters of the lake. A strong ship was that night plowing its way across the lake to the distant shore. And it was on the canvass of one of the big lifeboats that the frightened

Chippie found herself when she recovered her breath.

As soon as she was a bit rested, Chippie started out on a tour of investigation. It was a big ship and there was much to explore. Of course a freighter is not built for passengers of the Chippie sort. But the winged tourists had not been quite forgotten, as they seem to be on some ships. So Chippie found friends—and food. That last was a great discovery.

The storm raged well into the night. The ship rolled and tossed. But Chippie, safe in a sheltered corner, minded it not at all. With her head tucked under her wing, she slept until the gray dawn crept over the waters. Then she hopped over to the birds' breakfast table, ate a hearty meal, and was off on strong wings landward.—Christian Register.

JUST FOR FUN

A teacher told one of her pupils to read a sentence and tell what the mark was at the end. (It was a question mark).

This is what he read: "Where are you going, little buttonhook?"—Granite Service.

• • •

"You say she went to a finishing school in Chicago. What sort of a polish did she get?"

"Gunmetal polish."—Pennsylvania Punch Bowl

• • •

The part of an auto that causes more accidents than any other is the nut that holds the steering wheel.

• • •

"Rastus, I sure am sorry to hear that you buried your wife."

"Yassuh, boss, but Ah jes' had to; she was dead."

• • •

Tommy—"Papa, there is a large black bug on the ceiling."

Professor (very busy)—"Step on it and leave me alone."

• • •

A great many well-meaning folk talk about the value of saving; that's jawbone. Some folks wish they had saved or were saving; that's wishbone. A few people resolve to begin saving now and do it; that's backbone.—Silent Partner.

• • •

"Ethel has only been married two months, and last night she struck her husband with a rolling pin."

"How old-fashioned she is. Why didn't she use a tennis racquet or a golf club, my dear?"—New Bedford Standard.

• • •

A Hebrew attended the funeral of a multi-millionaire, and throughout the rites cried as if his heart would break.

"What are you crying for, Able?" asked a friend. "He wasn't a relative of yours."

"Dot's why I'm crying," sobbed Able, in a fresh outburst of grief.—Ex.

• • •

"Liza," said Rastus, her darker half, "I favors a chicken dinner to-morrow."

"Now, that's too bad," replied Liza. "Ise 'traid the stores are all closed by now—it's after nine o'clock."

"I speeks so," agreed Rastus. "Did you aim to buy sompin'?"—Ex.

• • •

"I am collecting," she said, "for the suffering poor."

toedvl rtueh ad ziffif emfwy emfwycmf ywx
"Yes," said the man, "but are you sure they really suffer as much as some people seem to think?"

"Oh, I'm quite sure," she answered. "I go to their homes and talk to them for hours."—Ex.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ARMISTICE DAY AGAIN

The approach of another anniversary of the armistice that ended the actual hostilities of the world war is at hand and should bring to us a time of serious reflection and prayer. The appalling thought is that the armistice twelve years ago ended only the conflict of arms. The war has gone on in the minds and hearts of men. The old hatred, the disappointment, the resentment, the spirit of the blood avenger of old have been fighting it out in the heart. And while some progress has been made in movements and institutions for peace, we do not believe that lasting peace can come until the majority of men learn to walk in the footprints of the Man of Nazareth and Christ is invited to sit in the councils of the mighty.

THE CONFERENCES

The North Mississippi Conference is in session in Starkville; next week the Mississippi Conference will meet in the historic city of Vicksburg, and on December 3 the Louisiana Conference will assemble in the city of Alexandria, La.

We do not know how to make an estimate as to the financial reports to be made to these Conferences but unfortunately the indications are that all collections will fall behind those of last year and that as a consequence all the causes of the Church will suffer.

In addition to the usual business of a Conference, important work will come before the Conferences in the reorganization of three of the existing boards into the Board of Christian Education and in the naming of boards for the new quadrennium.

In this pentecostal year, it would be indeed appropriate that much time be given in these Conferences to religious services. Let earnest prayer be made that the power from above may come upon the churches of the Conferences in such measure that all earthly obstacles will be swept aside.

PERSONAL AND OTHER NOTES

The induction of Bishop Morris, new Episcopal Bishop of Louisiana, on October 28, at Christ Church Cathedral, New Orleans, was quite an interesting occasion and it drew a large attendance.

Dr. L. C. Branscomb, 65, widely known Methodist minister of Alabama, died in Jasper, Ala., on October 30. He had received fatal injuries in an automobile accident on September 15.

Yazoo County, Miss., lost one of its oldest and best citizens in the death of Miss Julia Ellison on the night of October 20. The funeral services were conducted by Rev. Hilary S. Westbrook, our pastor at Vaughan, Miss.

Rev. M. F. Johnson, of Berryville, Arkansas, in sending his renewal, writes interestingly of former days in the Louisiana Conference, of which he was once a member. Brother Johnson transferred to the Arkansas Conference 25 years ago.

Rev. and Mrs. J. E. Selfe of Many, La., came to New Orleans last week that Mrs. Selfe might have medical attention, and while here, in crossing Canal street, both were knocked down and badly bruised by an automobile. Fortunately neither one was seriously hurt.

Rev. W. E. M. Shaw, of Iuka, Miss., in sending several subscriptions, writes that the prospect looked good (October 29) for a good closing of the Conference year on the Iuka charge. He said: "These are a fine people and a more loyal board of stewards could hardly be found in the North Mississippi Conference."

Mrs. R. M. Evans, of Holly Springs, Miss., recently bereaved in the loss of her husband, Rev. R. M. Evans, has had another great sorrow in the death of her brother, Elliott, who lived with her. He died suddenly and life was extinct when his sister reached his side. The many friends will greatly sympathize with this good lady.

The bulletin of First Methodist Church, Tupelo, Miss., of October 12, carried the following: "A vested choir of young people from Amory, Miss., will be here next Sunday evening and will be the feature of the service at 7:30 o'clock sponsored by the Music Club. Once every month this chorus of young people give a program at the Methodist Church in Amory." Dr. W. P. Buhrman is the pastor at Tupelo.

The football team of Centenary College, Shreveport, has played some very strong teams this season and won a number of great victories. The remaining games of Centenary's schedule are as follows: November 11: Oklahoma Teachers, at Shreveport; November 15: Henderson Teachers, at Shreveport; November 22: L. P. I., at Ruston; Thanksgiving Day: University of Arkansas, at Shreveport.

Rev. James V. Reid, of Fort Worth, Texas, recently assisted Rev. R. S. Walton, the pastor, in a revival campaign at Vinton, La. The Rev. Mr. Reid, "by his consecration and earnestness," writes the pastor, "soon won a place in the hearts of the people and they filled the auditorium of the church nearly every night. There were six received by vows and three by letter. Vinton will request the Louisiana Conference to send them a resident pastor for next year."

Rev. R. S. Walton recently conducted a short revival campaign at Sulphur, on his charge. Services, morning and evening, were held October 6-16. Rev. P. B. McCullen, pastor at Hall Summit La., did the preaching. The membership living in the town and at the mines attended well, but the busy times prevented the people in the country attending. The Baptist folk co-operated and the spirit of unity prevailed throughout the meeting. Two united with the church by vows and two have since been received by certificate.

First Methodist Church, Shreveport, we are informed, has so completely outgrown its Sunday school equipment that the leaders have been hard pressed to find available space for the classes and departments. The Jewish Temple, with Rabbi Brill and Mr. Marx M. Levy, president of the congregation, have tendered to First Church the complete use on Sunday mornings of their educational building and equipment. The offer has been accepted and a young people's department is being organized to use these new facilities. It is expected that the department can be built to a membership of four hundred. Mrs. R. E. Smith is the newly-elected superintendent of this department.

Dr. W. Angie Smith is the pastor of this great church.

The Grenada Sentinel of October 31 said: "On Tuesday evening Bishop Collins Denny, of Richmond, Va., who is in Mississippi for the purpose of visiting the Conferences over which he will preside, delivered a masterly sermon to a capacity congregation at the Methodist Church . . . His sermon was concise, cogent, and illuminating. His language, always eloquent and forceful, was at times poetic in its beauty. His illustrations were apt and appealing. Altogether Bishop Denny impressed everyone who had the privilege of hearing him as a preacher of dynamic force and power." On Tuesday afternoon, from four to five o'clock, a reception was given to Bishop and Mrs. Denny in the home of Rev. E. H. Cunningham, presiding elder of the Grenada District, and Mrs. Cunningham. The pastors of the Grenada District and their wives were guests on this occasion.

A press despatch from Los Angeles, under date of October 26, said: "A black powder bomb was thrown against the side of Trinity Methodist Church, South, here early to-day and broke several windows in the church and surrounding buildings. Police said the bomb apparently had been hurled from an automobile. The bombing, police believed, was in retaliation for statements made over the radio by the pastor, Rev. Robert P. Shuler. Last week the radio commission granted the Rev. Mr. Shuler's station, KGEF, a 30-day permit pending an investigation. The Rev. Mr. Shuler has been active in city and state politics. On several occasions he was cited for contempt of court, and twice convicted. On his second conviction he served 15 days of a 20-day sentence in the county jail, then paid a fine of \$100. January 14, 1928, a dynamite bomb was planted under the southwest corner of the church in an apparent effort to wreck the radio towers. The explosion shattered two windows and wrecked a small automobile."

WILL LOUISIANA METHODIST PREACHERS CONTINUE GROUP INSURANCE?

Dear Dr. Harper: Please permit me a final word before Annual Conference regarding the Louisiana Annual Conference Group Insurance matter.

Failure of some brethren to pay their premiums is making a serious situation in our group. Eleven men, I am informed, are a year or more in arrears, as follows: one man owes six quarterly premiums; three men owe five quarterly premiums; seven men owe four quarterly premiums. In addition, four men owe for nine months, and four men owe for six months.

Such accounts render a statement from the committee imperative. The committee does not understand such neglect, which in its effect soon damages the welfare of the entire group. None of these men, so far as I know, have given notice of withdrawal, and all of them have had their premiums paid by the group treasurer, as payment is made in lump sum for the entire group membership.

In spite of the above, the policy has been kept in force, and all claims for death and disability arising within the past two years have been met. However, twice during the past few months the policy has almost lapsed for lack of payment.

It now appears that some brethren are finding fault with the policy. Some find fault with the rate, which is determined by the group age. The fact that this rate changes from year to year disturbs some, yet group insurance is term insurance, and the rate would be kept cheap (as it now is) by young men entering the group. We are told by young men, however, that they do not wish to pay for the insurance of the older men, and thus an unbrotherly feeling is engendered, for the group is a brotherhood, sharing alike in benefits.

We cannot take the space to argue the case. The group insurance, we feel, is a vital matter to many parsonage homes. One widow wrote us, "The money seemed to drop from God." Many preachers' families have no other insurance. Are we going to let this plan fail?

The policy can be discontinued. If we do not meet our obligations it will be discontinued. What shall we do?

We ask every member to take out his policy, read its provisions, and consider its value. After thought, we ask each member to write us what he wishes to do next year. If we can learn the will of the group, we can take things up with the company and have all information at the Annual Conference, when the members of the group will be asked to meet to discuss all phases of the question.

The committee is but the agent of the group, and cannot function without co-operation. So, brethren, consider the matter, and if you are in arrears, pay up!

Sincerely,

H. L. JOHNS.

GO-TO-CHURCH SUNDAY AT AMITE GREAT SUCCESS

Rev. Sidney A. Seegers, Pastor of Methodist Church, Leads in Movement that Brings Great Blessing to Louisiana City

The city of Amite, La., has recently inaugurated a "Go-to-Church" campaign that has greatly increased the attendance upon the services of all the churches there and resulted in great blessing to the people. The idea was Rev. Sidney A. Seegers' but the other pastors of the city have co-operated heartily and have made helpful suggestions in the campaign. The campaign began with "Go-to-Church Sunday," October 12. The fire whistle sounded at eight o'clock on the morning of the 12th, and the church bells were rung for some time, calling the people to worship. The several churches on that Sunday had the largest congregations in years; even the Negro churches reported an increased attendance. The Sunday following "Go-to-Church Sunday," Rev. S. A. Seegers had a "church telegram" delivered to every home in Amite, calling the people to worship. The next Sunday afterward, it was the plan to send in a truck over the city a band and young people playing and singing hymns.

Bishop Dobbs, while in the section recently for meetings in the Baton Rouge District, was greatly interested in the campaign in Amite and, at his suggestion, pieces of the literature used in connection with the campaign were sent to our office. To arrest the attention of the people and secure a wider hearing of the gospel is a "consummation devoutly to be wished" and, as the campaign in Amite has awakened such an interest in the whole community, we are glad to bring it to the attention of our readers, hoping the plan will prove stimulating and helpful to other communities. We comment especially upon the fact that the newspapers of the town co-operated fully, as did the mayor, different organizations, etc., of the city. The extent of this co-operation will be seen in the call to the campaign, which was printed on a large card, and a copy of which we carry below for the benefit of our readers.

GO TO CHURCH

Pastors' Call. We, the pastors of the churches of Amite, being sensible of the need for a more widespread recognition of spiritual values in every activity of human life, and believing that such values are best pronounced and urged by the churches; and further believing that attendance upon the church services will aid in the formation of right ideals and assist in right living, by maintaining proper human relations on the basis of the brotherhood of man, do, therefore, call and invite the people of Amite and vicinity to assemble themselves together in the churches to worship God. Let every man, woman and child, whenever

reasonably possible, attend some Sunday school and preaching service each week.

SIDNEY A. SEEGERs,
A. K. RAMSEY,
SAM R. GORDON,
W. H. SHARPE.

* * *

Mayor's Proclamation. Whereas, the churches of Amite have announced a "Go-to-Church Campaign," and are co-operating in a city-wide movement to induce all to avail themselves of the benefits to be derived from public worship, I, Mayor of Amite City, La., do designate and set apart Sunday, October 12, 1930, as "Go-to-Church Sunday," and call upon everyone, if reasonably possible, to attend public worship in the church of one's choice on that date.

A. L. MIXON.

* * *

Chamber of Commerce. Whereas, we acknowledge the manifold value of such a campaign and heartily approve of the movement; therefore,

Be it resolved, by the Amite Chamber of Commerce, That we observe the "Go-to-Church" idea ourselves. And be it further resolved, That we offer our co-operation to the pastors of the several churches in materializing the city-wide church attendance plan. Also be it resolved, That the pastors be furnished with a copy of this resolution, and a copy be spread on the minutes of this organization.

Rotary Club. Whereas the combined representatives of the white churches of Amite, La., have formulated plans for a city-wide church attendance campaign; and, whereas, this club, realizing the untold value of the churches of this town, appreciating the efforts of their pastors, and acknowledging the potential possibilities of such a campaign, do hereby heartily endorse this movement. Therefore,

Be it resolved by the Amite Rotary Club, That we, ourselves, bend every effort to observe the "Go-to-Church Campaign." And be it further resolved, that we offer this resolution, together with our co-operation, to the pastors of the several churches to use as they see fit either in whole or in part.

Legal. We, the members of the legal profession, realizing that the Christian religion is not only the greatest deterrent of crime, but that it furnishes the highest motive for right living—issuing in good citizenship—do heartily endorse the city-wide "Go-to-Church Campaign," and are co-operating with the pastors in the same.

(Signed by 19 members of the Bar, including two judges).

Medical and Dental. Whereas, clean thinking, right living, and peace of mind contribute largely to good health and happiness, we, the members of the medical profession, are heartily co-operating in the "Go-to-Church Campaign."

(Signed by seven physicians and dentists).

Business. We, the business people of Amite, are co-operating in the "Go-to-Church Campaign."

(Signed by 79 representatives of business concerns).

A MESSAGE FROM THE MISSISSIPPI CONFERENCE LAY LEADER

Dear Brethren: I am presenting herewith a list of the total receipts on the Benevolences as reported by the Conference Treasurer up to October 17. Thus we see that up to within one month of the Annual Conference, 107 charges had made no payment to our treasurer on these sacred causes. It is too late now to derive either pleasure or profit from a discussion of what we might have done last December or January, and it makes less difference when we start than it does what we start and how, but it is possible that our situation a year hence will depend much on the activity and attitude towards our problems during the first month after the Annual Conference. No great business that takes a vacation during the first month of the year will likely reap a harvest during the twelfth month. Would

not intensified action and promotion during the first month make a vacation more possible during the twelfth month? Have we reversed the natural order in our religious activities? Will the church and charge lay leader please begin now to study Chapter XVIII of the new Discipline, and every Board of Stewards consider carefully the meaning of Paragraph 583.

BROOKHAVEN DISTRICT

	Conference Work	General Work
Barlow	\$ 13.15	.....
Brookhaven	725.00	\$ 625.00
Magnolia	190.00	110.00
McComb, LaBranch St	50.00	.....
Meadville and Bude	115.76	63.01
Monticello and Pl. Grove	15.00	7.00
Osyka	65.00	30.00
Scotland	125.00	62.00
Summit and Topisaw	32.00	.....

HATTIESBURG DISTRICT

Bonhomie	123.67	6.00
Leakesville	17.00	25.00
New Augusta	50.00	20.00
Prentiss	50.00	50.00
Silver Creek	10.00	10.00
Taylorville and Mize	25.00	15.00

JACKSON DISTRICT

Brandon	207.00	114.00
Canton	100.00	.....
Eden and Bentonia	74.75	47.40
Edwards	100.00	50.00
Fannin	110.00	.....
Galloway Memorial	1000.00	.....
Millsaps Memorial	82.50	28.00
Satartia	18.50	.....
Vaughan	66.00	41.00

MERIDIAN DISTRICT

DeSoto	57.00	33.00
Lauderdale and Elect. Mills ..	118.50	50.00
Matherville	20.00	10.00
Meridian, Poplar Springs	50.00	.....
Meridian, Seventh Ave.	75.00	.....
Quitman	60.00	40.00
Shubuta	176.70	90.25
Vimville	61.82	.....

NEWTON DISTRICT

Burnside	30.00	14.00
Decatur and Hickory	44.00	.....
Forest and Morton	100.00	20.00
Montrose	12.00	.....
Philadelphia	200.00	.....
Philadelphia Circuit	12.00	.....

SEASHORE DISTRICT

Americus	11.39	.....
Gulfport, Second Church	35.00	20.00
Handsboro and Nugent	50.00	.....
Kreole	4.00	1.00
Logtown	25.00	.....
Long Beach and Pass Chris. ..	15.00	.....
Poplarville	220.00	.....
Saucier and Lyman	60.00	.....
Wesley Memorial	20.00	.....

VICKSBURG DISTRICT

Fayette	220.00	110.00
Gloster and Liberty	150.00	50.00
Port Gibson	350.00	250.00

* * *

The Methodist Layman has been sent to the preachers by the Conference Board of Lay Activities with the hope that they would not only find it intensely interesting, but helpful in the year's work. No member of a Board of Stewards should fail to subscribe for the Methodist Layman, for it is the official organ in our lay work. We should also give loyal support to our Conference organ, the New Orleans Christian Advocate.

J. M. SULLIVAN.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On August 22, 1930, the death angel read aloud from the Lamb's book of life the name VALENCIA KILLINGS-WORTH MILLSAPS, and she peacefully and quietly answered, "Here am I." She was born from the union of two highly cultured families, represented in William A. Killingsworth and Nancy Shaw. A few years after her birth at Lorman, Miss., her mother died and she was reared by her Aunt Mary E. Shaw. After acquiring a good education she was married to R. G. Millsaps, of the noted family of Copiah County. He was an ardent and liberal supporter of the Methodist Church. Sister Millsaps early in life joined the Methodist Church and consistently and persistently kept her vows. The Church and its work filled her mind, consumed her time, and her love burned as incense from its altar. Every Sunday morning, unless providentially hindered, Sister Millsaps went to Sunday school and church, efficiently serving as teacher, steward and church lay leader and in many other capacities of the church, never shirking a duty. Her beautiful home, two miles east of Harrison, was always the preacher's home. Whenever he came (oftener the better) there was a big welcome extended him. Attested by the absorbing conversation of God and the Church, and recognition that God's "called" was within her gates; and that a sumptuous repast was made ready for him and served with joy and grace. It was at this gate that Bishop H. M. DuBose, as junior preacher, tied his mule to a swinging limb of one of the stately oaks one cold day and then timidly knocked at the door. Presently, the door opened and there stood before him a charming, beautiful young woman with plump round features, tender complexion colored with nature's blush, shaded by a heavy black crown with eyebrows to match. From eyelashes of the same hue gazed two clear, sparkling blue eyes filled with an overflowing smile of welcome. No wonder his burdened heart spontaneously radiated the blessing of God.



THE PERRY PICTURES

ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on
The Life of Christ or 25
Art Subjects or 25 for
Children. 5 1/2 x 8. Or 50
for Children. 3 x 3 1/2.

LET your children make companions of world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 illustrations
The Perry Pictures Box 308, Malden, Mass

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
"The Modern Dish Cloth"
WRITE FOR FULL INFORMATION
METAL SPONGE SALES CORPORATION
DEPT. W LEHIGH AND MASCHER STREETS PHILA.

"Peace be unto this house," for he had found a Lydia. He was entertained as elegantly as he would have been had he stopped there in his automobile on his first tour as bishop. Sister Millsaps was no less hospitable to her host of friends. Her 84 years only changed her long hair into silvery tresses, but did not destroy her beauty; nor cause to wane her Christian spirit; nor weaken her determination; nor minify her faith and confidence in Christ as her Saviour, yet she felt her weaknesses which made her a woman of prayer. In her weakness she became strong, not "by might, nor by power, but by my Spirit." We may frequently be misjudged by the outward appearances of our faults and infirmities in which Sister Millsaps was human. She, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God . . . held fast our profession. For we have not an high priest which can not be touched with the feelings of our infirmities; but in all points tempted like as we are, yet without sin . . . came boldly unto the throne of grace . . . obtained mercy, and found grace to help in time of need." A host of friends gathered in the sorrowing home August 23, at 10 o'clock, to pay their last respects to this good woman; and to extend their sympathy to the bereaved children who had been faithful, patient, loving and untiring in gratifying every wish of their precious mother. She fancied the beautiful, and thus she was laid to rest in the imposing Cedar Lawn Cemetery of Fayette, Miss., under a bed of gorgeous floral offerings. In her heavenly home she awaits the following children, all of whom were present at her going: Mrs. Katie Campbell, "Ab," Shaw, Claud, "Babe" and Mrs. Ernest Green. Mother Millsaps had made the writer promise to lay her away when the end came to her—an undertaking which was hard to do as I had learned to love her as an adopted mother. The writer was assisted by her devoted pastor, Rev. W. F. Baggett, and Rev. J. B. Cain of Fayette.

"Well done thou good and faithful servant, thou hast been faithful over a few things; enter thou into the joy of thy Lord."

E. D. SIMPSON, Former Pastor.

At an early hour Sunday morning, September 28, 1930, the spirit of LEN-ARD PAUL BARRIER quit its earthly tenement and winged its way to its eternal home. Len was the son of Dr. and Mrs. A. K. Barrier, long-time residents of Rolling Fork. He was born at Phoenix, Miss., July 17, 1891, and early in life came with his parents to Rolling Fork, his home for the rest of his life. The deceased was still a young man with promise of many years of usefulness; but, after a battle of some five months, disease triumphed over skill of physicians, care of nurses, tender ministries of loved ones and solicitude of friends. Brother Barrier was a faithful official in his church, being recording steward and member of the church building committee at the time of his death. He was a regular attendant of the Bible class, of which his father is teacher. There remain to mourn their loss his widow, one son and one daughter; father and

mother, two brothers and one sister; besides a large circle of friends and acquaintances. May his memory abide as a sweet aroma. And may the Comforter fill the void in aching hearts.
J. A. MOORE, Pastor.

WALTER RICHARD DABBS, Jr.—Three years, ten months and twenty-two days marked the brief span that little Walter brightened and blessed the lives of the almost too affectionate parents, Mr. and Mrs. W. R. Dabbs, Hattiesburg, Miss. Just one short week and the fine baby boy, like unto a Jonathan or Samuel in the home, succumbed to disease only to be transplanted from earth to God's own realm. The father, mother, one brother, Frank, and three sisters, Margaret, Rebecca, and Marion, feel so keenly this great sorrow of separation, but with a faith which now sees dimly and

then "face to face" they await that glad hour when mortal shall put on immortality and death shall be swallowed up in victory. The funeral service was conducted in the home of Mr. and Mrs. T. L. Hardee, of Harmony, at 2:30, October 2, 1930, by the Reverend Doctor Land of Quitman. The music was rendered by Messrs. Victor Martin, Kearney Roberson, Mrs. Hal Dabbs, and Miss Gladys Wright, with Mrs. Thomas Dabbs at the piano. The burial was in McGowan's chapel cemetery, Clarke County. Many relatives and friends gricve and deeply sympathize with the family.

BESSIE B. HARDEE.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

GIVE A BIBLE --- THE WORLD'S BEST GIFT Bibles for Every One

NAME in
GOLD
FREE!



OUR SPECIAL

Bible for Teachers and Preachers

This Bible is one of the most attractive bargains we have been able to offer in some time. Ordinarily a higher priced Bible, but through a very fortunate purchase we are in position to sell it to you at a very special price.

NOTE THESE FEATURES, AND YOU WILL REALIZE ITS REAL VALUE

- It is SELF-PRONOUNCING, and it is printed from a beautiful easily read type on INDIA PAPER.
- It contains CENTER REFERENCES, a COMBINED CONCORDANCE TO THE BIBLE, DICTIONARY OF PROPER NAMES, and SUBJECT INDEX. Also TEN BEAUTIFUL MAPS IN COLORS.
- As a special feature it contains a COVER INDEX which enables the reader to turn directly to any book in the Bible.
- It is bound in genuine Morocco, leather lined, overlapping edges, with the open-flat back feature. A Bible that will last a long time. Size, 6x9 inches.
- And the price for a limited time.

ONLY \$7.45

OUR SPECIAL

Red Letter Bible FOR TEACHERS and THE HOME

A Bible for every purpose. Regardless of the kind of Bible you now have, you will find in this Bible a combination of features that will prove useful to you. A Bible that is everything a complete Bible should be.

NOTE THESE FEATURES AND COMPARE THEM TO ANY BIBLE

- It is SELF-PRONOUNCING, ILLUSTRATED, and is printed WITH THE WORDS OF CHRIST IN RED.
- It contains the Authorized Version of the Old and New Testaments, 60,000 REFERENCES in center column, nearly 400 pages of HELPS TO BIBLE STUDY, including subject index CONCORDANCE, and 4,500 QUESTIONS and ANSWERS to the Old and New Testaments.
- It also contains a FAMILY RECORD and is supplied with a PATENT THUMB INDEX.
- It is printed in GOOD CLEAR TYPE.
- It is bound in FRENCH MOROCCO, overlapping covers, round corners, red under gold edges, silk headband and marker. Size, 6 1/2 x 9 inches.
- And the price for a limited time.

ONLY \$3.89

OUR SPECIAL

Text Bible for a Child

We consider this Bible a most unusual value. Printed on a splendid grade of Bible paper from clear black-face type, making it easy to read. It has the self-pronouncing feature. It contains 32 beautiful Biblical scenes in colors and 8 Bible maps in colors. A very practicable Bible, one that any child will be happy to possess. Pocket size, 5x7 1/2 x 1 1/2 inches. No. 110. Bound in Heavy Dark Blue Artificial Leather, with Morocco Grain, blue edges. The cover is overlapping.

ONLY \$2.00

OUR SPECIAL

Bible for Old Folks and the Home

This home Bible is very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with record for births, marriages, and deaths. The best Bible obtainable for old folks. No. H2014. Bound in French Seal, Limp, round corners, red under gold edges.

ONLY \$4.85

METHODIST PUBLISHING HOUSE

(COKEBURY PRESS)
LAMAR & WHITMORE, AGENTS
NASHVILLE, TENN. SAN FRANCISCO, CALIF.
DALLAS, TEX. RICHMOND, VA.
ORDER FROM NEAREST HOUSE

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

WEEK OF PRAYER, NOVEMBER
9-15, 1930

Set aside this week for prayer and dedication. Let your gifts to our Cuban youth be generous, proportionate with expenditures on self. Order envelopes for offering now. Copies of the responsive service may be secured also from Literature Headquarters, Doctors' Building, Nashville, Tenn. Price, twelve sets for 25 cents.—Bulletin of Missionary News.

NEW MISSION AND BIBLE STUDY BOOKS

Mississippi Conference women desire to be well informed. Our interest extends beyond our own Conference or State boundaries. It is world-wide. The Department of Mission and Bible Study of the Woman's Missionary Society of the Mississippi Conference rejoices to help our mentally alert and eager-spirited women to become more "world-minded" and humanity-conscious.

Missions

The new books recommended by the Council for use at this time are:

Foreign—"Trailing the Conquistadores," Inman; "India Looks to Her Future," Buck.

Home—"The Turn Toward Peace," Boeckel.

EXCESS ACID SICKNESS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

Getting Up Nights

If Getting Up Nights, Backache, frequent day calls, Leg Pains, Nervousness, or Burning, due to functional Bladder Irritation, in acid conditions, makes you feel tired, depressed and discouraged, try the Cystex Test. Works fast, starts circulating thru the system in 15 minutes. Praised by thousands for rapid and positive action. Don't give up. Try Cystex (pronounced Siss-tex) today, under the Iron-Clad Guarantee. Must quickly allay these conditions, improve restful sleep and energy, or money back. Only 60c at druggists.

Bible

"Studies in Prophecies," De Bardeleben; "Great Souls at Prayer," De Bardeleben; "How We Got Our Bible," Smythe; "Life and Letters of Paul," Carter; "Spiritual Adventuring," Conde; "Jesus Our Ideal," Whaley.

There are many plans and methods used in conducting a Mission study class and among them is the special plan for Council Recognition. Each society may choose its own plan which will receive credit on the standard of excellence. The special plan, however, receives credit plus a Council Certificate. We urge all Mission study classes to work for Council Recognition. Let classes be formed in every society and the desired books purchased and carefully read and studied. This work should be in progress now, as the work of the Mission and Bible study department continues from summer to summer. The study of these books not only furnishes information and stimulates interest, but opens up sources of inspiration and spiritual blessing. Our women in these classes will catch a new vision of the power and glory of our Christian evangel.

MRS. JOSEPH A. SMITH,
Supt. Mission, Bible Study, Miss. Conf.

ZONE MEETING AT VAIDEN, MISS.

On Thursday afternoon, September 25, the zone meeting convened at Vaiden Church. The meeting was called to order by the zone chairman, Mrs. John Perkins. Hymn, "Guide Me, O Thou Great Jehovah," was sung, followed by hymn, "Jesus Paid It All." Scripture, Acts 1:6-8; 11 Cor. 8:1-15; 1 Cor. 4:1-2, read by leader, whose comments were splendid. Prayer was voiced by Mrs. Hemphill. Minutes of Kilmichael meeting read and adopted. "Why Work for Foreign Missions" was ably discussed by Mrs. Taylor Everett, and "Why Work for Home Missions," by Mrs. Jessie Patterson. A musical reading, "I Have Done My Work," was given by Dale Vaiden of Vaiden Epworth Junior Society. Mrs. Lee Townsend gave in a most interesting way the synopsis of the Mission Study Book, "Trailing the Conquistadores." Mrs. W. P. Stenchy told, in her usual pleasing manner, the beginning of Mission Study in Vaiden, after which Mrs. G. A. Gurtie read a splendid paper on "Crusading for World Peace."

"We've a Story to Tell to the Nation," was sung, and Mrs. Harold Flowers gave a message from Wesley House, Biloxi.

Five Societies were represented: Wiltona, 6; Columbiana, 3; Bethlehem, 1; Kilmichael, 8; Vaiden Adult Society, 14; Vaiden Juniors, 5. Meeting closed with hymn, "Dear Lord and Father of Mankind," beautifully rendered by Vaiden Juniors.

Mrs. J. C. Bennett, Zone Secretary.

ZONE MEETING AT SCOOPA

The meeting of the fourth zone was held in Scooba on August 26, 1930,

with four auxiliaries represented. Mrs. Rogers presided. After the singing of a hymn, Rev. Mr. Nelson of Porterville conducted the devotional service. The welcome address was given by Mrs. Eley, after which the minutes were read and approved.

Special music was given by a trio from Electric Mills. Mrs. Briggs of Porterville gave a paper on "What is Prayer?" "The Bridge of Prayer" was read by Mrs. Suskins of Scooba. Mrs. Meecham of Scooba read a letter from Mrs. H. M. Ivy of Meridian. A paper on "Religion and Youth," written by the Winstead twins of De Kalb, was read by Mrs. Creekmore. The reading, "Maggie and Jiggs at the Golden Gate," was given by Virginia Hare of Scooba. The trio from Electric Mills gave another special piece of music. The Rev. Mr. Beasley of Scooba made an interesting talk upon the benefits to be derived from zone meetings. Upon invitation of Mrs. Griffin, the invitation of Electric Mills was accepted and the next meeting will be held in Electric Mills.

The meeting was dismissed with prayer by Mrs. Winstead, of De Kalb, after which a delicious plate lunch was served by the Scooba Auxiliary.
MRS. HARDY MYERS,

ZONE MEETING AT ATHENS, LA.

The traditions of the old South were truly demonstrated at our zone meeting on September 23 at Athens, La. From the moment of our arrival until we departed hospitality reigned supreme. Mrs. W. A. McKenzie presided over the meeting. Mrs. Poole of Athens led the devotional. Rev. W. F. Henderson, Jr., of Athens led the prayer. The roll was called, and the minutes were read and approved. Four auxiliaries were represented, with the following attendance: Home, 16; Wesley, 1; Haynesville, 6; Athens, 7, and visitors, 8. Zone four was represented by Gihlsland, with 3, and by Arcadia, with 5.

Miss Frances Mullenix of Athens pleased the audience with a piano selection.

Mr. Townsend, brother of Mrs. Hysell, of Gihlsland, was introduced. This young man is from Georgia, and is to be admitted to the Conference on trial when it meets in November. Mr. Townsend rendered selections on the piano. We were delighted to have Rev. Mr. Sanders of the Presbyterian Church, also members of the Presbyterian and Baptist auxiliaries, with us.

Miss Winnie Camp, who attended school at Mount Sequoyah this summer, discussed the new book for Mission Study classes. She held an institute for the teachers of these classes just before the noon hour.

At the noon hour we went to the lovely park of Mrs. Beauchamp, where a sumptuous meal was served.

Mrs. Dawson, of Haynesville, gave the devotional at the afternoon session. Mr. Townsend led the prayer.

Mrs. McCoy of Haynesville talked on, "Why, When and Where of the Week of Prayer," urging all to make as liberal offering as possible because so many things were needed in the schools in Cuba and Florida, our specials for this year.

Mrs. Fine of Homer gave the topic,

666

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Tablets



"Every Woman and World Peace." It was especially interesting, urging every woman to study the Kellogg Peace Pact, and not to let an opportunity pass to talk against war and for peace.

We were sorry Rev. Mr. Childress was unable to attend.

Rev. Mr. McCoy of Haynesville closed the meeting with prayer.

MRS. C. T. DAYE,

Secretary.

ZONE MEETING AT BREWER, MISSISSIPPI

The third meeting of Zone No. 4 Woman's Missionary Society, Aberdeen District, met at Brewer, September 11, 1930, with Mrs. T. C. Lauderdale, Zone Chairman, presiding. Following a congregational song, Mrs. T. M. Clark opened the worship hour with a most earnest prayer. Mrs. Bucy of Planterville brought the Bible lesson. Mrs. R. W. Schumpert extended a hearty welcome in behalf of the hostess auxiliary. In response Mrs. Lauderdale read a little poem, "The Country Church," and expressed the pleasure.
(Turn to Page 15, please)

THE FORD'S BLACK- DRAUGHT

It is prepared from selected medicinal herbs and roots of highest quality, finely powdered, carefully combined.

Costs only one cent a dose.

In use nearly 100 years.

Recommended For

INDIGESTION CONSTIPATION BILIOUSNESS

Sunday School

LOUISIANA CONFERENCE

The Sunday School Day record to date is before us. We note with interest that 77 schools have reported, the largest number coming from the Shreveport District, with the largest amount from the schools in the New Orleans District.

The last school to send in its offering is from the Baton Rouge District; the superintendent, Mr. A. E. Rogillio, of Tunica, writes: "We observed Sunday School Day at our little church at Tunica, St. Francisville Charge, yesterday and collected \$2. You will please find check enclosed for this amount."

Mr. J. H. Carter, Educational Director of the recent Standard Training School in New Orleans, sends us an interesting report of the school, giving number enrolled 152, with 118 credits issued, which makes it the largest Standard Training School in Louisiana Methodism. We had six classes, the largest one was the course on "Primary Pupil," taught by Mrs. C. W. Kent; the smallest one was the course on "Intermediate Senior Lesson Materials and Methods," taught by Miss Alleen Moon, with 12 credits. The courses on The Bible and Leadership in Religious Education, issuing the same number of credits, 22 in each. We note the following pastors took credit in this school: Revs. J. A. Alford, Ira W. Flowers, Guy M. Hicks, P. M. Caraway, H. L. Johns, D. W. Poole, and Dr. J. B. Peters.

Sunday, October 19, was spent in Shreveport by your writer, arriving there Saturday night. Early Sunday morning we got in touch by 'phone with the District and local Sunday school leaders. At the Sunday school hour we were at Noel Memorial, and appreciated the welcome and courtesies extended us by the pastor, Dr. Cleanth Brooks; the superintendent, Mr. H. E. Gump, and other local leaders. We saw the school in action, and noted how it had grown during the recent years.

I reached First Church in time to

CHURCH HEATING
Moncrief
Heating-Cooling-System
"Write today for literature"
Moncrief Furnace Company
ATLANTA GEORGIA

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. DICKEY DRUG CO., Bristol, VA.

DEAGAN TOWER CHIMES
Played from keyboard, direct from organ console or automatically. Price, \$43.75 and up. Literature on request. J. C. Deagan, Inc., 149 Deagan Bldg., Chicago



6 IMPORTED HAND PAINTED CHINA CUPS and SAUCERS
VALUE \$1.50

for 3 LUZIANNE COUPONS and 69¢

LUZIANNE COFFEE 100% 100%



worship with them at the 11 o'clock hour, and found a large congregation who gave splendid attention to the message brought to them by their new pastor, Dr. Angie Smith.

In the afternoon the Training Class on Religious Education of Children, with Miss Mary Skinner as teacher, had its opening session. Notwithstanding the bad weather they had a large number present. The District Secretary, Mr. R. H. Nelson, writes, since our return from Shreveport: "The attendance is getting better each evening."

Sunday night we worshiped with the Cedar Grove congregation, at the invitation of their pastor, Rev. J. A. Alford, who is in fine favor with his people.

Rev. John S. Henley, pastor at Hodge, one of the instructors in the recent District-Wide Training Week in the Ruston District, writes: "We greatly enjoyed the course and I think it was very profitable, and they all think so."

Mr. A. P. Raley, superintendent at Mangum Memorial, Shreveport, writes: "Please send me the necessary blanks for registering the following classes: six Intermediate Classes, one Young People, and two Adults, with instructions as to how to proceed with the work. We are getting fairly well started again after the let-up in August and September."

The District Summary of Sunday School Day Offerings to date is as follows:

New Orleans District	\$283.42
Lake Charles District	115.25
Ruston District	110.40
Monroe District	107.21
Alexandria District	95.43
Shreveport District	95.23
Minden District	77.90
Baton Rouge District	67.27

The Conference Staff, which is composed of the salaried and volunteer workers of the Sunday School Board, will have their annual meeting on Thursday, November 13. This staff is composed of the following workers:

Rev. C. D. Atkinson, Conference Superintendent.
Rev. A. K. McLellan, Extension Secretary.
Mrs. W. W. Holmes, Conference Elementary Superintendent.
Rev. B. C. Taylor, Conference Adolescent Superintendent.

Mr. Charles White, Associate Adolescent Superintendent.

Dr. Frank L. Wells, Conference Adolescent Superintendent.

Dr. W. Winans Drake, Conference Superintendent Missionary Education.

Mr. T. W. Holloman, Conference Superintendent Administration.

Dr. A. S. Lutz, Conference Superintendent Teacher Training.

Mrs. R. E. Smith, Conference Superintendent Parent Education and Home Co-operation.

Rev. Guy M. Hicks, Conference Superintendent Vacation Church Schools.

Rev. H. L. Johns, Conference Superintendent Evangelism.

The object of this meeting is to get reports ready for the Annual Conference Sunday School Board meeting.

Sunday, October 26, found us at Lake Charles. Their Training School opened at 3 p. m., with the following courses and instructors: Worship, Prof. D. B. Raulins; Religious Education in the Local Church, Prof. J. S. Seneker; The Home in Society, Mrs. R. E. Smith.

Mr. A. M. Mayo, Sunday school superintendent, writes: "Our school is not as well attended as we had hoped it would be, but is one of our best."

Wednesday, October 29, we visited Bunkie in company with Dr. A. S. Lutz, the presiding elder of the Alexandria District. It was the fourth quarterly conference occasion at Bunkie. The pastor, Dr. J. F. Foster, is in fine favor with his congregation, and they passed unanimously the resolution requesting that the pastor and presiding elder be returned for next year. The officials and leaders will make every effort to report the church finances "in full" at the Conference. We trust they will succeed.

Mrs. W. W. Holmes, Conference Elementary Superintendent, and Rev. A. K. McLellan, Extension Secretary, are this week attending the Gulfport Elementary Conference. Miss Emma Hickman, church secretary at Alexandria, is also attending this conference.

Among the Sunday schools to send in Sunday School Day offerings recently are: Tallulah, Leesville, Natchitoches, West Monroe, Maurepas and Slidell.

The Merryville Sunday school sends in its report on Vacation Church School. The report shows a total attendance of 143. We congratulate all parties concerned.

Shop at

D. H. HOLMES CO. LIMITED

For All Your Needs

Records in the office show our first Training School was a State-wide school at Mansfield in 1922, with about 25 credits: our first District-wide Training School was in New Orleans in the spring of 1922, in which there were issued 50 credits. The New Orleans school has just closed its tenth session, issuing 118 credits. In 1929 we had our largest number of Standard Training Schools, which was 18, issuing 764 credits. This year we have had 11 Training Schools, 3 Standard Training Classes, and 2 District-wide Training weeks. Notwithstanding the drought and financial depression, the important work of Training has been "carried on." It has required more faith, patience and prayer than any other year, yet, the results have been very encouraging.

Mrs. Lee A. Ward of Natchitoches writes: "I have recently been elected superintendent of the Primary Department of our Sunday school, and would like to have you send me all help and information concerning the work in this department."

C. D. ATKINSON.

Always use best oil—
say expert mechanics

When you consider how much you paid for your sewing machine, vacuum cleaner, lawn mower, washer, and other expensive devices, don't you think it's foolish to try to economize on oil? The very best costs only a few cents a year—and is really cheapest in the long run.

3-in-One, a scientific blend of mineral, vegetable and animal oils, is made especially for lubrication of household devices. It cleans and protects as well as lubricates. 3-in-One costs more to make than ordinary oil but it costs less to use. If you knew what expert mechanics know about oil, you'd never use anything else around the house. At good drug, grocery, hardware, department and general stores, in 15c and 30c bottles and cans. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

MISSISSIPPI CONFERENCE

The Fifth Street school proved a very fine success. There could not have been a better spirit. This was certainly needed as all the teachers were suffering with bad colds and without forbearance it would have been a warm time for all.

None of us know what the next year will be, but we ought to plan to go forward in some way in spite of all hindrances. I am going to recommend that we have more Standard Training classes rather than the small Standard schools. I feel that this will really be better, as it will enable more churches to get training and will enlarge our work and enable us to hold the lines we have already established.

Training must be pushed. With the new legislation of our General Conference, training is more necessary than ever. Let us look forward to next year as the biggest year in training we have ever had.

Our visit to Meridian was most pleasant. Brother Sutherland was most kind and thoughtful of us and made our stay pleasant by his kindly attention. Rev. C. P. Jones brought us under obligation by his brotherly consideration. We were most happy to have the pleasure of a week's fellowship with Brother R. E. Rutledge. We are glad they have named 7th Avenue "Wesley." I like it much better and I trust that this will enable others to like it better too. We feel that this effort will enable Fifth Street to do more and better work and it will be the beginning of larger and better things with them.

There is off the press a brief interpretation of "Christian Education in the Local Church." We will be glad to supply your needs so far as we are able. It will be well for all who are dealing with this problem in their church to have an opportunity to read this instrument. Certainly much loss of time and effort will be conserved if we will all read and know the chapter in the Discipline on "Board of Christian Education," this is most important.

Sunday the 26th was spent at Brooklyn. Mr. O. C. Hull was there and

they used the day for a charge institute. There was a goodly crowd present and all had a most happy time. The weather was ideal and the Brooklyn community certainly tried to entertain the crowd in a most excellent way. This charge is going to make a mighty good report. Those who know the country are rejoicing greatly at the success that has attended the efforts of Brother Saucier and his helpers this year.

The Conference year is almost over. It will not be many days before we will be at the bar of the Conference to answer to our names. Each of you may aid the Sunday School Board. If you know of any money, either Missionary or Sunday School Day, that should reach us, please encourage the people to send it to us before November 10. We need the money right now. If it is sent to the Annual Conference, it will of course meet a very definite need for next year, but it will not aid us this year. Your aid at this point will be greatly appreciated.

If you have any recommendations to offer the Board, we will be pleased to receive them and pass them on. Pray for God's blessings to rest upon his cause and work, for which we are responsible.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. R. H. B. Gladney, Sardis, Miss.

The work of the year is not complete until accurate and full reports have been sent to the proper parties. These reports constitute a part of the history of the Church and indicate the progress of the ongoing kingdom of God. They are of interest to the entire membership of the Church at large. Suppose no one should make any kind of report of the work the Church is doing? It is true that figures do not tell the full story of our sacrifices and sufferings, but the discerning reader can read between the lines and get some idea of the progress of the Church. All reports finally go to the great Head of the Church and are accurately interpreted by him. To be specific, to come to the point, please send your report on the observance of Childhood and Youth Week, your last Missionary offering, your belated Sunday School Day offering, and any other item that has been overlooked.

A final statement: The Greenwood District-wide training school offered 14 Standard courses, enrolled 200, issued 122 credits, 1 Cokesbury course, 17 credits. The Sardis District-wide Cokesbury school offered 7 Cokesbury courses, issued 70 credits; this school offered 3 Standard courses and issued 22 credits. Both of these schools gave a large number of people the opportunity of study, were held in a short time, and cost less money. They were a distinct success in every respect.

The Conference school held at Grenada, so outside people say, was the best of the kind held in the entire Church. Total number of Standard credits issued during the year, 1063; total number of Cokesbury credits, 385.

We have held 40 Daily Vacation Church Schools; 13 of these were sponsored by the Woman's Missionary Society and 27 by the Sunday School Board. Most of these schools were

THE METHODIST BENEVOLENT ASSOCIATION

Because of the worthy purpose underlying the demand for

GROUP INSURANCE

offers a

GROUP INSURANCE SYSTEM

to Southern Methodist Ministers

Protects Your Entire Conference

Old or Young; Sick or Well; Rich or Poor

Write to-day

J. H. SHUMAKER, Secretary, 808 Broadway, Nashville, Tenn.

held in the country churches. New workers were enlisted, the children learned new songs, and got a clearer idea of the worth and meaning of worship. All in all, this was a most satisfactory piece of work. So far as I am informed, our Conference led the entire Church in this phase of the work.

The reports on the observance of Childhood and Youth Week indicate that much good was accomplished; large numbers attended the services and definite "forward steps" were taken in behalf of the children in the different congregations. We have made progress in this work.

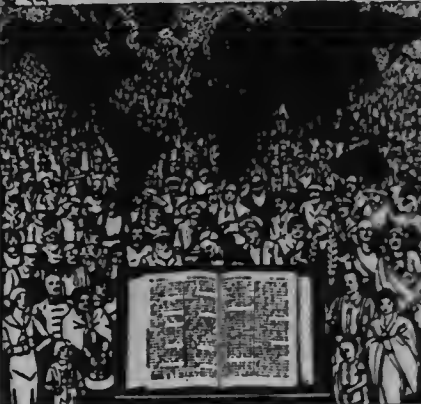
We—E. G. Mohler, Extension Secretary; W. R. Hammontree, Rural Worker; Maggie May Jones, Elementary Superintendent (part time), and the writer of these notes—are profoundly grateful for the many kindnesses shown us, for the co-operation given by the people who worked with us in achieving the results of the year. The Lord is with us; we thank him for all his mercies, and pray that our Conference may be united in the task of giving more and better Christian education to all who are willing to bear the yoke of Christ and learn of Him the way of life. We say from our hearts to all our friends, God bless you.

INCREASED DISTRIBUTION BY AMERICAN BIBLE SOCIETY

An average gain of nearly fifty per cent in the distribution of the Scrip-

ONE BOOK FOR ALL PEOPLE

"AND LO, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OF ALL NATIONS, AND KINDRED, AND PEOPLE, AND TONGUES". . . REVELATION 7:9



UNIVERSAL BIBLE SUNDAY
December 7, 1930
AMERICAN BIBLE SOCIETY

tures for the first six months of this year was reported at a recent conference of the Home Agency Secretaries

of the American Bible Society who serve Chicago, Dallas, Denver, San Francisco, New York City, and other large centers throughout the United States. That people feel the need of the Scriptures and are eager to secure copies is evidenced by the fact that the increase is largely in the inexpensive paper-bound portions of the Bible, which the Society publishes in large quantities.

The inability to secure devoted and effective Bible colporteurs was reported by the secretaries. This lack is particularly felt in those communities where there are no mail-order facilities and where the Bible man must travel many miles between his house-to-house calls in order to reach Bibleless homes. Emphasis was also laid on the fact that in sections of many of our large cities many people are found who have no knowledge of the Bible.



Happy Again

"Nothing seemed to please Betty Jean," says Mrs. James W. Nolen, 113 Center St., Dallas, Texas. "She was feverish and fretful. Her appetite was poor; she seemed bilious."

"A child specialist recommended California Fig Syrup and it certainly made my little girl happy, well again in a hurry. We have used it over three years for all her upsets."

Mothers by thousands praise this pure vegetable product. Children love it. Doctors recommend it for feverish, headachy, bilious, constipated babies and children; to open the bowels in colds or children's diseases.

Appetite is increased by its use; the breath is sweetened; coated tongue is cleared; digestion and assimilation are assisted; weak stomach and bowels are strengthened.

For your protection the genuine always bears the name California.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Free to Asthma and Hay Fever Sufferers

Free Trial of Method That Anyone Can Use Without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as Chronic Asthma or Hay Fever, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with attacks of Asthma or Hay Fever, our method should help you.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
22K Frontier Bldg., 462 Niagara St.
Buffalo, N.Y.
Send free trial of your method to:

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. F. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....J. H. Weems, 308 Second Ave., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE

Dear Epworth Leaguers: At my last writing I was in Houma, where we had a great time with the Epworth Leaguers. Reverend and Mrs. B. H. Andrews made me feel most welcome in their home and my visits at the McDonnell Home where our Wesley House is located is always an unusual delight. Friday afternoon found me in Morgan City and in the home of Reverend and Mrs. Don Dulaney. In the afternoon I met with some of the Berwick Leaguers and in the evening the Morgan City Hi Leaguers gave a party which was concluded with a business session. I found that these Leaguers needed very little instruction in League work, as their pastor has given them a splendid foundation in Epworth League Methods.

The week-end Hi League Institute held in Hammond was a huge success. Although we had the misfortune of holding the institute during Reverend J. B. Grambling's absence and



Doctor's 3 RULES Big Help to Bowels

What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:

1. Drink a big tumblerful of water before breakfast, and several times a day.
2. Get plenty of outdoor exercise without unduly fatiguing yourself.
3. Try for a bowel movement at exactly the same hour every day.

Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh laxative herbs, pure pepsin and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter.

Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better.

You'll like the way Dr. Caldwell's Syrup Pepsin tastes. The way it works will delight you. Big bottles—all drug stores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

missed his presence greatly, the committees were so well organized that everyone did his part in a special way to make the institute a success. I went to Hammond on Wednesday to assist the Leaguers in getting ready. On Friday afternoon we registered fifty-five Leaguers from eight chapters and opened our first meeting with supper served by the Hammond Leaguers. Classes started at seven. On Saturday morning we convened at 9:30 for more class work. The ladies, with Mrs. Tom Pursley as chairman, served dinner to the guests at the Community Hall at 12:15 and classes were resumed at 2:30. At 5 o'clock we hiked about a mile to a weiner roast and after a short vesper service we had a great time roasting weiners and marshmallows over a big bonfire. Our classes Saturday night sent us to our homes of entertainment feeling that we had had a great day. On Sunday morning we attended Sunday School and Church with the Hammond and Ponchatoula congregations. Our class's Sunday afternoon concluded a happy week-end. Credits were awarded as follows: Hammond, 14; Ponchatoula, 8; Keener, 6; First Church, Baton Rouge, 1; Istrouma, 1; Jackson, 7; Franklinton, 5; Ethel, 3; New Orleans, 3; Natalbany, 1, and Walker, 1. A total of fifty credits. The faculty members put forth every effort to make the time count the most to these fine Hi Leaguers. We enjoyed the services of Reverends C. E. McLean and J. H. Bowden, Misses Lillie Mae McQuah, Clara Kirtland, Yuki Hinata, Lillian Hanson, Mrs. R. P. Jackson and Mrs. J. B. McGee. A resolution of thanks was read by the Senior District Secretary, which will be sent to the Advocate for your reading. Needless to say that I enjoyed the usual hospitality of Mrs. J. B. Grambling's home while in Hammond.

I am now in New Orleans where our Hi League Institute is in session at Carrollton Avenue Methodist Church. The rally held Sunday afternoon predicted the successful opening Monday evening with 84 present. I shall wait until next week to report the success of this institute. May I say now that the Hi Leaguers of this city are doing some great things. Most of the credit goes to the splendid City Union and to Miss Maggie Marshall and Mrs. Guy M. Hicks for their guidance and leadership. Even though we are being hindered by almost constant rain, the Leaguers here hope to give the largest number of credits issued at a Hi League institute.

The next Institute, and the last one before Conference, is to be held in Homer on November 14, 15 and 16 for the Hi Leaguers of Ruston District. At least one hundred Hi Leaguers are expected at this week-end program. Remember that it is not too early to make your plans now to be there.

I am making my home at St. Mark's Hall while in New Orleans. You would have to stay here a while to understand what that means. These workers who are promoting this great institution are surely the best that can be found anywhere. St. Mark's is doing a great work and Louisiana should well be proud of this Mission Community Center.

Last week I attended the Senior City Union meeting at Algiers and witnessed one of the most successful meetings I have ever seen. New Orleans Leaguers have promoted a City Union for years and are, today, one of the oldest and strongest unions in Southern Methodism. Mr. John Morris is now the efficient president and with a strong cabinet they tackle big things and accomplish great tasks. After a fine business session the Algiers Leaguers presented a clever stunt and then served doughnuts and coffee to those present.

Miss Margaret Camp writes that 79 were present at the meeting in Homer, where a new Hi Union was organized. Miss Virginia Dawson of Homer was elected president. Their next meeting will be in Arcadia on December 14.

A new union was organized at Epais on the same date with 100 present. Mr. Woodrow Scott of Tallulah is president, and they are chartering under the name of "Earnest Workers." Their next meeting is the first Sunday in November in Lake Providence. Just watch this union grow. This adds two new unions to our list.

Leaguers, may I say that I am proud of the renewed interest being shown by all of you all over the Conference. It is not difficult for one to attempt the guidance of a large number of youth when that number shows such enthusiasm, growth and appreciation. I am proud of you and only wish that I could have more time to spend with you in helping you to carry on "All for Christ."

Leaguery.

ELIZABETH LANGFORD.

MISSISSIPPI CONFERENCE

The worthy president has requested that I endeavor to report through the Advocate the activities of the Leaguers of the Mississippi Conference. Well, here goes. I am indeed glad of the privilege of again being associated with the Conference cabinet, as well as all the other fine Leaguers of the Conference.

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable,
General Invigorating Tonic.

Now, for me to report through this paper I must have something to report. To have this information, you must furnish it. I am glad to note reports from six of the seven district secretaries for the quarter ending September 30.

I believe that the Mississippi Conference now has the best corps of district secretaries that it has ever had. And that is meant for no reflection on their predecessors. Secretaries, your work is bearing fruit in the local chapters.

The reports indicate much improvement in the work in some of the districts, especially in the Brookhaven and Jackson districts. Your president is very much elated over the progress of the League work during the past three months. Keep it up.

From Hattiesburg District comes the information that the Epworth Leagues at both colleges in Hattiesburg have been reorganized, with prospects good for a very profitable year's work. Miss Bobbie Eddins is president of the Mississippi Woman's College League and Mr. John Allums is president of the State Teachers' College League.

B. F. HARRELL,
450 West Fourth Street, Hattiesburg,
Miss.

NORTH MISSISSIPPI CONFERENCE

Dear Leaguers: We are giving you some questions and answers regarding the Missionary Special which are being sent out by the General Board of Christian Education. We hope you will keep this information for future reference.

Q. Since the merger of the three Boards, Sunday School, Epworth League and Board of Education, into the General Board of Christian Education, does the League continue its present Special with the same objective?

(Turn to Page 15, please)

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

ure of the entire company in coming to Brewer.

Minutes of our last meeting were read and approved. Eighty-five women answered to roll call, representing six churches in the zone.

Verona will entertain the zone for the last meeting of the year. A nominating committee was appointed for securing officers for next year; Mrs. R. K. Thomas, Ch., Mrs. C. W. Troy and Mrs. Irene Garmon. Mrs. T. M. Clark and Mrs. J. A. Price (our Aberdeen District Secretary) made earnest appeals for our rural work. Mrs. Troy spoke in behalf of our county welfare work. A song by Mr. Borden of Plantersville was our next number, after which Mrs. Grant of Plantersville directed a twenty-minute quiz on the minutes of our last Annual Conference, held in Greenwood last March. This was well managed and gave us all an object lesson in the value of these minutes.

Miss Elaine Raper gave us a splendid piano solo, which was followed by several violin selections by Ray Marshbanks, with Mrs. Finis Ewing accompanying. Ray is an excellent violinist and we counted ourselves fortunate indeed to have him with us. Miss Virginia Thomas, teacher of Bible in Grenada College, then gave us a talk on her recent trip to the Holy Land. Her talk was impressive and wonderfully interesting, closing with an appeal that we try more and more to walk in the footsteps of the Master whose very footpaths she had been privileged to follow in the land of Palestine. We always enjoy having our talented young folks help us with our programs, and this particular afternoon we were so fortunate as to have quite a galaxy of splendid young talent. Cecil Robbins was introduced to the assembly at this time. Cecil has just completed his course at Birmingham Southern and enters Duke University this fall, where he goes to pursue his theological studies. In a very earnest prayer he dismissed us, thus bringing to a close a truly worthwhile zone meeting. Counting the young people there were about a hundred present. A pleasant social hour followed in which the Brewer ladies served a delicious salad plate with iced tea.

MRS. C. H. LAWHON,
Secretary.

EPWORTH LEAGUE

(Continued from Page 14)

tives?

A. Yes, the Special is continued unchanged with the same objectives, that is, the Congo Mission, Paine College, Arizona, Scarritt, Chairs of Missions at S. M. U. and Emory, Student Pastorates at Tucson and Berkeley Translation and Field Work in Foreign Missions.

Q. To whom should the Local Chap-

ter Treasurer make remittances and how often?

A. Remittances should be made as heretofore to the Conference Epworth League treasurer, usually on the first day of the month. Chapter treasurers should not send remittances to Nashville.

Q. To whom does the Conference treasurer remit and how often?

A. Once a month the Conference treasurer should send all Missionary contributions for the Special to Mr. W. E. Hogan, 810 Broadway, Nashville, Tenn., the treasurer of the General Board of Christian Education, who makes the distribution agreed upon with the Board of Missions. Each Conference treasurer is bonded and one of the stipulations of the bonding contract is that Missionary money be remitted monthly.

Q. How long does the present arrangement continue?

A. It has been agreed upon by the Executive Staff of the Board of Christian Education that the League be requested to continue its present Missionary Special until the Summer Assemblies of 1931, by which time a

thorough reconsideration of the whole matter will have been made by the Central Office and the Conferences, and the changes agreed upon announced.

Remittances on October 1 were about 15 per cent behind last year's standing at the same time, largely due, it is probable, to the uncertainty that exists in the minds of Chapter and Conference officers concerning the Missionary Special under the new plan. With the official information here given by the Executive Staff, it is possible for the League to move forward along all the line without hesitation.

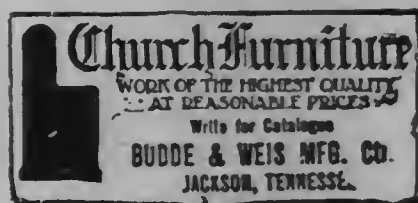
Let us here in the North Mississippi Conference get this information out to our Leaguers so that their minds may be clear on this subject. Let us see to it that our contribution to Missions this year is much larger than it was last year. We want to at least double the contribution which we made last year.

Yours sincerely,

WM. L. ROBINSON.

NEURALGIA?

A throbbing head will never make you suffer very long, once you learn to rely on the prompt, complete relief that comes with Bayer Aspirin. It is a blessing to women who suffer from regular, systemic pain, to men who must work on, in spite of eye-strain or headache. Genuine Aspirin Tablets with the Bayer cross, like this:



Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

6 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Phone, Main 2838

Rose McCaffrey

SUPERIOR MULTIGRAPHING

810-311 New Masonic Temple

AN OLD POEM

The following poem was sent us by Mrs. Maggie J. Lay of Homer, La. She states that the poem was printed 120 years ago. The name of the author is not given and the name of the publication does not appear in the beautifully illuminated clipping which has been treasured for more than a century.—Editor.

SING OF HEAVEN

O sing to me of Heaven,
When I am called to die;
Sing songs of holy ecstasy,
To waft my soul on high.

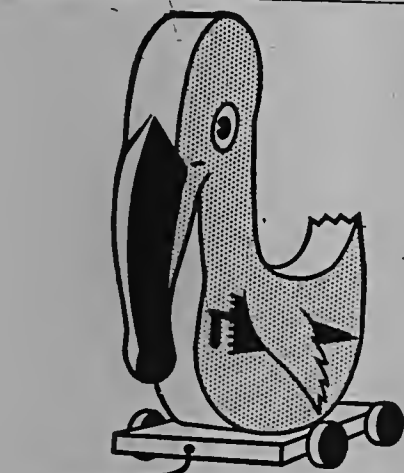
When cold and sluggish drops
Roll off my marble brow—
Burst forth in strains of joyfulness:
Let Heaven begin below.

When my last moment comes,
O watch my dying face,
And catch the bright seraphic gleam,
That o'er each feature plays.

Then to my ravished ears,
Let one sweet song be given;
Let music charm me last on earth,
And greet me first in Heaven.

Then close my sightless eyes,
And lay me down to rest,
And clasp my cold and icy hands,
Upon my lifeless breast.

Then round my senseless clay,
Assemble those I love;
And sing of Heaven, delightful
Heaven,
My glorious home above.



for
ANY CHILD

WE can never be sure just what makes a child restless, but the remedy can always be the same. Good old Castoria! There's comfort in every drop of this pure vegetable preparation, and not the slightest harm in its frequent use. As often as your child has a fretful spell, is feverish, or cries and can't sleep, let Castoria soothe and quiet him. Sometimes it's a touch of colic. Sometimes constipation. Or diarrhea—a condition that should always be checked without delay. Just keep Castoria handy and give it promptly. Relief will follow very promptly; if it doesn't you should call a physician.

Fletcher's
CASTORIA

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Boyce, Nov. 5, p.m.
Lecompte, Nov. 6, p.m.
Melder, Nov. 7.
Eunice, Nov. 9, a.m.
Opelousas, Nov. 9, p.m.
Holloway, Nov. 12.
Oberlin, Nov. 16, a.m.
Oakdale, Nov. 16, p.m.
Colfax, Nov. 17, p.m.
Pleasant Hill, Nov. 18, p.m.
Natchitoches, Nov. 19, p.m.
Alco, Nov. 23, a.m.
Pineville, Nov. 23, p.m.
Appoint a missionary committee for each church. Name the chairman to be reported by the presiding elder to the Mission Board at Nashville.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

Walker, at Walker, Nov. 8, 11 a. m., 2 p. m.; Nov. 9, p. m.
Denham Springs, at D. S. Nov. 9, 11 a. m., 2 p. m.
Zachary, at Zachary, Nov. 12, 11 a. m., 7:30 p. m.
Clinton, at Clinton, Nov. 15, 11 a. m., 2 p. m.; Nov. 16, p. m.
Baker, at Blackwater, Nov. 16, 11 a. m., 2 p. m.
Springfield, at James Chapel, Nov. 22, 11 a. m., 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Lake Charles, Nov. 9, a.m.
Merryville, Nov. 16, a.m., p.m.
Hornbeck Ct., at Peason, Nov. 23, 11 a. m., 2 p. m.

J. W. LEE, P. E.

Minden District—Fourth Round

Plain Dealing, at Plain Dealing, November 9, a. m.; Q. C., 2:30 p. m.
Campti, at Campti, Nov. 16, a.m.; Q. C., 2:30 p.m.

Coushatta, November 16, p. m.
Minden, November 24, Q. C., p.m.

Pastors, please have missionary committees for each church elected and be ready to give name of chairman at quarterly conference. Also see that trustees have their reports to the conference.

W. R. HARVELL, P. E.

Monroe District—Fourth Round

Oak Ridge, at Oak Ridge, Nov. 9, 11 a. m.; Q. C., 2 p. m.
Rayville, Nov. 9, 7:30 p. m.
Bonita, at Bonita, Nov. 16, 11 a. m.
Mer Rouge, at Bon Idee, Nov. 16, 4 p. m.

Sterlington, at Sterlington, Nov. 16, 7:30 p. m.

Gordon Avenue, Nov. 17, 7:30 p. m.

Monroe, First Church, Nov. 19, 7:30 p. m.

Bastrop, Nov. 21, 7:30 p. m.

Oak Grove, Nov. 23, 11 a. m.

Epps, at Pioneer, Nov. 23, 4 p. m.

Fairbanks, at Crew Lake, Nov. 23, 7:30 p. m.

All pastors are asked to have reports from all organizations ready, and to be prepared to nominate the Missionary Committee.

ELMER C. GUNN, P. E.

New Orleans Dist.—Fourth Round

Slidell, Nov. 9, a. m.

Covington, at Covington, Nov. 9, p. m.

Second Church, Nov. 16, a. m.; Sept. 24.

Rayne Memorial, Nov. 16, a. m.; Nov. 4, p. m.

St. Mark's, Nov. 16, p. m.

Felicity, Nov. 23, a. m.; Nov. 12.

McDonoghville, Nov. 23, p. m.; Oct. 6.

Pastors will please take note of the fact that the last General Conference passed a regulation calling for the appointment at the fourth quarterly conference of a missionary committee for each church. These committees are

to be composed of at least three members for each church and the name of the chairman is to be given to the presiding elder at the fourth quarterly conference. Brethren, please be ready to do this.

W. L. DOSS, JR., P. E.

Ruston District—Fourth Round

Bernice, at Bernice, November 9, preaching 11 a. m.; Q. C., 2 p. m.
Choudrant, at Indian Village, November 9, following night service.
Lapine, at Frantom Chapel, November 16, 11 a. m.

Strange, at Strange, November 16 p. m.

District Training Week, October 12-17 inclusive.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round
Preaching Dates

Mooringsport, Nov. 16, a. m.
Greenwood and Bethany, at Bethany, Nov. 23, a. m.

Noel Memorial, Nov. 23, p. m.

Quarterly Conference Dates

First Church, Nov. 5, 7:30 p. m.
Mangum Memorial, Nov. 6, 7:30 p. m.
Grand Cane Ct., at Keithville, Nov. 9, 4 p. m.

Claiborne, Nov. 10, 7:30 p. m.
Cedar Grove, Nov. 11, 7:30 p. m.

Noel Memorial, Nov. 12, 7:30 p. m.

Mooringsport, Nov. 16, 3 p. m.

Greenwood and Bethany, at Bethany, Nov. 23, 3 p. m.

The above dates are subject to change to suit the convenience of those concerned.

Please let the pastors be prepared to nominate a Missionary Committee and name the chairman for each church.

Let us work hard to end successfully what has been, in some respects, a trying year.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Georgetown, at Georgetown, Nov. 5, 2:30 p.m., 7 p.m.

Scotland, at Bethel, Nov. 6, 11 a.m., 1:30 p.m.

Bayou Pierre, at Pleasant Valley, Nov. 8-9, 11 a.m.

Gallman, at Gallman, Nov. 9, 2 p.m., 7 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Bonhomie, at Bonhomie, Nov. 5, 7:30 p. m.

Silver Creek, at New Hebron, Nov. 9, 11 a. m.; 2 p. m.

Sumrall, Nov. 9, 7:30 p. m.

Hattiesburg Circuit

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Vaughan, at Ellison, Nov. 5, 11 a. m., 2 p. m.

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

Fannin, at Pearl Chapel, Nov. 9, 11 a. m., 2 p. m.

Jackson, at Galloway Memorial, Nov. 9, 7:30 p. m., Nov. 10, 7:30 p. m.

J. T. LEGGETT, P. E.

DAD'S COUGH

Wakes Us Up Every Night

About two A. M. every night Dad wakes in a fit of coughing and hawking that not only ruins the night's rest for him, but disturbs everyone in the house.

Whether a cough is caused by a cold, catarrhal condition of the throat, dust irritation or smoking, it can and should be stopped immediately. No matter what the cause may be, the quick and effective remedy is good, dependable old "Piso's for Coughs". It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues and at the same time, has a tonic effect that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

Best Remedy for Cough Is Easily Mixed at Home

You'll never know how quickly a stubborn cough or chest cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It is also absorbed into the blood, where it acts directly on the bronchial tubes. At the same time, it promptly loosens the germ-laden phlegm. This three-fold action explains why it brings such quick relief even in severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creasote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 46. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3946.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, NOVEMBER 13, 1930.

C. MILTON CHALMERS, Manager.

NORTH MISSISSIPPI CONFERENCE SIXTY-FIRST SESSION

REPORTED BY REV. H. P. LEWIS

FIRST DAY—WEDNESDAY, NOVEMBER 5.

The 61st session of the North Mississippi Conference convened in Starkville, Miss., November 5, at 8:30 a. m., Bishop Collins Denny in the chair.

"Come Thou, Almighty King" was sung and the Conference opened with the sacrament of the Lord's Supper. The Bishop was assisted in its administration by Revs. J. M. Bradley, E. H. Cunningham, J. T. Lewis and W. S. Shipman.

"Children of the Heavenly King" was sung. Dr. J. R. Countiss, secretary of the last session of the Conference, called the roll of preachers and lay delegates.

The rules of order of the General Conference, so far as they will apply to the Annual Conference, were adopted.

Dr. J. R. Countiss was elected secretary.

Dr. Countiss nominated and the Conference elected the following assistant secretaries: H. P. Lewis, assistant, and statistical as follows: W. D. Newman, W. L. Robinson, J. M. Guinn, W. L. Pearson, A. R. Beasley, G. R. Williams.

Words of greetings and welcome were voiced by Judge W. W. Magruder and Dr. Hugh Crites, president of A. and M. College, for the church and town. Bishop Denny responded graciously to these addresses.

The hours of meeting were fixed at 8:30 a. m. to 12 m., and the bar of the Conference was fixed.

Upon nomination of the presiding elders, the following Boards and Committees were elected:

Board of Christian Education—J. E. Stephens, J. W. Ward, C. T. Floyd, W. R. Lott, J. T. McCafferty, J. H. Holder, E. S. Lewis, S. L. Pope, W. W. Woollard, T. M. Bradley, W. C. Galceran, D. H. Hall, B. P. Brooks, W. W. Magruder, T. C. Sledge, A. M. Milden, J. C. Jourdan, Jno. W. Kyle, Percy Bell, D. C. Badger, Dr. E. F. Arnold.

Board of Missions—T. H. Dorsey, R. G. Moore, J. D. Wroten, M. Johnson, A. R. Beasley, W. L. Atkins, J. T. Lewis, Mrs. S. T. Pope, J. B. Reynolds, R. W. Sharp, H. C. Campbell, H. G. Johnson, Mrs. J. C. Rateliff, R. L. Ward.

Board of Church Extension—C. A. Parks, H. F. Brooks, R. G. Lord, J. E. Lawhon, W. T. Phillips, S. H. Caffey, J. J. Baird, W. H. Fairless, P. K. Thomas, B. G. Webb, R. A. Meek, R. E. Williams, J. H. Johnson, G. R. Stokely, Warren Stewart.

Bible Work—W. J. Wood, T. E. Gregory, G. C. Schwartz, M. H. McCall, W. R. Liming, J. J. Brooks, W. W. Jones.

Finance—A. C. McCorkle, A. T. McIlwain, W. H. Moulter, J. A. George, F. H. McGee, W. R. Crouch, J. M. Guinn, M. T. Adams, O. T. Hammer, E. F. Hardin, W. R. McCormick, W. A. Lauderdale, R. E. Davis, M. F. Price.

Christian Literature—W. S. Selman, Guy Ray, J. B. Conner, V. C. Curtis, W. M. Langley, C. L. Oakes, A. T. Clanton, C. E. Tubbs, Mrs. W. B. Howorth, Mrs. W. M. Campbelle, W. T. Rogers, Mrs. J. C. Fair, J. G. McGowan, R. A. Meek.

Temperance and Social Reform—W. C. Newman, O. A. Clark, J. D. Simpson, Mrs. Nellie N. Somerville, W. J. Henley, G. C. Gregory, W. L. Robinson, W. G. Gaines, Mrs. S. A. Price, E. M. Livingston, A. J. Simmons, E. I. Doty, Mrs. W. W. Willburn.

Hospitals—C. A. Northington, W. D. Bennett, W. W. Milligan, R. T. Hollingsworth, W. B. Baker, M. E. Scott, N. J. Golding, J. H. Sherard, F. L. Weir, Herbert Holmes, W. G. Davis, Mrs. J. S. Clark, Mrs. S. E. Ashmore, Dr. R. A. Clanton.

Memorials—W. S. Shipman, R. P. Neblett, J. T. Lockhart, W. C. Galceran, Jr., A. M. West, E. L. McKelthen, W. O. Hunt.

Lay Activities—J. G. Houston, W. L. Elkin, H. B. Boswell, J. H. McKinnon, S. V. Wall, B. P.

Brooks, W. L. Swett, L. L. Minor, W. S. McAllilly, P. A. Dufen, A. R. Weygul, Fred Smith, E. F. Hardin, C. L. Hazy, Mrs. Edna Lowe, G. H. Flowers.

Budget—E. C. Driskell, P. F. Luter, H. C. Liddell, R. C. Elmore, J. T. Gullett, L. M. James, R. H. Furr, W. R. Lott, J. D. Turley, K. S. L. Cooke, A. L. Marshall, C. M. Chapman, W. N. Dodd.

Admissions—W. L. Stormont, W. R. Goudelock, W. W. Hartsfield, N. N. Maxey, C. L. Rogers, W. F. Rogers.

Admission on Trial—J. T. McCafferty, N. J. Golding, J. E. Stephens.

First Year—W. C. Galceran, Sr., H. E. Carter, R. H. B. Gladney.

Second Year—B. F. Hammond, J. E. Cunningham, W. R. Crouch.

Third Year—W. M. Campbell, A. W. Bailey, J. V. Bennett.

Fourth Year—W. C. Beasley, W. C. McKay, A. Y. Brown.

The standing committees were named as follows:

Public Worship—W. N. Duncan, H. F. Brooks, G. S. Turner.

Sabbath Observance—S. P. Ashmore, D. R. McDougal, H. H. Wallace, H. D. Suydam, J. W. York, J. J. Gainer, S. W. Hemphill, S. B. Potts, J. L. Nabors.

Orphan Home—G. W. Robertson, G. A. Baker, J. H. Sherard, J. W. Gibson, Mrs. C. A. Parks, Mrs. M. E. Scott, J. N. Humphrey, W. P. Bailey, T. B. Thrower, K. I. Tucker, T. J. Hopper, Mrs. George Boyles, Miss Truphena Rogers, R. C. Nanney, R. A. Pullen, W. C. Mattox.

Spiritual Interest—W. M. McIntosh, W. I. White, S. E. Ashmore, W. L. Pearson, W. W. Bruner, J. S. Maxey, A. A. Martin, J. E. Cunningham.

Conference Relations—B. F. Bullard, H. F. Brooks, S. L. Pope, J. D. Simpson, J. O. Dowdle, A. S. Raper, George Boyles, W. R. Lott, E. M. Shaw, J. A. Patterson, E. G. Mohler, C. W. Bailey.

District Conference Records—C. M. Kinard, R. L. Ellis, N. M. Jones, T. L. Oakes, J. C. Wasson, E. E. McKelthen, W. M. Hester.

Vacancies on Boards for this session of the Conference were filled as follows:

Admission—J. H. Holder in place of Carroll Varner.

First Year—W. W. Bruner, vice Carroll Varner. Dr. C. W. Webdell of the Joint Board of Finance was introduced and addressed the Conference.

The list of superannuates was called. Of this list, four were reported to have answered to the call for Higher Service. They are: M. H. Weed, W. R. Williams, D. W. Babb and R. M. Evans. The oldest preacher present was C. N. Terry, a superannuate, who is past 90 years of age.

The following from the active ranks were referred to the committee for the superannuate relation: W. M. Young, W. M. McIntosh, W. M. Wright, D. H. Crouch and R. W. Evans. When Brother Evans' name was presented, his presiding elder, J. M. Bradley, stated his physical condition and made a call for an offering for his relief. An offering of \$192.50 was soon laid on the table for him.

The names of the presiding elders were called, their characters passed and they made short reports of the work in their districts.

The class of the second year was called and S. M. Butts, K. E. Clark, and J. V. Stewart were passed to the class of the third year and elected to deacon's orders. W. J. Cunningham, E. B. Ellington and K. S. L. Cooke were retained in the class of the second year, but were elected to deacon's orders.

A. N. Gore of the Aberdeen District was elected to local elder's orders.

The fourth year class was called. E. L. Jernigan and C. M. Kinard passed and were elected to elder's orders. S. M. Hemphill and E. C. Driskell, elders, finished the course. A. C. Johnson remains in the class.

The Conference ordered that the Board of Christian Education should consist of 21.

Under question 21, the names of a few of the preachers of Aberdeen District were called, who made their report and their characters were passed.

The time for adjournment having arrived, announcements were made.

Mrs. Collins Denny was introduced to the Conference and spoke words of appreciation for the hearty welcome extended to her and the Bishop since being in our State.

Rev. S. L. Pope was announced to preach at 3 p. m., and the Board of Missions to hold its anniversary at 7:30 p. m.

The Conference adjourned with the benediction pronounced by Bishop Denny.

SECOND DAY—THURSDAY, NOVEMBER 6

The second day's session of the Conference convened at 8:30 a. m. Hymn 354 was sung and Bishop Denny led in prayer.

Mr. W. M. Monday of West Point sang a special to the delight of the Conference.

Journal of the first day was read and approved. Dr. W. P. Buhrman, an elder from the Florida Conference, was announced as received by transfer. He filled out the year at Tupelo when Carroll Varner transferred away during the summer.

J. M. Bradley reported to the Conference that \$200 was sent to the relief of Bro. R. W. Evans.

The Bishop read and commented on 1 Cor., 13th chapter.

Dr. D. M. Key, president of Millsaps, was introduced and addressed the Conference.

Mr. O. H. Swayzee was introduced and spoke of the plans being put in operation to increase the assets of the State's educational institutions eight million dollars in the near future.

The name of M. A. Burns was referred to the committee on Conference Relations for the superannuate relation.

A. C. Johnson was located, and later announced his withdrawal from the ministry and membership of the Church.

F. W. Jackson, a representative of the American Bible Society, presented in a short statement the work of the Society.

Among those introduced to the Conference were Dr. Ray, the local Baptist pastor; Mayor Gill of Starkville; Dr. Allen, rector of the Protestant Episcopal Church.

Quite a number of the brethren from the Mississippi Conference were introduced, among them being Dr. J. L. Decell, the new editor of our Conference organ, who was also given the privilege of addressing the Conference while the report on Christian Literature was pending.

Joseph Sanders was substituted on Board of Missions in place of J. B. Reynolds by mutual understanding.

In celebration of the 75th Anniversary of our Publishing House, the report of the Committee on Christian Literature was read by Dr. V. C. Curtis, and Dr. Pearson of the Publishing House, and Bishop Denny addressed the Conference.

C. D. Jones spoke in interest of accounts with the Publishing House, and J. H. Felt spoke in

(Please turn to page 4.)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

COMMON THINGS

By Anna Hamilton Wood

I am so grateful for life's common things;
Frost on the garden, lift of feathered wings,
A burst of song, a baby's dimpled hands,
A fire-lit room, a friend who understands.
The velvet blanketing of drifted snow,
Windows of Heaven in the sunset's glow,
The pointed javelins of distant stars,
Torn clouds with moonlight comforting their scars,
The rhythmic beat of the full-bosomed sea,
Spring's riotous and elfin melody,
Love's sweet illusions, childhood's happy span,
The strangely complex human heart of man.
Life's common things?—yet each so fine and rare
The spirit of my God is hidden there!

—Baltimore Southern Methodist.

FROM THE SAME OLD PINES

By Dr. S. A. Steel

How to get a Sunday night congregation is a problem that many preachers find difficulty to solve. The Abingdon Press has sent me a book that tells how one pastor solved the problem with eminent success. The title of the book is "Two Years of Sunday Nights," by Roy L. Smith. The author is pastor of Simpson M. E. Church, Minneapolis. His church seats 1,700, and is "packed to capacity twice every Sunday, and on many occasions many are turned away." Edwin Markham, says of the book: "It is a joy, gritty and witty." Dr. Reisner, himself a very successful man, says: "It is absolutely one of the best books on this important subject ever written." Others praise it in terms of high appreciation. I no longer have a church in which I could make use of the suggestions and methods of Dr. Smith; but I have a son in the Tennessee Conference, who is a pastor, so after looking the book over I sent it to him. Empty pews take all the snap out of a preacher, whether in the morning or the evening. I never had much trouble with the problem; but I didn't have to compete with the auto, the radio, and the tepid religious spirit that seems to prevail now. Don't have the blues; don't kick. Above all, don't lambast the faithful few who do come; rather, shine, good preaching or poor; but send \$2 to the Publishing House and get this book. And, above all, preach like putting out fire or starting one. I haven't heard of the abolition of hell; though people act as if it were undoubtedly true. Every time I go to church and pass the college that crowns the hill, now silent and still, I hear voices saying, "For shame, for shame, to shut our doors." And the leaves of the trees murmur, "For shame, for shame, to forsake our halls." And the katydids cry, "For shame, for shame, to silence the harp that made such sweet music for our homes." I bow my head, and say, "For shame, for shame, that the Methodists allow the oldest college for girls west of the Mississippi to shut down for the lack of a few thousand dollars." Mansfield, La.

HERE AND THERE

By Rev. D. B. Boddle

Louisiana Methodism is on the last lap of another Conference year. All over the State Methodist preachers are talking Conference and making their last call for Conference claims. Now is the time for folks who call themselves Methodists to show their loyalty. This is the test. It will be a little harder, perhaps, for most folks to pay up, in full, than it has been in other recent years, so we are put to the test. Are we to fail because it is hard or do we delight in doing the hard thing for the Master?

Our two congregations here in Alexandria and Pineville are looking forward to the approaching session of our Annual Conference. We do not intend to leave anything undone that we can do to make this coming together a happy one. We expect a great blessing to come to our congregations as well as to the entire community. We are looking forward to Conference with great anticipations.

I hope there will not be much moving among the preachers this year. It is such a hard task and, too, it will mean a great hardship in many a parsonage to have to move at this time. The financial depression over part of our territory is such that I am sure a move in most cases would hurt. Some of our parsonage homes are saddened on account of sickness and to have to pick up and move would mean additional suffering. I feel sure that our dear Bishop Dobbs wants to have just as little moving as is possible. Now, brethren, you laymen, that might feel that you would like to have a change in pastors, think a long time before you make the request to your elder. Would it do good or harm? Now, please understand me, I do not have my own place and interest in mind, when I make the above appeal, but it is for others and what I believe is for the good of the church.

Pray for the approaching Conference session. Pineville, La.

THE POWER OF SPEECH

By Rev. W. O. Hunt

John the Baptist was preaching and baptizing in Bethabara, beyond Jordan. Men from the country and cities came out to hear him, and received him and his message gladly, and were baptized by him as an evidence of their repentance.

The next day Jesus made his appearance, and John, seeing him, rejoiced, and cried, "Behold, the Lamb of God, which taketh away the sin of the world."

Following this exclamation, the Baptist gives a little of his rich religious experience. His was a wonderful experience. I praise God for men in this twentieth century who live with and walk with God, and who have a real experience and are bold enough to testify in word and deed for the Master. For of such is the kingdom of heaven.

Experience makes perfect—experience makes perfect teachers in our public schools, and in our Sunday schools, and in our homes. Experience makes perfect workmen in every vocation of life. So, then, experience makes perfect the child of God. In this way we see the command of Jesus verified, "Be ye perfect as the father is perfect." There is, therefore, no such a thing as Christian religion apart from experience with Jesus Christ.

John's experience was this, "I knew him not." Everyone of us can testify to the truthfulness of the Baptist's statement, because we were once lost, but now we are found. We were blind, but now, we see. "But he that sent me, to baptize with water, said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.'" Then he gives a complete analysis of this

vision or scene: "I saw, and bare record that this is the son of God."

The next day, this being the third day of the scene before our eyes; John was talking to two of his disciples, and he saw Jesus as he walked before them. Again he could not refrain from speaking, but cried, "Behold the Lamb of God!" The two disciples heard him speak, and followed Jesus.

Looking and listening at this particular time, one is thoroughly convinced that there is an immeasurable power in words or our speech. Had John remained silent, these two men who afterward became the chief figures in the kingdom of Christ, perhaps would have lived within their own little circle of life, and would have missed the blessed experience with Christ, and their names would not be found on the pages of our history of today, and they would sleep with the forgotten men of the world, without even a marker to their graves.

One thing that strikes so deeply in our minds just here is, John was not speaking before the multitude. John was only talking in a conversational way, with two of his new-made friends. His conversation was such that these two men were elevated to the highest standard of citizenship, and elevated to the highest estimation of men.

There is power in the least of our words that burns until the hearts of our hearers or associates are flaming with our own ideas, and their thoughts soon surrender to our thoughts. They think as we think, they act as we act. They live as we live, because they do as they are taught.

Our speech becomes a mighty factor in building up the characters of men, or it is transformed into a demon of destruction, tearing down the temple of righteousness in man, spoiling his fondest hopes, leading him into temptation and sin, and at last landing his immortal soul in the bottomless pits of destruction. I remember very well when a child the first man whom I heard use profanity. This was news to me, and I say very bad news. God only knows the mighty weight and influence of those words about and on my mind. These words were soon transformed into demons and they attacked my helpless soul from every angle, until they found an entrance. I am sorry to say that they left marks and scars on my heart. They remained a part of my being until God for Christ's sake came and removed them from my vocabulary.

As the guardians of the oncoming generations, we should watch our words. The Psalmist realized the value of discipline when he prayed so earnestly, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Men came to John and asked him if he were the Christ. He confessed that he was not the Christ, but said, "I am the voice." Then the words of our mouths and the meditations of our hearts are the voice of the spirit of good or evil that dominates. They are the messengers of our hearts.

Bishop Galloway said on one occasion, as he entered the pulpit to deliver one of his great sermons, "Ladies and gentlemen, if I preach today, I will preach twenty years from today." His words were to become the food upon which the minds and hearts would feast. They would become the standard by which the oncoming generations would measure their lives and govern their activities, and shape their destinies.

By close observation and careful study, one can trace the words of the speaker of this hour from their first utterance to the present dawn. Only one of the two men mentioned is named in John's gospel—Andrew, Simon Peter's brother. What happened to Andrew? Andrew began speaking the words he had heard spoken. He found Peter and talked to him, and his conversion was so illuminating that Peter became a follower of, and the chief disciple of the Lord Jesus.

Peter was one of the first to receive a commission to preach the gospel and to perform miracles. This was the man who charmed all Jerusalem with the miracle that restored the lame man who lay

at the beautiful gate. Peter was the prisoner who testified in the court of Jerusalem, whose testimony was so powerful the judge's heart almost melted with love, and he gave testimony that those were indeed men of God. They took knowledge of them, that they had been with Jesus. This man Peter stood on the day of Pentecost and spoke words that in a sense paralyzed the minds of men, and set on fire their hearts with divine love and the Holy Ghost, and three thousand were added to the church. Peter became the world's greatest evangelist, and to-day thousands and tens of thousands rejoice with him around the throne of God, and by the reproduction of his voice and letters thousands are winging their way into the gates of eternal glory.

What was the secret of Peter's unlimited power? Some years before he heard a man speak. It was Andrew. Andrew's words were such that Peter was changed from a common fisherman to a saint immortal, and a messenger of divine love.

As we rush in and out of life's doorway, doing the task that our hands find to do daily, what are we saying? To whom are we speaking? We are telling unconsciously the story that is indelibly written in our hearts. The whole wide world sits at our feet, and it is feeding its hungry mind on the bread cast to it by our hands. Let's bow in humble submission, and offer the sacrifice of thanksgiving and pay our vows, by praying without ceasing.

"Let the words of our mouths, and the meditation of our hearts be acceptable in Thy sight, O Lord, our strength and our Redeemer."

Valden, Miss.

REV. JAMES S. DUKE

Rev. James S. Duke was born in Beloit, Wis., September 28, 1884. At the age of ten he moved to Chattanooga, Tenn., where he lived until 1907, when he came to Greenwood, Miss., to work in Dr. Sam Raines' drug store. He was radiantly converted during the Geo. C. Cates revival in Greenwood through the fine influence of Dr. Raines in 1907. Later he was licensed to preach and became a member of the North Mississippi Conference. He attended school at Millsaps College. In 1915 he was admitted in the Mississippi Conference and served at Rankin Street, Jackson, and at Mendenhall and D'Lo, each, one year. At the Conference in Vicksburg in 1917, he was appointed Conference singing evangelist. He loved to sing and led the singing all over the South and Southwest.

During the World War he entered the Y. M. C. A. work and served in that capacity for one year at Camp Shelby. For two years or more he served in the Y. M. C. A. at Laurel, Miss. He was at the Gilchrist Fordney Logging Camp as Y. M. C. A. secretary for one year; at the Bell Pine Lumber Co., in Bon Ami, La., for two and a half years. For three years he was general secretary of the Stockham Branch of the Y. M. C. A. in Birmingham, Ala.

At this time, 1926, he suffered a serious breakdown in health, his left vocal chord becoming paralyzed. This was a keen disappointment to him, as he loved so well to sing and would put his whole heart and soul into his singing. For the past two years he made his home in Jackson. On September 15, 1930, he had a sudden heart attack which caused his death in an hour's time. On the 17th funeral services were conducted by his pastor, Rev. B. M. Hunt, assisted by Rev. H. M. King, pastor of Calvary Baptist Church, and the writer.

Brother Duke was happily married July 15, 1909, to Miss Amy Lucas, whose father, Rev. C. M. Lucas, was a Baptist minister. Besides his wife, three children survive him—James, Jr., Margaret and Sadie. It was while I was in Laurel that I was intimately associated with brother Duke. I soon learned to appreciate his sterling worth. He was a great help to me in my ministry at the First Methodist Church, and was always ready to

do his best whenever called upon. He was full of energy, enthusiastic, and gave himself wholeheartedly to whatever task was given him. His home life was truly beautiful and there has existed a warm friendship between his family and mine through the years.

As he realized that death was near, he told his wife not to worry, that he would be all right, and was not afraid to die. Well could he say with John Vance Cheney:

"Fearest the shadow? Keep thy trust;
Still the star-worlds roll,
Fearest death? Sayest, 'Dust to dust'?
No; say 'Soul to soul!'"

OSMOND S. LEWIS.

DEDICATION OF CHURCH AT FRANKLINTON, LA.

Sunday, October 12, was indeed a great day in the history of the Franklinton Methodist Church, when Bishop Hoyt M. Dobbs preached and dedicated the new church building with impressive services.

Since the day when Francis Asbury, the first Methodist bishop, received his consecration from the hands of John Wesley, and started out with the then vast wilderness of the United States of America as his parish, and a horse and a saddle as his only means of travel, Methodist people have learned to love and reverence these men of God who have been the great spiritual leaders of the Church.

Much preparation had been made by the members of the Church to make this the outstanding day for the Church and community.

Bishop Dobbs arrived Saturday afternoon about 5 o'clock, from Amite, going immediately to the home of Mrs. M. W. Ott, where he was most graciously entertained during his short visit to our little city.

At 7:30 Saturday evening an informal reception and luncheon was given in the basement of the church, at which were present the members of the official boards of the church, with the Bishop and Rev. L. W. Cain, presiding elder, as honored guests, the pastor and his wife, Rev. and Mrs. A. D. George, acting as host and hostess, assisted by several young ladies of the Hi League. Short talks from Judge Carter, Rev. Mr. Sweeney and others were enjoyed, in which some interesting history of the town, and especially the local church, were related.

After others had spoken, Bishop Dobbs gave a most helpful talk on the Church's awakened realization of the need for greater effort to rebuild the waste places of rural Methodism. His words endeared all present to him, and made everyone feel that our Bishop is indeed our brother, one among us. The meeting was closed with prayer by Rev. Mr. Sweeney.

Sunday was indeed a perfect day, nature adding her bit to make it so, with crisp autumn coolness and glorious sunshine.

The church was beautifully decorated with ferns and cut flowers, was filled with people, many of whom were out-of-town guests.

Special preparation had been made by the choir, assisted by the high school orchestra. Services opened by singing that grand old hymn of Isaac Watts and John Wesley, "From All That Dwell Below the Skies, Let the Creator's Praise Arise."

Miss Stella Pierce sang most sweetly, "The Holy City." Rev. Mr. Cain then introduced the Bishop, who preached a wonderful sermon, using as a scripture text, Genesis 28:17 and the story of Jacob's vision, in which he saw the angels of inspiration descending and of aspiration ascending to God. And Jacob realized that surely God was in this place, and if He was here, then he was everywhere. Bishop Dobbs told in beautiful words how, since that glorious discovery made by Jacob, men of the nation had sought and found God in every place. Nature is but a gigantic suggestion of the presence of God. He is found in

the hearts of the most unsuspecting persons, and most of all, He speaks to those who seek Him from the pages of "The Book," and it was for "The Book" and it was for this purpose that man had begun to build houses for the worship of God and for the dwelling place of "The Book" where they might assemble themselves together and hear Him speak to them from its pages.

As he closed with the impressive dedication service everyone was made to feel that "surely God was in this place and this is none other than the House of God."

After the services a bountiful basket dinner was served on the lawn of the church, which everyone enjoyed immensely.—The Era Leader.

WE NEED THY PRESENCE, LORD

(Written on the day of the dedication of the Franklinton Methodist Church)

We need Thy presence, Lord,
We need Thy saving power,
More than a Temple made with hands,
We need Thee, Lord, this hour.

We need Thee, Holy Ghost,
We need Thy cleansing flame,
More than we need a house of clay;
Oh, come! in Jesus' name.

We need Thee, 'Son of God,
More than a dwelling place.
We need Thy blood to cleanse from sin,
We need Thy saving grace.

The fairest temple, Lord,
Our feeble hands may rear,
Is but a desolate abode
Unless Thou, too, art here.

Unless in every heart
Thou dwellest, Lord, today,
This house is not Thy dwelling place
But just a heap of clay.

Then come, Oh Lord of Hosts;
Spirit of God, descend,
Enter each heart who seeks for Thee
Cleanse us from inward sin.

Then, can we meet with Thee;
Then, can we hear Thy voice
Speaking to us from every word,
Making our hearts rejoice.

Then shall this Temple be
In truth a holy place
Where we may meet and talk with Thee
And know Thy saving grace.

MRS. ALBERT DEAN GEORGE.

A GOLDEN WEDDING

Rev. and Mrs. Henry C. Murphy, of Bienville, La., celebrated in a quiet way on October 28, 1930, their golden wedding anniversary, having as dinner guests their children, Mrs. W. T. Franklin, of Peason, La.; Mrs. Rollo C. Jarreau, of Alexandria, La.; Mrs. Thomas Mixon, of Baton Rouge, La., and Mr. Wesley Murphy, of Baker, La. Mrs. Franklin's daughter, Miss Eleanor Spaulding, of Peason, was also a guest. The family reunion was a delightful one.

Rev. Mr. Murphy has been in the ministry of the Methodist Church for almost forty years and is well known in many parts of Louisiana, where he has served Methodist congregations as pastor. During the anniversary day many members of the Bienville congregation called to express their best wishes to the venerable couple. Brother Murphy is now in his seventieth year. He and his estimable wife enjoy the respect and esteem of all who know them.

NORTH MISSISSIPPI CONFERENCE SIXTY-FIRST SESSION

(Continued from page 1.)

interest of the New Orleans Christian Advocate. J. B. Burns was reported to have passed in the studies of both the first and second year, and was elected to receive deacon's orders.

W. M. Wright, in the fourth year class, was reported to have passed on his studies and was elected to elder's orders. Brother Wright, on account of failing health is being referred for the superannuate relation, and the brethren laid an offering for his benefit of \$101 on the table.

J. M. James, having met all conditions, was elected to elder's orders.

The class of the first year was called and B. D. Benson, A. L. Brewster, L. C. Lawhon and L. P. Jumper were advanced to the class of the second year.

R. A. Grisham, J. T. McKibbin, and K. I. Tucker were retained in the class of the first year.

The class of the third year was called, and W. R. Hammon, W. I. Henley, W. M. Jones, G. B. Love, R. B. Pearson, W. L. Threet and G. R. Williams were advanced to the class of the fourth year.

W. H. McCall was retained in the third year class.

A. F. Youngberg, an elder, was reported to have completed the studies of the second year and was advanced to the class of the third year.

Resuming question 21, the names of the preachers of the Aberdeen and Columbus districts were called, their characters passed and their reports made.

Telegrams from Carroll Varner and Bro. L. A. McKeown were read to the Conference.

One stanza of "Jesus, the very thought of Thee" was sung and the Bishop pronounced the benediction, thus ending the business of the second day.

THIRD DAY—FRIDAY, NOVEMBER 7.

The Conference convened at the appointed hour with Bishop Denny in the chair. "Close to Thee" was sung and Rev. E. S. Lewis led in prayer.

After reading of minutes, J. H. Felts asked that the name of A. A. Martin be referred to the committee on Conference Relations for the superannuate relation.

The Conference rescinded its action of two years ago, requiring Conference evangelists to live in the bounds of the Conference.

J. G. Houston read the report on Benevolences and pending its adoption Judge Kyle spoke to the report.

W. M. Sullivan of the Mississippi Conference, the commissioner for our Orphanage, gave a report of his work.

Dr. Countiss read a resolution offered by the Methodist Benevolent Association of Nashville, Tenn., concerning group insurance. A committee composed of J. T. McCafferty, S. H. Caffey and E. G. Mohler was named to look into the need of such and make report to the Conference.

Dr. V. C. Curtis offered a resolution relative to erecting a memorial at Millsaps College in honor of Bishop Galloway jointly with the Mississippi Conference, which was adopted.

J. H. Felts suggested the name of N. N. Maxey on the Commission on Budget in place of K. S. L. Cooke, who was ineligible. The nomination was adopted.

Three reports of the Board of Education were read in order. Report No. 1, by J. T. McCafferty; Report No. 2, by V. C. Curtis, relative to Millsaps and Grenada Colleges, and Report No. 3, by J. T. Lewis, relative to sale and leases of Millsaps property. The first two reports were adopted without debate. The first clause of Report No. 3, relative to sale of property not connected with the campus, was adopted. The second clause relative to the leasing of the college property for mineral rights after much debate pro and con, and many votes to table, take from table, revise and amend, was rejected.

R. M. Weaver, D. H. Hall, E. S. Lewis and W. L. Stormont were named as trustees for Grenada College.

The names of L. M. Lipscomb and Judge T. E. Pegram were added to the Board of Trustees of the Orphans' Home to fill vacancies. T. H. Dorsey, and J. H. Sherard were re-elected as trustees, and Mrs. E. T. Clark as representative of the Woman's Missionary Society, was made a member of the Board.

Many other reports were read and adopted.

A. Y. Brown was named director of the Golden Cross Society. The following were elected trustees of Hospital: A. T. McIlwain, S. A. Brown, J. H. Sherard, D. H. Hall, Jno. W. Kyle, and Mrs. Ernest Moore.

Bro. Sherard spoke of the great work the Hospital is doing for the needy, unable to pay bills.

J. H. Felts explained to the Conference the necessary expenses the editor is put to in order to edit the New Orleans Christian Advocate. He stated that over-head expenses amounting to over \$4,000 had been reduced by their present plans.

The Bishop called question 44: "Where shall the next session of the Conference be held?" A. T. McIlwain presented the invitation of Greenwood Methodism for the honor to entertain the Conference next year. Greenwood was unanimously selected.

Miss Pauline Wynn, who is director of religious activities for Methodist girls at M. S. C. W., told of the work being done in that institution for our girls, and presented several young ladies of the institution, who told the need of a students' church home building for the religious welfare of Methodist students in the college. A model of the proposed building was displayed before the Conference.

The Bishop resumed question 21, and the names of the preachers of the Corinth and Greenville districts were called, their characters passed and reports made.

It was at this hour that the matter of leasing Millsaps campus property for developing oil and gas wells was brought up and fully discussed after it had been previously laid on the table.

Bishop Denny called the class for admission, composed of J. B. Burns, S. M. Butts, K. E. Clark and J. V. Stewart, and gave them the solemn charge required by the Discipline on admission. The Conference voted unanimously to receive them.

The time was extended 15 minutes to complete the business of the session.

The Committee on Public Worship announced that J. E. Stephens would preach at 3:00 p.m. and that A. T. McIlwain would preach at 7:30 p.m.

Announcements were made, the Conference sang the doxology and Bishop Denny pronounced the benediction.

FOURTH DAY—SATURDAY, NOVEMBER 8.

The Conference opened by singing "All hail the power of Jesus' name" and was led in prayer by W. S. Shipman.

Bishop Denny called for the reading of the minutes of Friday, which were adopted.

Resuming question 21, the names of the preachers of the Greenwood and Grenada districts were called, their characters passed and reports made. J. S. Duncan was located.

The Oxford church matter was taken up, and a report read by R. G. Moore relative to new and less expensive plans, calling for a church to cost only \$70,000.00, was adopted.

Five of our preachers were absent from the seat of the Conference on account of illness. They are W. M. Young, L. A. McKeown, J. R. Murff, W. R. Evans and C. W. Bailey. An offering for the needs of Bro. Bailey amounting to \$61.00 was made by the Conference.

Bishop Denny appointed R. A. Meek, J. H. Felts and J. G. McGowan as a committee to act with a similar committee from the Mississippi Conference relative to placing a bronze bust of Bishop Charles B. Galloway at Millsaps College.

The report on Evangelism read by S. L. Pope carried the recommendations of S. M. Butts, A. P. Stephens and John W. Robertson as Conference evangelists and also the recommendation of J. W. Robertson to the General Board of Evangelism for a general evangelist.

The report of the committee appointed to look into the proposition of group insurance was not adopted.

J. J. Baird read the report of the Board of Church Extension, which carried with it the unanimous request of the Conference to the General Board of Church Extension to donate on the debt of the Starkville church the \$15,000.00 the General Board granted some years ago, but because of lack of funds has not yet paid. Pending its adoption, Judge W. W. Magruder, a layman of Starkville church, was given privilege of the Conference floor to explain the local situation to the Conference.

T. B. Thrower read the report of the Bible Board.

The name of M. H. McCall in the class of the Third year was called, and he remains in the same class.

The Conference voted to reassemble for an afternoon session at 2:30.

The memorial service was set for 3 p.m. Sunday, with W. W. Woollard in the chair.

S. V. Wali read the report on Lay Activities, which carried with its adoption the selection of J. G. Houston as Conference Lay Leader and the appointment of S. V. Wali as a delegate to the World Conference on Stewardship and Church Finance, to be held at Edinburgh, Scotland, June 21-28, 1931.

In connection with the adoption of this report, Dr. J. E. Crawford, of the General Board of Lay Activities, and Bishop Denny addressed the Conference.

W. R. Lott read the report of the Board of Christian Education, which carried with it the appointment of R. G. Lord as Conference Secretary of Christian Education, E. G. Mohler as Home and Foreign Missionary Secretary, W. R. Hammon as assistant Home and Foreign Missionary Secretary, W. L. Robinson as Secretary of Young People's Work without salary, J. R. Countiss as President of Grenada College, W. J. Cunningham as student at Emory University, Roy Gresham as student at Duke University, and A. Y. Brown, J. D. Wroten and J. V. Bennett as directors of Seashore Divinity School.

At the request of the chairman of the Board of Christian Education, the Conference unanimously consented to adding the names of R. H. B. Gladney and W. E. Jackson to the Board.

Question One was called, and A. N. Gore, J. H. Blackmore and E. F. Tucker were admitted on trial.

E. H. Mounger read the report of the Board of Finance. It was revealed in the report that the Board could only pay the claimants 80 per cent of its pledges to them.

The transfer of Carroll Varner to the Florida Conference was announced.

Under question 8, E. P. Craddock was readmitted into the Conference.

C. L. Oakes read the report of the Budget Committee, which revealed a reduction in assessments for the General Board of 7 per cent, made by the General Conference, and a reduction of 10 per cent in assessments for Conference causes.

The order of the Conference was temporarily halted when N. J. Golding, as spokesman for the preachers of the Greenville District, presented to their retiring elder, L. M. Lipscomb, a gold watch and chain in token of their love and appreciation of his leadership over the district. Of course, Brother Lipscomb made a heart-felt response to the gift.

Question 21 was resumed, and the names of the Sardis District preachers were called, their characters passed and reports made.

S. H. Caffey read the report of the Board of Missions, which carried with it the appointment of R. G. Moore as Conference Missionary Secretary, and that of J. E. Cunningham, R. W. Sharp and W. W. Wilburn as commissioners for the Memorial Home of Mercy at New Orleans.

S. P. Ashmore read the report of the Committee on Sabbath Observance, which was adopted, carrying in its adoption the request for its publication in the New Orleans Christian Advocate. The report is carried elsewhere in this issue of the Advocate.

Reports of Epworth League Board and Committee on Conference Relations were read and adopted. M. A. Burns was given the supernumerary relation.

Dr. J. R. Countiss made a report concerning the cost of printing the Journal.

A petition signed by 150 laymen was presented, requesting the Bishop to make a careful survey of the Conference territory during the year, to the end that the number of districts may be reduced from 7 to 5 or 6. The petition was adopted.

Announcements for Sunday preaching services were made as follows:

Love Feast, 9 a. m., main Auditorium, Rev. J. W. Dorman presiding.

First Methodist Church, 11 a. m., Bishop Collins Denny and the ordination of deacons and elders; 7:30 p. m., Dr. J. R. Countiss.

First Baptist Church, 11 a. m., Dr. V. C. Curtis; 7:30 p. m., Rev. J. V. Bennett.

First Presbyterian Church, 11 a. m., Rev. E. S. Lewis; 7:30 p. m., Rev. N. G. Golding.

Colored Methodist Church, 11 a. m., Rev. A. J. Henry.

Colored Baptist Church, 11 a. m., Rev. J. C. Wasson.

J. M. Bradley reported receiving a message of appreciation and love from Mrs. R. W. Evans for the offering sent her husband by the brethren of the Conference.

"What a Friend We Have in Jesus" was sung, and the Conference adjourned, to meet at 2:30 p. m.

FOURTH DAY—AFTERNOON SESSION

Bishop Denny called the Conference to order. Hymn 490, "Saviour, More Than Life to Me" was sung and A. T. McIlwain led in prayer.

The minutes of the morning session were read and approved.

The Conference recommended the reappointment of Revs. J. M. Morse and J. H. Brooks as chaplains in the United States Navy.

The credentials of J. D. Boggs, a local elder from the Corinth District, were restored to him by order of the Conference.

A message of sympathy and love was ordered sent to Brother W. M. Young, who was ill and not able to attend Conference.

R. W. Sharp, a layman of Grenada, Miss., was elected Conference Treasurer, to succeed Melville Johnson, who declined re-election.

Reports of Committees on Temperance and Social Reform, the Spiritual State of the Church and District Conference Records were read and adopted.

Announcements were made, and Bishop Denny turned the chair over to T. H. Dorsey, President of Conference Brotherhood, to conclude the afternoon session.

Brother Dorsey called for the report of the Brotherhood Treasurer, and the following were elected officers for the ensuing year: T. H. Dorsey, President; E. S. Lewis, Vice-President; W. R. Lott, Secretary-Treasurer.

J. R. Countiss made explanation and report of our Conference Group Insurance.

The minutes of the afternoon session were read and adopted, and the session ended with the benediction by Dr. Burhman, of Tupelo.

FIFTH DAY—SUNDAY, NOVEMBER 9

The Conference met in the annual love feast at 9 a.m., Bro. J. W. Dorman, one of our superannuates, presiding.

Hymn 22 was sung and J. D. Wroten led in prayer. Bro. Dorman read a portion of I Cor. 13, for the Scripture lesson.

A large number spoke out of their hearts of their experiences in Grace. Among those speaking were the real veterans of the Conference of both preachers and laymen. J. J. Brooks, who has answered to more roll calls than any other living preacher in the Conference, namely, 62, and F. A. Howell, can claim almost a similar experience as a layman.

At the 11 o'clock hour a vast congregation that filled the great auditorium to its capacity, was gathered to hear Bishop Denny, who preached a sermon not soon to be forgotten, from the text, Gal. 6:7,8, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

At the conclusion of the sermon the candidates for the orders of Deacon and Elder were called to the chancel railing.

Those ordained deacons are: S. M. Butts, K. E. Clark, J. B. Burns, E. B. Ellington, J. V. Stewart, K. S. L. Cooke and J. F. Mincey.

Those ordained elders are: S. W. Hemphill, E. L. Jernigan, C. M. Kinard, L. M. James, W. M. Wright, and A. N. Gore.

The elders assisting the Bishop in the imposition of hands are J. J. Brooks, E. S. Lewis, R. H. B. Gladney and A. T. McIlwain.

FIFTH DAY—MEMORIAL SESSION

The Conference met in Memorial session at 3 p. m., Rev. W. W. Woollard in the chair. J. M. Guinn led the devotion. "Rock of Ages" was sung. Bro. Guinn read 2 Tim. 4:1-8 and led the Conference in prayer.

Hymn 593, "Servant of God, Well Done," was sung.

Question 14, "What preachers have died during the year?" was called.

H. N. McKibbin read the report of the Committee on Memoirs.

J. H. Felts read the memoir of D. W. Babb, J. H. Holder that of R. M. Evans, R. S. Lawson that of W. R. Williams, H. N. McKibbin that of M. H. Weed, which was written by R. A. Meek; and E. M. Shaw that of Guy D. Burt.

Many of the preachers paid loving tribute to the memory of those who have died.

The report of the Committee was adopted.

On motion, it was agreed to meet in final session at 7:30 p. m.

The minutes were read and adopted, and the Conference adjourned with the benediction by Bro. Woollard.

FIFTH DAY—EVENING SESSION

Conference convened at 7:30 p. m. by singing Hymn 19, "Come, Thy Fount of Every Blessing."

L. P. Wasson led in prayer.

Hymn 415, "Faith of Our Fathers," was sung.

Dr. J. R. Countiss read a portion of Gen. 18 for a scripture lesson, using the 25th verse as a text, "Shall not the Judge of All the Earth do Right?" and preached a great sermon.

Hymn 548. Two stanzas were sung.

Bishop Denny came to the chair.

Jno. Fletcher Mincey was elected to local deacon's orders and the record entered on the Journal of the previous day.

R. P. Neblett read resolutions of thanks which were adopted by a standing vote.

Bro. Terry, the oldest member of our body, spoke words of appreciation and exhortation to the Conference.

The appointments were read and the doxology was sung and the benediction was pronounced by the Bishop, which adjourned the Conference sine die.

(For Appointments see Page 9)

REPORT OF COMMITTEE ON SABBATH OBSERVANCE

We, your committee on Sabbath Observance, beg leave to submit the following resolutions for your approval:

Whereas, an individual, church or nation can rise no higher in Christian development than its observance of Divine law, and whereas, God has commanded us to "Remember the Sabbath day to keep it holy,"

Therefore, be it resolved,

1. That the ministry be careful to personally observe this Divine law by both precept and example;

2. We are grateful to all officers of the law who are putting forth honest endeavor to enforce our Sunday laws prohibiting the opening of regular business houses and places of amusement, and urge our pastors and people to see to it that these laws are enforced in all our communities;

3. As a cure for Sabbath desecration we urge our people to attend upon all Christian services held upon this day and suggest the use of publicity of our services, such as outside bulletin boards, attractive hillboards, and newspaper publicity, such as is being given in the Sunday edition of the Commercial Appeal and through the columns of our local papers.

Be it further resolved, That copies of these resolutions be furnished the editors of the New Orleans Christian Advocate and the Commercial Appeal.

Respectfully submitted,

S. P. ASHMORE, Chairman;

H. D. SUYDAM, Secretary.

NORTHERN GROUP OF NEWTON DISTRICT

The pastors of the northern group of the Newton District met at Union, Oct. 14, at 2 o'clock, with Rev. J. L. Carter in the chair.

The devotional was conducted by Rev. J. L. Carter, reading from I Timothy, 4th chapter, and giving brief comment thereon, after which Rev. D. P. Yeager led in prayer, which was closed by Rev. W. B. Jones.

Hymn No. 195 in the Hymnal was read by all, and the subject, "Why Pay the Benevolences?" was discussed by all. The two outstanding reasons given were, first, the church cannot exist without being financed; and, second, to fail would destroy the pride and morale of the people.

At the close of the discussion of benevolences, Rev. H. A. Gatlin took the chair and called for reports from the pastors present. The reports were, of course, not "in full," but each pledged himself to do his best to have a full report.

Rev. H. A. Gatlin called attention to the necessity of the preachers making out their reports correctly, and asked that all the pastors meet him at the church in Vicksburg Tuesday evening at 7 o'clock, to check over the reports, etc.

We were glad to have with us Rev. S. F. Harkey, who was conducting a meeting at Newton at that time.

Rev. T. C. Cooper was absent on account of illness. We trust he is improving.

Rev. A. S. Oliver and H. A. Wood were absent on account of a funeral.

T. E. NICHOLSON,

Secretary.

CAMPUS NEWS—MILLSAPS COLLEGE

The faculty committee on Rhodes Scholarships, Professor Sanders, Dr. Mitchell and Dr. Hamilton, announce that the following are being nominated by the College to the State Rhodes Committee as candidates for the Rhodes Scholarship: Kenyon Hill, senior at Millsaps College; Clyde H. Graves, instructor at Penn State College; A. K. Shields, instructor at the University of North Carolina.

The Purple and White, the college student weekly publication of Millsaps College, received the first prize for student publications at the State Fair in Mississippi, Oct. 13-18.

The Charles Irwin Travelli Fund has awarded

to Millsaps College three scholarships paying full tuition for the current session. The recipients of the scholarship are: L. B. Jones, Allan Lindsey, and Alexander Baines. The scholarships are awarded for superiority in academic work.

Elaborate plans are being made for Homecoming and Dad's Day at Millsaps College Saturday, November 15. Alumni, trustees, pastors, parents of students now in school, and friends of the College will be the guests of the College for lunch, football game with Louisiana Polytechnic Institute in the afternoon, for supper and for dramatic entertainment put on by the Millsaps players.

Millsaps College has received notice from Secretary Charles B. Lipman, of the Association of American Universities, that the College was placed on the Association's approved list at its recent meeting in the University of California, Berkeley, Calif.

RESOLUTIONS FROM ELLISVILLE CHARGE

Be it resolved by the Ellisville Charge of the Hattiesburg District, in Quarterly Conference assembled at Ellisville, Mississippi:

First—We extend to our Presiding Elder, Rev. W. A. Hays, our thanks for his loyalty and consecration in the cause of Christ and the Church and the great good he has done during the year for this particular section. We feel that great good has already come out of his labors here and that much more will come on account of his work among us.

That we hope he will remain in this work among us for many more years and believe that he can carry it on in the future really better than he has done in the past, because we have learned to love him and appreciate his worth.

Second—That our pastor, Rev. F. B. Ormont, has so grown into our lives here that we deem his work among us invaluable, that the cause of Christ and the Church is being promoted by him in our midst as never before and his work is bearing much fruit. That his sermons are deeply profound, full of meat for much thought and meditation, inspiring and uplifting, and altogether invaluable in our Christian lives.

We, therefore, hope he will remain with us for many more years to come.

Unanimously adopted by the fourth quarterly Conference.

(Signed by) J. T. TAYLOR,

H. C. CARTER.

BATON ROUGE DISTRICT

It is a source of deep gratification to all that Baton Rouge District will have a good report this year in the matter of new material for the ministry. At the recent District Conference one license to preach was granted and two candidates for membership in the Annual Conference recommended—one for Admission on Trial and the other for Readmission.

At the meeting of the Interim Committee of the district at First Church, Baton Rouge, November 4, two others came forward, one seeking license to preach the Gospel and the other offering his services as a traveling preacher in the ranks of the Conference.

Brother E. G. Kaetzell, pastor of our church at Pearl River, was recommended by the committee for admission into the traveling connection. Brother A. D. St. Amant, to whom the committee granted license to preach, is a senior at the State University and is preparing himself for work in the mission field. This very likeable young man has already shown a fine degree of fitness for service in the kingdom. It is his expressed desire and purpose to continue his training to the degree suggested by the Board of Missions.

C. E. McLEAN.

METHODISTS OF FULTON, MISS., WORSHIP IN NEW CHURCH

The history of Methodism, especially in the Southern States, shows it to be ever aggressive, and very few are the towns or even communities that did not have a Methodist Church or preaching place established soon after the town or community was.

Soon after Fulton, the County seat of Itawamba County, Miss., was established, about eighty or more years ago, a log cabin was built for the people to worship in.

This log church was used until about 1880, when Mr. M. C. Cummings, a very godly man, built and gave to the Methodists of the town a large frame church, well ceiled and furnished complete.

This church was used by all denominations until recent years, the Baptist Church and the Church of Christ being built during the past thirteen years.

Until about 1922 the number of members was very small, and not until 1924 was the church, in connection with several other churches on the circuit, able to maintain a preacher without help of the mission funds.

After the opening of the Itawamba County Agricultural High School in 1921 and several planing mills and other lumber mills soon after, the town grew rapidly and the need of a larger and more adequately equipped church was felt.

Attempts were made in 1926 and 1927, while Rev. E. C. Driskell was pastor, to build a new church, but were unsuccessful. Six Sunday school rooms were added at that time. Another attempt to build was made in 1928, while Rev. R. G. A. Carlisle was pastor, and was also unsuccessful.

Committees were appointed by Rev. W. R. Goudelock, the present pastor, in April, 1930. The frame building was torn away and the new building started immediately. The building committee, consisting of G. C. Pratt, C. B. Cowden, R. A. Haynes and J. M. Gibbs, worked faithfully and the building was ready for the first service the fifth Sunday in August.

The building is of brick-veneer construction, with three feet of the lower outside wall stuccoed.

The auditorium, with elevated floor, is thirty-six feet by sixty feet, plastered inside, with the lower wall of wainscoting. The elevated choir loft just back of the pulpit has thirty chairs. The pulpit stand, chairs, communion table and pews are of walnut. Two large chandeliers furnish adequate light.

Doors on each side of the choir loft open into the hallway of the lower floor of the Sunday school section. Through this hallway or passageway either of the six Sunday school rooms may be reached without going through another room. There are also two outside entrances to these Sunday school rooms.

Two groups of two rooms each downstairs have folding doors as partitions and may be thrown together for departmental worship.

From this same hall the stairway to the second floor opens into a similar hall through which six more Sunday school rooms may be reached. The Sunday school rooms vary in size from eleven by twelve and one-half feet to eleven by seventeen feet.

The entire building is heated by hot-air and has electric lights throughout.

Due to the very successful business management of the building and finance committees, this church, which is the only brick church in the County, was built at a cost of only \$11,180, including heating equipment, seating and walks.

E. R. Pennington, of Amory, was the contractor, and C. G. Murff, of Tupelo, was the architect.

During the building, Mr. John Morse, who built the frame building, and who is now ninety-six years, old, asked to be permitted to drive some of the nails into the new church, and his request was granted.

Although there are several members of the

church who are older than she is, Mrs. John Cates is the only member of the church here at present who has the distinction of having worshiped in all three of the church buildings used by the Methodists.

A parsonage was built in 1922 and it has been completely furnished, waterworks being installed recently, so that the pastor has a comfortable house in which to live, while the members have a church which they are proud to worship in.

ZEREDA GREENE.

Fulton, Miss.

A SON HEARS ABOUT BISHOP AND MRS. DENNY'S VISIT TO SHAW

Dear Dr. Harper: A letter from my father, Rev. S. A. Brown of Shaw, tells me of the visit of Bishop and Mrs. Denny to Shaw last Sunday, on the occasion of the dedication of the church there. I am of the opinion that there are others who would be interested in knowing of the day and so I quote from my father's letter:

"Our dedication was a great success. Everything went off like oiled machinery. The ushers seated not less than six hundred and did it gracefully. The choir surpassed all expectations—28 voices. The solo (23rd Psalm) by Mr. Blackston of Greenwood was the finest ever. The Anthem was lovely. Bishop Denny was at his best. Text, 'The Son of Man is come to seek and to save that which was lost.' He held the attention one hour—really a great sermon showing the willingness and effort of Jesus to save Judas.

"The flowers were beautiful. The church was a dream. Mr. Simpson had all the screens taken out and the walls and windows washed and the floor in the auditorium waxed.

"Bro. J. J. Brooks led the Creed, Dr. J. R. Countiss led the prayer, Bro. Lipscomb led the responsive reading. Rev. L. A. McKeown, Rev. H. R. McKee, Bro. McAtee, the Presbyterian pastor, and Bro. Walker, the Baptist pastor, were in the congregation. People were here from Greenville, Indianola, Boyle, Cleveland, Drew, Grenada, Leland, Hollandale and surrounding country. The city gave us two traffic cops and the parking was handled with ease. The Bishop and all seemed to be 'In the Spirit on the Lord's Day.'

"We enjoyed having Bishop and Mrs. Denny, Lipscomb and Mary with us in the parsonage for dinner. Leana (the cook) and Louise cooked and served in good style. It was Mamma's delight to be hostess with grace and ease. You would have been more proud of her than ever had you been here. She will tell you more details of the day when she writes to you.

"We were all delighted with Mrs. Denny and she is charmed with the hospitality of Mississippi. All left in the afternoon for Greenville, where the Bishop preached last night."

Doctor, we are thinking it is a fine thing for the Bishops to visit our churches. It was evidently a great day for Shaw, and we are sure it will be a great day for every church and community he visits. See you at Conference.

Your cordially,

ALBERT Y. BROWN.

LETTER FROM GRENADA COLLEGE

Dear Brother Harper: Grenada College is expecting to have a great year this year. As a result of the Campaign put on last year, about four thousand books have been added to the college library. This gives us practically eight thousand volumes in our library now. Two new buildings have been added—a Y hut and a gymnasium.

The students raised the money for the Y hut. It is built of logs and concrete and contains a large living room, a kitchen, and a room for the day students. The living room has a fireplace where logs are burned. One of the professors donated a radio, and the college victrola was moved to this room. The girls consider this an

ideal place for their various activities and spend many happy hours here.

The gymnasium is a beautiful brick building, a credit to the school, and an ornament to the campus. There is a large basket-ball court on which the team is getting much good practice.

One extra teacher has been added to the faculty in the department of Home Economics, Miss Frances Maud Davis. Miss Davis completed her course last year and spent the summer at Florida State College for Women, doing special work in her line. There were four changes in the faculty this year. Miss Vera Milisaps, M.A., University of North Carolina, is teaching Science. Miss Ola Hartshorn, M.A., Columbia University, is professor of French, while Miss Birdie Brenholtz, M.A., Columbia University, is professor of Spanish. Miss Mildred Davis, B.A., Chicago University, has charge of the Expression Department. Miss Christine Jenkins, who had her training at Grenada College, is the new dietitian.

Respectfully,
CORINNE LANEY, Dean.

LETTER FROM SICILY ISLAND

To the Advocate: We closed our revival meeting at Sicily Island on Wednesday night, October 15. The preaching was done by the Rev. John Rasmussen, our splendid young pastor at Trout, who was with us for ten days. Brother Rasmussen brought to us messages of a high order, and all who heard were lifted to a higher spiritual plane.

We were fortunate in having Mrs. Rasmussen with us as well. She was in complete charge of the music, and developed a fine choir, which added much to the success of the meeting. She also rendered a splendid service in her work among the children.

There was a fine spirit manifested throughout the meeting, and everyone co-operated in making the meeting a success. The attendance was fine, and the interest grew from day to day. Both Brother Rasmussen and his wife became endeared to the entire town, and we all were sorry when they had to leave us. Everyone is looking forward to their return next spring, when Brother Rasmussen will preach the baccalaureate sermon. They worked untiringly and unceasingly the entire time they were here, and, thanks to their earnest efforts, the meeting was highly successful.

At the morning service of Sunday, October 26, we had with us Rev. Robert W. Vaughan, our beloved superintendent of the Ruston Orphanage. After a wonderful sermon by him, the pastor administered the vows of church membership to the seventeen persons who joined as a result of the meeting. Fourteen of these I baptized.

ROBERT A. CROSS, JR.

A THOUGHT FOR THE WEEK

By Rev. Marlin H. McCormack, Jr.

"As a man is, so he sees."—William Blake.

It is told of the author of the above quotation, who was a great painter as well as a great poet, that one day as he was putting the finishing touches on a gorgeous sunset, a passerby remarked that he had never seen such beauty in a real sunset. "Don't you wish you could?" responded Blake.

It is true that it takes one with a vivid imagination and a keen aesthetic sense to appreciate the beauty of nature in any degree of fullness. The beauty must be in the observer as well as in the thing observed. It is equally true that one must have character before he can really see character in others. The evil man sees evil in all men. The good man sees good in all men.

The bee and the beetle go over the same fields, visit the same flowers, and return home at eventide; one brings sweets and the other bitterness. Human nature is very much this way. "As a man is, so he sees" in the lives of his fellow-men.

The Home Circle

AUTUMN LEAVES

By Marjorie McMahan

God's gypsy caravan has come.

I hear its love-song in the air,
And, as I passed the woods today,
I saw a gleam of color there.

A scarlet flame, a glimpse of gold,
A haze of dusky blue,
Flashed in and out the trees—and smiled
At me as I came through.

A touch of gray and color brown
Adorned the heads of some,
Whose autumn colors made me know
God's caravan had come.

—Christian Index.

HOW FUNNY!

A match has a head, but no face.
A watch has a face, but no head.
A rooster has a comb, but no hair.
A river has a mouth, but no tongue.
A wagon has a tongue, but no mouth.
An umbrella has ribs, but no trunk.
A tree has a trunk, but no ribs.
A clock has hands, but no arms.
A sea has arms, but no hands.—Southern Churchman.

BIRDS AT THE TOMB OF AUDUBON

By Julia Powell

At Broadway and 155th Street, New York City, stands the Chapel of the Intercession, with its beautiful cemetery through which I chanced to be wandering one afternoon the past summer.

Just behind the church, not far from the vine-covered wall that shuts out the glare and clamor of the street, I came upon a pyramidal shaft, its faces carved with birds and animals in low relief, its apex terminating in a cross, rising from a bed of ferns and ivy, against a background of shrubbery and deep-branched trees. It marks the grave of America's eminent naturalist—John James Audubon.

Surely a more fitting spot for the last earthly resting-place of him whose heart had beaten as one with the mighty pulse of nature, could not be found. Here was beauty, peace, life—the wild, free, joyous life of creatures he had so loved—birds, everywhere. With the rush and flutter of hundreds of wings, they flew from tree to tree and from branch to branch. The air thrilled to their happy voices. Now one plunged into the bath and emerged shaking the cool bright drops over his little back. Others hopped fearlessly upon the smooth turf. Their feet left tiny star-patterns on the paths. They swayed atilt on the fronds of fern. They rested upon the arms of the cross.

It was plain that these birds are under the guardianship of some local tutelary saint or saints. Witness—the stone bird-bath, the basins of fresh water, the shelters, the bits of suet and the scattered crumbs—all the work of loving hands.

Across the gravel path, on the flags that pave the church postern, two great cats stretched in a patch of shade. They were exactly alike—coats like black satin, white feet, of the same size. Evidently no enmity exists between them and their feathered neighbors whom they surveyed indifferently through half-closed, yellow-green eyes. Friendly cats they proved themselves to be, responding to my strokings with purrs and blinks and lazy movements of satisfaction.

Their house, divided into two compartments—a room for each—clean and comfortable, could be seen not far away in a protected corner, and a dish of bones testified to a late sumptuous meal.

I was pleased when there appeared upon the scene a pleasant-faced woman whom I judged, and rightly, to be one of the guardian spirits of the place. Mrs. Matthews, the wife of the caretaker, is most friendly and generous with information. She has lived there twenty-five years. The monument, she said, was placed there in 1893, by the New York Academy of Science. The birds? There were always hundreds of them, and they were her special care—hers and that of Dr. Gates, the rector, who is a great lover of birds and animals.

The cats were introduced as "Tom and Jerry," twins, eleven years old, horn there, and Dr. Gates' beloved pets. They never molest the birds, who seem to have no fear of them. They have the best of food—being somewhat dainty and particular, they prefer high-grade salmon, liver, codfish and chicken, comfortable shelter at all seasons, a doctor when they are ailing, which is seldom, and as much petting as is good for them. Consequently they have amiable dispositions.

One leaves this tranquil and lovely spot with regret, but takes away in his heart something of its peace, its beauty, its sense of ultimate well-being in life and in death as well. Not the least is a sentiment of gratitude to those who have made this shrine a corner in Paradise for the creatures beloved as younger brothers by him whose dust it hallows.—Our Dumb Animals.

JOE ROBS THE BEES

The bee-hives stood in a great row along the orchard fence. The sun was warm, the air was fragrant with clover blooms, and the bees went back and forth from the hives to the flowers, droning pleasantly. From where he sat on the limb of an apple tree, eating an apple, Joe watched them with interest. He decided that they were almost as intelligent as folks and not nearly as lazy. And such friendly little creatures. He had often seen his Uncle Alf rob the hives and take out all the fresh honey, and they didn't sting him a single time. Joe thought it would be nicer to raise bees than cattle or sheep or hogs. Just look at the honey you get. Joe liked honey better than anything he had ever eaten. Yes, he would be a bee farmer when he was big.

Presently Uncle Alf came out to say that he was going to town. "Want to go along?" he asked. But Joe shook his head. He lived in town. There was nothing there as pleasant, on a hot July afternoon, as an orchard full of bees.

"You'll be by yourself, you know," said Uncle Alf. "But I'll be back before dark." Joe nodded. He liked to be by himself out here in the quiet old orchard. When his uncle had gone he climbed to the top of the tree to see if the young mocking birds had hatched. They had. Four very big mouths, lined with bright yellow, opened wide when he peeped into the nest. "Their mouths are bigger than they are!" Joe decided. He did not touch them, but looked at them from a respectful distance. But when the mother bird got back with food, she darted at him angrily, and he climbed back down to his comfortable perch below.

After a little he got hungry and went in search of bread and honey. He couldn't find any, so he said: "I guess I'll just rob me a bee-hive!" It was a thing that he had always wanted to do. He fixed a torch, to smoke them out with, wrapping some rags around the end of a short stick. He lit it and blew upon it lustily. He lifted the lid of the nearest hive. The torch made a little fog of smoke. The bees seemed to be going into the lower story of the hive. Everything was lovely, and Joe reached to take out a rack of honey. He said "Ouch!" and hastily dropped it. A bee had stung him on the leg, then another and another. The bees were mad.

He started to run. The bees followed him, an angry black cloud of them and peppered him with stings. As fast as he could go he fled to the branch below the calf lot. And only when he lay down in the water, with only his face sticking out,

did the bees relent. They buzzed around a bit, then drifted away toward the orchard. He dreaded for Uncle Alf to see him. He knew he would laugh. But he was hurting so much that he crawled out and went along the back fence and came at last to the house.

He was still there when Uncle Alf came.

"Look here, boy!" said Uncle Alf kindly. "Look. Like you and those bees didn't get along very well while I was gone! Didn't try to rob 'em, did you?" Joe nodded miserably. "Well, you lie still now," said Uncle Alf. "I've got some medicine that'll stop that pain in no time. He went and got it and poured it on the little boy's stings. He got him a cool drink of water. When Joe was comfortable, he said: "You know, Joe, I've been needing a partner to help me with the bees. I was thinking maybe I could get you."

A lop-sided grin appeared on Joe's swollen face. A twinkle showed through the slit in his right eyelids. "I don't reckon I want the job, Uncle," said Joe. "I've kind of lost my taste for bees!" —Christian Observer.

A STRANGE BIRD STORY

By William Alphonso Murrill

A young orchard oriole was picked up after a storm and placed near an open window, where its mother found it and fed it. By moving the young bird down the hall a few yards each day, the mother bird was enticed to the very end of it and came and went on her regular feeding trips without fear.

One afternoon, however, she entered a room opening on the hall and was unwittingly made a prisoner there for twenty-four hours. She must have suffered keenly, both on her own account and because of her helpless offspring, whose cries reached her continually.

On the day immediately following the mother's release, the young bird died in a mysterious manner. Scraps of the destroying angel, the deadliest of all mushrooms, were found near it. They must have been brought by the mother bird; but for what purpose? Could she have deliberately chosen death rather than prison for her offspring after her own terrible experience?

This explanation would, of course, seem unthinkable, except from a purely human standpoint. There are the facts; I cannot explain them. It is a strange story. Did the bird die of starvation, or of berries covered with poison spray; or of insects filled with arsenate of lead, or of deadly mushrooms? A stomach analysis probably would have settled it, but none was made.

The orchard oriole is one of our most valuable insect destroyers. The male is sometimes mistaken for the clewink because of its black, brown, and chestnut colors, making a decided contrast. The song resembles that of the Baltimore oriole, but is richer and more pleasing. The nest is made of fine grasses, intricately woven, but more shallow than the bag-like, fiber nest of the familiar orange-plumed "hang-bird." The bluish-white eggs, numbering from three to five, are laid in May.

During the winter, both of our orioles live in the tropics; while in the summer they may be found in the eastern United States, the Baltimore oriole ranging and nesting farther north than his more timid consin.—Our Dumb Animals.

Mrs. Malaprop said with feeling that they had "put her dear old pastor on the 'super-animated' list. It seemed so hard since he had ridden the 'circus' so many years."—Presbyterian Advance.

"Father, do the big fishes eat sardines?"

"Yes, my son."

"How do they get them out of the tins?"—Buen Humor (Madrid).

"What is the best thing to take when one is run down?" asked a newspaper correspondent.

"The number of the car."—Stratford Beacon-Herald.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

CONFERENCE NOTES

Meeting of the Historical Society of the North Mississippi Conference

The Historical Society met in its annual session Tuesday evening, Nov. 4. Brother R. G. Lord presided. F. L. Weir read a paper on the history of Methodism in and around Starkville. Rev. W. S. Shipman preached his semi-centennial sermon, having served as a member of the Conference for 50 years. In his message he brought out a contrast of the Conference as it was in 1880 and as it is now, which makes interesting reading. Here are some of the comparisons he mentioned:

In 1880 there were 152 preachers and 418 churches. In 1929 there were 187 preachers and 576 churches. Churches valued in 1880 at \$357,985; in 1929 at \$3,557,942. Parsonages in 1880, 31, and valued at \$33,490; parsonages in 1929, 170, and valued at \$631,256. Members in 1880, 38,980; in 1929, 70,040. Presiding elders in 1880, 8, and paid an average of \$924.92; presiding elders in 1929, 7, and paid an average of \$4711.30. Pastors paid \$270.60 in 1880 and \$1587 in 1929.

There were 190 local preachers in 1880, and only 65 in 1929. Starkville Methodist Church paid its pastor in 1880 a salary of \$700; in 1930 Starkville paid \$4200.

Some contrasts in the Greenville District during this time were 21 churches in 1880 and 116 in 1930; 826 members against 5302 now. Value of churches, \$26,300 in 1880 and \$411,350 now.

Three prominent laymen, who have been familiar personages at sessions of our Annual Conferences for many years, all of whom are past 80 years of age, are with us this year. They are Captain F. A. Howell, the veteran lay delegate of the Conference, 87 years of age, and who has been attending the North Mississippi Conference since its organization over 60 years ago; Dr. W. L. Worsham, of Corinth, age 84, for 60 years a steward, and a delegate to the Conference most of the time for 40 years, and F. E. Ray, from Chalhybeate, age 80, a steward for 60 years, who has given three sons to the ministry.

S. S. Finger, of Ripley, has for the past 20 years been a regular attendant on the sessions of the Conference. He is 74 years of age, has been a member of the Church 58 years and a steward for 35 years.

Familiar laymen from the Delta that are always in their places are Judge Percy Bell, of Greenville; George Stokely, of Drew; A. L. Marshall, of Ruleville, and Prof. B. P. Brooks, of Belzoni.

A great congregation was in attendance on the anniversary of the Board of Education, which was presided over by Rev. J. T. Lewis. Dr. J. R. Countiss gave an interesting address on Grenada College and Christian education of young womanhood. Dr. Clem Baker, of Arkansas, brought a message that will be long remembered on the subject on Christian Education.

The Board of Missions held its anniversary Wednesday evening, at which time the Conference was delighted with an inspiring address by Mr. J. F. Rawls, treasurer of the General Board

of Missions. Brother Rawls is really a great lay preacher.

The presence of Mrs. Collins Denny is a joy to the entire Conference. She, along with the Bishop, has made her way into the affections of us all.

Morning prayers were not so well attended this Conference session as in former years. However, arrangements were made to try to make these services more attractive to the preachers in the future. Bro. W. S. Shipman will have charge next Conference of piloting the prayer meeting with G. A. Baker as substitute.

The service Saturday evening was an astonishing surprise to those attending. Had the speaker been properly announced, doubtless the house would have been packed. The service was in charge of the Committee on Temperance and Social Service. Dr. Eugene L. Crawford, secretary of the General Board of Temperance and Social Service was present; but the main speaker for the evening was Dr. Ben H. Spence, of Toronto, Canada, one of the world's most prominent temperance promoters, who gave the audience a thrilling review of the liquor situation in Canada, and revealed abominable conditions under government control.

REPORT OF THE BUDGET COMMISSION

The assessments levied on the Conference for the ensuing year are as follows:

For General Work	\$53812.00
For Conference Missions	14400.00
For Conference Christian Education	42623.00
For Conference Claimants	16200.00
For Conference Church Extension	4361.00
For Conference Minutes	1260.00
For Memorial Home	2250.00
For Lay Activities	1000.00
For Church Literature	1800.00
Temperance and Social Service	270.00
For Methodist Hospital	4500.00
Total	\$142373.00

The receipts for these assessments shall be apportioned as follows:

To General Work	3778
To Conference Work	6222

The receipts for the Conference Work shall be divided as follows:

To Conference Missions	1635
To Conference Christian Education	4710
To Conference Claimants	1839
To Conference Church Extension	6496
To Conference Minutes	6143
To Memorial Home	6255
To Lay Activities	6102
To Christian Literature	6204
To Temperance and Social Service	6030
To Methodist Hospital	6510

The amounts apportioned to the several districts for the ensuing year are as follows:

	Gen. Work	Conf. Work	Total
Aberdeen	\$8334.00	\$13218.00	\$21552.00
Columbus	8302.00	13561.00	21863.00
Corinth	7543.00	12281.00	19824.00
Grenada	7669.00	12682.00	20301.00
Greenville	7976.00	12767.00	20743.00
Greenwood	8453.00	13721.00	22174.00
Sardis	6032.00	9884.00	15916.00

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE GROUP INSURANCE

Brethren: I hope that you read both articles in the Advocate about the Group Insurance, the one from the Louisiana Conference and the one from the Mississippi Conference. If you have not read them, please do so. I will have with me at the Conference at Vicksburg my books and would be glad to have everyone of you see me and pay for the quarter that begins November 10 and ends February 10. I have to pay in advance, and you will kindly co-operate with me in keeping our group in good shape by always making your payment for the quarter, at the beginning. Please see me at the Conference and take care of your premium.

Sincerely,

W. D. HAWKINS.

RESOLUTIONS HONORING REV. J. L. SELLS, PRESIDING ELDER SEASHORE DISTRICT

Dear Brother Sells: It is with regret that we realize that the coming Annual Conference will close your quadrennium as presiding elder of the Seashore District and our church. Your four years' stay among us has been filled with pleasant associations and your kindly counsel has helped all branches of our Church.

We have very highly valued the presence of you and your family, whose faithfulness, loyalty and hospitality have been an inspiration to us and to our community. We very especially appreciate your and their faithfulness and example in connection with young people's work in all of its phases.

With your going to other fields of usefulness, our community will lose a constructive citizen, our church a wise counselor and our people a helpful friend.

We pray a continuance of God's blessings on you, on your family and your work.

LAURA B. RANKIN,

DANA KING,

Committee, First Quarterly Conference, First Methodist Church, Gulfport, Miss.

FROM THE SEASHORE DISTRICT

During the past month of October, all the powers of Methodism in the Seashore District have been busily at work planning to make the very best possible report at our Annual Conference. The cry of hard times has been heard now for months, but in spite of that many faithful workers are trying to overcome all thought of pessimism by faith in God and his promises. It now seems possible that the financial reports will not be so very far below those of last year, if the pledges made at the fourth quarterly conferences are made good. The closing of the large sawmills at Logtown, Lumberton, and Wiggins has thrown many people out of work, but the Methodist folk of those towns are going on with optimism and hope in God. Two new parsonages have been completed this year. One at Handsboro, where we have never had a preacher's home before. This is a nice little home of six rooms, well furnished and occupied by Rev. Roy Wolfe and his bride of a few weeks. The other is at Kreole, another charge that has never had other than a rented domicile for its pastor. This is also a comfortable home of six rooms, just completed a few weeks ago, and it was built in the face of great odds. The pastor, Rev. L. D. Haughton, and his family are, and have right to be, proud of their new home.

In July a Home Coming Day was observed at Bond in the Brooklyn charge and an offering was taken for repairing the church building there. Several hundred dollars was pledged and it is expected that before long the building may be put in good repair. One notable occurrence in connection with this Home Coming Day was, that one family drove 400 miles to attend it and made an offering of \$100. Thus showing the strength of old ties and devotion to the cause of the Lord. Under the persistent and faithful work of the pastor, Rev. R. S. Saucier, the Brooklyn and Bond charge will show nearly, if not quite, the largest number of accessions by faith of any charge in the district.

At Columbia, a much needed forward step has been taken by the official board voting to supplement the salary of an assistant pastor who will care for three or four rural churches in reach of Columbia. These churches are too weak to support a pastor alone, but with this help they can carry on alright. Brother Clifford is very much in favor with his people there and justly so.

Two notable and effective union meetings have been held in the district recently. One at Bay St. Louis, the Baptists there joining with the Methodists, the meeting being held in the Meth-

odlist church and the Baptists furnishing the preacher. Bro. C. C. Clark of our church and Bro. Allen of the Baptist church, worked together with complete harmony and with good results. The other meeting was in Pascagoula, being held on the Fair Grounds in the Auditorium. Burke Culpepper was the evangelist and the Baptist and Methodist churches co-operated in the meeting. Our pastor there, Bro. E. L. Ledbetter, reports a great meeting and gracious results. One incident of this meeting was that after a scorching sermon on "Honesty," by Bro. Culpepper, two men hunted up their local banker and told him that they would see him the next day and pay up some debts. Naturally that banker thought that was an effective sermon.

The five camp meetings held in the district were well attended and much good was done through them. At Moss Point, Pastor C. C. Evans and his people are happy over the fact that they have paid more than twice as much on the Mission Special than the charge did last year. Three of the pastors in the district have served their four years and are ready for other assignments, C. A. Schultz of Lumberton, S. E. Flurry of the Mentor charge, and G. A. Broadus of Escatawpa. It goes without saying that they have been faithful and true workers. Four of the pastors of the district have done notable work among the boys of their charges, in encouraging and organizing the Boy Scouts: Van Hook at Ocean Springs, Cox of the Wesley Memorial charge, Moore of Logtown and Haughton of Kreole. T. M. Ainsworth will report a new church organized at Perlinston, where one of the best Junior Colleges in the State is located. This ought to be of great help to the Methodist young folk who attend school there. Other pastors who have had good revivals are S. N. Young of Sancier, T. R. Holt of Carriere and M. M. Black of Poplarville. Pastor W. H. Saunders and the good people of Picayune are hoping that the day is not far distant when the new church building can be started there. Daniels of Long Beach and Pass Christian has had a good year and is expecting to pay at least one-fourth more on the Conference claims than last year. Porter at Main St., Biloxi, Broadfoot of First Church, Gulfport, and W. W. Moore of Second Church have all labored diligently during the year and in spite of the great financial stress on the coast this year, will all make fine reports. C. H. Gunn of the Van Cleave charge is completing a new church on his charge that will be known as Bonnie Chapel and that will fill a distinct need of that community. The Coalville charge deserves notice, too, because its pastor, Geo. Yeager, was the first in the district to report his quota for the Mission Special paid in full and over. Possibly the first time the charge had paid in full. This brief summary will show that the pastors of the Seashore District have been loyal and true men of God. In closing my four years' work on this district, I can truly say that they have been years of royal companionship, for every pastor has been courteous and kind. My hope and expectation is that my successor will find the same sympathetic co-operation that has been mine, but in even larger measure.

JAMES L. SELLS.

Twenty-nine of the thirty-one buildings planned under the \$20,000,000 building program begun five years ago at Duke University, Durham, N. C., have been completed, and are occupied, while work is going steadily forward on the other two, a chapel and a chemistry building. Two years will be required in building a chapel, begun last February. The dimensions of the chapel will make it one of the largest in America. It will be 280 feet in length, 120 feet in width at the transepts, 60 feet across the nave, and 73 from floor to ceiling. The top of the 210-foot Gothic tower, approximately 20 stories above the campus, will have an observation platform reached by elevator, and will be equipped with a carillon costing about \$70,000, a gift of George G. Allen and Wm. R. Perkins of New York.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

Aberdeen District

T. H. Dorsey, Presiding Elder

Aberdeen—S. L. Pope.
Algoma—J. T. McKibben.
Amory Circuit—L. B. Wimberly.
Amory Station—C. A. Parks.
Bellefontaine—C. M. Kinard.
Buena Vista—H. N. McKibben.
Calhoun City—W. L. Atkins.
Derma—T. L. Oakes.
Enpora—W. C. Newman.
Fulton—W. R. Goudelock.
Greenwood Springs—J. A. Biffle.
Houlka—W. M. Hester.
Houston—A. S. Raper.
Mathiston and Maben—J. S. Maxey.
Nettleton—R. T. Hollingsworth.
Okolona—T. E. Gregory.
Pittsboro and Bruce—G. W. Robertson.
Pontotoc—W. N. Dodds.
Prairie and Strongs—W. C. Galceran, Jr.
Randolph—B. E. Crowson (supply).
Salem and Friendship—B. D. Benson.
Shannon—A. Y. Brown.
Smithville—T. W. Smallwood.
Toccpola—A. N. Gore.
Tremont—G. B. Love.
Tupelo—W. P. Burhman.
Vardaman—J. V. Stewart.
Verona—W. S. Selman.
Woodland—A. F. Youngberg.
Chaplain U. S. Navy—J. H. Brooks.
Assistant Secretary, Board of Christian Education—W. R. Hammontree.
Conference Evangelist—S. M. Butts.

Columbus District

W. N. Duncan, Presiding Elder.

Ackerman—T. B. Thrower.
Artesia and Shaeffers—W. L. Pearson.
Brooksville—J. E. Lawhon.
Caledonia—A. J. Henry.
Cedar Bluff—R. G. A. Carlisle (supply).
Chester—John B. Burns.
Columbus, Central—C. L. Rogers.
Columbus, First—J. W. Ward.
Crawford and Mayhew—W. M. Langley.
Ethel—Knight E. Clark.
High Point—E. P. Craddock.
Kosciusko Circuit—Wade Heath.
Kosciusko—J. T. McCafferty.
Longview and Sessums—W. I. Henley.
Louisville—W. L. Stormont.
Macon Circuit—C. W. Avery.
Macon—J. A. George.
Mashulaville—R. B. Pearson.
Noxapater—H. D. Suydam.
Shuqualak—W. W. Milligan.
Starkville—H. F. Brooks.
Sturgis—E. B. Ellington.
Weir and McCool—J. W. Gibson.
West Point—W. R. Lott.

Corinth District

J. H. Felts, Presiding Elder.

Baldwyn and Wheeler—W. C. McCay.
Belmont—W. J. Wood.
Blue Mountain—H. E. Carter.
Booneville Circuit—M. L. Ward (supply).
Booneville Station—J. V. Bennett.
Burnsville—(Supplied by T. F. Sartain).
Chalybeate—L. C. Lawhon.
Corinth Circuit—N. N. Maxey.
Corinth, First—E. S. Lewis.
Corinth, South Side—W. O. Hunt.
Dumas—J. N. Humphrey.
Guntown and Saltillo—W. R. Crouch.
Hickory Flat—R. M. Papasan (supply).
Inka Circuit—J. C. Nelson (supply).
Inka Station—E. M. Shaw.
Kossuth—R. C. Nanney.
Mantachle—L. P. Jumper.
Marletta—J. T. Gullett (supply).
Mooreville—Guy Ray.
Myrtle—W. T. Phillips.
New Albany—J. H. Holder.
New Albany Circuit—K. S. L. Cooke.
Potts Camp—L. M. James.
Rienzi—T. J. Hopper.
Ripley—C. A. Northington.
Sherman—A. M. West.
Tishomingo—W. R. Liming.

Greenville District

E. Nash Broyles, Presiding Elder.

Arcola and Murphy—J. R. Murff.
Boyle and Pace—H. R. McKee.
Clarksdale—V. C. Curtis.
Cleveland—Melville Johnson.
Coahoma and Jonestown—R. H. B. Gladney.
Duncan and Alligator—W. C. Galceran, Sr.

Evansville and Dubbs—C. L. Oakes.
Friar Point and Lyon—E. E. McKelthen.
Glen Allan—J. M. Gulun.
Greenville—T. M. Bradley.
Gunnison and Hillhouse—J. J. Garner.
Hollandale—J. E. Cunningham.
Lake Cormorant—J. O. Dowdle.
Leland—E. R. Smoot.
Lula and Dundee—E. B. Sharp.
Merigold and Sherard—W. W. Jones.
Rosedale—H. P. Lewis.
Shaw and Iltton—J. J. Baird.
Shelby—W. W. Woodard.
Tunica—C. M. Chapman.
U. S. Navy—J. M. Moose.
Conference Evangelist—J. W. Robertson.

Greenwood District

L. P. Wasson, Presiding Elder.

Acona—D. R. McDougal.
Belzoni—S. H. Caffey.
Black Hawk—S. W. Hemphill.
Carrollton—J. W. York.
Cruger and Sidon—G. A. Baker.
Drew—J. T. Lewis.
Drew Mission—Kenneth I. Tucker.
Dublin and Battson—G. H. Boyles.
Greenwood, First—A. T. Mellwain.
Greenwood, Price Memorial—B. F. Bullard.
Indianola—R. G. Moore.
Inverness—W. S. Shipman.
Ittabena—W. B. Baker.
Lambert and Crowder—E. C. Driskell.
Marks—J. C. Wasson.
Minter City—A. R. Beasley.
Moorhead—H. H. Wallace.
Ruleville—A. T. Clanton.
Schlater—L. A. McKeown.
Sunflower—G. C. Gregory.
Swiftown and Isola—W. C. Mattox.
Tchula—Seaman Rhea.
Tutwiler—W. M. Campbell.
Webb and Sumner—S. E. Ashmore.
Conference Missionary Secretary—R. G. Moore.
Conference Director Supernumate Endowment—A. T. Mellwain.

Grenada District

E. H. Cunningham, Presiding Elder.

Abbeville—C. W. Baley.
Ashland—R. L. Ellis.
Coffeeville—W. L. Robinson.
Duck Hill—O. A. Clark.
Durant—S. A. Brown.
Ebenezer—S. B. Potts.
Grenada—L. M. Lipscomb.
Holcomb—J. L. Nabors.
Holly Springs—N. J. Golding.
Kilmichael—W. F. Rogers.
Lamar—G. R. Williams.
Lexington—J. E. Stephens.
Oxford—W. H. Mounger.
Junior Preacher—J. H. Blakemore.
Paris Circuit—J. W. Raper (supply).
Pickens and Goodman—M. E. Scott.
Poplar Creek—A. A. Martin (supply).
Sallis—A. W. Bailey.
Valden and West—W. W. Bruner.
Water Valley, First—J. D. Wroten.
Water Valley, Main—G. C. Schwartz.
Waterford—N. L. Threet.
Winona—A. C. McCorkle.
Winona Circuit—A. L. Brewster.
President of Grenada College—J. R. Countiss.
Extension Secretary Board of Education—E. G. Mohler.
Student Emory University—W. J. Cunningham.
Student Duke University—Roy Grisham.
Young People's Worker Board of Christian Education—W. L. Robinson.
Executive Secretary of Education—R. G. Lord.

Sardis District

J. M. Bradley, Presiding Elder.

Arkabutla—S. P. Ashmore.
Batesville—R. P. Neblett.
Byhalla—J. D. Simpson.
Charleston—J. T. Lockhart.
Cockrum—B. F. Hammond.
Coldwater—W. C. Beasley.
Como—W. W. Hartsfield.
Courtland—M. H. McCall.
Crenshaw and Sledge—W. D. Bennett.
Hernando—F. H. McGee.
Horn Lake—W. P. Bailey.
Longtown—E. G. Potts (supply).
Mount Pleasant—E. F. Tucker.
Oakland—E. L. Jernigan.
Olive Branch—J. B. Conner.
Pleasant Hill—J. A. Patterson.
Red Banks—W. I. White.
Sardis Circuit—W. M. Jones.
Sardis—C. T. Floyd.
Senatobia—P. F. Luter.
Shuford—R. C. Mayo.
Tyro—A. L. Davenport.

CONCERNING DR. AND MRS.
GLENN

Whereas, Reverend J. M. Glenn, D.D., and his estimable and talented wife have been with the three Hattiesburg Methodist churches in a series of evangelistic meetings, beginning Sept. 14 and ending this 19th day of Oct., 1930, and have labored with untiring zeal in a co-operative evangelistic campaign of these churches, and have made a profound impression upon the spiritual thought and lives of our people that we feel will be abiding, their earnest efforts having been honored by God with the manifest presence of the Holy Spirit; and,

Whereas, we desire to give some expression to our appreciation of the work and the usefulness of these consecrated workers:

Now, therefore, be it resolved by the officials and congregations of the Broad Street Methodist Church, the Main Street Methodist Church, and the Court Street Methodist Church, of Hattiesburg, Mississippi, in this joint concluding service assembled, that we extend our grateful thanks to Dr. Glenn and Mrs. Glenn for their earnest and successful service to our churches and the community, and assure them of our abiding interest in them and in their work henceforth for the Cause.

Be it further resolved, That it is our solemn judgment that Dr. Glenn preaches the Gospel in its fullness, emphasizing with clearness and directness the fundamental truths of sin and salvation; that he properly gives prominence to the regenerating and empowering work of the Holy Spirit, stirring the hearts of Christians with a deep sense of their responsibility to be soul winners, and that Dr. Glenn is the type of evangelist that the Church needs, and his faithful and efficient service should be in constant

demand throughout the Methodist connection.

Be it further resolved, that we heartily commend Mrs. Glenn for her special work amongst the young people of the Church, and as an enthusiastic, consecrated co-worker with her distinguished husband.

Be it resolved, That copies of these resolutions be furnished to Dr. and Mrs. Glenn and to the press.

ARKABUTLA CIRCUIT

As this is one of the few times that I have made request for a bit of Advocate space, I am sure the editor will permit this report.

Generally speaking this charge has not made any landslide progress at all of the churches, although within three weeks after the appointment last November we had provided for and raised \$150 as a payment on our parsonage debt, and by that secured a donation of \$250 and a loan of \$350 from our Board of Church Extension, which amount when paid will clear our new parsonage.

There are five churches on the charge and we have made an attempt at a revival at each of them. At two churches the pastor did the preaching; at one we had the help of two young preachers, a Baptist, the Rev. Henry Rushing of Stayhorn, and the Rev. G. E. Potts of Arkabutla, who is this year asking for admission on trial in the North Mississippi Conference. Both of these young men gave us some splendid sermons and advice. The two young preachers and the pastor preached about an equal number of times, with the results of some additions of grown people.

In the last two meetings the Rev. A. P. Stephens of Kosciusko, Miss., had charge of the pulpit, and say! I have heard the gift and use of talents discussed, for most of my life, and it seems to me that if we have any fine, talented men in these days, one of them is Archie P. Stephens of Kosciusko, Miss.

He seems to be able to make music on most any kind of instrument at his hand, and can play fourteen at one time. If singing as leader is needed he is ready. He is a winner through his ability to mix with strangers or friends. As a personal worker he has power with men (winning men for Christ and the Church that this writer had not seen even within a church). And the pulpit! Men, he is a power there; no compromise with the devil or any of his agents. Stephens is thoroughly sound and safe if this writer should judge by the work and fruits.

Well the two meetings with Brother A. P. Stephens have been referred to as the greatest at either the church at Sarah, Miss., or Arkabutla, in years.

It had been predicted that Sarah would have ten or twelve people in daytime and fifteen people at night, but when Brother Stephens began to deliver his wonderful messages, visualized with his own oil paintings, and wall mottoes, and worship God with music on the handsaw and his "cow bell" band, the people began to come. The house was filled and perhaps a hundred were outside at times for the night services. A like large attendance was seen at Arkabutla.

SPECIAL: LADIES' RAYON HOSE, 12 pairs, \$1.75, postpaid. Slightly imperfect, extra good quality. Assorted colors. Send for bargain list. Lewis Sales Company, Asheboro, N. C.

At Sarah we received on profession 19, for Sarah and Truslow churches on this charge, and at Arkabutla we received 15 and the Baptist received 3, all on profession of faith in Christ.

May God's rich blessings attend all of the services of Brother Stephens, and we hope that Arkabutla Circuit is to have the greatest year of its history in 1930-31.

Sincerely,

R. C. MAYO, Pastor.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

INDIGESTION GOES—QUICKLY,
PLEASANTLY.

When you begin to suffer from heartburn, gas or indigestion, it's usually the fault of too much acid in your stomach. The best way—the quickest way—to stop your trouble is with Phillips Milk of Magnesia. A spoonful in water neutralizes many times its volume in stomach acids—and does it instantly. The symptoms disappear in five minutes.

You will never use crude methods when you know Phillips Milk of Magnesia. And you will never allow yourself to suffer from over-acidity again. It is the standard anti-acid with doctors and has been for over fifty years.

Your drug store has Phillips Milk of Magnesia, in generous 25c and 50c bottles. Full directions for its many uses in every package. Insist on the genuine. A less perfect product may not act the same.

GIVE A BIBLE --- THE WORLD'S BEST GIFT

Bibles for Every One

NAME in
GOLD!
FREE!



OUR SPECIAL

Bible for Teachers
and Preachers

This Bible is one of the most attractive bargains we have been able to offer in some time. Ordinarily a higher priced Bible, but through a very fortunate purchase we are in position to sell it to you at a very special price.

NOTE THESE FEATURES, AND YOU WILL
REALIZE ITS REAL VALUE

- It is SELF-PRONOUNCING, and it is printed from a beautiful easily read type on INDIA PAPER.
- It contains CENTER REFERENCES, a COMBINED CONCORDANCE TO THE BIBLE, DICTIONARY OF PROPER NAMES, and SUBJECT INDEX. Also TEN BEAUTIFUL MAPS IN COLORS.
- As a special feature it contains a COVER INDEX which enables the reader to turn directly to any book in the Bible.
- It is bound in genuine Morocco, leather lined, overlapping edges, with the open-flat back feature. A Bible that will last a long time. Size, 6x9 inches.
- And the price for a limited time.

ONLY \$7.45

OUR SPECIAL

Red Letter Bible
FOR TEACHERS and THE HOME

A Bible for every purpose. Regardless of the kind of Bible you now have, you will find in this Bible a combination of features that will prove useful to you. A Bible that is everything a complete Bible should be.

NOTE THESE FEATURES AND COM-
PARE THEM TO ANY BIBLE

- It is SELF-PRONOUNCING, ILLUSTRATED, and is printed WITH THE WORDS OF CHRIST IN RED.
- It contains the Authorized Version of the Old and New Testaments, 60,000 REFERENCES in center column, nearly 400 pages of HELPS TO BIBLE STUDY, including subject index CONCORDANCE, and 4,500 QUESTIONS and ANSWERS to the Old and New Testaments.
- It also contains a FAMILY RECORD and is supplied with a PATENT THUMB INDEX.
- It is printed in GOOD CLEAR TYPE.
- It is bound in FRENCH MOROCCO, overlapping covers, round corners, red under gold edges, silk headband and marker. Size, 6 1/2 x 9 inches.
- And the price for a limited time.

ONLY \$3.89

OUR SPECIAL

Text Bible for a
Child

We consider this Bible a most unusual value. Printed on a splendid grade of Bible paper from clear black-face type, making it easy to read. It has the self-pronouncing feature. It contains 32 beautiful Biblical scenes in colors and 8 Bible maps in colors. A very practicable Bible, one that any child will be happy to possess. Pocket size, 5x7 1/2 x 1 1/2 inches. No. 110. Bound in Heavy Dark Blue Artificial Leather, with Morocco Grain, blue edges. The cover is overlapping.

ONLY \$2.00

OUR SPECIAL

Bible for Old Folks
and the Home *Extra Large Print*

This home Bible is very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with record for births, marriages, and deaths. The best Bible obtainable for old folks. No. H2014. Bound in French Seal, Limp, round corners, red under gold edges.

ONLY \$4.85

METHODIST PUBLISHING HOUSE

(COKEBURY PRESS)

LAMAR & WHITMORE, AGENTS
NASHVILLE, TENN. SAN FRANCISCO, CALIF.
DALLAS, TEX. RICHMOND, VA.

ORDER FROM NEAREST HOUSE

Christmas
Bargains
Ladies' Silk Hose

At Factory Prices

Unusually fine quality. Guaranteed full fashioned. Slender French heel, service weight, but seemingly thinner because of fine knitting. 42 gage. 7 strand. Silk all the way up. Fine lisle reinforcements in sole and toe and inside the silk top for garter protection. \$1.75 value. Now offered direct from the manufacturer freshly made from Japanese silk.

1 Pair \$1.00
3 Pairs \$2.75
4 Pairs or More
90c Per Pair

All
Post
Paid

All Latest Colors: Ivory, New Champagne, Nude, Promenade Rendez vous, Bahama, Onion Skin, Sun Tan, Dusky, Afternoon, Brownleaf, Light Gunmetal, and Dark Gunmetal. Any assortment of sizes and colors. Your order will be packed in presentation Christmas boxes if requested. No later present for ladies could be purchased at such low cost. Send check or money order. If you are not delighted with your purchase, your money will be refunded promptly upon receipt of unused goods. Also we will gladly exchange unused hose for different sizes or colors.

Color card free on request.

Siva Hosiery Co., Station F, Union, S. C.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

LETTER FROM MRS. ALFORD

My Dear Missionary Women: First, let me say, the Week of Prayer will be held November 9-15. The offering of this week will be for the Wolff Settlement, Tampa, Fla., and Colegio Eliza Bowman, Cienfuegos, Cuba. Both institutions need new buildings; work cannot be carried forward without them.

The purpose of the Week of Prayer is two-fold: 1st, By careful preparation, a most spiritual season. 2nd, A most worthwhile offering, that the needs of our Cuban youth may be met.

Let us very quietly search our own souls as we take stock together of the work there is yet to do, if as a Conference we meet all Council obligations.

Our total pledge is.....\$31,028.09
We have paid to date..... 16,388.70

Leaving a balance of\$14,641.39 to be paid 4th quarter. The challenge is to large endeavor—high adventure.

To date, one-half of our Wesley House Pledge has been paid. Through our workers, in our four Home Mission Centers we are making a great contribution to various groups within the boundary of our own State. As we visualize these LESS ADVANCED mothers and children of factory and mill districts who are looking to us for the blessings which the Gospel of Christ brings to the heart and life of the individual and community, can we not hear Jesus say: "Women of Mississippi Conference,

do you love me?" By our gifts are we proving our love and loyalty? Are we "feeding His lambs?" Are our gifts proportionate with expenditures on self? Are we more concerned about things—our dress, our comforts and luxuries, than the reproduction of the life of Christ in the lives of his children? Women, I am asking that each of us study these searching questions and in God's holy presence decide how large a share we shall have in the completion of our 1930 program. Let us remember that LOVE while it lives, ever gives.

We are now in the midst of our 4th quarter's work. Time is rapidly passing. We women of the Mississippi Conference, together with the members of our great Church, are responsible for a Missionary program launched in nine foreign fields and in the home land. If our obligations are not met, Council cannot make the appropriations and much of our work would necessarily cease.

Instead of entertaining for one moment the idea of the Mississippi Conference failing, let us in ONE UNITED EFFORT enter upon a "Victory Campaign." Let us visualize a completed program, a finished task, and close this quadrennium looking toward the realization of larger objectives and greater accomplishments in the future.

By entering into this "Victory Campaign" we register anew our interests in things pertaining to the kingdom of God. We answer ANEW His commandment unto us, "Go ye into all the world and preach the gospel to every creature . . . And lo, I am with you alway, even unto the end of the world."

Let us each be one with Him in sacrificial living and giving until ours is a finished task.

Yours for service,

MRS. L. W. ALFORD.

ZONE MEETING—GALLOWAY MEMORIAL CHURCH

Zone One of the Jackson District, Mississippi Conference, held its third meeting for 1930 at Galloway Memorial Church, Jackson, Miss., on September 25. Eight of the nine auxiliaries composing this zone were represented.

Mrs. Ross of Pelahatchie gave the devotional. Mrs. R. B. McLaurin of Brandon gave a most interesting talk on "How to increase the attendance at the regular meetings." This was followed by a round-table discussion, in which a representative from each auxiliary told of methods that had been used in securing good attendance and how they worked.

Following are some of the suggestions offered:

Begin on time, stop on time.

Make programs very interesting.

Officers be faithful in performing their duties.

Make a personal appeal, and be persistent.

Hold executive meetings quarterly.

We finally summed it all up—that the Glenmora Society, showed the if we had more of the love of God in transforming power of cooperative our hearts and more love for his work Christian work; Christian Evangelism, the problem of attendance would be Christian Education and Christian solved.

Mrs. J. Morgan Stevens, our new Conference Superintendent of Christian Social Relations, gave us a very interesting talk on her work and asked that we stress inter-racial work in our auxiliaries, and try to rid ourselves of prejudice against the negro, which is so prevalent.

Mrs. Thompson, the chairman of our legislative committee, told of two bills, now before Congress, seeking to improve the quality of motion pictures produced. She asked that this body of women go on record as heartily approving the bills and make it known by sending resolutions to our Senators and Representatives. After a motion to this effect it was decided by unanimous vote that this be done.

Letters were read from our dear Conference president, Mrs. Alford, and our District secretary, Mrs. W. F. Mahaffey.

Lunch was served in the basement of the church, each lady having brought a few sandwiches.

MRS. W. H. PARMAN,

Zone Secty.

GLENMORA ZONE MEETING

Zone 4, Alexandria District, held the third meeting at Glenmora Methodist Church, Thursday, September 4, 1930, with 43 adults, 17 juniors and 5 visitors present, total 66.

The program consisted of many splendid, helpful and inspirational numbers, with emphasis on children's work. Song, talks, readings and playlets each gave a lesson of value and spiritual uplift.

A very interesting "Round Table" discussion was conducted by Mrs. F. E. Brown of Oakdale. Some of the outstanding hindrances of the work was discussed and Rev. H. B. Hines of Elizabeth gave a fine talk and commended the suggestions offered. A playlet, "Color Blind," by the Oakdale Society, gave a special lesson of world evangelism and universal salvation through Christ. The Bible lesson, taken from John 15, on the vine and branches in their relationship, by Mrs. Blevine, contained:

"As branches tender, on this vine
May no tendrils e'er entwine,
To worthless enchanting things
That woe and condemnation brings
That with a fancy false appeals
And a fruitless life at last reveals.
Things small and trifling that annoy
The fruitage of the vine destroy.
So cling to Him from day to day
And He'll purge the fruitless branches away."

Mrs. Cain of Oakdale entertained with a beautiful instrumental number. The children's work was given by Mrs. Alexander of Oakdale.

Miss Margaret Knight of Elizabeth gave a reading, as did Mrs. T. E. Brown of Oakdale. "A Previous Engagement" was capably and effectively given by Mrs. Huthmanes, showing the importance of putting things of eternal significance before temporal gain or pleasure.

"The Three Graces," a playlet by

the Glenmora Society, showed the if we had more of the love of God in transforming power of cooperative our hearts and more love for his work Christian work; Christian Evangelism, the problem of attendance would be Christian Education and Christian solved.

A fitting tribute was paid in honor of our deceased member, Mrs. Liskow of Elizabeth.

There was a beautiful spirit of cooperation and fellowship. Lunch and a social hour were enjoyed at noon, all societies contributing to the abundant and palatable spread. The next meeting is to be held in Oakdale in November. "Blest Be the Tie That Binds" was the closing hymn.

MRS. L. A. BLEVINS,

Zone Leader;

MRS. DAVE MARLER,

Secretary.

BURNSVILLE ZONE MEETING

The Missionary meeting of Zone No. 1, Corinth District, was held at Burnsville, Miss., September 17, with Burnsville society as hostess. An interesting program, with Mrs. W. A. Hodges, zone chairman, in charge, was given during the morning session.

Rev. Mr. Martin of Burnsville conducted the devotional.

(Please turn to Page 15)

BAYER ASPIRIN

is always **SAFE**

BEWARE OF IMITATIONS



UNLESS you see the name Bayer and the word genuine on the package as pictured above you can never be sure that you are taking the genuine Bayer Aspirin that thousands of physicians prescribe in their daily practice.

The name Bayer means genuine Aspirin. It is your guarantee of purity—your protection against imitations. Millions of users have proved that it is safe.

Genuine Bayer Aspirin promptly relieves:

Headaches	Neuritis
Colds	Neuralgia
Sore Throat	Lumbago
Rheumatism	Toothache

No harmful after-effects follow its use. It does not depress the heart.

Aspirin is the trade-mark of Bayer manufacture of monoaceticacidester of salicylic acid.

BACKACHE SPELLS

This Lady's Husband Urged
Her To Take Cardui.—
Soon Benefited.

Troy, Ala.—"Cardui has done me good, and it has done my 16-year-old daughter so much good," says Mrs. J. W. J. Wright, of this place, "that I felt I wanted other women to know the facts about it, so I wrote to The Chattanooga Medicine Co., telling them about my experience with this medicine, Cardui."

"I have used it at intervals for sixteen years, when I suffered from weakness, and it always helped me."

"Mostly I was afflicted with bad spells of backache. At times I felt as if my back would break. I would drag one foot after the other, in a helpless sort of way, and once I got down in bed. My husband urged me to take Cardui, and I soon found what a fine medicine it really was."

"When my second child was little, I was in very bad health. I did not pick up as I should have. I was weak and sickly. I do not believe that I would have come through, but for Cardui."

Thousands of other women have written to tell how Cardui had helped them to health.

Cardui is a purely vegetable remedy and contains nothing harmful or injurious. It may be safely taken by a delicate young girl as well as by a feeble old lady.

NC-242

Take
CARDUI
50 YEARS
OF USE BY WOMEN

Sunday School

LOUISIANA CONFERENCE

Rev. B. C. Taylor, Conference Superintendent of Adolescent work, writes he cannot be present at the Annual Meeting of the Conference Board Staff on Thursday, November 13, but will visit our office on Tuesday the 11th.

* * *

Among the recent visitors, in our office were, Dr. A. S. Lutz, Rev. D. B. Boddie, Rev. L. E. Crooks, and Miss Elizabeth Langford.

* * *

Wednesday night, November 5, we met with the Sunday school leaders at First Church, Alexandria, at which the superintendent, Mr. T. W. Holloman, discussed the new legislation concerning the Board of Christian Education. Mr. Holloman is a member of the General Board of Christian Education, representing the Louisiana Conference.

* * *

Sunday, November 2, we visited on the Marksville Circuit, at White Chapel Church, near Bunkie, La. Some years ago this country church was known as a country station church, having preaching morning and evening.

We reached there in time to attend their Sunday school, with Mr. W. S. Gilmore as superintendent. The quality of work, especially the quality of teaching, is much above the average. The adult class is taught by Mr. J. T. McKinnon, who has been an outstanding public school educator. His



If baby has COLIC

CRY in the night. Colic! No cause for alarm if Castoria is handy. This pure vegetable preparation brings quick comfort, and can never harm. It is the sensible thing when children are ailing. Whether it's the stomach, or the little bowels; colic or constipation; or diarrhea. When tiny tongues are coated, or the breath is bad. Whenever there's need of gentle regulation. Children love the taste of Castoria, and its mildness makes it safe for frequent use.

And a more liberal dose of Castoria is always better for growing children than strong medicine meant only for adult use.

Fletcher's
CASTORIA



6 IMPORTED HAND PAINTED CHINA CUPS and SAUCERS

VALUE \$1.50

for 3 LUZIANNE COUPONS and 69¢

LUZIANNE COFFEE 100% 60000



wife has charge of the young people's class, and we were privileged to see the type of work she is doing with her class of young people.

We brought this congregation a message on "The Aim of Christian Education" at the 11 o'clock hour.

One of the pleasant instances in our visit to this ideal country community was the privilege of taking part in the baptizing of Ouida Marie White, daughter of Mr. and Mrs. Virgil D. White, and great granddaughter of Rev. Fred White, the first minister to preach in the White Chapel Church. Little Miss Ouida Marie is the fourth generation of the White family in this church.

Sunday afternoon, in company with the pastor, Rev. C. B. White, we visited the historic Chicot Church, which claims to be the first Protestant church built west of the Mississippi in Louisiana, and had as one of its early pastors Richmond Nolly, the first martyr of Louisiana Methodism.

C. D. ATKINSON.

MISSISSIPPI CONFERENCE NOTES

It was our pleasure to be with the North Mississippi Conference for its first day's session. Bishop Denny is in fine health and royal spirits. His kindly attitude made everyone feel happy and hopeful. He is a great executive. His dispatch of business was marvelous and his first day assured everyone that the work would be done in a minimum of time.

I had the pleasure of sitting in with the Board of Christian Education in its organization meeting and to see how it was to be done and how it would begin to work out its problems. They tell me the board elected was a representative board of the Conference. Several of our Mississippi Conference brethren were present.

Dr. Brooks is in fine health and is very happy in his work and his people are appreciative of his efforts. We were very glad to see him and Mrs. Brooks again and to know that time served them so well.

It was very interesting indeed to hear Dr. Kritz tell of the college work and of the 551 Methodist boys of the student body. This is a great institution and has wonderful buildings and beautiful grounds. It makes one feel proud of Mississippi to see this institution for its boys. Our church is offering some help in a religious way to these students, but we should enterprise a bigger and better program

as rapidly as it is possible for us to do it.

At the time of this writing we will come out \$300 behind last year in Sunday School Day offerings and about the same in Missionary offerings from the Sunday schools. I think if the whole truth was known that we would see that in place of being less that this really represents more self-denial and sacrifice than the offerings last year. Certainly the friends of the cause have touched our hearts by their support and loyalty to the cause.

It is true we always get money at the Annual Conference for these causes and it will be reported in the Journal, but it will not be reported on the Board's books because our books will have to close the 10th of November.

I have much to be thankful for these past thirteen years. The lovely friends. The thoughtful and appreciative hearers. The loyal fellow workers. The prayerful supporters. We are grateful to God that all of this has come our way. We are trustful that the future will hold bigger and better things for us and are glad.

Continue to pray for the work. God's cause is going forward. I ask you also to remember me in your prayers that wherever God may call me I may go in His name and for His sake.

Yours in Him,

JOHN C. CHAMBERS.

EYE TROUBLE WITH CHILDREN

From the National Society for the Prevention of Blindness, 370 Seventh Avenue, New York City

Grand Rapids, Mich., Oct. 24.—The youngster who is restless, always looking out of the schoolroom window, and frequently getting into mischief, usually is troubled with some eye handicap, declared Dr. B. Franklin Royer, of New York, Medical Director of the National Society for the Prevention of Blindness, in an address here today before the Michigan Education Association. "Upon correction of his visual difficulties," said Dr. Royer, "it is generally easy to interest the child in his studies."

"The youngster who is inclined to have headaches and digestive disturbances, and who is continually nervous, may be suspected of having too great an eye handicap to overcome without scientific aid."

Oil should clean and protect as well as lubricate—says household expert

The oiling of household devices presents a problem different from that of factory equipment, says a nationally known housekeeping expert. Household appliances are not used constantly and therefore collect dirt and rust when idle. Consequently, oil intended for general household use should clean and protect as well as lubricate. 3-in-One, a scientific blend of mineral, vegetable and animal oils, does these three things better than any other oil. It costs a little more to buy but much less to use, for it will save you many dollars in repairs and replacements on sewing machines, vacuum cleaners, lawn mowers, washers, the electric motors of fans, refrigerators, ironers and similar household devices. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

"In addition to glasses, there are other aids for the school child, such as correct posture while at study, intermittent periods of eye use for near and distant vision, safeguarding of the eye from possible congestion from faulty posture at work or play, maintenance of the general nutrition of the child, and a check-up to see that the protective measures instituted at school are appreciated, understood and obtaining also in the home."

"Fortunately, science has made it possible to correct the two major faults of the eyes—far-sightedness and near-sightedness—with very simple procedures. A convex lens is used to correct far-sightedness, while a concave lens is used to correct near-sightedness. However, children having astigmatism together with other eye faults are the children most apt to suffer from eye-strain; they are, incidentally, the children least apt to do well in school."

"The near-sighted child, it goes without saying, must always have his vision corrected with lenses. Glasses will not only enable him to see with less strain, but they will also prevent the near-sightedness from becoming worse."

"Teachers are sometimes distressed when near-sighted children, first getting glasses, show a constant desire to remove them in school. The reason is easily explained. The child sees better for close reading with his glasses off than with them on. There is usually no difficulty in getting a near-sighted child to wear glasses for

distant vision, although they may find them troublesome on the athletic field.

"The teacher, however, should have a keen appreciation of why the glasses are worn for close work. The explanation usually given is that the near-sighted child needs to wear his glasses for close work in order to require the inside eye muscles to take such action as may be necessary to bulge the lens a little. It is this to and fro muscle action for bulging and then relaxing the lens that gives normal tone to inside eye structure, an end so highly desirable in preventing progress of the near-sightedness.

"The teacher is the most important individual in the community in the conservation of vision. She appreciates the child's needs; she may very largely determine whether or not those needs can be met. As she comes in contact with the parents of the children, if they need a physician's eye care, her requests usually get justice for the child. As she appreciates the special advantages of adequate light in the school, she will secure it from the school authorities and she will also impress upon parents the necessity of similar lighting adjustment in the home to give those same hygienic advantages for close eye use that ought to obtain in every school."



Idea Worked!

Wise mothers find the things that keep children contented, well, happy. Most of them have found they can depend on one thing to restore a youngster's good nature when he's cross, fretful, upset.

The experience of Mrs. Wm. Charleston, 903 Gilmore Ave., Kansas City, Kans., is typical. She says: "I have used California Fig Syrup with Annie and Billy all their lives. Whenever they're constipated or bilious it has them comfortable, happy, in a jiffy. Their wonderful condition proves my idea works."

Physicians endorse the use of pure vegetable California Fig Syrup when bad breath, coated tongue, dullness, feverishness, listlessness, etc. show a child's bowels need help. Weak stomach and bowels are toned by it; a child's appetite and digestion are improved.

The genuine always bears the name California for your protection.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

666

Is a doctor's Prescription for
COLDS and HEADACHES
It is the most speedy remedy known.

666 also in Tablets.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, God in his infinite wisdom and mercy has seen fit to remove from our midst our dear friend and co-worker, MRS. MOLLIE MCININCH, who departed this life on August 21, 1930; therefore be it resolved,

1. That our church has lost a most faithful member, and our town a valuable citizen.

2. That the Woman's Missionary Society has lost a loyal member, whose sympathy, prayers and service have been an inspiration to us for many years.

3. That while we miss her and are grieved over her departure, we realize that "He doeth all things well," and we praise God for her life of influence and Christian association.

4. That a copy of these resolutions be spread upon our minutes and a copy sent to the New Orleans Christian Advocate.

Mrs. J. L. Christy, Mrs. J. D. Turley
Mrs. F. F. Veazey, Committee.
Coldwater, Miss.

RESOLUTION FROM THE WOMAN'S WESLEY BIBLE CLASS OF POPLAR SPRINGS METHODIST CHURCH

Whereas, God in his infinite wisdom has seen fit to remove from our midst one of our most loyal and efficient co-workers, MRS. F. C. COOPER, and,

Whereas, not only our class, but our church, our community and most of all her home and family, to which she was so devoted, has sustained an irreparable loss;

Therefore be it resolved,

That, while our hearts are sad, we realize that our loss is her eternal gain, and the memory of her consecrated Christian life will yield an influence that is never-dying;

That we extend our sympathy to the bereaved loved ones and pray that God will give them sustaining grace and his abiding presence to comfort and heal the sorrowing hearts;

That a copy of these resolutions be kept on our minutes, one sent to the family, and one to The New Orleans Christian Advocate for publication.

Mrs. E. B. Key, Mrs. M. P. Johnston,
Mrs. S. P. Bruce, Committee.

SHALL WE KNEEL IN PRAYER?

A suggestion from Rev. C. H. Briggs of Springfield, Missouri, is printed in the April 19th number of the Nashville Christian Advocate. It is that "since our people no longer kneel in prayer in church but prefer to sit," that part of our order of worship which calls for "prayer, concluding with the Lord's Prayer . . . both minister and people kneeling" may as well be omitted. "Will our next General Conference insist that we shall continue to ask congregations to kneel when we know

they will sit rather than kneel?" asks Dr. Briggs in conclusion.

There is no question that they sit rather than kneel. The vast majority of our people have no idea of kneeling when the minister says, "Let us pray." The fact is they have not much chance to kneel on account of the way in which we jam our pews together. It is a physical impossibility to get down on one's knees between the benches in many of our modern church "auditoriums," and a yet harder task to get up again. Our Methodist and American mania for immense "seating capacity" is partly to blame for this. Why is it that size is considered such a desideratum in building a church and not churchly dignity and reverent appointments? Why is an unwieldy "hideousity" of a church that "seats" a thousand people considered in Methodist minds so much better than an exquisite little building which permits half that number of worshipers to enter? We know not—blame it on the 'dementia Americana.' At any rate every congregation builds as though it had to seat half the town on every Sunday—and then the pastor spends his time from then on preaching to what Dr. Clovis Chappel once termed a "lumber yard"—i. e., an array of empty benches. Let us open the pews a bit and sacrifice some "seating capacity" if we must and if it seemeth good even provide a kneeling rail—or at any rate a better physical opportunity for kneeling—before we blame our people too much for their failure along this line.

At the same time we are thoroughly committed to the ancient scriptural

Shop at

D. H. HOLMES CO.
LIMITED

For All Your Needs

and Methodistic posture of kneeling in public prayer. An almost imperceptible bowing of heads when the call for prayer is given does not find favor with us. There is not much chance for reverence and little for communion in prayer when worship is "expressed"—or unexpressed in this way. Furthermore there are many who never pretend to bow at all for public prayer. The ordinary pastor would be perfectly astounded at the number of the upright (unrighteously so) were he to watch next Sunday morning as well as pray. It is not right, and such irreverence of course leaves the person so disposed entirely outside the fold of the prayers. Let us by precept and example urge reverence. It is almost instinctive in humanity to kneel when we really want to pray. We should not like to see Methodism which has lost so many of its early habits forget the way in which our forefathers prayed.—Editorial, Baltimore Southern Methodist.

BOHNE & WILT, Booksellers and Stationers, 1323 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

For Older Women



MRS. CLARA RILEY
2100 Paxton & 4th Ave., Sioux City,
Iowa

"I began to take Lydia E. Pinkham's Vegetable Compound at Change of Life. Now I take it every spring and fall and it keeps me in good health. I am able to take care of an eight-room house and garden at the age of 71 years. I will praise the Vegetable Compound wherever I go for it is a wonderful medicine for women. They should give it a good trial by taking about five bottles."—Mrs. Clara Riley.



MRS. BERTHA STEPHENS
21 E. Ross St., Lancaster, Pennsylvania

"I was very nervous and rundown and weighed less than one hundred pounds. I felt tired and weak and I often had to lie down. I took Lydia E. Pinkham's Vegetable Compound because I read the advertisement in the paper. Now I eat well, sleep well, and have good color. In fact, I couldn't feel any better and I weigh one hundred fifty-five pounds. I am glad to answer letters from any woman who wants to know more about the Vegetable Compound."—Mrs. Bertha Stephens.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Medicine Co., Lynn, Mass.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....B. F. Harrell, 450 West Fourth St., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

EPWORTH LEAGUE UNION OF MERIDIAN HOLDS YOUNG PEOPLE'S REVIVAL.

Under the leadership of the Meridian Epworth League Union, a very splendid series of services was held at East End Church, October 13-19, inclusive.

Rev. J. W. Sells, Student Secretary of the Millsaps-Whitworth System, led the services and chose as his general theme for the week the two questions: "Can a person live a Christian life in this day and age?" and "Is the religion of Jesus Christ sufficient to meet the needs of this day and age?" In the discussions Rev. Mr. Sells pointed out to the Leaguers very forcibly that the religion of Jesus Christ is sufficient to meet the needs of any people in any day and age.

These messages were helpful not only to the Leaguers but to all who attended.

Each night one of the Leagues of the Leagues of the city led the devotional



DOCTOR'S Prescription gives Bowels Real Help

Train your bowels to be regular; to move at the same time every day; to be so thorough that they get rid of all the waste. Syrup Pepsin—a doctor's prescription—will help you do this. When you take this compound of laxative herbs, pure pepsin and other valuable ingredients, you are helping the bowels to help themselves.

Dr. Caldwell's Syrup Pepsin is the sensible thing to take whenever you are headachy, bilious, half-sick from constipation. When you have no appetite, and a bad taste or bad breath shows you're full of poisonous matter or sour bile.

Dr. Caldwell studied bowel troubles for 47 years. His prescription always works quickly, thoroughly; can never do you any harm. It just cleans you out and sweetens the whole digestive tract. It gives those overworked bowels the help they need.

Take some Dr. Caldwell's Syrup Pepsin today, and see how fine you feel tomorrow—and for days to come. Give it to the kiddies when they're sickly or feverish; they'll like the taste! Your druggist has big bottles of it, all ready for use.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

service of songs, scripture, prayer and special music.

On Friday night at 6 o'clock the young people met in the basement of the church for supper and a short prayer and praise service before going into the regular service of the evening.

The meeting was a blessing to all who attended as was evidenced in the consecration service on Sunday night the closing service of the series.

ETHEL V. GRAHAM,
Secty Meridian Epworth League Union.

BATON ROUGE DISTRICT WEEK-END INSTITUTE

The first week-end institute ever held in this district came to a close Sunday, October 26, and was pronounced a tremendous success. Leaguers attended from every part of the district and ten chapters were represented. They were entertained by residents of Hammond, Natchitoches and Ponchartraine, who were lovely in their hospitality and entertainment.

Since there is so much work to cover in an institute our program was very full, but with the hearty co-operation of all present much was accomplished.

The program opened Friday, at 7 o'clock, with class work and recreation, after the ladies of the Hammond Methodist Church had served sandwiches and cocoa.

Those attending had their choice of three classes, namely: "When We Join the Church," taught by Rev. J. Henry Bowdon; "Jesus, the Leader," taught by the Rev. C. E. McLean, and "Missionary Leadership," taught by Miss Julia McGhee, the latter being the Counselors' course. The First Department work was taught by Lillie Mae McQuaid, Second Department by Yuki Hinata of New Orleans, Third Department by Miss Clara Kirtland, Fourth Department by Miss Lillian Hausen of New Orleans, and the Counselors' course by Mrs. Violet Jackson of New Orleans.

Every class period was educational and inspirational and the class of work accomplished was of a very high type.

Following the class period, Mrs. Jackson of New Orleans led a supervised play period, after which we had good-night devotions and adjourned at 9:15.

The devotional period began at 9:20 Saturday morning, and was followed by a short administration period conducted by the Field Secretary, Miss Elizabeth Langford. After the class periods and recreational activities, Mrs. Porsley, president of the Hammond Senior League, assisted by Miss Eunice Chandler and other workers, served a delicious lunch at the city hall. About sixty Leaguers attended.

There was a short rest period, after lunch, then another class period. About five-thirty everyone left the church and hiked out to Southwestern College, where a short vesper service was followed by a delightful weiner roast held on the college campus.

The fourth class period was held Saturday night. No classes were held Sunday morning, so that Leaguers might attend Sunday school and church. Since Rev. James B. Grambling could not be with us, Rev. C. E. McLean preached in Hammond. Special music was provided by the Leaguers, and Miss Yuki Hinata sang a solo.

Classes met at 2:30 for their last session, and the last part of the period was devoted to the reading of some resolutions and the awarding of credits. We were very proud of our record, for we gave fifty credits at the close of the Institute.

This, our first attempt to hold a week-end institute, was so successful it was recommended that we hold another in the spring, if possible, in the western section of the district.

On Saturday a telegram was read from our beloved Brother Grambling, who was unable to be with us due to illness, and a motion was made and carried to answer it. Every Leaguer missed his smiling face and loving personality. During the week-end a motion passed that the district secretary should write Mr. B. Frank Pinn, expressing the regret of our district that he was not retained on the new board of Christian Education. The following resolutions were passed:

We, the Epworth Leaguers, of Baton Rouge District, wish to express our heartfelt love and gratitude:

First, to the residents of Hammond, Ponchartraine and Natchitoches who so graciously entertained us in their homes and made us feel so welcome to their city;

Second, To the ladies of Hammond Methodist Church, Mrs. Porsley, their capable and efficient chairman; Miss Eunice Chandler, Hi-League Counselor, who prepared such lovely meals for us Friday and Saturday;

Third, To the competent faculty members who gave their time, preparation and service in making this institute a success;

Fourth, To Rev. L. W. Cain, our presiding elder, and the ministers of Baton Rouge District who aided us in our plans;

Fifth, To Rev. and Mrs. James B. Grambling for their help in our plans

SPECIAL SALE—Ladies pure thread silk \$1 hose, service weight or chiffon, irregular, assorted colors, 3 pairs \$1.35, 6 pairs \$2.00, 12 pairs \$5. Postpaid; satisfaction guaranteed. Economy Hosiery Company, Asheville, N. C.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

and giving us the use of their home during the week-end;

Sixth, To Miss Elizabeth Langford, our State Field Secretary, for making this institute possible and working so earnestly in promoting the same;

Seventh, To Miss Clara Kirtland, District Hi-League Secretary, for her loyal devotion and earnest co-operation;

Eighth, To Miss Grace McKneely and her workers, who planned for our comfort and pleasure while we were visitors in Hammond;

Ninth, To the Coca Cola Company of Hammond for cold drinks donated for our weiner roast.

Tenth, To the president of Southwestern College for his co-operation in allowing us to have our outing Saturday evening on the college campus;

Eleventh, To all of the delegates who made possible the success of this institute by their fine spirit of fellowship and co-operation;

Twelfth, We recommend, 1st, that someone be appointed to send reports of this institute to the New Orleans Advocate, the Epworth Era and the Hammond Vindicator.

2nd, That if it is possible another institute be held in the western section of the district in the spring.

3rd, That the Leaguers of this district continue the work they have started in carrying out the program of the Church and living All for Christ.

LILLIE MAE McQUAID,
Senior Dist. Sec.

QUICK RELIEF
NEURITIS
Rub antiseptic Japanese Oil on painful spot. Bind up with flannel. The penetrating heat drives out the pain QUICK! Japanese Oil won't blister like old type liniments. 40 Years Success. At Druggists. Quick Relief With **JAPANESE OIL**

W.F. GRAY'S GENUINE OINTMENT
PRICE 25¢
NASHVILLE, TENN.
Gray's Ointment for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write **W. F. GRAY & COMPANY** Nashville, Tenn. 707 Gray Bldg.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

The following societies reported present: Burnsville, 12; Snowdown, 5; Iuka, 6; Belmont, 8, with several visitors.

Mrs. M. T. Lockman, District Mission and Bible Leader, was heard in an able discussion of the new fall Mission Study text, "Trailing the Conquistadores." Early means of conquest in the Caribbean Islands were thoroughly discussed. Mrs. Lockman especially called our attention to the part that we have in the Latin-American as a Christian people.

Mrs. Shaw of Iuka read a helpful paper on "Reasons Why Have a Mission and Bible Study." The topic was viewed from three points: (1) The Bible the base of all study; (2) Provisions for study demand willingness, personal attitude and enthusiasm; (3) Organization and promotion. The leader must have the material to be presented clearly in mind and earnestly devoted to prayer lest the work fall even if it were well organized.

Open discussion concerning Mission and Bible Study was of interest to all. Mrs. Knight of Iuka, Mrs. Daly of Snowdown, and Mrs. Lackman of Corinth reported the methods used by their respective societies in teaching Mission and Bible lessons.

Mrs. J. S. Clark, District secretary, asked Burnsville to try to organize a Bible and Mission study class.

Mrs. Lackman urged reports to be mailed to Mrs. Howorth.

The hostess society, through their president, Mrs. Martin, asked everyone to remain for luncheon. The meeting adjourned to open at 1 o'clock.

After a delightful social hour with a beautiful luncheon, the afternoon session opened.

After prayer and song, Rev. Mr. Nelson read from the 13th chapter of Mark as introduction to an inspirational devotional, the theme of which expressed a life of sacrifice and appreciation. Lastly a beautiful tribute, remembering the mother of Moses, was tenderly paid mothers of today. "Remember," he said, "mothers hold the destiny of the generation in their hands."

The Belmont children, under Miss Johnson's direction, gave a sweet message in readings and song that should inspire members of all auxiliaries to work more devotedly with the children.

Children's Program was: Song, "The World Children for Jesus"; Reading, "Life's Sculpture"; Song by two little girls; Reading, "Thinking of God"; Reading, "The Gospel According to You."

Mrs. McKnight asked that a rising vote of thanks be given Belmont for such a lovely program.

Slips of paper passed to the members of the auxiliaries brought in numerous questions pertaining to the work of the Missionary Society. An open discussion led by the chairman, with several taking part, stressed and placed some light on topics as membership, finance and leadership.

Mrs. McKnight of Iuka read a paper on "How to Eat the Word." She said memorize the Bible bits by bits

if we want that greatest spiritual strength. Story of an Irish lad told by Mrs. McKnight for the children was appreciated by everyone.

Mrs. Martin of Burnsville expressed her thanks for all present.

Next meeting was voted to be at Snowdown.

Mrs. Hodges expressed appreciation for the lovely entertainment of the Burnsville Society, after which meeting adjourned with prayer by Brother Nelson.

MRS. CLARK, JR.,
Secretary, Pro. Tem.

ZONE MEETING AT WATER VALLEY

The third missionary zone meeting, composed of the auxiliaries of the Oxford, Coffeeville, Main Street and First Methodist churches, Water Valley, met in session at First Church, recently, with a splendid representation, about 100 being in attendance. Mrs. Arch Carter, zone president, directed the meeting with dignified grace and efficiency. The meeting opened with a song by the congrega-

tion, and a prayer led by Rev. C. L. Oakes, father of Rev. Carl Oakes, pastor of Main Street Church, and Rev. J. D. Wroten read a portion of scripture and delivered a short message to the assembled societies.

Minutes of the two last zone meetings were read by Mrs. Johnson of Oxford, and a letter from the Conference Superintendent of Supplies was read by the president. A dialogue between Mrs. Barry and Miss Eliza McFarland was given, reciting the excuses usually set forth by unwilling members to take an active part in the Christian work of the Church and Society. Following this Mrs. Colson gave a reading on Life's Responsibilities, by Edgar Guest.

Mrs. I. J. Marrs' paper on "What Our Missionary Societies are Doing" told of the schools and different institutions that are being maintained by the Society of the Southern Church, also of the funds contributed for missionary work. Over one million dollars was raised last year for missionary work.

The hospitality of the hostess circle was charmingly dispensed by four

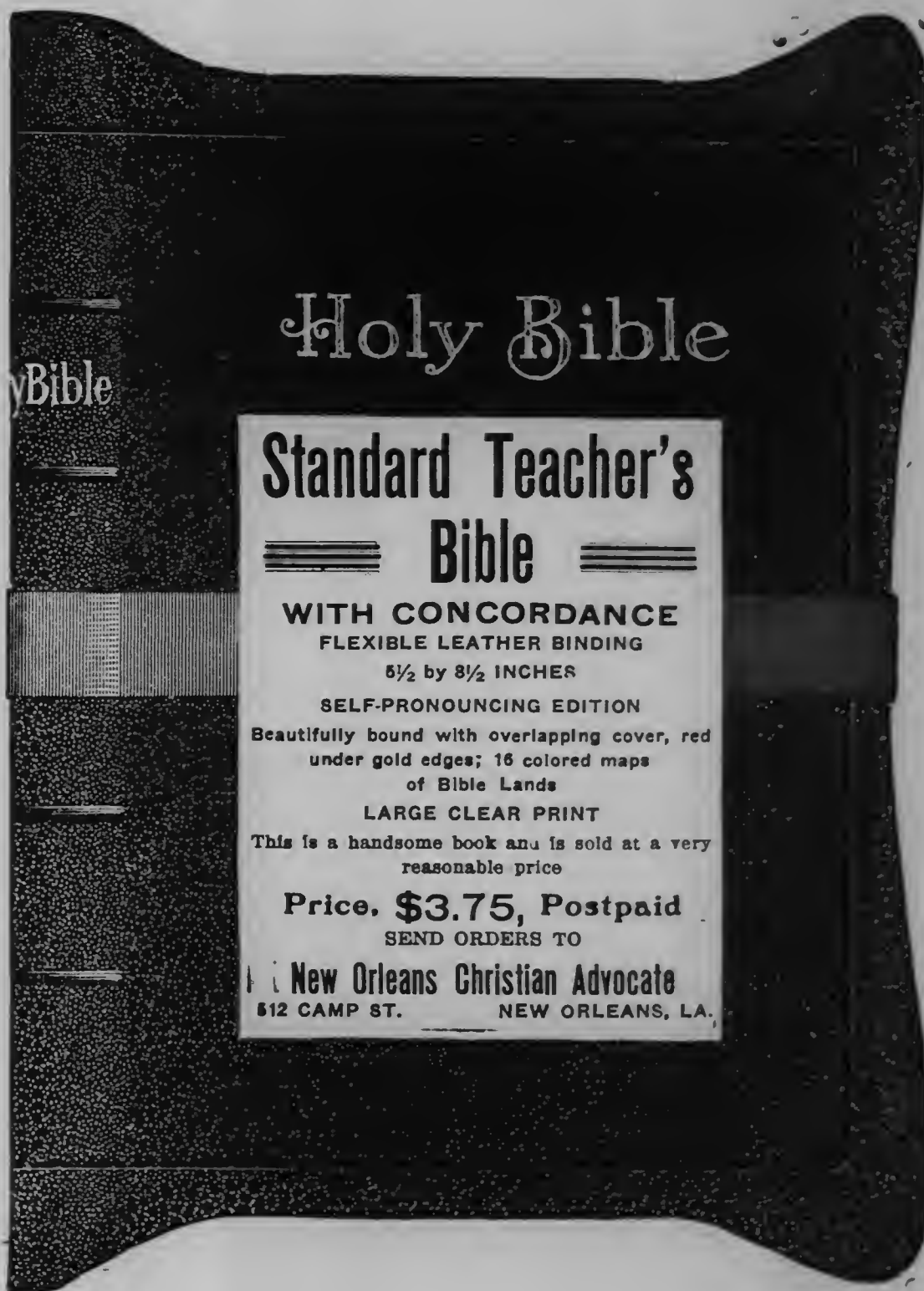
young ladies, besides the four churches represented, five ministers attended the zone meeting.

STOP THAT
COUGH TONIGHT!

*It May be Twice as Hard
to Stop Tomorrow*

Never fool with a cough. It may develop seriously. Every cough is bad for the reason that it tears you down. Whether your cough is due to cold, catarrhal condition of the throat, dust irritation or smoking, it *can* and *should* be stopped immediately.

At the first sign of a cough, take good, dependable old "Piso's for Coughs". Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues, and at the same time, has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".



Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5½ by 8½ INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

HERE HE IS

The man that has traveled 22,072 miles in eleven months, spoken 344 times, delivered 191 addresses to 13,023 people within the territory of what is known as the Mississippi Annual Conference, embracing the southern half of the State. The above is only in part some of the work he has done. His year's report includes such other items of interest as: Organizing 8 new Sunday schools, reorganizing 22 schools that had died for lack of proper supervision; placing of 41 Programs of Work in C. D and E type situations; organizing 21 Wesley Classes with an enrollment of 206, teaching 8 Standard Cokesbury Schools, issuing 127 credits to those who did the work acceptably, organized 23 Circuit Institutes and held a total of 40; made 8 surveys, 6 rural and 2 industrial; held 210 Workers' Conferences and organized 38 Workers' Councils; visited and reached 238 Sunday Schools in person and by Institute work. He has written 1244 personal letters and distributed 1203 pieces of leaflet materials. The Extension program in the Mississippi Conference promoted 35 Cokesbury schools with 333 credits. 222 Sunday schools contributed to the Dual-Extension Fund to the amount of \$8,500. We take an extract of his statement to the Conference as follows:

"I find that it is impossible to reduce to writing and resolve to words my activities in the field as your Extension Secretary. I therefore ask you to permit me to offer in a general way some statements as to the work of the extension program in our Conference and the Church at large as I see it and as it relates to our work in Mississippi. I feel no hesitancy in saying that it affords any man the greatest latitude for real service and opens the door of opportunity for service to a most worthy and deserving people of any department of the Church's work. I am not speculative in my opinion in this particular, I am speaking out of a heart of love and experience as well as observation. As far as I can know the record, I am the first Extension Secretary chosen by any Conference Board in the whole Church to do the Program of Extension work. We now have forty-two employed Extension Secretaries. I have ever held that our Church owed to the people of the rural communities a genuine program of Christian Education that would meet their needs and help solve their problems.

We Must Not Forget That We Are a Rural Church

"We now have an Extension Program that is in shallow water of the depth of usefulness into which it has launched. The breadth of its possibilities cannot be measured as yet. IT IS FUNDAMENTALLY MISSIONARY AND ESSENTIALLY PRACTICAL. This program was germinated in foresight and consciousness of NEED. It was born in a heart of missionary devotion; it has been tested in the mires of indifference as well as in the fires of enthusiasm; it has been tried in summer's heat and in winter's cold, in city suburb and in the very remotest country section. IT IS AN ESTABLISHED NECESSITY IN THE CHURCH FOR CHRISTIAN PROMOTION, RELIGIOUS CONSERVATION AND SPIRITUAL EXPANSION.

"Early civilization had its explorers; universities have their research professors; physicians have their diagnosticians; agricultural colleges have their experiment stations; business has her efficiency experts; OUR FOREFATHERS HAD THE CIRCUIT RIDER, WITH METHODISM'S PIONEERING SPIRIT with that outstanding potential propelling power, CHRISTIAN SOLICITUDE FOR THE NEGLECTED. And now, in this day OUR CHURCH COMES WITH ITS GREAT PROGRAM OF EXTENSION supported by PRESIDING ELDERS, PASTORS, LAYMEN, LAY-WOMEN, YOUTH AND CHILDHOOD all getting GREAT JOY out of having a part in this marvelous, far-reaching and all but coveted PROGRAM OF CHRISTIAN RELIGIOUS EDUCATION.

"Certainly, our METHODISM is not content with merely holding her own and this in itself

is no facile task, but she seeks to stand against the encroachments of materialistic conceptions of life and to aggressively set in action IDEALS and INTERPRETATIONS OF LIFE which provide for safety and development of soul, mind and body.

"In the light of these statements and in other facts that I have neither time nor disposition to mention, you can readily see that I BELIEVE WITH ALL MY HEART, THAT THE EXTENSION PROGRAM IS ONE OF THE VITAL ELEMENTS IN THE GREAT ENTERPRISE. It duplicates the work of no agency, but supplements the labors of all in combating sin and strengthening international, national and even local good will and well-being.

"The program is a means and not an end. It is a way of getting done something that MUST BE DONE. New territorial areas MUST BE reached; new portions of humanity demand ministry; new fields of activity are requiring Christian exploration. THIS IS OUR MISSIONARY CHALLENGE. Can we meet it? YES. HOW? Through the new Board of Christian Education and their Extension Program.

"I am informed that seventy-five per cent of the



O. C. HULL

white boys and girls within the ages of five to eighteen years never attend any church services of any kind—Protestant, Jew or Catholic. Certainly, Methodism can never forego her call to seek out and minister to the needs by giving them religious instruction. I feel that the extension program is answering the missionary call of our Church in Mississippi to these neglected, unreached, untaught and less privileged than we. Hear Mr. Wesley, his voice ringing through more than a century, "Go preach the gospel in the face of the setting sun and do all the good you can. The world is my parish." O God, breathe in the hearts of our people the same conception of need and give us a sacrificial spirit to carry on. "If our resources of man power come from the virile American farm boys and girls, we should see that each of these are given a chance. The very best that Methodism has is none too good for the rural Mississippi boy or girl. God grant that this may be very true in every corner of our parish.

"Lord, help me to live from day to day,
In such a self-forgetful way,
That all I do and say
Shall be done for others.

"Others, Lord, yes, others.
May this my motto be,
That I may live for others
And thus live for Thee."

—Meiggs.

A MESSAGE TO YOU

By W. G. Evans, of the Item

(The following message, which appeared recently on the Church Page of the New Orleans Item, will prove interesting to our readers, not only because of the fine sentiments expressed, but also because of the fact that it was written by one of our Methodist preachers, Rev. W. G. Evans, formerly a member of the Louisiana Conference, and written concerning another Methodist preacher, Rev. H. H. Ahrens, also formerly a member of the Louisiana Conference, and a man well known and beloved throughout our territory.—Editor.)

I walked into the home of a life-long friend this morning as he was just passing the sixty-third milestone on his journey through life. For a number of years he has been a shut-in from his usual haunts and most of his time has been spent with the great masters of the world's thought, in the past and present generations, and with the choicest of current literature, and while his body, shaken and enfeebled, has taken its ease among the cushions of couch and easy chairs, yet he has lived with head up and mind alert with his loved literature and friends. Of him it might be said in the language of scripture, that "Though the outward man perish, yet the inward man is renewed day by day."

His friends and neighbors had come with arms full of choice flowers, from their gardens and hot houses, and in his room and on his bed were letters, telegrams and other remembrances from friends at a distance. The whole house was fragrant not only with the odor of rose and jasmine, but with that more subtle fragrance that is expressive of the love of one's friends.

We talked of the past, of the living present, of his books, and of the problems of State and Church, and then of his "commission to tell the world of the infinite love of a living God." Finally I asked what message, if any, he would send to the men and women in the great work-a-day world that this page reaches. His reply came crisp and clear. "There is but one message. Tell them that, in the language of David the Psalmist, 'A day in the church is better than a thousand days spent in the world.'

"The sweetest days of my life are those spent in God's service, or in his church. There is nothing to regret in those days spent in the house of God."

How many men there are who look back over life from some such vantage point, outside of its swirl, and get a clear view of earthly values that will give you the same advice. "Go to church." "Cultivate the companionship of church people."

Hear to-morrow the pastor of the church that you used to attend and get in line with the church's program.

Doctor—"Are you feeling very ill? Let me see your tongue, please."

Patient—"It's no use, doctor, no tongue can tell how bad I feel."—Boys' Companion.

* * *

Bob Jenks upon his wedding day

Was a most excited creature;

He handed his bride the marriage fee

And tried to kiss the preacher.

—Boston Transcript.

* * *

Manageress—"I'm sorry you don't like my cakes. This business has been built up almost entirely on my cookery."

Customer—"I don't doubt it. With a few more buns like those you could build a hotel."—Tit-Bits.

* * *

Mistress—"Mary, I saw the milkman kiss you this morning. In the future I will take the milk in."

Mary—"It wouldn't be any use, mum. He promised never to kiss anybody but me."—Exchange.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 47. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3947

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, NOVEMBER 20, 1930.

C. MILTON CHALMERS, Manager.

MISSISSIPPI ANNUAL CONFERENCE

Reported by Rev. W. B. Jones

FIRST DAY—NOVEMBER 12

The one hundred and eighteenth session of the Mississippi Annual Conference met in the city of Vicksburg on Wednesday, November 12, in Crawford Street Church, with Bishop Collins Denny presiding. This is the eleventh time that Vicksburg has entertained the Conference, the first time being in 1832, with Bishop Andrew presiding, and the tenth time in 1917, with Bishop Murrah presiding. This is the second time that Bishop Denny has presided over the Mississippi Conference, the first time being at the Annual Conference which met in Columbia in 1911.

The majority of the brethren having arrived in the city of Vicksburg on Tuesday, the Historical Society had its meeting on Tuesday night before a large audience. W. J. Dawson presided at this service. H. G. Hawkins read some extracts from the record of the Historical Society in the past, and Dr. William Winans Drake of the Louisiana Conference made the principal address, his subject being "The Life and Labors of Benjamin M. Drake."

At 9 o'clock on Wednesday morning Bishop Denny called the Conference to order, and "How Firm a Foundation" was sung by the Conference. Bishop Denny administered the Sacrament of the Lord's Supper, being assisted by H. W. Featherston, C. H. Ellis, O. S. Lewis, and J. B. Cain. Mrs. J. L. Neill played appropriate music at the magnificent pipe organ, and Bishop Denny made appropriate remarks concerning the Sacrament at intervals during the participation of it.

The Secretary of the last Conference, W. B. Jones, called the roll, and one hundred fifty-nine clerical members answered to their names; likewise did eleven of the "members on trial," and forty-two of the lay delegates.

W. H. Jones was unanimously elected Secretary of the Conference, and S. F. Harkey and Geo. H. Jones were elected his assistants. C. E. Downer, M. L. McCormick, and J. W. Moore were elected Statistical Secretaries, and V. G. Clifford was elected Railroad Secretary.

The following Quadrennial Boards and Committees were nominated by the presiding elders and elected by the Conference:

Commission on Budget—Otto Porter, W. T. Dezman, P. D. Hardin, W. O. Tatum, B. M. Hunt, R. L. Ezell, M. L. McCormick, C. G. Stokes, H. G. Hawkins, O. S. Hopkins.

Board of Missions—L. L. Roberts, J. W. Hart, J. B. Holyfield, G. W. Holloway, O. S. Lewis, J. A. Lindsey, C. M. Crossley, W. D. Hawkins, H. A. Wood, G. W. Mars, A. J. Broadfoot, A. K. Quinn, J. L. Neill, Robert Selby.

Board of Finance—W. M. Sullivan, J. C. Wood, W. B. Alsworth, W. M. Lampton, J. D. Ellis, H. Ogden, H. J. Moore, R. M. Langford, J. H. Grice, R. C. Peebles, C. A. Schultz, S. A. Tomlinson, J. M. Lewis, W. W. Ramsey.

Board of Christian Education—J. A. Smith, V. D. Youngblood, W. H. Lewis, V. M. Scanlon, J. C. Chambers, W. D. Davis, B. L. Sutherland, H. M. Ivy, J. L. Carter, P. L. Blackwell, M. M. Black, P. L. Hill, J. B. Cain, H. H. Crisler, C. W. Crisler, E. L. Calhoun, V. G. Clifford, A. W. Willis, J. F. Campbell, D. M. Key, C. A. Bowen, D. W. Heidelberg.

Board of Church Extension—W. M. Williams, W. S. F. Tatum, I. H. Sells, J. B. Alford, P. H. Grice, W. C. Davis, H. Mellard, S. N. Graham, A. S. Oliver, J. H. Currie, C. C. Evans, R. C. Burton, J. H. Morrow, J. L. Ash.

Bible Board—W. A. Terry, A. J. Beasley, D. W. Ulmer, S. N. Young, F. B. Ormond, C. H. Straff, Percy Vaughan.

Board of Christian Literature—G. F. Winfield, J. O. Emmerich, W. J. Ferguson, J. A. Cameron, Rolfe Hunt, J. M. Stevens, C. P. Jones, M. P. Johnston, W. H. Saunders, L. C. Corban, B. W. Ware, R. C. Pugh, T. E. Nicholson, M. M. Satterfield.

Hospital Board—J. A. Moore, Geo. Rogers, T. A. Ferguson, S. E. Morton, A. J. Davis, W. A. Hol-

THANKSGIVING PROCLAMATION

"By the president of the United States, a proclamation:

"Notwithstanding that our forefathers endured the hardships and privations of a primitive life, surrounded by dangers and solaced only with meagre comforts, they nevertheless bequeathed to us a custom of devoting one day of every year to universal thanksgiving to Almighty God for the blessing of life itself and the means to sustain it, for the sanctuary of home and the joys that pervade it, and for the mercies of his protection from accident, sickness, or death.

"Our country has many causes for thanksgiving. We have been blest with distinctive evidence of divine favor. As a nation we have suffered far less than other peoples from the present world difficulties. We have been free from civil and industrial discord. The outlook for peace between nations has been strengthened. In a large view we have made progress upon the enduring structure of our institutions. The arts and sciences that enrich our lives and enlarge our control of nature have made notable advances. Education has been further extended. We have made gains in the prevention of disease and in the protection of childhood.

"Now, therefore, I, Herbert Hoover, president of the United States of America, do hereby designate Thursday, November 27, 1930, as a national day of thanksgiving and do enjoin the people of the United States to observe it, calling upon them to remember that many of our people are in need and suffering from causes beyond their control, and suggesting that a proper celebration of the day should include that we made sure that every person in the community, young and old, shall have cause to give thanks for our institutions and for the neighborly sentiments of our people.

"In witness whereof, I have hereunto set my hand and caused to be affixed the seal of the United States.

"Done at the city of Washington, this sixth day of November, in the year of our Lord 1930, and of the independence of the United States of America, the 155th.

(Signed) "HERBERT HOOVER."

"By the president: (Signed) HENRY L. STIMSON, Secretary of State."

loway, B. F. Lewis, H. O. Middleton, T. B. Winstead, A. P. Hand, H. E. Raley, W. A. Davenport, D. E. Vickers, Dr. B. Z. Welch.

Board of Temperance and Social Service—J. E. Williams, R. W. Boult, V. R. Landrum, R. E. Bennett, A. J. Boyles, G. C. Terrell, F. L. Applewhite, J. P. Bennett, J. A. Wells, W. H. Jones, M. R. Jones, J. B. Holland, W. W. Moore, D. R. Weston.

Committee on Admissions—H. L. Norton, T. C. Cooper, J. E. Gray, J. M. Corley, J. O. Ware, C. W. Wesley, T. H. King.

Admission on Trial—Del Longgear, S. F. Harkey, J. H. Moore.

Class of First Year—E. A. King, H. C. Castle, L. M. Sharp.

Class of Second Year—J. T. Weems, R. H. Clegg, J. W. Sells.

Class of Third Year—J. H. Jolly, M. H. McCormack, Jr., C. C. Clark.

Class of Fourth Year—G. P. McKeown, W. J. Dawson, J. F. Clellan.

Orphans Home Committee—J. W. Thompson, Herbert Gillis, M. K. Miller, J. S. Wise, T. M.

(Please turn to Page 4)

PRAISE AND PRAYER

By Bishop W. A. Candler

Well says the Psalmist, "Praise is comely for the upright" (Psalms XXXIII 1).

It becomes the people of our whole country to give thanks unto God for His signal mercies, for it may be justly said of "the land we love" that "He hath not dealt so with any nation" (Psalms clyvi:20).

Very properly the President of the United States and the Governors of most, if not all, of the commonwealths which constitute the Federal Union, have by formal proclamation designated November 27 as a day of national thanksgiving for the divine mercies during the year 1930.

The fact of the issuance of such proclamations is itself a reason for gratitude to God. The recognition of the power of the Almighty Ruler and the acknowledgment of His providential mercies by those in authority over us furnish grounds for thanksgiving.

Such a "Thanksgiving Day" is a peculiarly American celebration and holiday. It is supposed to have originated with the colonists of New England, who, in 1621, were called upon by Governor Bradford to rejoice and give thanks to God for His notable deliverances and marked mercies in their behalf.

In 1623, it is said by reliable historians that a day of fasting and prayer in the midst of a distressing drought was turned into thanksgiving by the coming of abundant rain during the prayers of the people.

After that, the custom gradually prevailed of appointing annually days of thanksgiving at the close of the harvesting season.

During the War of Independence, a day of national thanksgiving was recommended annually by the Continental Congress.

Washington recommended such a day after the adoption of the Constitution, and subsequently his example was followed by other presidents on notable occasions of divine mercy to the nation.

It is a beautiful custom, which really rises to the level of the morally sublime. Behold a nation on its knees before God!

It finds some sort of precedent and parallel in the Feast of Tabernacles, which the ancient Hebrews celebrated annually in memory of God's signal mercies to the Israelites during their nomadic life of forty years in the wilderness. During this feast, the people were enjoined to dwell for seven days in booths erected on the roofs of their houses and in open courts and streets of their cities.

Special sacrifices and a greater number of burnt offerings were made at this feast than on any other festival of the year. It was called emphatically "The Festival" and was the most joyous of them all.

It looked backward with fervent thanksgiving to the divine mercies of the past, and it looked forward with penitence, prayers, and supplications for continued blessings in the future. It was thus a devout acknowledgment of God's supernatural intervention for the deliverance of the nation in years of dire distress, and it was also a pious confession of dependence upon Him in all the years to come.

In the glad celebration, the people were called upon to "look unto the rock whence they were hewn and to the hole of the pit whence they were dug" (Isaiah LI:1), and thereby to remember most gratefully their blessedness as the people whom He had "chosen for his own inheritance" (Psalms XXXIII:12). Their faith in a living and personal God was thus revived, and their gratitude for His goodness was rekindled annually.

Our national "Thanksgiving Day" should bless similarly the American people. On it, they should be reminded of the religious forces and the divine mercies which gave birth to the Republic, and by which it has been preserved and its welfare promoted.

(Continued on Page 9)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To supernumeraries and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

SAFETY SIGNALS

By Rev. S. J. Davies

Beauty, Spirituality, and Humanity are three co-related graces so closely akin in the soul that neither can exist, at its best, without the other two. The human element so strongly emphasized in the gospel of St. Luke is shot through with spiritual life and divine beauty. For this gospel, recognized as most beautiful and human, is also marvelously spiritual and bears the message of life and redeeming love as perhaps none other. Its exquisite parables move along the plane of our common life, and for depth of expression and heart touch find parallels nowhere else in the world of letters. Therein hope abounds, sympathy throbs and pulses, our need for a Father's love and guidance is like unto the voice of a friendly companion on a lonely journey, filled with cheer and comfort. The saving message of our Christ, as borne in the words of this evangelist, gets so close to us that we intuitively recognize its source is from heaven, since it could come from no other fount than the heart of God. The wants and needs of our people from a mere humanitarian standpoint, furnishing them with food, raiment and other materials incident to living, was never so insistent and never so generously met as at present times. Countries like Japan and China, where Christ is scarcely known to the masses, following the example of the West, have their Red Cross, or similar organizations. The religious service is pitifully absent in many of our institutes that unitedly make their plea to the churches for maintenance. Spiritual power, spiritual life, spiritual knowledge are the greatest needs of this age, and yet some of the institutions founded and organized in the name of him who said, "God is a Spirit and they that worship Him must worship Him in Spirit and in Truth," are sadly and carelessly negligent in this most vital duty. It is true the Master said, "Inasmuch as ye have done unto the least of these, my brethren, ye have done it unto me," but, mark you, it must be done in his name, seeing him represented in the need of another, in order to reap the greatest reward. Thus in honoring a needy brother, we honor our Lord, but he must be known and fully acknowledged in the service.

The youth said he knew enough of the subject to "get by" in the test. I advised him to learn enough to "get through." Pardon the homely illustration, but chickens and biscuits are very poor eating when half-cooked. When properly baked are a combination hard to beat in the menu of our Southland. You simply cannot build a strong edifice with half-baked brick, nor a lasting and worthy character with slipshod work, and it is the things one really knows, has mastered in the course of study, that are worthwhile and of value in active life in the busy world. In that wonderful story of the Good Samaritan, founded on well-known facts, it was the priest and Levite who "got by." The Samaritan "went through" with the wounded warfarer. Getting by faithful study, or honest toil, or plain duty, in the end

means an enfeebled will and a species of mental dishonesty. "Well done good and faithful servant" is a training as well as a reward, and perhaps there is no pleasure greater than the feeling or knowledge so gratifying as that from worthy duty when done. The man who breaks faith with himself is wrecking character. Like the crayfish in the levee, he undermines character and the flood of indecision and carelessness follow. What is worth the doing is worth well doing.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

Every Sunday morning millions of Methodist people, led by thousands of Methodist preachers, repeat in concert the Apostles' Creed; yet, in the minds of some Methodist preachers there is a mental reservation when they repeat, "Who was conceived by the Holy Ghost, born of the virgin Mary."

They tell us that the doctrine of the Virgin Birth involves no doctrinal interests in its acceptance or non-acceptance. Why, then, should they waste their energies in an effort to destroy belief in a doctrine which they profess to regard as of no doctrinal importance? Regardless of what they say, the doctrine of the Virgin Birth cannot be separated from other essential elements of faith in Jesus Christ. Certainly, Matthew and Luke believed that there is a close connection between the miraculous birth of our Lord, his personality, his life, his work, his resurrection, and his ascension.

Their attitude toward the doctrine of the Virgin Birth depends upon whether they rightly understand and heartily accept the gospel record. The attitude of men toward the gospel determines their attitude toward the doctrine of the Virgin Birth—and that's the truth, whether you believe it or not.

The essential difficulty with those who profess not to believe the doctrine of the Virgin Birth is not biological but theological—that's the kernel in the nut.

"Another gospel" is being preached in which the teaching concerning the Fatherhood of God is distorted to make God the Father of all men without regard to the distinction between the regenerate and the unregenerate. This doctrine, the universal Fatherhood of God, is at the root of the denial of the Virgin Birth. The doctrine of the universal Fatherhood of God is unscriptural. God is the creator of all men, but he is the Father of the regenerate only. No sinner has the right to say, "Our Father." It cannot be said that all men who believe in the universal Fatherhood of God deny the doctrine of the Virgin Birth, but it can be said that all men who deny the Virgin Birth believe the doctrine of the universal Fatherhood of God. Hence, the statement needs to be repeated with emphasis: The unscriptural doctrine of the universal Fatherhood of God is at the root of the denial of the Virgin Birth.

To stumble at the doctrine of the Virgin Birth is symptomatic of a fundamental misconception of the gospel message. This truth should have thoughtful, earnest, and prayerful consideration.

The Virgin Birth is the explanation of our Lord's pre-existence, his unassuming assumption of the attributes of deity, and his wonderful life. To the spiritually minded man there is an insuperable difficulty in accounting for such a life as Jesus lived in the flesh on the assumption of ordinary generation.

Before rejecting the doctrine of the Virgin Birth, there are four aspects of the doctrine

which should be considered: 1. It is in harmony with the pre-existence; 2. It illumines his God-man nature; 3. It explains his sinless humanity; 4. It accords with his mission.

Jesus himself knew about the nature of his birth and believed the story of Mary and Joseph concerning it. This fact is revealed in his recognition of God as his Father in a peculiar sense. The term, "the Son of God," applied to expression, "born of a woman," instead of, "begotten of a man," when referring to the birth of Jesus, choosing such an expression as indicative of his belief in the Virgin Birth.

The writer of these "Pointed Paragraphs" desires to recommend to all young Methodist preachers a careful reading of one of the finest books on the Virgin Birth which has come to his notice. Its argument for the Virgin Birth is unanswerable. The author of the book is James Orr, M.A., D.D., and its title is, "The Virgin Birth of Christ." If the young preachers of Southern Methodism will read this book, their souls will be strengthened and never again will a doubt of the Virgin Birth find congenial soil in their minds.

The miraculous life of Jesus, culminating in his resurrection and ascension, cannot be accounted for except by a miraculous entrance into the world, a miraculous incarnation—the Virgin Birth.

The fundamental reason that modernists, including liberalistic Methodist preachers, wish to destroy the idea of the Virgin Birth is found in the fact that they want to discard the doctrine of the deity of Jesus Christ—which is Unitarianism gone to seed.

Then the question arises, Why don't such teachers and preachers cease their dishonest practices, get out of the orthodox churches whose bread they are dishonestly eating, and join the Unitarian crowd? The answer is easy—they "know on which side their bread is buttered;" or, to change the figure, they cannot make up their minds to forsake the green pastures where the grazing is good.

There is one thing sure: these modernistic preachers never have any conversions under their ministry. The reason is plain—they have no message for a lost world. The dead cannot speak life-giving words. Here, as everywhere else, the Law of Biogenesis holds good: "Life can only come from antecedent life."

A THOUGHT FOR THE WEEK

By Rev. Marlin H. McCormack, Jr.

"Happiness grows at our own firesides, and is not to be picked in strangers' gardens."—Jerrold.

We are everyone on a quest for happiness. We search for it here and there. We conceive of certain material things as producers of happiness, and therefore seek to possess them, thinking that in them we will have happiness. Little do we realize that happiness is not in things, it is in us.

Happiness is not something that can be given us; we must achieve it. It comes not from what we have, but what we are. Says Stevenson: "The blind man has learned to see. . . . To be, not to possess—that is the problem of life. To be wealthy, a rich nature is the first requisite and possessions but the second."

Too many of us associate happiness with our own narrow pleasures, but true happiness is infinitely above physical joys and pleasures. It is that peace and contentment known to the poor in spirit, the pure in heart, and to those who hunger and thirst after righteousness and are persecuted for its sake. It is that satisfaction of knowing that one's inner life is pleasing to the heavenly Father, and a worthy contribution to the sum of things.

OUR COUNTRY CHURCH PROBLEM

By Rev. L. E. Crooks

Dear Brother Harper: I have had sizzling in my mind for some time some thoughts on the rural church problem, and so, if you will permit me, will put a few of them down for the Advocate with the hope that it will provoke some thinking by others who are interested in this subject. In Brother Atkinson's Sunday school paper this month he has copied "A Rural Church Creed," which to mind is most unique. I am wondering if that could be what we all believed, if we would not do better by our country churches than we are doing. It must be admitted that our country church problem is a most serious one. Throughout our Church we find many of our little country churches barely existing. Among the people we find some of the most loyal members of our Church and they are loth to give up their church. But it is a struggle, for the lack of leadership and the ability financially to support a pastor who would give the time needed to the church to develop a leadership. The church suffers and fails to function. A pastor cannot do what should be done just giving one Sunday afternoon, or even a whole Sunday, to a church in a community of any size; he must have more time if he accomplishes what he should.

We have read what some have to say and have heard them speak from the rostrum on the subject, and it seems that they find the solution only in an equipped ministry, capable of leading and directing the people in what they should do. Granting this to be true, it is only in part true! We need the trained ministry. But most, if not all, our rural pastors are graduates of the Conference course and most of them are continually applying themselves in the study of modern church work, by attending the pastors' schools and reading the latest books on the subject. Certainly they have the experience; all their ministry they have been grappling with the problem.

While the writer was attending the summer pastors' school at the Southern Methodist University this summer, he was called upon by some of the professors to address the Brotherhood Class of the Highland Park Methodist Church. We were asked to discuss the country church, the economic condition and the rural church problem in general. Before beginning our speech, we took the census of that great body of men to find out just how many of them were reared in the country and how many had joined the church in the country, and we found that at least ninety per cent came from the country and had joined the church in the country. Now most of them, I am sure, are members of the great city church and many of them officials of the church. So you can see readily what the country church is doing toward building up the city church. You can see what the country church loses. Our people, on account of their preparation or profession, have to leave the country and go to the city. We not only lose their service, but we also lose their support.

As the writer sees, it comes to this in the solving of the country church problem—an adequate salary, so that the pastor can give more time to the country church. And one of the ways of getting that is for the large city churches to adopt a country church and provide a sufficient amount to give the pastor an adequate support.

We have in mind a country church in this Conference with one hundred and forty-five members, who live in the community—in touch of the church. There are numbers of young people. The church owns 40 acres of land and a good building. No other church is located in that community. They can't have a Sunday school, or any kind

of a young people's society, all for the lack of leadership. Would it not be a great investment for some rich city church to adopt this little church, take it over as their charge and provide for a pastor to live out there and work with the people and help them build up a working church that would contribute something to the kingdom for all time?

It may be said that our country people should be more liberal. That no doubt is true of some of them, and most surely they would be if they were getting more attention. When it comes to

that are they not contributing as much or more per member counting children and all than the city church? I don't see why it should not be just as much of the program of the church for our larger and city churches to do something of this kind, as to take a special foreign missionary.

Let our brethren, the pastors of the big city churches, and our rich people, who, many of them have come from the country, give us a chance and see if we don't see some improvement in the country charges in a few years. Let all the people say, Amen!

General Conference Action on the Continuation of the Superannuate Endowment Movement

(DALLAS, TEXAS, MAY, 1930)

1. No High Pressure Methods. The continuation of the effort to be of a character similar to what the movement has been previously; that is, without exacting from the Church such attention as will disrupt her regular program. It is expected, however, that every Charge, having an unpaid quota balance for this Cause, will make a real effort to pay its adjusted quota each year of the quadrennium, until the obligation is fully met.

2. Adjustment of Unpaid Balances. The first Quarterly Conferences of the ensuing quadrennium (Conference year 1930-31), to take up the matter of adjusting the quota balances of the Charges. If any Charge cannot possibly pay its unpaid balance, as it is at that time, its Quarterly Conference may reduce said balance to an amount it can and will pay within four years (at least one-fourth annually), and these adjustments to be reported to the Board of Finance, St. Louis, Mo., on forms furnished by the Board.

Also, at the first Quarterly Conferences of the Conference year 1930-31, to give an opportunity to the Charges, that have paid in full or overpaid their original quotas, to approve additional quotas for payment during the ensuing quadrennium.

3. Budgeting the Charge's Unpaid Balance. Those Charges having unpaid quota balances (as adjusted) or Charges which voluntarily assume new quotas, and which use the budget system in their local financing, shall be urged to include in their annual budgets, throughout the quadrennium, part of the amount they have to raise for Superannuate Endowment, looking to raise the whole amount by May, 1934; and, the Charges using this plan, to pro rate to this Cause its portion of the total sum collected and remit same promptly to the Board of Finance, Security Building, St. Louis, Mo.

4. Yearly Period of Special Endeavor. Each Annual Conference to be urged to designate a "Superannuate Endowment Month" for each Conference year throughout the quadrennium of 1930-34, in which special endeavor will be made by the Charges to raise their adjusted Superannuate Endowment unpaid balances; and the bishop, presiding elders, and pastors of each Annual Conference to be requested to regard the month so designated as inviolate for this purpose.

5. Gifts on Annuity Plan to Apply on Quotas. Any pastor so desiring to have the privilege of applying, on his Charge's unpaid balance (as adjusted) or his Charges voluntarily assumed new quota, any contribution which he may secure for Superannuate Endowment on the Annuity Plan.

6. The Pastors. That the pastors be requested to co-operate with the presiding elders in adjusting the Charges' Superannuate Endowment unpaid balances at the First Quarterly Conferences of the Conference year 1930-31; to budget the adjusted balances yearly throughout the ensuing quadrennium in the Charges using the Budget System; to make diligent use yearly of the designated month for raising the adjusted balances in the Charges which do not use the Budget System; and in every possible way to give earnest direction to the continued effort for the Cause; also, when making their verbal reports to the Annual Conferences on results achieved in various activities, to state what was accomplished during the year in their respective Charges for Superannuate Endowment.

7. The Presiding Elders. That the presiding elders, in the District Stewards Meetings, in the Quarterly Conferences, in the District Conferences, and in the designated month for raising the adjusted balances of the Charges, be requested to call emphatic attention to the continued effort for Superannuate Endowment and to urge the pastors and lay members to give it their faithful support; and, when making their reports to the Annual Conferences on results of the year's work, to include what has been accomplished in their respective Districts during the year for Superannuate Endowment.

MISSISSIPPI ANNUAL CONFERENCE

(Continued from Page 1)

Brownlee, M. S. Enochs, J. L. Smith, L. P. Brown, D. P. Yeager, W. A. Ellis, H. W. VanHook, R. M. Roberts, J. E. J. Ferguson, Henry Easterling.

Auditing Committee—W. T. Griffin, W. H. Lane, T. B. Cottrell.

Various communications were referred, without reading, to the respective Boards and Committees. Rev. J. V. Bennett of the N. Miss. Conf. was present and was introduced to the Conference.

Mrs. Collins Denny was introduced to the Conference, together with the wives of various preachers who were present.

The Bishop called Question Twenty-one: "Are all the preachers blameless in their lives and official administration?" and the following were passed in examination of character and made their respective reports: J. L. Decell, W. A. Hays, J. T. Leggett, T. J. O'Neil, H. A. Gatlin, J. L. Sells, L. E. Alford, W. B. Alsworth, F. J. Jones, W. P. George, D. W. Ulmer, L. F. Alford, J. A. Smith, J. E. Gray, B. W. Lewis, and L. J. Snelgrove.

W. C. Webdell, D.D., of the St. Louis Conference, was introduced to the Conference, and addressed the Conference in behalf of the Superannuate Endowment Fund.

C. C. Jarrell, D.D., Secretary of the General Hospital Board, addressed the Conference in the interest of that work.

B. A. Whitmore, one of the Publishing Agents, was presented to the Conference and represented the work of the Publishing House.

The names of the following were called, their characters were passed, and they were referred to the Committee on Conference Relations for the superannuate relation: W. W. Cammack, R. F. Witt, J. T. Nicholson, G. W. Huff, E. D. Phillips, C. T. Noble, C. H. Ellis, H. B. Perritt, H. W. Featherston, J. C. Ellis, C. F. Emery, N. B. Harmon, C. C. Griffin, B. H. Rawls, J. H. Foreman, W. W. Graves, J. W. Price, J. G. Galloway, R. A. Sibley, M. L. Burton, B. F. Jones, W. G. Forsyth, J. L. Greenway, J. R. Jones, A. A. Sims and J. A. Baxter.

Messages of love and greeting were conveyed to the Conference from C. F. Emery, J. W. Price, W. G. Forsyth, and W. M. Lampton. The Secretary was requested to send suitable messages to all the superannuates.

The names of J. B. Stringer and L. A. Comfort were called, and they were passed in examination of character and referred to the Committee for supernumerary relations.

The name of W. L. Linfield was called, and it was announced that he had died during the year. His name was referred to the Committee on Memoirs.

The name of W. W. Nelson was called, and he was passed in examination of character and he remains on the effective list; the names of H. G. Roberts, P. H. Howse, and Rolfe Hunt were referred to the Committee for the superannuate relation.

Bishop Denny announced the transfer of T. M. Brownlee to the Louisiana Conference, and Porter M. Caraway was announced a transfer to this Conference from the Louisiana Conference.

The following were passed in examination of character, made their reports, and having passed an approved examination on the course of study, were advanced to the class of the second year: L. L. Matheney, D. L. Blackwell, T. R. Holt, Roy Wolfe, L. T. Nelson, O. H. Scott, F. N. Ladner, E. M. Reeves, E. A. Kelly, a student at Millsaps College, and Walter Cross, a student at Emory University, were passed in examination of character, and were continued in the class of the first year.

The following were elected to the order of deacon: O. H. Scott, Roy Wolfe, T. R. Holt, L. M. Reeves. The following were elected to the order of elder: W. J. Stokes, a local preacher, and the following traveling preachers were elected to the same order: L. P. Anders, Murray Cox, J. W. Loudenslager, T. O. Prewitt, J. H. Morrow, H. C. Blackwell.

The Committee on Public Worship announced that M. L. Burton would preach at 2 o'clock.

After singing "Children of the Heavenly King," the Conference adjourned, the benediction being pronounced by Bishop Denny.

SECOND DAY—THURSDAY, NOVEMBER 13, 1930

Bishop Denny called the Conference to order promptly at 9 o'clock, and announced the hymn, "O for a Heart to Praise My God," and led the Conference in prayer. He read the thirteenth chapter of First Corinthians and commented very helpfully on this passage.

The minutes of yesterday's session were read and approved. The roll of those who failed to

answer to their names at the first day's session was called, and sixteen clerical members answered to their names and eleven lay delegates. B. T. Morris was seated in the place of O. W. Stapleton from the Jackson District, and Mrs. J. B. Cain for Mrs. Roy Scott from the Vicksburg District.

On suggestion of one of the members, a period of silent prayer was observed by the Conference in behalf of O. B. Matheney, who is ill at home, and for C. M. Crossley, absent because of the sickness of his daughter. The Secretary was instructed to send messages of condolence to these brothers.

The report of the Board of Trustees of the Seashore Camp Ground School was presented, and was referred to the Board of Education.

M. L. Burton presented to Bishop Denny a paper-weight in behalf of Mrs. Mary E. Regan, now ninety-eight years of age, who is a niece of William Foster, in whose home the fourth session of the Mississippi Conference was held by Bishop Roberts in 1816. The paper-weight contained the picture of Rev. Thomas Owen, a pioneer Methodist preacher, and of the Rocky Springs Methodist Church erected by him in 1835, near which his remains were buried. Bishop Denny in very gracious words accepted the gift with appreciation, and requested that Brother Burton convey a message of thanks to Mrs. Regan.

Under Question Twenty-One, George Albert Broadus and Wesley Ezell, having complied with all requirements, were passed in examination of character and were advanced to the class of the third year.

Lemuel Davis Haughton was elected to deacon's orders.

The 75th Anniversary of the establishment of the Publishing House was celebrated by the Conference, and B. A. Whitmore, one of the Publishing Agents, and Walter Anthony D.D., of the South Georgia Conference, were introduced, and they addressed the Conference in the interest of the Publishing House. Bishop Denny, on request from A. J. Lamar, D.D., our senior Publishing Agent, who could not be present, also addressed the Conference on this subject.

The question of selecting a place for the next session was called, and V. G. Clifford, pastor, cordially invited the Conference to assemble at its next session in Columbia. Hon. C. V. Hathorne, a lay delegate from Columbia, also joined heartily in the invitation. The invitation was unanimously accepted.

Dr. D. M. Key, president of Millsaps College, and O. H. Swayze, secretary of the College Co-operative Association, addressed the Conference in the interest of an adequate endowment for the major state and denominational colleges in Mississippi.

The names of the following were called, they were passed in examination of character, made their reports, and were advanced to the class of the fourth year: H. L. Daniels, R. L. Walton, R. S. Saucier, Geo. H. Jones, H. W. F. Vaughan, and C. H. Gunn.

The Secretary was instructed to send suitable greetings to the assembly of the Convocation of the Protestant Episcopal Church now being held in Jackson, Miss.

The Bishop called the names of the preachers in the Brookhaven, Hattiesburg, and Jackson Districts, and they were passed in examination of character, and those who were present made their reports.

The Conference received a telegram from V. R. Landrum, absent on account of sickness, and the Secretary was requested to make suitable reply. A telegram was received from W. N. Thomas, Chaplain in the U. S. Navy, and he was passed in examination of character.

T. M. Brownlee made his report to the Conference, expressing his appreciation of his membership in this Conference for four years and expressed regrets at being transferred from us, and the Conference very cordially returned the sentiments.

The Committee on Public Worship announced that M. L. Burton would preach at 1:30, after which a pilgrimage would be made to the graves of Tobias Gibson and Newitt Vick, and that at 7:30 p. m. the Board of Missions would hold its anniversary service, the principal address being delivered by E. H. Rawlings, D.D., one of our missionary secretaries.

The Bishop announced that he would address the class to be received into full connection at 10 o'clock Friday.

The following visiting brethren were introduced to the Conference: C. P. Colmery, pastor of the Presbyterian Church at Edwards, Miss.; Clare Purcell, of the N. Ala. Conf.; W. H. Moulner, of the N. Miss. Conf.; E. H. Rawlings, D.D., of the General Board of Missions; Fred T. Barnett, Associate Secretary of the General Hospital Board, and E. C. Gunn, H. N. Brown, R. M. Brown, W. L. Doss, Jr., and J. W. Faulk, of the Louisiana Conference.

Attention was called to the two beautiful floral offerings presented to the Conference by Mrs. Robert Selby and Mrs. Victor M. Scanlan in memory of their husband and brother, the late Robert Selby.

The Conference joined heartily in singing the hymn, "Rock of Ages," and adjourned, the benediction being pronounced by Dr. Rawlings.

THIRD DAY—NOVEMBER 14

Bishop Denny called the Conference to order at 9 o'clock a. m., and requested H. G. Hawkins to lead the devotional services, which consisted in singing Hymn 208, "I Love Thy Kingdom, Lord," and prayer by Brother Hawkins. The minutes of the previous day's session were read and approved.

Dr. B. F. Jones, an honored superannuate of this Conference, presented in well chosen words to Bishop Denny a gavel made from timber of the house in which the fourth session of the Conference was held, presided over by Bishop Roberts in 1816, the home of William Foster, and asked that the Bishop use it during this session of the Conference; and J. B. Cain presented a gavel made from timber taken from the old Spring Hill Church in which the preaching services of the Conference of 1813 were held.

The report of the Editor of the Conference Journal was read to the Conference, and the same was referred to the Commission on Budget. The report of W. B. Jones, Commissioner of the Port Gibson Female College, was read to the Conference and adopted. The report stated that all the property of that College had been donated and deeded to Whitworth Female College for endowment purposes.

The presence of R. C. Pugh and W. C. Mabry, from the Newton District, and of W. S. F. Tatum, of the Hattiesburg District, lay delegates was noted and they took their seats as delegates. Dr. B. F. Jones, Secretary of Whitworth College, arrived and his presence was noted. J. H. Currie, of the Newton District, an alternate lay delegate, was seated in place of H. E. Graves, a principal delegate.

The names of W. W. Nelson and J. B. King were referred to the Committee for the superannuate relation. These brethren are on the superannuate roll because of their physical inability to serve longer in the active work.

The report of the Joint Seashore Camp Ground Commission, which involves a change of policy with regard to operating the affairs of the splendid property of the Seashore Camp Ground, at Biloxi, Miss., to the end "that the Seashore Camp Ground should be given a broader place of service to the entire Church . . . to promote a Winter program for the Seashore Methodist Assembly", and certain resolutions looking to this change of policy were read by J. L. Decell, and adopted by the Conference.

Bishop Denny called Question Six, "Who are admitted into full connection?" and George Albert Broadus, Lemuel Davis Haughton, and Wesley Ezell were called to the front, charged by the Bishop in an admirable address, and having met all requirements, were admitted into full connection.

The report of the Orphans' Home Committee, which was read and adopted, shows progress despite the financial depression of the country, that the Home is doing fine work, and that the indebtedness has been reduced during the year, leaving a balance on the indebtedness, including notes and bonds, of \$140,425.

The Conference was pleased to have Miss Pauline Wynn, Secretary of the Methodist Students' League at the Mississippi State College for Women, and Misses Beatrice Johnson and Esther Babb, who represented the work being done among them.

The Board of Christian Education reported its organization as follows: C. A. Bowen, president; J. A. Smith, vice-president; J. B. Cain, recording secretary; W. D. Davis, treasurer, and J. C. Chambers, executive secretary.

The report of the Hospital Board was read, discussed at some length, and was referred to the Commission on Budget.

By vote of the Conference a business session was set for Saturday afternoon, at 2:30, and a Memorial session for 3 o'clock Sunday afternoon.

The names of W. L. Linfield and O. B. Matheney, who has just died, will be before the Conference, and suitable memorials will be read, the name of the latter being referred to the Committee on Memoirs at this session.

Under Question Twenty-One the following were passed in examination of character, and those who were present made their reports: C. A. Bowen, J. C. Chambers, B. F. Lewis, J. L. Ferguson, J. L. Sutton, W. M. Sullivan, Charles Assaf, C. F. Nesbit, E. W. Wedgeworth, J. F. McClellan, T. B. Winstead, M. R. Jones, J. T. Abney, C. H. Herring, B. L. Sutherland, C. P. Jones, J. F. Campbell, J. L. Smith, H. J. Moore, R. E. Rutledge, J. H. Moore.

H. Mellard, A. J. Beasley, C. W. Wesley, A. J. Leggett, and C. M. Crossley.

The Committee on Public Worship announced the following as the appointments for Sunday services:

Crawford Street Methodist Church, South, 9:30 a. m., Love Feast, conducted by M. L. Burton; 11 a. m., sermon by Bishop Collins Denny, followed by ordination of deacons and elders; 3 p. m., Memorial Service; 7:30 p. m., Sermon by John A. Moore.

Gibson Memorial Methodist Church, South, 11 a. m., sermon by O. S. Lewis; 7:30 p. m., sermon by L. L. Roberts.

First Baptist Church, 11 a. m., sermon by Jos. A. Smith; 7:30 p. m., sermon by B. M. Hunt.

Bomar Avenue Baptist Church, 11 a. m., sermon by M. L. McCormick; 7:30 p. m., sermon by C. A. Schultz.

First Presbyterian Church, 11 a. m., H. J. Moore; 7:30 p. m., J. B. Cain.

Christ Episcopal Church, 11 a. m., Rev. C. C. Clark.

Wesley Memorial M. E. Church (colored), 11 a. m., H. A. Wood.

G. L. Morelock, Ph.D., General Secretary of the General Board of Lay Activities, was introduced to the Conference.

It was also announced that M. L. Burton would preach at 2 o'clock, and that the new Board of Christian Education would observe its first anniversary at 7:30, with special music by the Millsaps College Glee Club.

The Conference sang a portion of "There is a Fountain Filled With Blood," and adjourned, the benediction being pronounced by Bishop Denny.

FOURTH DAY—NOVEMBER 15, 1930

Morning Session

The Conference was called to order at 9 o'clock by Bishop Denny, who announced that Dr. B. F. Jones would lead the devotions. The Conference sang, "Come, Holy Spirit, Heavenly Dove," and was led in prayer by Dr. Jones.

The Secretary read the minutes of the previous day's session, and they were approved. A telegram was read from Bishop Theodore DuBose Bratton, of the Diocese of Mississippi, conveying greetings to the Conference.

The Bishop announced that the Conference could use two more preachers, and called Question One, "Who are admitted on trial," and John Willard Leggett, Jr., and Eugene Webster Ulmer, both from the Brookhaven District, were received as members on trial. There will not be a single supply in our Conference this year.

The report of the special committee appointed at the last Conference on the Junaluska Assembly, composed of B. L. Sutherland, W. B. Jones, and W. H. Lewis, made its report, recommending that this Conference co-operate in the management of the Southern Assembly, as one of the patronizing Conferences, without assuming any financial or moral obligation for present or future indebtedness. B. L. Sutherland and F. Y. Whitefield were elected Trustees, and on nomination of the Presiding Elders, B. L. Sutherland, W. B. Jones, W. H. Lewis, F. Y. Whitefield, W. M. Covington, W. H. Watkins, and H. C. Clark were elected a Quadrennial Commission. The report was adopted. L. L. Cowen was elected a member of the Orphans' Home Quadrennial Committee, in place of T. M. Brownlee, transferred to the Louisiana Conference.

The Commission on Benevolences was elected as follows: Bishop Collins Denny, Chairman, Ex-officio; J. T. Leggett, Vice Chairman; W. D. Hawkins, Secretary; J. C. Wood, Treasurer. The Kingdom Extension offering for this Conference was fixed at \$32,767, which is to be distributed among the districts by the presiding elders.

In the report of the Board of Missions it was recommended and accepted by the Conference that M. M. Black, J. L. Sells, A. M. Broadfoot, Mrs. L. W. Alford, and H. H. Rush be elected to succeed themselves as the Board of Managers of the Memorial Mercy Home, representing this Conference. W. D. Hawkins was re-elected Secretary of the Board without salary. The Board received only 40 per cent of the assessment for the domestic missionaries, but will be able to pay them 60 per cent. Appropriations were made to various charges for the incoming year.

Pending the adoption of the report of the Oxford commission, Rev. W. H. Moulter, pastor of the church at Oxford, addressed the Conference.

The report of the Committee on Evangelism recommended a watch-night service Dec. 31, to inaugurate a week's service of prayer following; January was set as Church Loyalty Month, March and April as special revival months; W. T. Griffin was nominated as Conference Evangelist, and Charles Assaf as Home Missionary; the report was adopted.

The Board of Temperance and Social Service made its report. Pending the adoption of the re-

port, Dr. E. L. Crawford, General Secretary, was introduced to the Conference, who in turn introduced Dr. Ben H. Spence, of Canada, representing similar work in his country, and he delivered a very effective and interesting address.

The report of the Hattiesburg Hospital reveals the fact that 1,589 patients have been cared for at a total cost of \$75,782, of which \$22,500 was free service in whole or in part. To this free-treatment fund go all the collections for the Golden Cross Society which heretofore have been remitted to our Conference Treasurer, but hereafter go to the General Treasurer, in Atlanta, but are returned to those Conferences owning hospitals. H. E. Roby was elected Golden Cross Director for this Conference. A. C. Lynd was elected trustee of the hospital in place of K. T. Moore, and the trustees whose terms expired at this Conference were re-elected.

The officers of the Historical Society were elected, consisting of H. G. Hawkins, President; C. W. Crisler, Vice President; J. B. Cain, Secretary-Treasurer. Curators: B. F. Lewis, J. L. Carter, R. H. Clegg, M. M. Black, W. H. Lewis.

By resolution of the Historical Society, M. L. Burton and J. B. Cain were elected and requested to complete the history of the Mississippi Conference down to the year 1900.

M. L. Burton, J. A. Smith and W. H. Watkins were elected to serve with a like committee from the North Mississippi Conference in securing a monument for the late Bishop Charles Betts Galloway, and for arranging a twenty-fifth anniversary program, commemorating his death, to be celebrated in 1934.

The report of the Board of Lay Activities was read by Dr. J. M. Sullivan and adopted by the Conference. J. M. Sullivan and W. D. Hawkins were nominated as delegates to the Interdenominational Congress on Men's Work, to be held in Cincinnati December 11, 12, 1930; and G. W. Mars and M. S. Enoch delegates to the world's Conference on Stewardship and Finance, Edinburgh, June, 1931. J. M. Sullivan was elected Lay Leader.

The Board of Trustees of Whitworth was authorized to renew certain notes due by the College.

It was ordered that the Trustees of the Seashore Methodist Assembly be elected for a term of four years, and that this be a standing rule.

The Bishop complimented the committee on District Conference records for the form of its report, as also the secretaries of the District Conferences for their excellence in keeping the records.

The report of the Committee on Sabbath Observance was read by S. B. Watkins, and adopted.

W. D. Davis was elected a trustee in place of W. M. Bule, former trustee of Millsaps College; P. D. Hardin, W. B. Jones, S. E. Moreton, Sr., V. D. Youngblood were re-elected trustees of Whitworth College. J. L. Decell and J. L. Herry were elected trustees of Seashore Camp Ground School, in place of T. J. O'Neil and Joe Cook. J. C. Chambers was elected Executive Secretary of the Board of Christian Education; O. C. Hull, Extension Secretary; Miss Doris Alford, Superintendent of Children's Division. The Executive Committee of the Board of Christian Education is composed of C. A. Bowen, J. A. Smith, V. G. Clifford, W. D. Davis, and P. L. Blackwell.

The Board of Trustees of Millsaps College was empowered to use their own discretion as to boring for oil or gas on the property of Millsaps College.

Question Twenty-three, "Who are superannuated?" was called, and was answered by the Committee on Conference Relations as follows: W. W. Hammack, R. F. Witt, J. T. Nicholson, G. W. Huff, E. D. Phillips, C. T. Noble, C. H. Ellis, H. B. Perrett, H. W. Featherston, J. C. Ellis, C. F. Emery, N. B. Harmon, C. C. Griffin, B. H. Rawls, J. H. Foreman, W. W. Graves, J. W. Price, J. G. Galloway, R. A. Sibley, M. L. Burton, B. F. Jones, W. G. Forsyth, J. L. Greenway, J. R. Jones, A. A. Simms, J. A. Baxter, H. G. Roberts, P. H. Howse, Rolfe Hunt, W. E. Nelson, J. B. King, J. B. Stringer is supernumary.

The report of the Commission on Budget was read and adopted. The total for General work is \$54,230; Conference Work, \$99,160, a reduction from the last assessment of \$21,924.

The report of the Board of Christian Literature was read by W. H. Saunders, and was adopted by the Conference. The new editor, J. L. Decell, addressed the Conference, and by resolution the Conference pledged to him and to the Christian Advocate, our Conference organ, its hearty co-operation. J. T. Leggett, J. E. Gray, W. H. Saunders, were elected to succeed themselves as members of the Publishing Committee.

It was resolved to request that Bishops in the future set the time for the convening of this Conference for Thursday, instead of Wednesday.

Mrs. W. T. Hegman, of Holly Bluff, read a well prepared report on the spiritual state of the Church, which was adopted.

The report of the Board of Church Extension showed the following churches to have received donations, Glendale, Foxworth, for Sandy Hook, Pascado, Fernhaven, Nebo, Stanton and Walnut Grove, and that loans had been granted to Petal church and to the Raymond church, and to the parsonages of Philadelphia circuit and to the Carthage circuit.

By resolution the trustees of the Seashore Methodist Assembly, or the Seashore Camp Ground School, were authorized to issue bonds or float a loan not to exceed \$17,000 to care for certain indebtedness, and to execute a mortgage on the property to secure repayment.

The report of trustees of the Conference Endowment fund, which was adopted, shows a total on hand of \$33,623.67, and the following trustees were elected for the ensuing quadrennium: J. L. Decell, J. C. Wood, W. E. Morse, T. J. O'Neil, W. B. Alsworth, T. C. Cooper, G. W. Mars.

Under Question Twenty-One the names of the following were called, they were passed in character, and made their reports: W. A. Terry, H. P. Yeager, M. L. McCormick, H. J. Oakley, J. H. Grice, A. S. Oliver, T. B. Cottrill, H. E. Roby, W. C. M. Hagen, T. C. Cooper, C. W. Crisler, J. A. Wells, C. Y. Higginbotham, H. A. Wood, W. B. Jones, T. E. Nicholson, E. M. Allen, W. L. Blackwell, N. S. Loftis, J. L. Carter, B. W. Ware, W. B. Hollingsworth, U. C. Clark, Otto Porter, G. G. Yeager, A. M. Broadfoot, W. W. Moore, J. W. Moore, V. G. Clifford, U. A. Scholtz, S. E. Flurry, C. C. Evans.

An offering of \$51.30 was made for Rev. Louis Fayard, an honored local preacher who has served as supply for many years.

Announcements were made, and the Conference joined in singing, "Come, Thou Fount of Every Blessing," and adjourned the benediction being pronounced by Bishop Denny.

FOURTH DAY—NOVEMBER 15, 1930

Afternoon Session

The Conference was called to order at 2:30 by Bishop Denny, who announced that C. H. Ellis would lead the devotions. The Conference joined heartily in singing, "O Happy Day That Fixed My Choice," after which Brother Ellis led in prayer. The minutes of the morning session were read and approved.

The report of the Board of Finance was read, and adopted. The Board is paying a smaller per cent this year than usual owing to the financial conditions, except in one case the Board is paying three-fourths of the appropriations to the superannuated preachers. It is hoped that conditions will soon warrant full payments again.

W. D. Davis, Conference Treasurer, made his report, which revealed that about 41 per cent of the assessments had been paid, this is unusually low for this Conference.

In the report of the statistical secretaries it was discovered that there had been a gain in membership of more than eight hundred during the year; the Bishop referred to the great gathering of our forefathers in membership, and expressed the hope that we could do likewise.

In report number three of the Board of Christian Education, which was adopted, authority was given to the trustees of Millsaps College to sell, lease, or otherwise dispose of all property of the College on Capitol Street, if in their judgment it will enhance the endowment fund of the College.

W. D. Davis was elected treasurer of the Cooper Ministerial Fund—a fund raised by the lamented Dr. I. W. Cooper, and named for him, to enable boys to continue in college by receiving loans from this fund. It has been the means of many boys receiving education at Millsaps College; the fund will be perpetuated, and the interest paid by those who borrow goes to increase the fund.

The Conference, by rising vote of thanks, expressed its appreciation to W. S. F. Tatum for the temporary endowment of \$100,000 for the Hattiesburg Methodist Hospital.

The ordination papers of the Rev. Floyd Randolph Williams, of the Brookhaven District, a minister in the Methodist Protestant Church, were presented to the Conference, together with certificate of agreement with us in doctrine and discipline, and he was recognized as an elder in the Methodist Episcopal Church, South. He will remain a local preacher.

Question Twenty-One, "Are all the preachers blameless in their life and official administration?" was called, and the names of the following were called, their character passed, and they made their reports: H. W. Van Hook, E. L. Ledbetter, W. H. Saunders, M. M. Black, S. N. Young, T. M. Alsworth, J. L. Ware, J. E. J. Ferguson, J. B. Cain, Percy Vaughan, M. W. Porter, W. F. Baggett, J. M. Lewis, C. H. Williams, H. G. Hawkins, W. W. Murray, A. S. Byrd, R. H. Clegg, J. A. Moore, S. B. Watkins, E. A. King, J. L. Nell, J. E. Williams, and G. P. McKeown.

(Please turn to Page 8)

CONCERNING REV. G. W. DAMERON AND REV. L. W. CAIN

Whereas, Rev. G. W. Dameron as pastor of our church has done much in his short time with us to stimulate interest in church affairs and to put our church in a better state of efficiency, and,

Whereas, Rev. L. W. Cain, as presiding elder of this district, has placed the affairs of our church upon a higher plane of efficiency,

Therefore, be it resolved, that it is the desire of the Board of Stewards of the Methodist Church of Jackson, La., that their plans be not interrupted and that they be returned to their respective places in this charge for the ensuing year.

DR. J. W. LEA, Chairman;

V. T. BROACH, Secretary.

POETICAL THOUGHTS

By Mrs. George S. Brown

King's daughters were among thy honorable women.—Psalms 45:9.

"They talk about a woman's sphere,
As though it had a limit—
But there's not a task to mankind given,
There's not a place in earth or Heaven,
There's not a blessing or a woe,
There's not a whispered yes or no,
There's not a life or death or birth,
That has a feather's weight of worth,
Without a woman in it."

Instead of being puffed up with pride because a poet has said this of women, we feel a great responsibility. If so much depends upon us what will be the consequence if we fail in our duty? Women are expected to be good and to do good. How blessed are we who live in this free country where women have so many rights and privileges. In some countries they are not much more than animals. Are we, as American women, living up to our privileges? There is a work for each of us that can not be accomplished by man.

Our Saviour honored women when He was here and He was always tender and gentle with them. In the first miracle that He performed, He hearkened to the call made by His mother and put His stamp of approval upon marriage by attending the feast. In His dying hour He commended His mother to one of His disciples, asking Him to love and care for her. It was the women who followed the Saviour to the cross and stood watching Him die while the disciples fled. It was the women who first went to the tomb to carry sweet spices and to sorrow for Him. It was Mary who first recognized Him and acknowledged Him to be her Lord and God after the resurrection. It was Mary who broke the alabaster box and anointed His feet when He was weary and tired from His journey and His host failed to recognize the fact. It was Dorcas who made garments for the poor. It was a poor widow who cast all she had into the treasury. It was Rhoda who opened the door to welcome Peter and who rejoiced over his escape from prison. It was Pilate's wife who begged him not to consent to the death of the Saviour. It was a woman who touched the hem of Jesus' garment and who was made whole because of her great faith. It was the Syrophenician woman who was so humble as to eat the crumbs that would fall to her and whose faith had its reward. It was a woman that the Saviour in His pity refused to condemn when found guilty of sin. And so it is all through the Scriptures and through history. There have been some bad women, but they have been the exception.

The celebrated Fontenelle said that women have a fiber more in the heart and a cell less in the brain than man. This aptly suggests the true

sphere of woman's action and the true source of her power.

As Christian women and King's daughters we feel that a great opportunity is ours for service, and if we can so live and so work as to hear the Master say, "She hath done what she could," we shall feel glad and proud that we are women.

REPORT OF MILLSAPS COLLEGE TO THE MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES

Dear Brethren: My report on the work of the last session made to our Board of Trustees at their annual meeting in June shows a small increase in the total enrollment at Millsaps and Whitworth, bringing the number up to 1135 for the last regular session and the summer schools. When it is borne in mind that there was a distinct recession in enrollment in most of the schools last year, it is apparent that Millsaps can expect a steady demand for admission. It is apparent now, however, that the attendance for the current session will fall below last year and, considering the faculty and facilities now employed, the provision for our students will be more nearly adequate than has ever been the case.

The Last Graduating Class

The senior class graduated last June numbered 85, one more than the class of 1929, the largest number ever graduated up to that time. There were 45 young men and 40 young women. Four were studying for the ministry, seven were sons and daughters of ministers. Thirty-eight have been engaged for teaching positions in the public schools, in which capacity they are able to make most direct returns to the Church and to society for the training that has been given them. Eighteen are already employed in business or industrial positions, and twelve are studying in advanced courses at graduate or professional schools. A list of the class, with present addresses, is given in this Bulletin.

Many of our pastors and people are already acquainted with one or more of these Millsaps graduates and know their worth. The complete measure of the effectiveness of the College, its justification and claims for support, rest principally on such classes of graduates, their character and usefulness to Church and State, and their numbers. If these graduates are as thoroughly grounded in a Christian life training as was the case with Millsaps graduates of an earlier day (and there is evidence that they are), then the College is rendering to Mississippi Methodism three or four fold the service of those earlier days.

Quality of Work

The quality of work done at Millsaps College is best exemplified by the success of our recent graduates who have entered universities and professional schools for advanced study. A recent study of the graduates of five years shows that twenty per cent of our graduates are thus animated with ambition to continue their studies in graduate schools as compared with the average for southern colleges of fifteen per cent. The record of our young people in graduate institutions is notably good and is illustrated by the following table:

	Number.	Percentages.
Graduates, 1924-28	285.	
At Graduate Schools.....	72	25.26
Failures	3	4.17
Doing Well	42	58.3
Doing Excellently	24	33.3
Doing Well or Better.....	66	91.6

Estimate of Board of Education

During the year the General Board of Education of our church made a survey and study of selected colleges of the Church, including Millsaps. The report of this survey has the following statement about Millsaps:

Reputation—(p. 19)—The reputation of the institution for scholarship, as at Millsaps and Hendrix, provides some indirect selection.

Moral Standards for Teachers (p. 12)—The most rigid standards seem to obtain at Kentucky Wesleyan, Southwestern, Millsaps, Central and the women's colleges.

Growth of Enrollment (p. 20)—In regular liberal arts enrollment Central, Millsaps, Birmingham-Southern have shown very substantial growth.

Emphasis on Religious Education (p. 23)—Average semester enrollment (in Religious Education) at Millsaps is 265 out of 508 (52 per cent). Other senior colleges enroll from 20 per cent to 40 per cent.

Moral Leadership (p. 24)—Where it has been necessary to assert community leadership, Hendrix and Millsaps in particular have rendered notable service.

Type of Service (p. 35)—Combining the essential religious values of the older culture stream with the newer values of intelligent social contact—Hendrix-Henderson, Millsaps, Emory University and the Woman's College of Alabama, may be regarded as illustrations of this type.

Increase in Resources

Marking the material progress of the past year I wish to mention among other things the addition of \$2,000 to our endowment fund, being the amount of property that was turned over to the college under an annuity contract by the sainted Brother D. W. Babb. Upon his death this was added to the productive funds of the college.

By the tragic and untimely death of our beloved treasurer, Webster Millsaps Buie, an insurance policy in favor of the college to the amount of \$20,000 has been added to the college's resources.

Our treasurer's report shows that during the year ending May 5, 1930, \$26,865.45 was paid in by subscribers to the Building Fund. The subscriptions made in this campaign became due July 1st except in a few cases. It is very necessary that all subscriptions be paid in full just as soon as possible since necessarily considerable indebtedness was incurred in the building of the new science building which should be reduced by the payment of subscriptions made, and by further contributions.

The solidity and permanence of our educational institutions in these days of financial stress is a source of gratification. The steady continuation of the work of Christian education that is maintained deserves the fullest support of our people and the special interest of the Board of Christian Education in both of the Conferences. The example of those who by their generous gifts in the past and during the Conference year have made possible the growing usefulness and Christian service of our colleges, should challenge other Methodists to continue year after year to make provision by annuities, by life insurance, by trust funds, as well as by current gifts, for the carrying on of this form of Christian service.

The Annual Assessments

The most vital and inspiring source of support for the college is, however, the direct contribution of the membership of the Church in the annual assessments for education. These bind the college to the Church and keep alive the sense of ownership and of participation in the Church membership. It can truly be said that the church college cannot function without the help and co-operation of the Conferences in the annual assessments.

We would earnestly request that these contributions be continued and if possible increased and allotted in some proportion to the effectiveness and scope of the education task of the colleges as well as the urgency of their needs. The statistical report of Millsaps College is as follows:

Teachers, 28; enrollment, 386; property, \$338,944.82; endowment, \$948,096.54; debt, \$175,472.61; annual income, \$133,801.60.

Respectfully submitted,

D. M. KEY:

The Home Circle

GLAD THANKSGIVING DAY

By Angellna W. Wray

The goldenrod candles are all burned out
By the zigzag fence of gray;
The asters have turned to withered seeds
That the wind will flutter away;
But here's a cheer for the waning year,
And the glad Thanksgiving day!

The thrushes have flown from the treetops high,
And the bluebirds could not stay;
And lone and hushed are the empty nests;
But the children smile as they say,
"When the frost is chill on the misty hill
Comes the glad Thanksgiving day."

They know that the harvest is garnered in
With its ripe and golden store,
And patient and still the brown earth waits,
For the time of its toil is o'er;
It waits the snow that shall fold it low,
Till it wakes from sleep once more.

The daisies will whiten the fields again
And the robins build, next May;
So gratefully sing, little children, sing,
Till the air with mirth is gay,
A song for the cheer of the happy year
And the glad Thanksgiving day!

—Our Dumb Animals.

A THANKSGIVING GRANDMOTHER

"No school for four days," sang Frances. "I'll see you after Thanksgiving, Laura."

"You'll have lots of fun," Laura answered. "I wish I had brothers and sisters."

"You have a grandmother," declared Frances. "I've always wanted one. Like the song, you know, go driving to her house and eat pumpkin pies."

"We don't drive out to her house; she comes to ours," Laura said. "But she does bring pumpkin pies, and they're good."

"We might change," proposed Frances. "If you lend me your grandmother, I'll lend you Susy and Toney."

Laura shook her head. "I couldn't spare grandmother. It wouldn't be Thanksgiving without her."

"And I couldn't spare Susy and Toney," laughed Frances. "We'd better be grateful for what we have. I am; aren't you?"

"Yes, I am," answered Laura. "Good-by."

Frances ran out of the schoolhouse to find her father, who was waiting to drive her home, for Frances lived out in the country almost as far as Laura's grandmother.

Laura lived not far from the school. She ran home and into the kitchen, where her mother was stuffing a fat turkey. A mold of cranberry jelly stood on the table and a chicken pie and three mince pies. The pumpkin pies they left for grandmother to furnish.

"Don't they smell good?" exclaimed Laura. "I can scarcely wait until tomorrow. But, mother, I wish some children were coming."

"I wish so, too," her mother said. "We'll try to be as young as we can, but it isn't like real children, is it?"

"You're better than anybody in the world," Laura declared. "Frances Mackey has four brothers and sisters and they do have lots of fun. But Frances hasn't any grandmother. We talked about trading, but I couldn't give up grandmother, and she couldn't give up Susy and Toney; so we decided to be thankful for what we had and not fuss."

"That's a splendid Thanksgiving thought," smiled her mother. "And I'll tell you a secret, honey girl. When we are grateful for what we have, that always opens the door for something bigger."

"What could it open to me?" Laura asked.

"We never know. That's part of the secret."

Before dark the white flakes began dropping down. When Laura waked in the morning the earth was white.

"I never remembered such a snowstorm at Thanksgiving," her father said at breakfast. "We'll have to get down the sleigh, pack up our dinner, and drive out to grandmother's. She can't come out in this storm. I'll telephone her now."

The snow had put grandmother's telephone out of order, and he could not get her. Finally he got a neighbor who promised to take the message in to her.

The dinner was packed up and tucked under the back seat of the sleigh, and off they went to church. It was hard going, for the wind was blowing, and the snow was piling deeper all the time. It was deeper than ever when church was over.

"It's going to be a hard journey," the father said as they started, "but I guess Dobbin can make it."

Dobbin did his best. Sometimes he was pulling over dry ground and sometimes he was plunging through drifts that almost upset the sleigh; but nothing happened until they reached the Mackey house, where there was a drift that was too much for him. While they sat wondering what to do next the Mackey door opened, and rosy-cheeked Tony came plunging down the drive.

"Come in!" he cried. "Mother says you must eat dinner here."

"I don't believe there's anything else to do," the father said. "I wouldn't ask Dobbin to go any farther. I'm only sorry about grandmother."

Laura and her mother and the baskets went into the house, while her father and Tony took Dobbin to the barn. The Mackey living room was full of people: Mr. Mackey and Mrs. Mackey and Frances and Susy and Mary and Fred and the baby. Frances grasped Laura's hand. "You're having your wish," she said. "You'll spend Thanksgiving with lots of brothers and sisters."

But Laura said soberly: "I'm sorry about grandmother."

"Who's sorry about me?" asked a familiar voice, and there in a chair behind Mrs. Mackey sat grandmother herself. "I started early, but this was as far as I could go; so I and my pies are having a Mackey Thanksgiving this year. They tried to telephone you, but I suppose you were at church."

"And we sent a message not to start," said Laura's mother, "but you had probably started already."

Laura looked at Frances and Frances at Laura, and they both laughed. Laura had her brothers and sisters and Frances had her grandmother, and still neither of them had lost anything.

"It's what mother said," thought Laura. "We were grateful for what we had, and so we got more."—He'en Ward Banks, in Picture Story Paper.

THANKSGIVING DOUGHNUTS

By Margaret Skinner

The McQuires were a very poor, but a very happy family, which is not so strange as you might think, as happiness often dwells in the very poorest of homes.

There were twelve-year-old John, who sold papers before and after school, and the nine-year-old twins, Betty and Bess, who ran errands for the lady who kept the boarding house on L Street, and six-year-old Jean, who was the dearest little girl that ever was. Then there was Mrs. McQuire, who worked in Snyder's laundry for five hours every day, and did fine ironing for folks between times. So you see the little brown McQuire's house, hummed with work and cheerfulness all day and every day.

"Next Thursday is Thanksgiving Day, and the laundry is closed all day. Won't that be fine?"

"Oh, mamma," said Betty, "can we have a Thanksgiving dinner?"

"Don't we always have?" said her mother, kissing her little daughter. "How does a nice pot roast, mashed potatoes and warm apple pie sound?"

"Good, good, good," shouted the children. "Why mamma, you have thought of the best Thanksgiving dinner!"

"Mamma," whispered little Jean, "couldn't you make us just one of your good doughnuts apiece?"

"Couldn't you wait till Christmas? Doughnuts are pretty expensive, dear."

"Just one little plateful?" begged Jean.

"I'll buy the lard," said John.

"We'll buy the sugar and eggs," said the twins. "Oh, Mamma, it won't take very much. Will it, Mamma?"

"If I only take half the recipe, it will not," said her mother, "and that will make two big fat ones apiece."

"Oh, I'm going to make Dot and Bumble out of the dough. Can I, Mamma?" said little Betty.

"Oh, boy!" said John. "Mamma, let's each one of us cut out our own two doughnuts."

"Won't that be the most fun?"

"Very well. Put on your thinking caps now," said their mother, "and see how many artists we have in the family."

On Thanksgiving Day, the McQuire kitchen was the cheeriest, happiest place in town, the children were all gathered around the big table, on which Mrs. McQuire had rolled out a big disk of the good sweet dough.

"Now you cut out and I will fry them," she said.

"Oh, look at John," cried the children. John had taken out of his pocket a pasteboard pattern of a ship, and a bell, and laying it on the dough, was carefully cutting around it with his sharp knife.

"Oh, why didn't we think of that?" cried the twins.

"I'm going to make the Merrimac and the Liberty Bell," said John proudly.

"I thought I'd make a great big turkey, and a big squash," said Betty.

"And I'm going to make Charlie Chaplin, and his funny little hat, and maybe I can make Mr. Brown's big dog, Laddie," said Bess.

"Just look at my pretty Dot and Bumble!" shouted little Jean.

Their mother carefully fried them in the hot lard, and the children held their breath when she lifted them out, and laid them in rows on the bread board.

"Not one broken," they shouted.

"Now, I'm going to make my two," said their mother, and she cut out and popped into the hot lard a Pilgrim father, and an Indian.

"Oh, the very best of all," cried the children.

"Mamma," said John, "couldn't we ask little Cripple Dan, and Jackie Knowles for dinner?"

"And Mary Murphy. We'll all divide our doughnuts with them," said the twins. "Oh, won't we have a happy Thanksgiving?"

And sure enough, the McQuire family, in the little brown house, had the merriest, happiest, bestest Thanksgiving that ever was.—Presbyterian.

THE TURKEY'S OPINION

"What dost thou think of drumsticks?"

We asked the barnyard bird.

He grinned a turkey grin, and then

He answered us this word.

"They're good to eat, they're good to beat;

But sure as I am living

They're best to run away with

The week before Thanksgiving."

—Anna M. Pratt, in Christian Observer.

The dentist had been trying to collect a bill for a set of false teeth.

"Did he pay you?" asked the wife.

"Pay me! Not only did he refuse to pay me, but he actually had the effrontery to gnash at me—with my teeth!"—Good Hardware.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to reiled manuscripts.

MISSISSIPPI CONFERENCE

(Continued from Page 5)

Dr. D. M. Key, president of Millsaps College, presented the following resolution, which was adopted unanimously by a rising vote: "That this Conference expresses its sense of grievous loss in the fellowship and services of our beloved brother, W. M. Buie, and our sense of loving appreciations of his generous bequest of \$20,000 to Millsaps College."

The minutes of this session were read and approved. Hymn, "Arise, My Soul, Arise," was sung, the Conference adjourned, the benediction being pronounced by Bishop Denny.

FIFTH DAY—MEMORIAL SESSION

Sunday, November 16

The Conference was called to order at 3 o'clock p. m. Dr. B. F. Jones was in the chair by appointment of Bishop Denny. Hymn 315, "Nearer My God to Thee," was sung and the Conference was led in prayer by Rev. C. W. Crisler.

Question Eighteen, "What traveling preachers and what local preachers have been ordained deacons?" was called and answered as follows: Lemuel Davis Haughton, a traveling preacher; Oliver Hamilton Scott, Roy Wolfe, Timothy Rayburn Holt, and Lucius Milam Reeves, local preachers.

Question Twenty, "What traveling preachers and what local preachers have been ordained elders?" was called and answered: Lums Parker Anders, Murray Cox, Joseph William Loudenslager, Thomas Orien Prewitt, John Henry Morrow, and Henry Conrad Blackwell, traveling preachers.

Question Fourteen, "What preachers have died during the year?" was called, and the secretary announced that William Lawrence Linfield and Obadiah Burch Matheney had died since the last Conference.

Hymn 334, "My Faith Looks Up to Thee," was sung, and Dr. B. F. Jones read some passages from the fourteenth chapter of John and the twenty-second chapter of Revelation, and the fourteenth chapter of Revelation.

The memoir of W. L. Linfield, written by J. C. Chambers, on request of the family, was read by W. B. Jones, also by request of the family.

The memoir of O. B. Matheney was read by C. P. Jones.

Loving tribute to the life and memory of the departed brethren was paid by Dr. B. F. Jones, M. M. Black, S. N. Young, J. L. Neill, W. J. Ferguson, C. W. Crisler, C. H. Herring, C. C. Evans, P. B. Hardin, D. P. Yeager, H. W. Van Hook, and L. M. Sharp.

On motion the Conference extended expressions of sympathy to Revs. M. L. Burton and Geo. H. Thompson on the death of their wives during the year.

On motion, the report of the Committee on Memoirs was received and the memoirs were adopted.

The minutes were read and approved. The choir sang "O Think of the Home Over There," and, on motion, the Conference adjourned to meet at 7:30 tonight, the benediction being pronounced by W. B. Jones.

FIFTH DAY—EVENING SESSION

The Conference met at 7:30 p. m., pursuant to adjournment. Rev. John A. Moore, pastor at Rolling Fork, delivered a very helpful and interesting sermon on Col. 3:1-4, after which the Conference sang "Lead On, O King Eternal," and Rev. B. F. Jones led in prayer. Bishop Denny assumed the chair.

Rev. H. A. Wood of Newton read a series of resolutions expressing the thanks of the Conference to the local church, its pastor, and all concerned in carrying on the work resulting in one of the most pleasant Conferences we have had.

Question Forty-Five, "Where are the preachers stationed this year?" was called by Bishop Denny. After a brief address by the Bishop, he announced the following appointments: (SEE APPOINTMENTS).

"Praise God, From Whom All Blessings Flow," was heartily sung by the Conference, and the Conference adjourned sine die, the benediction being pronounced by Bishop Denny.

APPOINTMENTS

BROOKHAVEN DISTRICT

J. L. Decell, Presiding Elder

Adams—L. P. Anders.
Barlow—W. P. George.
Bayou Pierre—D. W. Ulmer.
Bogue Chitto and Norfield—L. F. Alford.
Brookhaven—C. W. Crisler.
Crystal Springs—J. E. Gray.
Foxworth—E. D. Simpson.
Gallman—J. T. Weems.
Georgetown—B. W. Lewis.
Hazlehurst—Del Longreear.
Magnolia—P. D. Hardin.
McComb:
Centenary—B. M. Hunt.
LaBranch Street—J. H. Jelly.
Pearl River Avenue—L. M. Reeves.
Meadville and Bude—T. A. Ferguson.
Monticello and Pleasant Grove—R. L. Walton.
Osyka—B. H. Williams.
Scotland—Wesley Ezell.
Summit and Topisaw—M. K. Miller.
Tylertown—W. B. Alsworth.
Wesson—V. R. Landrum.
Associate President Whitworth College—G. F. Winfield.
Chaplain U. S. Navy—W. N. Thomas.
Conference Evangelist—W. T. Griffin.
Editor New Orleans Christian Advocate—J. L. Decell.

HATTIESBURG DISTRICT

W. A. Hays, Presiding Elder

Bonhomie—F. N. Ladner.
Collins—J. M. Corley.
Ellisville—F. B. Ormond.
Encutta—A. J. Beasley.
Hattiesburg:
Broad Street—R. H. Clegg.
Court Street—L. L. Roberts.
Main Street—W. H. Lewis.
Heidelberg—T. H. King.
Leakesville—J. W. Loudenslager.
Lucedale—H. C. Castle.
Magee—J. B. Holyfield.
Mount Olive—M. M. Black.
New Augusta—A. J. Boyles.
Petal—R. A. Allums.
Prentiss—A. S. Oliver.
Purvis—J. D. Ellis.
Richton and Piave—W. A. Terry.
Silver Creek—D. E. Vickers.
Sumrall—H. W. VanHook.
Tylersville—S. C. Moody.
Williamshurg—J. C. Jackson.
Sanatorium—W. M. Williams.

JACKSON DISTRICT

J. T. Leggett, Presiding Elder

Benton—G. E. Allan.
Bolton and Raymond—F. L. Applewhite.
Brandon and Pelahatchie—S. F. Harkey.
Camden and Sharon—W. J. Walters.
Canton—O. S. Lewis.
Clinton—J. W. Leggett, Jr.
Eden and Benton—M. H. McCormack, Jr.
Edwards—H. L. Norton.
Fannin—E. J. Coker.
Flora—L. M. Sharp.
Florence—M. L. White.
Harrisville—E. A. Kelly.
Jackson:
Capitol Street—J. A. Smith.
Galloway Memorial—L. L. Cowen.
Glendale—A. B. Barry.
Grace—C. A. Schultz.

Millsaps Memorial—T. O. Prewitt.
Madison and Pocalontas—P. H. Grice.
Mendenhall and D'Lo—C. H. Strait.
Satartia—T. M. Ainsworth.
Terry—C. E. Downer.
Vaughan—H. S. Westbrook.
Yazoo Circuit—E. W. Ulmer.
Yazoo City—G. H. Thompson.

Secretary Editorial Department General Board
Christian Education—C. A. Bowen.
Executive Secretary Conference Board Christian Education—J. C. Chambers.
Manager Orphans' Home—J. F. Lewis.
Financial Agent Orphans' Home—W. M. Sullivan.
Home Missionary Charles Assaf.
Manager Home Finding Society—J. L. Sutton.
Superintendent Industrial Work General Board of Missions—J. L. Ferguson.
Professor Millsaps College—H. C. Blackwell.
Professor Millsaps College—C. F. Nesbit.

MERIDIAN DISTRICT

T. J. O'Neil, Presiding Elder

Bucatanua—H. W. F. Vaughan.
Cleveland—E. W. Wedgeworth.
Dabville—J. F. McClellan.
DeKalle—T. B. Winstead.
DeSoto—M. R. Jones.
Enterprise—O. H. Scott.
Lauderdale and Electric Mills—J. T. Abney.
Matherville—C. H. Herring.
Meridian:
Central—B. L. Sutherland.
East End—P. M. Caraway.
Fifth Street—J. F. Campbell.
Hawkins Memorial—W. J. Dawson.
Poplar Springs—H. J. Moore.
Seventh Avenue—R. E. Rutledge.
Pachuta—T. C. Cooper.
Porterville—L. T. Nelson.
Quitman—H. Mellard.
Socoba—J. H. Moore.
Shulanta—C. W. Wesley.
Vimville—J. W. Ramsey.
Waynesboro—C. M. Crossley.
Waynesboro Circuit—L. L. Matheney.
Conference Director Superannuate Endowment Fund—B. L. Sutherland.

NEWTON DISTRICT

H. A. Gatlin, Presiding Elder

Bay Springs—J. W. Thompson.
Burnside—D. P. Yeager.
Carthage—L. H. Sells.
Carthage Circuit—H. J. Oakley.
Chunky—G. A. Broadus.
Decatur and Hickory—A. J. Davis.
Forest and Morton—J. B. Cain.
Harperville and Lena—H. E. Raley.
Homewood—W. C. M. Baggett.
Lake—L. J. Snelgrove.
Laurel:
First Church—W. J. Ferguson.
Kingston—J. A. Wells.
West Laurel—C. Y. Higginbotham.
Montrose—G. H. Jones.
Newton—H. A. Wood.
Philadelphia—W. B. Jones.
Philadelphia Circuit—T. E. Nicholson.
Raleigh—B. W. Ware.
Rose Hill—W. L. Blackwell.
Shiloh—J. H. Grier.
Trenton—N. S. Loftus.
Union—J. L. Carter.
Walnut Grove—E. M. Allen.

SEASHORE DISTRICT

Otto Porter, Presiding Elder

Americus—W. B. Hollingsworth.
Bay St. Louis—C. C. Clark.
Biloxi:
Main Street—C. P. Jones.
Wesley Memorial—Murray Cox.
Brooklyn and Bond—R. S. Saucier.
Carriere—W. W. Moore.
Coalville—G. G. Yeager.
Columbia and Mission—V. G. Clifford, E. B. Flurry, Junior Preacher, Supply.
Escatawpa—A. J. Leggett.
Gulfport:
First Church—A. M. Broadfoot.
Second Church—T. R. Holt.
Hansboro and Nugent—Roy Wolfe.
Kreole—L. D. Haughton.
Logtown—J. W. Moore.
Long Beach and Pass Christian—H. L. Daniels.
Lumberton—M. L. McCormick.
Mentum—S. E. Flurry.
Moss Point—C. C. Evans.
Ocean Springs—J. W. Sells.
Pascagoula—E. L. Ledbetter.
Picayune—W. H. Saunders.

Poplarville—J. E. Williams.
 Saucier—S. N. Young.
 Vancleave—C. H. Gunn.
 Wiggins—W. H. Lane.
 Executive Secretary, Seashore Methodist Assembly—J. W. Sells.

VICKSBURG DISTRICT

L. E. Alford, Presiding Elder

Anguilla—J. O. Ware.
 Centerville and Stephenson—J. E. J. Ferguson.
 Fayette—T. B. Corbett.
 Gloster and Liberty—J. H. Morrow.
 Hermanville—M. W. Porter.
 Lorman—W. F. Ragsdale.
 Louise and Holly Bluff—J. M. Lewis.
 Mayersville—C. H. Williams.
 Natchez—H. G. Hawkins.
 Nebo—W. W. Murray.
 Oak Ridge—A. S. Byrd.
 Port Gibson—J. L. Sells.
 Rolling Fork—J. A. Moore.
 Roxie—Percy Vaughan.
 Rosetta and Mt. Vernon—S. W. Bryant.
 Silver City—S. B. Watkins.
 Ulica—E. A. King.
 Vicksburg:
 Crawford Street—J. L. Neill.
 Gibson Memorial—J. L. Smith.
 Washington and Natchez Mission—F. J. Jones.
 Woodville—G. P. McKeown.
 Student Southern Methodist University—D. L. Blackwell.
 Student Emory University—Walter Cross.

Transferred in: P. M. Caraway, an elder, from the Louisiana Annual Conference.
 Transferred out: T. M. Brownlee, an elder, to the Louisiana Annual Conference.

PRAISE AND PRAYER

(Continued from Page 1.)

It is not a fanatical claim, but a historical fact that ours is a nation founded by faith.

The French critic of "Democracy in America," M. de Tocqueville, declared with emphasis that "religion gave birth to Anglo-American society."

In every Colonial charter was a paragraph declaring the religious purpose of its establishment. This was true especially of the colonies of the South, of which Dr. Robert Baird said, in his famous book entitled, "Religion in America," "It is remarkable that in every charter granted to the Southern Colonies, the 'propagation of the Gospel' is mentioned as one of the reasons for undertaking the planting of them."

The same writer says of all the Colonists throughout North America, "They were religious men. They believed and felt that Christianity is no vain fancy—a fact that holds true even as respects those of them with whom religious motives were not the chief motives for expatriating themselves. The overwhelming majority stood acquitted of the slightest approach to infidelity. Neither were they what are called 'philosophers,' attempting to propagate certain new theories respecting human society and suggesting new methods for rendering it perfect. By far the greater number of them were simple Christians, who knew of no way by which men can be good or happy, but pointed out by God in His Word. . . . They looked to Him and caught glimpses of the glorious progress which the Gospel was to make among their children and children's children. This comforted them in sorrow and sustained them under trials. They lived by faith and their hope was not disappointed."

We owe an immeasurable debt of gratitude to the God of our fathers for the spiritual foundations of the Republic laid by our godly ancestors in their labor of love and work of faith. What sort of a nation would the United States have become if the Colonists had been rationalists and liberalists?

Even a man as rationalistic as Benjamin Franklin felt and acknowledged the value of prayer and the need of God's aid in a critical hour of our national history. In the Constitutional Convention, assembled after the War to frame the Federal Constitution, he offered a motion to have daily prayers in the body, and, in support of the proposition, he said:

"In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed the frequent instances of a superintending Providence in our favor. To that kind Providence, we owe this happy opportunity of consulting in peace on the

means of establishing our future national felicity. And have we now forgotten this powerful Friend? Or do we imagine that we no longer need His assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe, that without His concurring aid we shall succeed, in this political building, no better than the builders of Babel."

These were remarkable words, coming from a man of liberalistic opinions. They point to a prevalence of religious sentiment which reached and affected the astutest among the rationalists even. Men who were descendants of the first Colonists could not rid themselves of the convictions which had driven their ancestors to the New World, nor utterly renounce the faith from which their colonial institutions had sprung. They knew, as their forefathers had believed and taught, that commonwealths which are not founded in religion rest precariously on shifting sands.

These simple, but serious, truths apply to the conditions and needs of our country today as much as they concerned its well-being in its early days; and our faith in them should be refreshed on the approaching "Thanksgiving Day."

Perhaps the present generation is in greater need of a revival of "the faith of our fathers" than any which has preceded it.

Men who have lost faith in a God of prayer can hardly give thanks to Him at all; for prayer and thanksgiving alike rest on belief in a personal God.

Strange to say, however, men who profess and call themselves Christians have been publicly questioning, during the drought, whether prayers for rain should be made. A rather conspicuous man in New York, who occupies at least a prominent pulpit in the metropolis and is called a preacher, was asked what he thought of praying for rain, and he was reported as replying, "No imaginable connection exists between a man's inward, spiritual attitude and a rain storm."

His words are rather vague, but, if they mean anything, they imply that a prayer for rain is useless, if not foolish.

But James the Just, brother of our Lord, and a far greater man than this metropolitan talker, has said, "The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James, V:16 and 17).

Evidently, St. James believed in a personal God, clothed with freedom, power, and mercy, whose ears are ever open to the cries of His children, and who takes notice even of the flight and fall of one little sparrow. He did not defy law and dethrone God. St. James, therefore, could pray hopefully and give thanks sincerely.

The prayerless are the thankless; for supplication and thanksgiving are bound inseparably together. Wherefore, wrote St. Paul to the Philippians, "In everything by prayer and supplication, with thanksgiving, let your requests be made unto God" (Philippians, IV:6).

Let the American people heed this apostolic exhortation on the day of our national thanksgiving, abandon their prayerlessness, and break forth in grateful praises to Him who crowneth the year with goodness.

"Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed. O thou that hearest prayer unto thee shall all flesh come" (Psalms LXXV:1 and 2).

ANNOUNCEMENTS

COMMITTEE ON ADMISSIONS

The Committee on Admissions will meet at the Methodist Church in Alexandria, La., Tuesday, December 2, 1930, at 7 p. m. All candidates will please be present.

BRISCOE CARTER, Chairman.

CLASS OF SECOND YEAR

The members of the class of the second year of the Louisiana Conference will please meet the committee at the Methodist Church, Alexandria, La., on Tuesday night, December 2, at 7:30.

R. S. WALTON, Chairman.

CONCERNING HENRY G. RISER

Mr. Henry G. Risser of Ruston, La., and a member of the Methodist Church in that city has won many souls to the Lord by the use of his wonderful baritone voice. Mr. Risser graduated from the music department of the Moody Bible Institute of Chicago, last July 30, 1930, and has been constantly engaged in spreading the Gospel message in song since that time.

Mr. Risser has a baritone voice of superb timbre and a gift of spiritual interpretation that has secured for him many honors as soloist, both in Louisiana and Chicago as well as over the radio. He is also very popular as a song leader; it might be well to quote a paragraph taken from the "Ruston Daily Leader" after Mr. Risser had sung in one of the leading churches of that city: "At the evening service our audience was more delighted, because Mr. Risser had control of all the song service of the evening. Excusing the slang expression, but we will have to say that Mr. Risser knows his 'stuff' when it comes to leading an audience in congregational singing. It is hard



HENRY G. RISER

to believe a congregation can be handled with the motion of the arms as Mr. Risser is able to handle it, but it is true just the same and if you were not there to hear and see him, you just absolutely missed one of the season's greatest events Ruston will have."

The Lord is greatly using Mr. Risser in the evangelistic field with his wonderful voice and his work with young people. It makes us all so happy to see a young man possessed of the talent that he is gifted with in the service of the Lord Jesus Christ. Quoting again from the Ruston Daily Leader, published after Mr. Risser had sung in another of her leading churches: "While Mr. Risser's rich baritone voice followed slightly above the swelling tones of the pipe organ, yesterday there came a challenge to the audience to enthrone Christ above all musical ability—a devotion that was manifested in the eminent soloist's own noble life and service, and it made his friends present happy to see how devoted the young man is to the service of his Lord's work, and how willing he is to use his talent in the ministry of lifting souls by song." There are many other articles as these that have been printed on the front page of some of Louisiana's daily newspapers, and we are sure that the Southern Methodist Church rejoices along with the city of Ruston, La., and The Moody Bible Institute of Chicago in the wonderful success in the field of Church Music that this young man has attained unto.

Mr. Risser has been heard over the radio also (Please turn to the last page.)

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MR. J. W. BOX, retired section foreman of the M. & O. R. R. and a resident of Shubuta for more than 50 years, died at the residence of his daughter, Mrs. O. S. Limbaugh, in Hammond, La., Sunday, October 19, 1930, after a lingering illness. He was 72 years old. The remains were brought to Shubuta to the family residence, where funeral services were conducted Tuesday, October 21, by his pastor, Rev. C. W. Wesley, of the Methodist Church, assisted by Rev. N. A. Edmonds, pastor of the local Baptist church, and Rev. J. M. Phillips, retired Baptist minister. A large concourse of friends attended the services, and the love and esteem in which Mr. Box was held was evidenced by the profusion of beautiful floral offerings. A quartette composed of Miss Mary Weems, Mrs. R. C. Weems, Mrs. A. P. Hand and Mrs. Geo. S. Weems, Jr., sang, "Shall We Gather at the River?" a favorite song of the deceased. Miss Mary Weems also rendered a solo, "What a Friend We Have in Jesus." After funeral services were conducted at the family residence, the body was conveyed to Quitman, where it was laid to rest beside his wife, who preceded him to the grave two years ago. Mr. Box leaves numerous relatives to mourn their loss. Surviving him are his sister, Mrs. Jennie Covington of DeSoto, five daughters, Mrs. O. S. Limbaugh, Hammond, La.; Mrs. J. F. Bryars, Bay Minnette, Ala.; Mrs. H. B. Mills, Mobile, Ala.; Mrs. J. K. Pace and Mrs. Jewel Box of Shubuta, Miss.; two sons, J. R. Box, Meridian, Miss., and Eugene Box, Cleveland, Ohio; nine grandchildren and seven nieces and nephews also survive. Pallbearers were: B. L. Brown, Paul Bounds, A. Wachmans, J. H. Griffin, Ed Brewer and M. D. Weems. Honorary pallbearers: G. S. Weems, D. W. Heidelberg, A. Johnston, W. H. Patton, H. B. Gillespie, J. W. Pool, W. A. Harwell, T. R. Graham, J. A. McLendon, Albert Rogers, Joe Rash, Sam Jones.

W. H. PATTON.

CASWELL WESLEY COCHRAN one of the twelve children of John H. Cochran and Helen Hightower Cochran, was born on May 19, 1852, in Lauderdale County, on the "old Cochran place" near the present Daleville. His father was a pioneer citizen of Lauderdale County, being its first sheriff. The members of the family on both sides were staunch Methodists.

C. W. Cochran attended school at Cooper Institute, Daleville, where he formed friendships with many ministers of this Conference lasting through the years; also at Louisville Commercial College, Ky., returning to Daleville to engage in a mercantile business and farming.

He married Elizabeth Sandford, a teacher in Cooper Institute, and they moved to McAllister, Oklahoma, in

1904, to enter the wholesale grocery business with his brother, George. After a few months he returned to Lauderdale County, locating in Meridian, where he engaged in farming and the lumber business.

C. W. Cochran joined the Methodist Church at twenty years of age, while a student at Cooper Institute. Being too timid to take part in many activities of the church, he dedicated his financial talents to God. At various times he supported a station, helped organize and build churches, paid indebtedness to wind up the affairs of the church years after year, maintained a missionary in foreign fields for years, sent many girls and boys to college, and performed other Christian acts that the public knew nothing of.

In 1904 he became a member of old Central Methodist Church in Meridian. As chairman of the building committee, he had a very large part in making possible the dedication of the new Central Church. He contributed the chimes in memory of his first wife and was chairman of the organ committee when the present pipe organ was installed. He was a trustee of the church for two years, a member of the board of stewards for twenty-five years, was a delegate each year to District and Annual Conference, and was twice sent as delegate to General Conference.

Through his wife, he made possible the Elizabeth Cochran Reading Room, which has developed into the present Wesley Community House. He aided in establishing the Travelers' Aid. Jointly with W. E. Hopkins, he gave the building for the Methodist Church in the Fewell Survey community in this city. He was a member of the Board of Directors of the Y. M. C. A. at the time of the erection of the present building.

On February 4, 1925, he was married to Mrs. Ethel B. McGraw, of Meridian, the ceremony being performed by Rev. J. L. Decell, a close personal friend.

Active in business, church and community within a week of his death, Caswell Wesley Cochran passed away after a brief illness on September 25, 1930, at Meridian, Miss.

In view of the foregoing facts he resolved that in the death of Brother C. W. Cochran, the church has lost a faithful supporter and devoted worker, the community an outstanding citizen, and each of us a personal friend whose influence for good will live on and inspire to unselfish and consecrated life in home, church and community.

RESOLUTIONS

We, the committee of the Osyka M. E. Church, South, wish to present to the Quarterly Conference the following resolutions in loving memory of Mrs. Addie Goodwill:

Whereas God, in His infinite wisdom, has taken to himself our beloved sister, Mrs. Addie Goodwill; therefore, be it resolved,

First, in the death of Mrs. Goodwill the church, the Sunday school, and the Women's Missionary Society have lost an unselfish and tireless worker;

Second, that we extend to her sisters, Mrs. R. V. Dickey and Miss Nan

Muggah; her niece, Edith, and nephew, Robert, and other relatives and friends our heartfelt sympathy;

Third, that a copy of these resolutions be spread on the minutes of the Quarterly Conference and a copy sent to the New Orleans Christian Advocate.

MRS. D. D. OTT,

For the Committee.

FROM WATERPROOF, LA.

It is with great pleasure that we folks of Waterproof take this opportunity of announcing to our friends that at last we have our Sunday school rooms. Eight nice, big rooms with plenty of windows. And now we are having plenty of fun furnishing them. All the boys and girls are enthusiastic and eager to help do things to make money for tables and chairs, rugs, maps and pictures to equip these nice

rooms. It is through the untiring efforts of our pastor, Rev. E. W. Day, and Dr. J. P. Davis that we have these nice rooms.

They had some encouragement and some discouragement as is always the way in such tasks. Enough to make it interesting as progress was made.

Rev. Mr. Day has been a busy man this year, making many friends in Waterproof, and his congregations have held up wonderfully well this whole year through.

We are much encouraged at Waterproof over prospects of paying in full our preacher's salary and Conference claims. Some people have paid this year who have not been in the habit of paying. And don't let us forget to mention our missionary society. Our friends sometimes accuse us of working (them) overtime.

MRS. SAM MCCAIN.

GIVE A BIBLE --- THE WORLD'S BEST GIFT Bibles for Every One

NAME in
GOLD!
FREE!



OUR SPECIAL

Bible for Teachers and Preachers

This Bible is one of the most attractive bargains we have been able to offer in some time. Ordinarily a higher priced Bible, but through a very fortunate purchase we are in position to sell it to you at a very special price.

NOTE THESE FEATURES, AND YOU WILL REALIZE ITS REAL VALUE

- It is SELF-PRONOUNCING, and it is printed from a beautiful easily read type on INDIA PAPER.
- It contains CENTER REFERENCES, a COMBINED CONCORDANCE TO THE BIBLE, DICTIONARY OF PROPER NAMES, and SUBJECT INDEX. Also TEN BEAUTIFUL MAPS IN COLORS.
- As a special feature it contains a COVER INDEX which enables the reader to turn directly to any book in the Bible.
- It is bound in genuine Morocco, leather lined, overlapping edges, with the open-flat back feature. A Bible that will last a long time. Size, 6x9 inches.
- And the price for a limited time.

No. 75X ONLY \$7.45

OUR SPECIAL

Red Letter Bible FOR TEACHERS and THE HOME

A Bible for every purpose. Regardless of the kind of Bible you now have, you will find in this Bible a combination of features that will prove useful to you. A Bible that is everything a complete Bible should be.

NOTE THESE FEATURES AND COMPARE THEM TO ANY BIBLE

- It is SELF-PRONOUNCING, ILLUSTRATED, and is printed WITH THE WORDS OF CHRIST IN RED.
- It contains the Authorized Version of the Old and New Testaments, 60,000 REFERENCES in center column, nearly 400 pages of HELPS TO BIBLE STUDY, including subject index, CONCORDANCE, and 4,500 QUESTIONS and ANSWERS to the Old and New Testaments.
- It also contains a FAMILY RECORD and is supplied with a PATENT THUMB INDEX.
- It is printed in GOOD CLEAR TYPE.
- It is bound in FRENCH MOROCCO, overlapping covers, round corners, red under gold edges, silk headband and marker. Size, 6 1/2 x 9 inches.
- And the price for a limited time.

No. 1930-1 ONLY \$3.89

OUR SPECIAL

Text Bible for a Child

We consider this Bible a most unusual value. Printed on a splendid grade of Bible paper from clear black-face type, making it easy to read. It has the self-pronouncing feature. It contains 32 beautiful Biblical scenes in colors and 8 Bible maps in colors. A very practicable Bible, one that any child will be happy to possess. Pocket size, 5x7 1/2 x 1 1/2 inches. No. 110. Bound in Heavy Dark Blue Artificial Leather, with Morocco Grain, blue edges. The cover is overlapping.

ONLY \$2.00

OUR SPECIAL

Bible for Old Folks and the Home

This home Bible is very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with record for births, marriages, and deaths. The best Bible obtainable for old folks. No. H2014. Bound in French Seal, Limp, round corners, red under gold edges.

ONLY \$4.85

METHODIST PUBLISHING HOUSE

(CORRESPONDENCE PRINTERS)

LAMAR & WHITMORE, AGENTS

NASHVILLE, TENN.

DALLAS, TEX.

SAN FRANCISCO, CALIF.

RICHMOND, VA.

ORDER FROM NEAREST HOUSE

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Forest, Miss.

SUGGESTIONS FOR PRESENTING BULLETINS

Have items previously assigned and numbered 1, 2, 3, etc. Number 1 says, "I read," and gives item. The others follow in succession, saying, "And I read," giving items assigned. Enter into the presentation enthusiastically.

2

Have a small girl enter wearing a dress made of Bulletins. She takes her stand and says, "I'm the Missionary Bulletin News, I wonder how many have read me? Mrs. A., have you read me?"

Mrs. A. responds by TELLING what she has read. (Items having been given out a week previous.)

Little Missionary News then asks Mrs. B what she has read. Mrs. B. responds with her assignment, and it continues till all assignments have been given.

3

Have a little boy enter as a messenger boy and hand telegrams to different ladies who have been given parts on the program, and they TELL what their telegram is, consecutively.

4

Have roll call and women respond with an item taken from the Bulletin.

5

Give the news as a radio message. If you have suggestions, please pass them on.

HERE AND THERE

Miss Ruth Hefflin, head resident Bluxi Wesley House, is spending a few weeks with her mother at Forest, Miss., taking a much needed rest. We are glad to note that she is improving.

It is with much joy that we note the splendid progress made in a new

auxiliary at Homewood, Miss., under the supervision of the pastor's wife, Mrs. W. C. M. Baggett. With a small membership, these good women have in the very beginning made a pledge of \$10.

The W. M. S. of Louisville, Miss., reports a most interesting meeting when the program consisted of two thoughtful discussions, namely: "The Home as a School of International Brotherhood," and "The Home and Race Relationships," both setting forth our duty to other races.

In the death of Mrs. Edgar Goodwill, of Osyka, Miss., the Church and the woman's work has lost a loyal and devoted friend. To the sorrowing sisters we extend our deepest love and sympathy.

Mrs. Goodwill was Superintendent of Social Service—now Christian Social Relations—for four years in the Mississippi Conference.

We note with pride that the women of Porterville, Miss., are having most splendidly arranged programs of work besides an interesting Mission Study, "India Looks to Her Future." At their last meeting a splendid shower was sent to Meridian Wesley House.

The Lula Galloway Circle of Forest Auxiliary has just completed their Bible Study, "Great Souls at Prayer," and hope to receive Council recognition.

The Children's work of the Forest auxiliary, under the capable leadership of Mrs. D. G. Brignac, has prospered throughout the year. The Extensive Mission Study class was largely attended, culminating with a most edifying program to which all were invited.

The children meet every Wednesday afternoon with interesting programs outlined. On last Wednesday afternoon promotion day was observed; ten Epworth Juniors being promoted to the Epworth Hi League. We covet more such leaders for our Children's work. The auxiliary as a whole is well organized.

GLEANINGS FROM MISSIONARY CIRCLES, HATTIESBURG, MISS.

Thirty members and two visitors were present at the regular monthly business-social meeting of the W. M. S. of Court Street Church, Monday, October 27, at 3 p. m., at the home of Mrs. C. J. Willette in Harvey.

The president, Mrs. D. R. Hardy, led the devotional by reading selections from Matthew and Luke, also a selected article, "The Golden Rule." Prayer followed.

A most enthusiastic and interesting business meeting was then entered into, in which favorable reports of all officers manifested the wonderful zeal and spirit of the organization.

It was announced that the week of

prayer will be observed from November 9 to 15, and various ladies were appointed to take charge of the programs.

The missionary spirit of the W. M. S. circles of Hattiesburg has recently been wonderfully revived, by having in its midst, Mrs. J. M. Glenn, wife of the Georgia evangelist, the latter conducting the series of meetings at the Methodist churches in this city for five consecutive weeks. Mrs. Glenn has spent five years in China, and she revealed some wonderful and interesting facts on foreign missions and especially on conditions in China. She met continually with the various church organizations while in our city, and her lectures gave much inspiration on missionary work at home and abroad. Mrs. Glenn also arranged and directed a religious pageant, "Heart of Youth," a most wonderful production, which was presented in the auditorium of the State Teachers' College. More than 200 young people of this city took part in the production. A large crowd attended this wonderful presentation.

A new circle has recently been organized and will be called the Glenn Circle in honor of Mrs. Glenn. This circle will meet every Tuesday afternoon in the homes of members, excepting the first Monday, when they will meet at the church for business discussions.

Court Street W. M. S. meetings continue weekly at the church, excepting on the fourth Mondays, the social-business meetings are being entertained in various homes of its members.

At the conclusion of Monday's business meeting, a social hour was thoroughly enjoyed. Delightful refreshments were served by Mrs. C. J. Willette, assisted by Mrs. J. L. Gibson, as co-hostess.

The next business-social meeting will be entertained by Mrs. J. G. Sartin, College Heights.

MRS. S. M. SHATTLES,

Supt. of Pub.

ZONE MEETING AT ZWOLLE, LA.

Zone 3 of the Lake Charles District held its last meeting of the year at Zwolle, October 30, with 42 members present.

The meeting was opened by singing, "O, Jesus, I have promised."

Mrs. H. P. Porter of Zwolle read



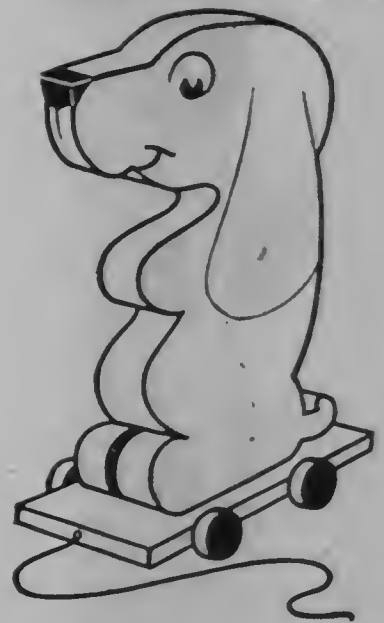
the scripture lesson from Matthew, 5th chapter and Luke, 6th chapter. Miss Bess Egan commented on the lesson.

Mrs. J. N. McDonald led in prayer. Mrs. Parrott, president of Zwolle auxiliary gave the welcome address. The response was given by Mrs. Porter Young of Leeville.

The minutes of the last meeting were read and approved, with the correction of two names.

A beautiful talk on Stewardship was given by Mrs. Stewart of Many.

(Please turn to Page 15)



WHEN CHILDREN FRET

THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.

Fletcher's
CASTORIA

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

When Your Cough Hangs On, Mix This at Home

The best cough remedy that money could buy, can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

Sunday School

LOUISIANA CONFERENCE

Sunday, November 9, we visited Eunice and Opelousas, in company with the presiding elder, Dr. A. S. Lutz, arriving at Eunice in time to be in the Sunday school. The school is small at Eunice but the teachers and officers are interested in making it one of the best.

We visited their fourth quarterly conference in the afternoon, at which representatives from the other Sunday schools on the charge reported their work. We enjoyed noon-day hospitality at the home of Mr. and Mrs. C. J. Sanders.

Sunday night found us in Opelousas for their fourth quarterly Conference. The pastor at Opelousas, Rev. D. F. Anders, sounded the note of enthusiasm in all of his reports, especially about his Sunday school and Epworth League.

Rheumatism?

Quick relief from rheumatic pains without harm:



To relieve the worst rheumatic pain is a very easy matter. Bayer Aspirin will do it every time! It's something you can always take. *Genuine Aspirin tablets are harmless.* Look for the Bayer cross on each tablet.

BAYER ASPIRIN

CHURCH HEATING

Moncrief
Heating-Cooling-System
"Write today for literature"

Moncrief Furnace Company
ATLANTA GEORGIA



THE PERRY PICTURES

ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on
The Life of Christ or 25
Art Subjects or 25 for
Children, 5 1/2 x 8. Or 50
for Children, 3 x 3 1/2.

LET your children make companions of
world's most beautiful pictures. Cul-
ture, happiness and beauty will be added
to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 308, Malden, Mass

BIG PROFITS
For Your Church Organization

METAL SPONGE

"The Modern Dish Cloth"

METAL SPONGE SALES CORPORATION
DEPT. W LEHIGH AND MASCHER STREETS PHILA.



6 IMPORTED HAND PAINTED CHINA CUPS and SAUCERS

VALUE \$1.50

for 3 LUZIANNE COUPONS and 69¢

LUZIANNE COFFEE 100% Arabica



Mr. A. M. Mayo, district secretary in the Lake Charles District, is to be congratulated on being the first district secretary to report an official offering from each of his Sunday schools for missions. He has twenty-nine Sunday schools in his district.

The Conference Board Staff, composed of the salaried and volunteer Conference-wide workers, had their annual meeting in the Sunday School Office on Thursday afternoon of this week. This meeting proved to be one of the best attended of all of our meetings. The work of the Board was considered under three divisions, Childhood, Youth and Adult.

Mrs. W. W. Holmes, Conference Elementary Superintendent, made a splendid report and led in the discussion for this division.

The Adult Division was represented by Dr. Frank L. Wells, who has headed up this work for the last two years.

The Young People's Division had two meetings on Tuesday of this week with the Conference Superintendent, Rev. B. C. Taylor, leading the discussion, at which Miss Elizabeth Langford, Epworth League Field Worker, and Mrs. Charles White, State Epworth League President, were present. The leaders in the discussion group on Thursday were: Rev. H. L. Johns, Dr. Frank L. Wells, Mr. T. W. Holloman, and others.

In addition to these three divisions of the church work, other important features were discussed: Training Work by the Conference Superintendent of Training, Dr. A. S. Lutz, and Missions by the Extension Secretary, Rev. A. K. McLeilan.

The staff met at the home of the Conference Superintendent at the supper hour, and worked out some recommendations for the Conference Sunday School Board.

The Conference Sunday School Office was pleased to have the Conference Committee on Group Insurance to meet in their office on Thursday, November 13. The Committee is: Rev. H. L. Johns, president; Dr. W. W. Drake, vice-president, and Rev. J. T. Harris, secretary-treasurer.

Among the recent Sunday schools to send in their Sunday School Day Offering are: Clay, Quitman, Bethany, Bethel (Shreveport District), and Trout. This gives us 94 out of our 320 Sunday schools to report. We hope

many others will report at Annual Conference.

Rev. B. C. Taylor, writes: "Made it home in good time Tuesday night. Think we had a profitable day together. Hope your meeting today will measure up to your expectations."

C. D. ATKINSON,
Conference Supt.

LETTER FROM BROTHER GLADNEY

The Conference is to be congratulated in that the Board of Christian Education elected Rev. R. G. Lord, Grenada, Miss., as Executive Secretary, who will continue the Sunday school work that was fostered by the old Sunday School Board, and in addition will have under his supervision the educational work of the Epworth League and Christian Education as related to our colleges. He has the correct meaning of Christian Education. He is well qualified for the task; he is humble, modest, educated, and will work constantly at the task the Church has assigned him. He deserves the full support of presiding elders, pastors, and all the members of the Church. When called upon I shall lend whatever aid in my power to make the work a success. I go back to the pastorate with joy. I shall live at Jonestown, Miss.; I shall miss seeing and working with the hundreds of friends over the Conference. I shall ever hold in my heart the friends who have borne with me and who have helped to make the work of the Sunday school what it is in the North Mississippi Conference. My parting word is—stand by Rev. R. G. Lord, Executive Secretary, and Rev. E. G. Mohler, Secretary of Home and Foreign Missions.

With love and best wishes to all my friends,

R. H. B. GLADNEY,
Pastor, Jonestown and Coahoma.

NORTH MISSISSIPPI CONFERENCE BOARD OF CHRISTIAN EDUCATION

It is with a feeling of regret that we see the names of the Sunday School, Epworth League and Board of Education pass from our minutes. These names represent plans, purposes and labors which have been heroic. If the new Board does not build well upon these splendid foundations, it will not be the fault of those who have labored so faithfully in these outgoing Boards. The name of Rev. R. H. B. Gladney

Household oil must do 3 things, say experts

Household oils that merely lubricate do only half the job, say lubrication experts. Locks and hinges, sewing machines, electric fans, vacuum cleaners, lawn mowers, washers—all household devices are constantly gathering dirt and rust when not in service. To get best results one should use an oil that cleans and protects as well as lubricates.

Unlike ordinary oil, 3-in-One is a blend of high grade animal, mineral and vegetable oils, so it does these three things as no other oil can. 3-in-One Oil costs more to make than ordinary oil, but it costs much less to use. It is cheapest in the long run, for it will save you many dollars on repairs and replacements of expensive household equipment.

Don't be satisfied with anything but the best. Get the old reliable 3-in-One Oil. At good stores everywhere, in 15c and 30c cans and bottles. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

will ever be cherished by Sunday school workers all over North Mississippi Conference. During the seventeen years in which he was director of Sunday schools, he was wise, faithful and true. He has seen the Sunday school work develop from practically nothing into a large arm of faithful trained workers. His labors have not been confined to his own Conference, but his counsel has been sought in matters relative to the general work over the Church.

The young man whom the Board of Christian Education has elected to be Executive Secretary of Christian Education gives promise of developing into a strong, vigorous leader in that field. Rev. R. G. Lord is in every way suited for his new task. Strong of body and of mind; his heart filled with the love of the work and of the souls of men, especially children, he will lead us well in safe paths of progress. He is a graduate of the University of Mississippi; has had fifteen years' experience in the pastorate; is a master of the various phases of Christian Education plans for modern day; a preacher above the average; acceptable leader of young people and a man known to have that quality of "untiring energy" which brings things to pass.

Rev. J. E. Stephens, president of the Board, is well qualified for the work committed to his hands. He has had experience in college work, young people's work and the pastorate. No man among us has a better grasp of the present-day plans and purposes.

Now is the time for us all to rally

WINSLOW'S SYRUP

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....B. F. Harrell, 450 West Fourth St., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE

Dear Epworth Leaguers: The New Orleans Hi League Institute was a great success in every way. On Friday evening we had our classes earlier than on previous nights and closed with a real Halloween banquet. Everyone had a great time. The Fourth Department, under the direction of Miss Alma McGowan and Mr. Gay, provided for the program of entertainment and the Carrollton ladies served the sumptuous meal. After the credits were awarded to fifty-three Hi Leaguers and thirteen Seniors, Dr. J. B. Peters closed the institute with another of his inspiring devotional messages, and we reluctantly bid each other good-bye until our next institute. Again I thank each and everyone that had a part in this happy occasion. The Leaguers of Epworth Church carried off the honors of earning the most credits, having earned twenty-two credits; with Carrollton Avenue sec-



There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—a doctor's prescription for the bowels—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstore sell.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

ond, with sixteen, and St. Marks third, with fifteen. Other credits went to Leaguers of McDonoghville, Felicity and Algiers. If the Senior Institute shows as fine an increase as this institute, we will have a great record for New Orleans Leaguedom.

On Sunday the ninth the Leaguers of Monroe District held a District Rally in Monroe and with the splendid leadership of the two District secretaries, Helen Hunt and Wilma Howell, it proved to be a real PEP rally. The number of chapters represented was smaller than was expected, but those that attended made up in enthusiasm for the number lacking in attendance. It was quite a treat to have the Conference president, Charles White, at this meeting. The Conference treasurer, Harold Riggs, and his assistant, Douglas Page, and the Field Secretary were also present, so the Conference staff was well represented. The Monroe First Church Leaguers entertained in their usual cordial manner.

The District was sorry to learn of the sickness of Mrs. Sherwood Nesbit, president of the Bastrop chapter. Since she is to be confined to her bed for several months she will be greatly missed by her friends, who will be in prayer for her rapid recovery.

A letter from Miss Rubye Owen of Bernice tells of the fine organization of a Senior and a Junior Hi League at that place. We are hoping that Bernice chapters will be well represented at the institute in Homer this weekend.

Miss Maggie Roberts of Mooringsport writes that her chapter and union are both getting along splendidly. That is good. I also received news that Miss Merle Chitwood has a fine new Hi-League at First Church, Shreveport, the older Hi-Leaguers having been promoted to the Senior League. Miss Anna Pharr Turner has a new Junior Hi-League at Mangum. The Hi-League at Vinton has been reorganized with Mrs. W. A. Sutton as Counselor. Mrs. Annie Mae Mims is president of the new Senior chapter at Provencal.

Leaguers, what are you doing to show your pastor your appreciation of his leadership during this past year ere he goes to Conference? I wonder if our young people really know how to appreciate all the fine efforts our pastors make to assist us in our Christian living. May I take this opportunity of thanking every preacher in this Conference who has crossed my path this year and has in some way or other blessed my life as I came in contact with him. Our field work would be an impossible task were it not for the valuable assistance always given me by these friends. My prayer for them is that God may richly bless them as they gather for this Annual Conference and then go out to fields of greater service for Him. As our

program undergoes many changes this year I trust that each pastor will enter into it wisely and with an understanding heart. For the opportunity of having served each of them and for representing the fine youth of our Church, I thank you who gave me the privilege.

Leaguery,
ELIZABETH LANGFORD,
Field Secretary.

NORTH MISSISSIPPI CONFERENCE

Dear Leaguers: According to our way of thinking the recent session of the North Mississippi Annual Conference was the most successful of any session that it has been our privilege to attend. Every day there was a manifestation of the very highest spirit of brotherhood. The brethren were so considerate of one another. There seemed to be fresh in their minds that passage of scripture which says, "In honor preferring one another." As a parliamentarian, as a courteous gentleman, and as a wise leader you would have to search a long time before you would find a man who could measure up to the stature of Bishop Collins Denny. It was also a pleasure and an inspiration to have with us at this session of the Conference Mrs. Denny. She would not permit the good Bishop to be anything except a wise leader even if he wanted to be.

It was very gratifying to find the brethren giving so much consideration to the young people's work. Our new Board of Christian Education is thoroughly in sympathy with our League work. They gave us a very sympathetic hearing when we went before them with our recommendations. Brother R. G. Lord was selected as Executive Secretary of the new Board and he has three one-hundred per cent Leagues in the church where he has served for two years. So we have a man who knows our work and is in sympathy with it. We feel very much encouraged. We thank God and take courage.

In our Conference a young people's worker was appointed without salary. That means of course that this worker will not devote all of his time to this work, but he will do as much of this kind of work as he will have time to do in addition to his duties as pastor. The writer of these lines will have the privilege of doing this work.

Rev. E. G. Mohler was selected as Extension Secretary of the Board of Christian Education. This work will

not be new to Brother Mohler. He has been in this field for four years and the work has grown under his leadership. Brother Mohler is in sympathy with our young people's work and he wants to see that phase of the work prosper.

Rev. J. E. Stephens is president of the Board of Christian Education in our Conference. Brother Stephens spent several years as a College professor and he understands young people. Brother Stephens will be a great help to us in our young people's work. No man in the Conference is more anxious to see our work prosper than is Brother Stephens.

We feel that we have never had as great an opportunity to develop our young people's work as we have now.

(Please turn to page 15)

GOOD FOR DIZZINESS

Constipation Troubles Relieved
By Black-Draught, Says
Kentucky Man.

Hopkinsville, Ky.—Hundreds of people in Hopkinsville know Mr. Dale Harris, of 102 South Kentucky Avenue. Mr. Harris knows Thedford's Black-Draught, from having taken it a number of years. He says:

"I often come in from work with a bad feeling in my stomach and head. I have a dizzy feeling in my head and am constipated, so I fix me a dose of Black-Draught immediately to guard off a spell of illness."

"I have always found Black-Draught to be perfectly satisfactory in every way, and would recommend it to any one as a safe and wonderful medicine when a purgative is needed."

"It is a good idea to keep a box of Black-Draught in the medicine cabinet so at a moment's notice you may take some when dizzy spells and constipation occur."

Thousands of others have reported that many disagreeable symptoms, due to constipation, have gone away after they had taken Thedford's Black-Draught.

This well-known medicine has been in use nearly 100 years, and its popularity is constantly increasing, as growing sales clearly prove. Sold in 25¢ packages.

Thedford's BLACK-DRAUGHT
for Constipation
Indigestion, Biliousness

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
FOR THE COUGH FROM COLDS THAT HANG ON

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11.)

Mrs. Reardon of Leesville gave an interesting talk about "Jubilee Inn." Miss Carroll of Many gave a musical reading, "A Legend of Twilight Bell."

Mrs. Pete LaCaze and Mrs. French of DeRidder discussed the subject, "World Brotherhood."

Mrs. George Ferguson, superintendent of Junior work at Leesville, told of their work in this department.

A duet, "I Trust in Him," was sung by Mrs. Helen Wingate Allen and Mrs. F. P. Jones of Leesville.

Mrs. F. P. Jones gave an interesting talk on "Lake Arthur Camp."

In absence of Mrs. Walton, district secretary, Mrs. J. N. McDonald, zone leader, talked on the district work in general.

Miss Bess Evans of Leesville played the offertory number and Mrs. Joe Sailor offered special prayer for Miss Ora Hooper, State rural worker.

The auxiliaries present were: Many, 16 members; Leesville, 11; Zwolle, 11; DeRidder, 4; and a visitor from Dallas, Texas.

Mrs. McDonald presented the banner to Zwolle as they had 100 per cent present.

The first zone meeting in next year will be held in DeRidder and the district meeting at Many.

After prayer by Mrs. French, we all enjoyed a social hour and picnic lunch.

MRS. J. N. McDONALD,
Zone Leader;
MRS. JOE SAILOR,
Secretary.

ZONE MEETING AT CARSON, MISS.

Zone four, Hattiesburg District, met with Carson Society, September 29, 1930.

The meeting opened with singing, after which Mrs. Hudson of Sumrall read some verses from the 10th chapter Matthew. Prayer was offered by Mrs. Shannon. Minutes were read and approved. Roll was called. Mrs. John Scott of Sumrall offered prayer for Brother Vickers, who was sick in hospital at Hattiesburg. The following business was attended to: A check for \$2.68 was turned over to treasurer; collections, \$3.10.

Bassfield was named the next meeting place with New Hebron to arrange the program.

Miss Louise Cowart beautifully sang "The Old Rugged Cross."

The following program was rendered:

"How to create and arouse an interest in our Zone Meetings," was the subject for the afternoon. First: "Show that the law of association of ideas works especially in the training of our spirits," was given by Mrs. Slade McKee of Prentiss.

Second: "Show ways in which each member of the group can be responsible for interest in their Society," was discussed by Mrs. Caraway of Bassfield.

Third: "Show that by our coming together with our prayers that includes petitions for our friends, deepens and strengthens the love of God in us and creates the interest we should have," was discussed by Mrs. Gibson of New Hebron.

Fourth: "Show how experiences with life and people that have been made sacred can arouse an interest in us," by Mrs. John Scott of Sumrall, substituting for Silver Creek; she made an impressive talk on this subject.

We were all glad to have Mrs. Shannon with us and especially to hear her pleading talk. She also led the round-table discussion, in which all other societies had a voice. After the closing prayer, a very delightful salad course was served by the hostess society.

MRS. R. R. HUDSON,
President;
MRS. W. O. JONES,
Secretary.

ZONE MEETING AT MADISON, MISS.

The fourth zone meeting of the W. M. Societies of Madison county met at Madison, October 20. Mrs. James Simrall presided and presented an interesting program, including a talk by Mrs. Cottrell on "What the Missionary Society has meant to you and what our program should be." Mrs. Gordon Patton talked on "The Great Challenge." This was followed with special music by Miss Lilamee Herring. After an enjoyable lunch and social hour the program was resumed. The audience was again privileged to hear a solo by Miss Herring. Mrs. Mahaffey gave a financial report and urged that pledges be paid in full. Mrs. Winans gave "Seven Points Why I Should Be a Member of the Missionary Society." Miss Helen Stewart gave a paper on "World-Mindedness in Mission." Mrs. Bradley gave most effectively a reading, "Thanksgiving Ann." Mrs. Simrall expressed her appreciation of the fine spirit of co-operation and fellowship that she had enjoyed during her term of office. Mrs. Bradley was elected zone leader for another year, after which Rev. P. H. Grice led the closing prayer.

Mrs. Eugene Potts.

EPWORTH LEAGUE

(Continued from Page 14.)

There is no reason why we should not make some real progress in our work. We are facing the opportunity of a lifetime. May we not use this opportunity and under the blessings of God go forward? We call upon our young people to enter enthusiastically into this new program of work. We have everything to gain and nothing to lose.

It is our purpose to co-operate with the new Board of Christian Education in a whole-hearted way. We shall make our plans under the supervision of the Executive Secretary. We shall work in harmony with him and try to carry out the real spirit of this new program of work. We believe that our young people welcome this new opportunity which has come to them.

Yours sincerely,

WM. L. ROBINSON.

COAST EPWORTH LEAGUE UNION
HOLDS THIRD REGULAR BUSINESS OF THE YEAR AT
SAUCIER, MISS.

The Coast Epworth League Union met Friday, October 24, for its third regular business meeting, at Saucier.

A Missionary devotional service was led by the Nugent League and was enjoyed by all. The business session was conducted by the president, Harold Ryker.

A petition to be sent to the Annual Conference Board of Christian Education, requesting that board to appoint a paid field worker for the Epworth League, was read by the Secretary and adopted by the Union.

The attendance banner went to the Saucier League and the efficiency banner to Long Beach League. In spite of the cold night and the long distance to be traveled by some, six

Leagues were represented with a total attendance of ninety.

After a delightful social with refreshments and everything by the Saucier League, the meeting adjourned to meet next time with the North Gulfport League.

ROBT. YOUNG, Perkinston

SIBLEY CHARGE

Dear Advocate Readers: Some of you will be interested in the following report from this charge.

Notwithstanding we are in the midst of the drought-stricken section of the State, we have gone forward along some lines. Revivals have been held, resulting in twenty additions to the church on profession of faith, and the spiritual life of the church quickened. The financial showing of the charge, is very short, due to depression of finances.

Last, but not least, we've remodeled and repaired the church building here in Sibley, which gives us decidedly the best building we have ever had here. Former pastors should see it. Another year we hope to add more Sunday school rooms, which is in the original plan. More later.

Yours in His service,

E. L. CARGILL.



Her Reward

When children are weak and run-down, they are easy prey to colds or children's diseases. So it is never wise to neglect those weakening and depressing symptoms of bad breath, coated tongue, fretfulness, feverishness, biliousness, lack of energy and appetite, etc.

Nine times out of ten these things point to one trouble—constipation—and mothers by thousands know this is easily, safely relieved by California Fig Syrup.

Mrs. Chas. J. Connell, 1431 Cleary Ave., St. Louis, Mo., says: "I gave Virginia California Fig Syrup for constipation and she was more than rewarded for taking it. It regulated her bowels, helped her digestion, increased her appetite, made her strong and energetic."

The genuine, endorsed by doctors for 50 years, always bears the word California. All drugstores have it.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

W.F. GRAY'S
GENUINE
OINTMENT
PRICE 25c
NASHVILLE, TENN.
Cuts and scratches should be promptly treated. Soothe, heal and protect them with Gray's Ointment. At all drug stores. For free sample write W. F. GRAY & COMPANY, Nashville, Tenn. 707 Gray Bldg.

NEXT TO THE BIBLE
The Sunday School Worker's Best Friend
PELOUBET'S

SELECT NOTES

FOR 1931
By AMOS R. WELLS, LL.D., LL.M.
The World's Greatest Sunday School Commentary
100,000 earnest workers yearly depend upon it to give the knowledge and inspiration required for successful teaching. Adapted for all grades. 5th annual volume. Postpaid, \$2.00.

A DAILY DIGEST OF THE SUNDAY SCHOOL LESSONS FOR 1931

By AMOS R. WELLS
A short, concise, and intensely practical summary of the lesson. Vest-pocket size. Cloth, 35c. Lea. 50c.

BOOKS FOR THE QUIET HOUR

By AMOS R. WELLS
Daily strength and inspiration for each day's tasks
WALK IN HIS WAYS (new)
THINK ON THESE THINGS
\$1.50 each

BOOKS ON THE GLORY OF THE COMMONPLACE OF LIFE

By JOHN TIMOTHY STONE
CHRISTIANITY IN ACTION (new)
EVERYDAY RELIGION
\$1.50 each

BIBLE QUESTION BOOKS

KNOW YOUR BIBLE 50th Thousand
GO TILL YOU GUESS 10th Thousand
\$1.00 each

AT ALL BOOKSELLERS
W. A. WILDE COMPANY
131 Clarendon Street, Boston, Mass.

A CHILD'S COUGH

Demands Five Things

Never let a child's cough go one day without treatment. A cough is not only distressing, and weakening, but may develop into something serious. Most coughs are stopped quickly if treated in time. The moment a child begins coughing give him good, dependable old "Piso's for Coughs".

Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues and at the same time, has a tonic effect that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Ask for "Piso's for Coughs".

STANDARD FOR 50 YEARS
WINTERSMITH'S
CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable, General Invigorating Tonic.

CONCERNING HENRY G. RISER

(Continued from Page 9.)

many times from different places in Louisiana and quite often from Chicago and surrounding cities. It is stated that next to Mr. Riser's sweet baritone voice he is especially adored by his radio audience because of his clear pronunciation, expressiveness and even-flowing vowels. The following is a sentence taken from a letter written in from one of his many radio listeners: "The song rendered by Mr. Riser yesterday was a beautiful number within itself, but the wonderful way in which he controls his vocal membranes in producing it, made the song too beautiful to be described in words; God alone can realize the value of the quality of tone and the even-flowing vowels that come from His servant in a message of love from the Saviour our Lord Jesus Christ." Mr. Riser is also very skillful on the piano as well and with his voice and piano music he has won many many friends for himself all over the country, and also many souls for the Lord Jesus Christ.

Mr. Riser's plans are to join the Louisiana Methodist Conference next year, and to spend most of his time here in and among the people of Louisiana, Mississippi and Texas in spreading the gospel message in song.

Surely Mr. Riser will be greeted by all with high honors and praises as he has received in other places; and especially the Southern Methodist Conference.—Harold J. Ball.

REV. ROBERT WILLIAM EVANS DEAD

We were grieved to read the following in the November 14 issue of the Memphis Commercial Appeal:

"The Rev. Robert William Evans, 71, one of the best known ministers in the North Mississippi Conference of the Methodist Church, died last night at the Methodist Hospital at 6:45 o'clock after a lengthy illness. He had been a patient at the hospital for more than six months.

"Dr. Evans was born near Mt. Pleasant, Miss. His last pastorate was at Holly Springs, but during his itinerancy of 29 years in the Conference he had carried on for the Church at various places in North Mississippi.

Surviving are his widow, Mrs. Josie Bratton Evans, of Mt. Pleasant; five children, Mrs. T. B. Owen, Hollandale, Miss.; Mrs. H. G. West Columbus, Miss.; the Misses Gladys and Helen Evans, Artesia, Miss., and A. L. Evans, of McCarty, Miss. A brother, J. A. Evans, of Potts Camp, Miss., and a sister, Mrs. Mattie Casey, Sour Lake, Texas, also survive.

"The body will be taken to Potts Camp this morning by J. W. Norris. Funeral services will be held at the Methodist Church there at 2 o'clock this afternoon by the Rev. A. T. McIlwain and the Rev. J. M. Bradley."

LETTER FROM REV. M. L. BURTON

Dear Dr. Harper: I spent ten days in the early part of the month assisting the Rev. Geo. H. Jones in a meeting at Montrose. Having been reared in the community, there were many pleasant associations and memories. However, there was a sadness arising from the absence of many of the men and women whom I knew and loved in childhood, but I am glad to say that in most cases their children are "carrying on."

Brother and Sister Jones are doing a fine piece of work in that community and if left to finish, it will be lasting.

When Brother Jones was just a lad, I received him into the church. It was my privilege also to baptize his brother, Ransom Julianey. Brother Jones' second son is named for and bears the

name of Ransom. At the request of Brother and Sister Jones, in collaboration with the grandfather, Rev. W. B. Jones, of Philadelphia, I baptized the young man Ransom Lanier. May Heaven's blessings be upon the parents and child.

I am reminded that Ransom Julianey Jones settled in the early part of last century in the eastern part of Jasper county near Pleasant Hill Community. History and tradition assign to him the place of leadership in early Methodism in Eastern Mississippi. From his home three preachers came in the Methodist ministry, Ransom J. and W. B. of the Mississippi Conference, and Kenneth A. of the North Mississippi Conference. A daughter became the wife of Rev. E. H. Mounger, also of the Mississippi Conference. The young Ransom that was born in the Methodist parsonage of Montrose is of the fourth generation. May we not hope for him to become a true son of the prophets and take a large part in the work of the Kingdom of our Lord.

M. L. BURTON.

Gulfport, Miss., Oct. 31, 1930.

MISS SKINNER IN SHREVEPORT

Miss Mary Skinner, Elementary Superintendent of the General Board of Christian Education of Nashville, Tenn., conducted a most successful Standard Training Class at the First Methodist

Church in Shreveport during the week from October 19-26. Miss Skinner gave the course she had given at Mt. Sequoyah and Lake Junaluska this summer, "The Religious Education of Children."

A most interested group of teachers and parents took the course, and there were many visitors during the week. It was a rare privilege to sit at the feet of one whose knowledge of child nature and whose ability as a teacher is nationally recognized. One Sunday school superintendent, who took the course, said at the close of the week, "This has been the greatest blessing that has ever come to Shreveport."

Miss Skinner gave a lecture to the Mother's Club of First Methodist Church on "The Child and Others," that was largely attended and enthusiastically received. She also met with the Mother's Club of the Cedar Grove Methodist Church, where she spoke to an interested group. A talk to the Adult Department of Noel Memorial Sunday School was greatly appreciated and enjoyed.

Miss Skinner seemed impressed with Shreveport Methodism.

REPORTER.

Hard-hearted Grocer—No sir. No checks. I wouldn't cash a check for my own brother.

Customer—Well, of course, you know your own family better than I do.

—Exchange

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 294.

ROBERT H. HARPER, D.D., Editor

NEW ORLEANS, LA., THURSDAY, NOVEMBER 27, 1930.

C. MILTON CHALMERS, Manager.

METHODISM IN ALEXANDRIA

It seems difficult to believe that a hundred years and more ago Methodism had to fight for existence in the town that has grown into the present thriving city of Alexandria—in the heart of Louisiana, center of highways and railways, place of fine schools, hospital, splendid churches, and the home of cultured citizens that are opening their doors in royal welcome to scores of Methodist preachers next week. But such is the interesting story as told in McTyeire's History of Methodism, pages 556 and 557, and in Jones' History of Methodism in Mississippi, pages 335-339.

In 1814, John Shrock was appointed to Rapides Circuit. He was a man stout in frame and equally stout of heart. His preaching in Alexandria, described by the church historian as being at that time a "hard place," aroused the enmity of some rough young fellows of the town and they roundly swore that if Mr. Shrock attempted to preach in Alexandria again they would duck him in Red River. Some of the substantial citizens who were friendly toward Mr. Shrock tried to dissuade him from making the attempt, but, finding that he had no thought of desisting, they secretly formed a company ready to assist him if he should be assailed. On the appointed day, Mr. Shrock rode boldly up, dismounted and walked toward the courthouse. As he passed through the astonished crowd about the door, he politely invited them to come inside, as the service would soon commence. Walking up to the judge's desk, he laid down his saddle-bags and his coat and was careful to place his loaded whip within easy reach. After announcing and singing a few verses, he "kneelt and

up a blacksmith, and know the strength of that arm." Then unbuttoning his collar, he exhibited his short, thick, Dutch neck, and asked the congregation if they thought that God had given him such muscular powers to let a set of ruffians run over him in a free country for simply doing his duty as a minister." He alluded to the treatment given unoffending Richmond Nolley at St. Martinville, and Drury Powell not far from Alexandria, but warned his hearers that if a like attempt were made upon him somebody might get hurt. "Finally, he said he intended that day to think what he pleased, to speak what he thought, and to quit when he was done." He then preached one of his characteristic sermons, and, at the close, announced his next appointment, adding that if the courthouse should be denied him he would preach under a large cottonwood tree on the bank of the river. He then passed out. Several were heard to say, "That's the man for me! I like a man that has nerve enough to do his duty." A man followed him. Mr. Shrock squared about and raised his loaded whip. "Do you come as friend or foe?" he asked. "I am your friend, Mr. Shrock," the gentleman said. "Then advance." The gentleman took the militant preacher by the hand, commended him for what he had done, and invited Mr. Shrock to his home. The bold course of Mr. Shrock put an end to opposition from the rough element of the town. Later, when the preacher was called upon to explain his conduct before his Conference, Bishop Roberts looked Mr. Shrock in the face rather reprovingly and said, "Put up thy sword, Peter." But the reader is left to his own conclusions as to the righteousness of Mr. Shrock's course, and to the question whether or not his bold action advanced the cause of our Methodism in a city that is now ready to give a hearty welcome to scores of Methodist preachers and delegates.

EARLY HISTORY

It seems unquestioned that the celebrated Lorenzo Dow was the first Methodist preacher to visit Louisiana. In 1805 he crossed the river at Natchez, to secure some Spanish mustangs, presumably in the Attakapas country. He records in his Journal that he held several religious meetings. It is not unlikely that he visited the neighborhood of Alexandria. Elisha W. Bowman, after failing to make a beginning in New Orleans, rode to Opelousas, and, during the year 1806, succeeded in gathering a few members together. It is reasonable to suppose that he preached at some time during the year in Rapides Parish.

Rapides appeared first in the Minutes of the old Western Conference in 1810. Thomas Nelson was appointed for 1811 to form and travel Rapides Circuit. Dr. Jones says: "Thomas Nelson was admitted into the Western Conference in 1809, and, after traveling White Water Circuit in Ohio in 1810, was sent to Louisiana. . . . At the close of one year he returned to Kentucky." In 1812 Frederick D. Wimberly traveled the Rapides Circuit. The historian writes: "If the printed Minutes are correct . . . Mr. Wimberly had but little success on Rapides Circuit, as there was a

decrease of eight members from the report of last year."

The Tennessee Conference was organized in 1813, and Louisiana and Mississippi each formed a district, with Miles Harper as presiding elder of the Louisiana District. The circuits in his



BISHOP HOYT M. DOBBS

district were Attakapas, Rapides and Washita. Thomas Griffin was appointed to Rapides Circuit. As we have seen, John Shrock served the circuit in 1814. Elisha Lott served Rapides Circuit in 1815, Thomas Owens in 1816, and Alexander Fleming in 1817. No preacher was appointed to the circuit in 1818, and Thomas Nixon, of Attakapas Circuit, included in his work as much of Rapides Circuit as he could. In 1819 and 1820 no one was appointed to the circuit. Thomas Owens served Rapides Circuit in 1821 and Henry P. Cook served Rapides and Attakapas in 1822.

We cannot find the names of the preachers who served in the Louisiana District in 1823, but we find that the district, composed of Attakapas, Rapides and Washita, reported 156 white members and 98 colored members.

We are unable to secure the names of preachers for many of the years that followed, finding only that Jonas Westerland served Rapides Circuit in 1825 and 1826, and that Daniel D. Brewer served in 1833, and, during the year, finished his course and gained the crown.

In 1834 the name of the circuit was changed from Rapides to Alexandria. Jonathan Coleman served Alexandria Circuit in 1835.

In 1836 the Alexandria District was placed in the Arkansas Conference, where it remained until 1840. We have no record of the preachers during this period.

There were two districts in Louisiana in 1841—Alexandria and Monroe, with Richmond Randle as presiding elder of the former and David M.

(Please turn to Page 4)



DR. W. W. HOLMES

prayed, with open eyes, thinking it best to watch as well as pray." Arising from his knees, he referred to the threats made against him and declared that he was fully prepared to meet any violence. He drew up his sleeve and showed them the size of his arm, saying, 'I was brought

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1912.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

"I THANK MY GOD"

By H. H. Smith

"I thank my God," "We are bound to thank God," and "Blessed be the God and Father of our Lord Jesus Christ," are Paul's favorite expressions of thanksgiving in writing to the churches he founded. It is an interesting and helpful study to go through Paul's letters and note the things concerning his converts for which he was deeply grateful.

To the Christians at Rome he wrote: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Paul was a Christian strategist and knew the importance of planting the Gospel in the populous centers. That Christianity should have taken root in the imperial city—so hostile to such a spiritual religion as Christianity—was enough to move the apostle to profound thanksgiving.

When Paul wrote to the Church at Corinth he gave thanks for the grace of God which had been given them in Jesus Christ, and for the spiritual enrichment Christianity had brought to their lives. What Christianity did for the Corinthians can be appreciated only when we remember how notoriously wicked was the city of Corinth in Paul's day. It has been said that we should have to combine all the vice and sin of the worst cities of the world today to equal the evils of Corinth at that day. Bearing in mind what the Gospel had accomplished in the wicked metropolis, no wonder Paul rapturously cried out: "Thanks be unto God for his unspeakable gift!"

Turning to the Church at Ephesus, Paul exultantly praised God who "hath blessed us with all spiritual blessings in heavenly places in Christ;" and hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." And he adds that this high calling of God in Christ brings us into the family of God and we become His children. To bring such pagans out of darkness into the marvelous light of the Gospel of Christ and see them transformed by the mighty power of Christ is enough to make one exultantly praise God.

His beloved Philipians—the only Church for which he seems to have had no word of rebuke—moved him to write: "I thank my God upon every remembrance of you . . . for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He who hath begun a good work in you will perfect it unto the day of Jesus Christ." In the secret of a happy Christian life, which Paul gives the Philipians, thanksgiving finds a place. Briefly it is this: Worry about nothing; pray about everything; in everything give thanks.

To the Colossians Paul writes: "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Jesus Christ, and of the love which ye have to saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of

the truth of the Gospel." Their love for the brethren, was proof enough that their profession was genuine, for the Master had said: "By this shall all men know that ye are my disciples, if ye have love one to another."

Paul thanked God for "the work of faith and labor of love, and patience of hope" among the Thessalonian Christians, who "received the word of God not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe." And he rejoiced that the Gospel "came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." That the report of their conversion was widespread, was also occasion for thanksgiving. "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread forth." In his second letter to this church Paul says: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

No wonder that Paul was continually sounding forth praise and thanksgiving to God. He saw a world lying in wickedness, without hope and without God—but he saw more. He saw the Gospel of Christ prove to be the power of God unto salvation, and from the darkness of heathenism there came forth a Church composed of more and more Christlike in character. As we survey the Church of God today, what are its achievements that move us to give thanks to God?

Ashland, Va.

TOBIAS GIBSON—FIRST METHODIST PREACHER OF THE SOUTHWEST

(The following sketch, adapted from Jones' History of Methodism in Mississippi, was prepared by Rev. Henry G. Hawkins, in connection with a pilgrimage of the Mississippi Conference, on Nov. 13, during its recent session in Vicksburg, to the grave of Tobias Gibson.—Editor.)

The Spanish government, which had control of this territory before it became part of the United States, prohibited Protestant public worship. March 1, 1798, Spain delivered the Government to the United States at a place called Concord, still shown in the city of Natchez.

At the session of the South Carolina Conference held at Charleston, January 1, 1799, Bishop Asbury appointed Tobias Gibson to the far-off Natchez Mission. Gibson had already served eight years in responsible positions of his Conference. The intrepid young missionary, without much delay of preparation, rode his horse six hundred miles to a point on the Cumberland River, near Nashville, and there procured a canoe and started down the Cumberland, Ohio and Mississippi Rivers, later en route, changing to a house boat. He arrived at Natchez about April 1, 1799.

For three years he was the only Methodist preacher within five hundred miles of this advanced post. He formed the first Methodist congregation in a schoolhouse in the town of Washington, during his first year, with eleven members. He preached that year at all the settlements from Walnut Hills (Vicksburg) on the north to Loftus Heights (Fort Adams) on the south and, at the end of the year, in writing to his Conference, reported sixty members. In the year 1802 he and his Natchez Mission were in the Kentucky District of the Western Conference. During these three years he labored and preached south of Natchez at Kingston, Woodville, Pinckneyville, Fort Adams and north of Natchez at John Griffings, at Clark's Creek, (south of Port Gibson), at Grindstone Ford, Rocky Springs, St.

Albans and near Warrenton, forming societies at several of these points.

But during 1802, which was the third year, he realized that his health was failing, threatened by that terrible scourge called consumption. This made him feel the necessity to appear before his Annual Conference in person, not trusting to the mail, in order to ask for a helper. Accordingly in September he made a lonely pilgrimage on horseback over the "Natchez and Nashville Trace," through "the wilderness," in order to attend the session of the Western Conference at Strother Meeting House in Sumner County, Tennessee, beyond Nashville, October 12, 1802. On his arrival Bishop Asbury affectionately folded him in his arms and greeted him as his son. He enjoyed the Conference greatly, especially the preaching of such men as William McKendree and Learner Blackman.

Bishop Asbury appointed Moses Floyd as his helper in the Natchez field, and during the year 1803 he and Floyd labored together. Also during this year the work was bolstered by the comet-like appearance upon the field of Lorenzo Dow, who in his eccentric way preached at all the settlements up and down the Natchez country.

Mr. Gibson's disease was of a flattering nature, and during the Spring of this year his health had so improved that he entertained the idea of marriage and became engaged to Miss Sarah Griffing, daughter of John Griffing, whose acquaintance he had been cultivating. But a little later the inroads of the disease made him know that his hopes in this matter could never be realized. Accordingly, at an affectionate, but dignified, meeting with Miss Griffing, in the presence of friends, the engagement was broken off.

He had now but one task remaining to him on earth; that was to look out for the interests of his Methodist societies and loved people. He decided that he must make another trip to his Conference, which was to meet this time still farther north—at Mt. Gerizim in North Kentucky, Oct. 2, 1803. He stood before the Conference, with his travel-worn and emaciated form and made known in melting language the wants and prospects of his beloved charge in the far south, and west of the "great wilderness," and begged that the force might at least be duplicated. Hezekiah Harri-man and Abraham Amos were appointed.

There is no record of his solitary trip of 800 miles to the Conference and of the journey of the three to the Natchez country over the Trace. Doubtless sometimes they slept in Indian huts, sometimes on the ground under the open sky. They arrived at the home of Tobias Gibson's brother, Stephen Gibson, in the vicinity of Warrenton, 5 miles South of the present Vicksburg.

The day of life for him was far spent and the night of death was near. His last sermon was preached on New Year's Day, 1804, exactly five years from the date of the South Carolina Conference, which sent him out.

He was tall and spare, of fair complexion, light hair, piercing black eyes, benevolent countenance, quite handsome, of refined manners and agreeable conversation. When he first visited the home of John Griffing, James Griffing, a son in the home, age 17; had been in his presence only a few minutes when he had to leave the room, in order to repress the rising emotions of his soul. His preaching was of a high order, its style energetic and pathetic, though not boisterous, his voice was clear, soft and plaintive. During his singing his countenance was often illuminated, and it was enrapturing to hear him in one of his seasons of great spiritual enjoyment singing a favorite hymn.

He died at the home of his brother, April 5, 1804. The news quickly spread throughout all the settlements from from Walnut Hills to West Florida. Fathers and mothers told their little children, in whispering tones, that Brother Gibson was dead. At the Western Conference, when his death was announced, all wept; and when the same announcement was made at the next session of the South Carolina Conference, January 1, 1805, the Conference was overwhelmed with grief.

YALE AUTHORITY SAYS BIBLE CONTAINS SECRETS OF SUCCESS

The Bible, which heads the list of all classics, contains the secret of material success in the technical, financial, professional or business world, according to Prof. William Lyon Phelps, of Yale University.

To get along in the material world, Prof. Phelps declares in *The American Magazine*, men and women must first know human nature, the picture of which can be obtained only in the Bible or other classics. "Practically all men and women who have attained positions of distinction and influence, have shown qualities other than a capacity for hard work," he continues.

Analyzing the Bible to its utmost influence upon the reader, Prof. Phelps declares that even the important art of table etiquette is included in its teachings.

"We obtain from great literature not only practical guidance and ennobling inspiration," says Phelps. "We learn tact, good manners, unselfish consideration. These qualities are the secret of genuine popularity. I believe that a prominent cause for divorce and for estrangement between man and wife is vulgarity in what are mistakenly called little things. Bad manners have quenched the fires of love and killed romance. Above all other great works analyzing these subjects, the Bible is the most valuable. I believe one may learn more about human nature by reading the Bible than by living in New York. For the Bible is a marvelous practical guide for behavior, even in etiquette, even in table manners.

"In the great book of Ecclesiasticus, for example, we find the following excellent suggestions:

"If thou sit at a bountiful table, be not greedy. Stretch not thine hand withersoever it looketh and thrust it not with him into the dish. Eat as becometh a man, those things which are set before thee, and devour not, lest thou be hated. Leave off first for manners' sake; and be not unsatiable, lest thou offend. When thou sittest among many, reach not thine hand out first of all."

"Whatever may be thought of the historical and scientific accuracy of the Bible," says Prof. Phelps, "whatever we may think of the Garden of Eden and Noah's flood, there are parts of the Bible, such as the Book of Proverbs, which are just as definitely and accurately true in 1930 as they were when they were first written."

Prof. Phelps believes that Dickens came closer to human nature than writers of other classics. He deplores that Dickens' books are called "works of fiction," for, he says, they are really works of eternal truth. Phelps sees in them a lesson for ministers:

"If every minister of the Gospel would attentively study the characters Chadband and Stiggins, he would learn what not to do," says Prof. Phelps. "He would learn to drop the 'holy tone' which many ministers use in reading the Bible and in preaching. He would learn not to state self-evident commonplaces as though they were revelations. He would learn never to say anything that he did not himself believe. He would learn that insincerity is one sure road to failure."

FROM THE LAKE CHARLES DISTRICT

Dear Dr. Harper: I am just back from Crowley, where I held last night the best quarterly conference I have had the pleasure of attending in a long time, and we have had some good ones over the district. It was indeed refreshing to be there. All the reports showed remarkable progress in all the several activities of the Church. Deserving of special mention was the Epworth League report by its efficient and zealous president, Miss Mildred Marsh, which showed that a splendid work was carried on by the young people. And the report of the Missionary Society by its president was the best that this society has made in

years. It showed a splendid work done by these earnest Christian women. And the Sunday school report was excellent. Smith has done a remarkable work at Crowley and the people there appreciate most highly his fine services and unanimously petition his return to them next year. He is a strong preacher, an excellent and sympathetic pastor and a consecrated, efficient servant of the Master.

Raulins is in fine favor with the people of Lake Charles and is doing a splendid work as preacher and pastor and has greatly endeared himself to his people. They speak in highest praise of his preaching and say he gets better every Sunday.

Dr. Serex has done a splendid work at New Iberia and is preaching to fine congregations and quite a number of other denominations and non-church members attend his services. He will bring up the best report from that church that has been given in years. And he, too, is in fine favor with his people and many others not identified with his church. They have unanimously petitioned for his return to them next year.

Selfe has done a great work and built a fine new church at Many in spite of hard times. All honor to him and his noble and courageous people. It took faith, hard work and sacrifice to do this under prevailing conditions.

But all our preachers are doing their best, I believe, and striving heroically to bring up good reports in spite of the depression prevailing. My time and your space at this time forbid me mentioning every preacher and his work. Their reports will speak for them at Conference. They are a fine bunch of good fellows. God bless them all.

J. W. LEE, P. E.

RESOLUTIONS CONCERNING REV. L. W. CAIN

Whereas, the Rev. L. W. Cain has served the Baton Rouge District for the past three years as presiding elder, and,

Whereas, his work has been progressive and constructive and he has faithfully and effectively tried to carry out in every detail the program of the Church, and,

Whereas, we believe that it would be wise for his continuance in this work to carry on the program he has begun,

Therefore, be it Resolved, by the Fourth Quarterly Conference of the Elizabeth Sullivan Memorial Methodist Episcopal Church, that the Bishop of the Louisiana Conference be requested to continue Rev. L. W. Cain as elder of the Baton Rouge District for another year.

Be it further Resolved, That a copy of this resolution be furnished the Presiding Bishop, the elder and the Christian Advocate.

A true copy of resolution adopted by the Fourth Quarterly Conference held November 2, 1930, at Bogalusa, La.

K. I. BEAN, Recording Steward.

A WORD PERSONAL

I am sure that the membership of the Southern Methodist Church at large is interested in a battle that is now being waged in southern California, where the combined forces of unrighteousness have made formal charges to the Federal Radio Commission at Washington, D. C., in an attempt to deprive Station KGEF of its license to operate.

The station is owned personally by me, being the gift of a saintly woman of San Francisco. It is operated by Trinity Methodist Church and has become a mighty voice against wickedness in high places, and on behalf of civic righteousness throughout this section. As a result of its broadcasts many professional politicians now find themselves out of office, and splendid Christian men have been elected District Attorney of this county, Mayor of this city, City Attorney, Judges, etc.

It is an undisputed fact that literally millions of dollars have been saved to the taxpayers as a result of revelations that have gone out over

KGEF, and certainly it is not to be expected that men who are thus deprived of their ill-gotten gain will rest quietly while the broadcasting station proceeds upon its way.

Led by the ex-City Prosecutor, who was asked to resign by the mayor of the city, a concerted movement is now being made to prevail upon the Federal Radio Commission to cancel the license of the station. I want the people of the Church that I have loved and served through these years to know that there is no charge whatsoever of dishonesty, of wrongdoing, or of untruthfulness that they have lodged or can lodge. Their whole contention is that the broadcasts of the station have completely upset the peace and harmony of the community and that Los Angeles is in a state of insurrection as a result of these broadcasts.

This is practically true, but the insurrection has come about because the truth has been proclaimed and the people have responded by throwing out of office men who are unworthy of public confidence.

As a result of these broadcasts a district attorney has been sent to the penitentiary, several members of the police force are there with him, other men have been voted out of office, and at the coming election quite a few more will join them, a very healthful insurrection in my opinion.

My friends over the Church should understand that the Radio Commission is not a board of censors and that I am supposed to have the same rights in my relation to this station that a newspaper publisher has in relation to his publication. The constitutional provision relative to free speech is the same as it relates itself to the air as when it relates itself to the printed page. All we are asking for is a square deal, and we believe the people of our great Church will respond and stand by us in the effort that we are making to keep this radio voice untrammelled and unhushed here in Southern California. You will do us a great service if you will write your Congressmen and Senators, and also the Federal Radio Commission, Washington, D. C., appealing to them that we be given a square deal and that this station be permitted to continue its splendid service on behalf of the 18th Amendment, the enforcement of the liquor laws, public decency, civic righteousness, and moral reform in general. We will certainly appreciate anything God's people may do for us anywhere in this emergency.

BOB SHULER.

SCHEDULE FOR DISTRICT STEWARDS MEETINGS, MISSISSIPPI CONFERENCE

Brookhaven, December 1, 10 a. m., Brookhaven Church.

Hattiesburg, December 2, 10 a. m., Court Street Church, Hattiesburg.

Meridian, December 3, 10 a. m., Central Church, Meridian.

Newton, December 4, 10 a. m., Newton Church.

Vicksburg, December 5, 10 a. m., Crawford Street Church, Vicksburg.

Jackson, December 8, 10 a. m., Capitol Street Church, Jackson.

Seashore, December 9, 10 a. m., Main Street Church, Biloxi.

Schedule for Missionary Institutes

Meridian, January 5, 10 a. m., East End Church, Meridian.

Newton, January 6, 10 a. m., Montrose Church, Montrose.

Vicksburg, January 7, 10 a. m., First Church, Port Gibson.

Jackson, January 8, 10 a. m., Galloway Memorial Church, Jackson.

Brookhaven, January 9, 10 a. m., Summit Church, Summit.

Hattiesburg, January 12, 10 a. m., Main Street Church, Hattiesburg.

Seashore, January 13, 10 a. m., Main Street Church, Gulfport.

METHODISM IN ALEXANDRIA

(Continued from Page 1.)

Wizzen of the latter. We cannot find the names of the pastors at Alexandria from this year through 1846. In 1843, however, Alexander M. Whitney, a young man of fine ability and great consecration, served Chicot Circuit, which included Cheneyville, about 25 miles south of Alexandria. He died during the year. Some years since the writer visited his neglected grave on the outskirts of "old" Cheneyville.

In 1846 the General Conference at Petersburg, Va., formed Louisiana into a separate Conference. There were four districts within the territory—Alexandria, Attakapas, Monroe and New Orleans. At the close of the year the members of the Conference met in Opelousas, January, 1847, and the Louisiana Conference held its first session. Wm. F. Brown had served as presiding elder of the Alexandria District in 1846. We do not know the name of the pastor on the Alexandria charge.

LATER HISTORY

We take the names of the pastors at Alexandria, for the period from the organization of the Louisiana Conference in 1847 through 1852, from the Minutes of the Conference, and for the period from 1853 on from the complete record furnished us by Dr. W. W. Holmes, pastor of First Methodist Church, Alexandria. Until 1853 Alexandria was often a part of a circuit, joined at different times with Cotile, Calcasieu, Haw Creek, and Pineville. We give below a list of the pastors who have served Alexandria, since the organization of the Louisiana Conference to the present time, also the bishops presiding over the Conference, and the presiding elders serving the district, in the order named. The date given is the date of the pastor's appointment. When a man served more than one year, the numeral following his name will indicate the term of his service.

Pastors, Bishops and Presiding Elders

- Jan. 1847—John W. Harmon, Joshua Soule, Wm. F. Brown.
 Jan. 1848—Philo M. Goodwin, Robert Paine, Jno. Powell.
 Jan. 1849—Robert J. Harp, Robert Paine, John Powell.
 Jan. 1850—S. J. Davies, Wm. Capers, R. Daring.
 Dec. 1850—P. H. Diefenwirth 2, Wm. Capers and Robert Paine, David Kinnear 2.
 Jan. 1853—J. T. Lacey, J. O. Andrew, P. M. Goodwin.
 Dec. 1853—S. W. Speer, J. C. Keener, P. M. Goodwin.
 Jan. 1855—A. E. Goodwin 2, J. O. Andrew and H. H. Kavanaugh, P. M. Goodwin.
 Feb. 1857—C. J. Halberg, H. H. Kavanaugh, James A. Ivy.
 Feb. 1858—James A. Ivy, Geo. F. Pierce, A. B. Fly.
 Dec. 1858—Uriah Riley, Robert Paine, James A. Ivy.
 Dec. 1859—Nehemiah Cravens 2, James O. Andrew and John Early, James Ivy 2.
 Dec. 1861—W. E. M. Linfield 3, J. C. Keener, J. A. Ivy and J. C. Keener; A. E. Goodwin 3.
 Dec. 1864—J. E. Bradley 2, J. C. Keener and J. O. Andrew; A. E. Goodwin.
 Dec. 1866—H. O. White 2, Robert Paine 2.
 Dec. 1868—J. A. Ivy, H. H. Kavanaugh.
 Jan. 1870—John D. Marshall, H. N. McTyeire.
 Jan. 1871—Samuel Armstrong, D. S. Doggett.
 Jan. 1872—Christian Keener 3, H. H. Kavanaugh, Geo. F. Pierce and E. M. Marvin.
 Jan. 1875—J. L. P. Sheppard, Robert Paine.
 Dec. 1875—J. W. Medlock, H. N. McTyeire, S. N. Cooper.
 Dec. 1876—Christian Keener, W. M. Wightman, S. N. Cooper.
 Dec. 1877—S. S. Keener 2, Robert Paine and H. N. McTyeire; Christian Keener 2.



FIRST METHODIST CHURCH AND NEW EDUCATIONAL BUILDING, ALEXANDRIA, LA.

Dec. 1879—J. D. Harper 2, J. C. Keener 2, F. G. Hocutt 2.

Dec. 1882—J. M. Johnston, H. N. McTyeire.

Jan. 1883—J. M. Beard 4, A. W. Wilson, H. H. Kavanaugh and R. K. Hargrove and J. C. Keener; N. S. Cornell 3, J. D. Harper.

Jan. 1887—B. F. White 4, W. W. Duncan, J. S. Key, R. K. Hargrove and W. W. Duncan; B. F. Alexander 4.

Dec. 1890—T. K. Fauntleroy, A. G. Haygood, J. I. Hoffpauir.

Dec. 1891—Robert Randle, J. C. Keener, J. I. Hoffpauir.

Dec. 1892—T. J. Upton 2, C. B. Galloway and J. S. Key; Stephen J. Davies 3.

Dec. 1894—Lyman F. Jackson 3, J. C. Granbery, R. K. Hargrove and E. R. Hendrix; V. D. Skipper 3.

Jan. 1898—W. J. Roberts, E. R. Hendrix.

Dec. 1898—A. D. McVoy, H. C. Morrison, J. A. Parker.

Dec. 1899—C. C. Miller 3, C. B. Galloway 2, O. P. Fitzgerald and J. S. Key 2; J. D. Harper 4.

June 1903—Glenn Flynn 2, J. S. Key and H. C. Morrison; J. L. P. Sheppard 2.

Jan. 1906—N. E. Joyner, H. C. Morrison, J. T. Sawyer.

Dec. 1906—H. R. Singleton 4, Seth Ward 3, and W. A. Candler; J. T. Sawyer and N. E. Joyner and P. M. Brown.

Dec. 1910—F. N. Parker, W. B. Murrah, P. M. Brown.

Dec. 1911—S. H. Werlein 2, Edwin Mouzon 2, Briscoe Carter and H. W. May.

Dec. 1913—G. E. Cameron 2, W. A. Candler 2, H. W. May 2.

Sept. 1915—O. J. Chandler, James Atkins, H. W. May.

March 1916—W. H. Coleman, E. E. Hoss, Briscoe Carter.

Nov. 1917—S. H. Werlein 4, W. B. Murrah, and J. C. Kilgo 2, and W. F. McMurry; Briscoe Carter and H. W. May, and W. L. Doss, Jr., 2.

Nov. 1921—O. W. Bradley 3, W. F. McMurry, W. A. Candler 2; W. L. Doss and C. C. Wier 2.

Nov. 1924—Cleanth Brooks 4, S. R. Hay 2, W. A. Candler 2; C. C. Wier, and A. S. Lutz.

Nov. 1928—W. W. Holmes 2, W. A. Candler 2, A. S. Lutz 2.

Since the organization of the Louisiana Conference in 1847, there have been 46 pastoral terms served at the Alexandria Church. Three men have each served the church twice—James A. Ivy, Christian Keener and S. H. Werlein. J. M. Beard, B. F. White, H. R. Singleton, S. H. Werlein and Cleanth Brooks each served the church a term of four years. C. C. Miller was released from the church, in the summer of his fourth year, to become president of Centenary College at Jackson, La.

The district in which Alexandria is located was at first called the Opelousas District, but during

all the later period of its history it has been known as the Alexandria District. The following men each served the district four years: P. M. Goodwyn, James A. Ivy, B. F. Alexander, J. D. Harper, H. W. May and C. C. Wier, while J. A. Ivy, J. D. Harper, Briscoe Carter and H. W. May each served the district twice. P. M. Goodwyn, A. E. Goodwin, J. A. Ivy, Christian Keener, J. L. P. Sheppard, J. D. Harper and N. E. Joyner each served both the church and the district.

In this connection, it is interesting to note that the Sunday school of the church has had only two superintendents during the last fifty years—L. P. Whittington, and the present superintendent, T. W. Holloman. The Sunday school now has an enrollment of nearly 1000, and 60 officers and teachers. The new educational building was erected in 1928, while Dr. Cleanth Brooks was the pastor. It cost \$125,000. The building has six large assembly rooms and fifty classrooms, and it provides splendid facilities for standard A grade work. It is thoroughly modern in every respect, being fire-proof, and well equipped and furnished throughout. The writer recalls with pleasure that he had the honor of delivering the address when the corner stone of this magnificent structure was laid by Grand Master Edwin F. Gayle, F. and A. M.

So far as we can learn, the church building is the fourth in which the congregation has worshipped. The first three stood on the lot on Third Street now occupied by Simon's department store. The first of these was burned by the Federals when they gave Alexandria over to the torch on their retreat from the battle of Mansfield. If a memory of boyhood may be trusted, the second of these buildings was a two-story, frame structure. The timbers of this building, we believe, were used to build the district parsonage which stood for a number of years on the lot on Third Street. A third frame church was built on the upper corner of the lot. This building was without any Sunday school facilities. Between it and the district parsonage was erected the Alexandria parsonage. The property on Third Street was sold and a lot secured nearer the center of the growing city. The corner stone of the present imposing brick church bears the date of 1907. It was erected during the pastorate of the late H. R. Singleton.

The congregation now numbers more than 1200. Following are the stewards for the coming year: W. G. Bowden, Conrad Brasher, Monroe Brasher, J. L. Broadwell, A. W. Bryan, F. T. Brame, R. O. Coopender, W. J. Dreiholz, J. M. Eicher, H. D. Foote, Dr. W. D. Haas, Sam Haas, T. W. Holloman, T. L. James, E. C. Jordan, M. P. Jordan, A. F. Lanier, O. E. Madden, R. O. Martin, J. H. McDonald, H. H. Morgan, T. W. Murray, W. W. O'Neal, J. L. Platts, Dr. P. K. Rand, Rae Thomas, Dr. R. C. Thompkins, E. J. Tullis, C. W. Ward, W. J. Wadley, H. H. White, R. F. White, Charles

White, O. G. Wilson, N. J. Woodland. Following are the trustees: H. H. White, chairman; W. D. Wadley, secretary; L. B. Baynard, J. M. Elcher, Dr. W. D. Haas, T. W. Holloman, W. R. O'Neal, J. L. Pitts, C. W. Ward. Judge White is a son of the late B. F. White, once pastor of the church, and he is a nephew of the late H. O. White, also formerly pastor of the church. T. W. Holloman is lay leader of the Louisiana Conference.

While the Conference will meet in First Church, Alexandria, the invitation to meet in Alexandria was extended jointly by the Pineville and Alexandria churches and they are cooperating in the entertainment of the pastors and delegates. The Pineville Church, across the river from Alexandria, has had a long and honorable history extending back to the earliest days of Methodism in Louisiana. As we have already seen, the Pineville Church was often joined with Alexandria in a circuit, and history is repeating itself in their united work of hospitality at the present time. Some years ago the Methodists of Pineville, under the leadership of Rev. C. K. Smith, erected a large brick church. The church is now ably served by Rev. D. B. Boddie. The members and delegates of the Conference will be entertained in the homes of the people of Pineville and Alexandria; the homes will provide lodging, breakfast and supper. The noon-day meals will be served at First Church, Alexandria.

The church register and system of records of the Alexandria Church will be on display during the sessions of the Conference. Dr. Holmes has made a real contribution to the church in clearing

A MESSAGE FROM THE ENTERTAINMENT COMMITTEE

The Entertainment Committee for the Louisiana Annual Conference meeting in Alexandria next week has this to say to the members and delegates of the Conference:

"Alexandria and Pineville are opening wide their homes for the entertainment of the Conference. This hospitality is offered graciously and generously. While ample accommodations can be found at the hotels for all visitors, the Conference delegates, with but few exceptions, will be entertained in our homes. The noon-day meals for the delegates will be served at the church. A big welcome awaits you."

up and putting the records in good condition. It will be interesting and profitable to the brethren to examine these records while they are attending the Conference.

The church building proper will be used by the entertainment committee, and for the sessions of the Conference and preaching services. The educational building will be used for all other meetings connected with the Conference.

The Louisiana Conference will open on Wednesday morning, December 3, at 8:30 o'clock, with Bishop Hoyt M. Dobbs in the chair. The opening service will include the Sacrament of the Lord's Supper. Bishop Arthur Moore, it is announced, will preach twice daily during the Conference—in the afternoon and at night.

Alexandria is a centre of fine highways and railways reaching into all sections of the State, and easily accessible; Dr. Lutz, the able presiding elder of the district, Dr. Holmes, Rev. D. B. Boddie, and their people are making every preparation for the Conference, and we should expect a large attendance, a memorable session and a time of great spiritual renewing.

DR. COPELAND PREACHES IN ATLANTA

Dr. Theodore Copeland, who made an address daily during the recent session of the North Georgia Conference, preached on Sunday morning, November 16, in St. Mark Church, Atlanta. Dr. Copeland is an evangelist, making his home at Dallas, Texas. He was at one time pastor of Rayne Memorial Church, New Orleans.

IN APPRECIATION OF A FAITHFUL EMPLOYEE OF THE ADVOCATE

Henry E. Leon, faithful colored employee of the New Orleans Christian Advocate, was working all day Monday as usual, but in his soul he was enjoying a holiday and observing an anniversary. For on that day he completed 25 years of service with the Advocate. He came at the time that Mr. C. O. Chalmers, who only recently retired, took up his duties as manager and publisher of the Advocate. In recognition of his long and faithful service, Brother Chalmers on last Monday presented Henry a beautiful silver fruit dish, with candlesticks to match.

Before coming to our establishment, Henry was employed for six years by the Southwestern Christian Advocate, wrapping papers, etc. When the editor asked Henry what he calls himself, in connection with the work of the Advocate, he replied that he does not know—that he does a little of everything. Which is quite true. Henry has been a faithful and trusted employee of our Conference organ, and we rejoice with him in completing his 25th year of uninterrupted service with the Advocate.

WILLIAM LAWRENCE LINFIELD 1866-1930

By J. C. Chambers

(Read at the Mississippi Conference.—Ed.)

A Conference memoir should be a statement of fact that will enable those who come after, and those who have come into the Conference since the activity of our brother has ceased, to get a slight appreciation of him and his work. Too few of us are careful to preserve the priceless values of our departed brethren for which they gave their all. Much of the most valuable history of our Church is found in the memoirs of our brethren.

Of all those who have gone on none has left

a more valuable heritage than William Lawrence Linfield. He was born August 18, 1866, at Baton Rouge, Louisiana. His father was Rev. William E. M. Linfield, one of the outstanding figures in the Mississippi Conference, and there were giants in those days. His mother was Sophia Jane Barker Linfield. From reports of her life and character, she was a most excellent and staunch character, giving to her preacher husband help and inspiration that were inspiring and fitting. She implanted her ideals and devotion in the heart of her home, from which has come much of blessing and joy.

William E. M. Linfield left a torch lifted high for his gifted son to carry forward. There never came a smudge upon that light, and when it was laid down for a crown it still glowed with the purity and freshness as when it was placed in his hand. To live up to this high challenge was a great task; its accomplishment was indeed work well done.

While his father was pastor at Hazlehurst, his son, William, a lad of 16 years, joined the Methodist Episcopal Church, South. His loyalty to this organization never wavered. He put the Church first in all his after life and sought to serve her without any reservations in every duty and obligation placed upon him.

Brother Linfield's education was obtained from the local schools, where the family resided from time to time, and from the University of Mississippi, and Centenary College, then located in Jackson, Louisiana. The stamp of both these great institutions are to be found upon his life and work. He seemed to have the ability to always select the finest and best of all that came to him and preserve it alone.

Soon after his uniting with the Church at the age of 16, he felt impelled to preach. This compulsion continued to grow and manifest itself until he made application for license to preach. At the Quarterly Conference held at Beauregard, Mississippi, August 27, 1886, he was recommended in due order and Sunday, August 29, he preached his



DR. ALBERT S. LUTZ

first sermon in the Methodist Church at Beauregard.

September 26, 1916, he preached his second sermon at Hazlehurst, Mississippi. These early efforts gave promise of a most successful ministry, which promise was fulfilled. Older persons in these communities remember with much kindness and pleasure the presence and efforts of this boy preacher.

At the session of the Annual Conference held at Port Gibson, Mississippi, 1916, Bishop Duncan presiding, he was admitted on trial in the Mississippi Annual Conference. Here he received his first appointment, which was to the Rodney Circuit. As all young preachers of that time, he lived around among the people. This early training kept him all his later ministry visiting in the homes of his people. In the homes of the people he was indeed a prince in Israel. God greatly blessed him in this type of service.

When the Conference met at Jackson in 1917, he was assigned as a student in Centenary College, Jackson, Louisiana. Here he pursued his courses of study until June, when he was asked to take the Georgetown circuit until Conference. At the session of the Annual Conference held in Vicksburg, December, 1918, forty-two years ago, he was ordained deacon by Bishop Hargrove.

He was again assigned as a student in Centenary College at Jackson, Louisiana, where he remained until June, when he was again asked to take a circuit, this time in East Baton Rouge Parish, Pipkin Chapel being the most prominent church on this charge. It was during this pastorate that he was happily married to Miss Bessie Hampton Barrow of West Feliciana Parish. There has never been a more devoted couple nor a home with a happier, more friendly relationship, nor a helpmeet more devoted to the success and happiness of her preacher husband.

In 1899 he was sent to Franklinton, Louisiana, where he remained for one year. In 1899 he was sent to Lake City, where he remained two years. At the Conference in 1891, held at Brookhaven, Mississippi, he was ordained elder by Bishop Hendrix. This was but the beginning of his life of study.

The year 1892 finds him assigned as pastor to Baker, in East Baton Rouge Parish, where he completed a most successful two years' pastorate.

In 1894 he was assigned to Utica, where he remained two years. At the Conference in 1896 he was assigned to Morton, where his pastorate was four years. In 1900 Laurel was beginning to assume a place of importance and someone was needed to guide the forming of this important work. Brother Linfield was selected for this important task, at which he remained for two years. Here he did a work that made it possible for others to carry on until Laurel has become one of the best appointments in our entire Conference.

In 1902 he was sent to Waynesboro, where he served for four years. His appointment to Waynesboro was a most happy one, and his ministry there was blessed of God in an unusual way. In 1906 he was sent to Woodville, where he had a happy two years' pastorate and made lifelong friends who were helpful all through the remaining years.

The year 1908 finds him appointed to Washington Street, Vicksburg, now Gibson Memorial. His pastorate here was just for one year. In 1909 he was sent to Hazlehurst, where he had been as a boy. Here he spent a happy year.

From 1910 to 1913 he was the pastor of Main Street, Biloxi, Mississippi. His work was very happy to him and he enjoyed his ministry to this people. His friends at Biloxi were always loyal and devoted. He purchased and built on the coast to be near them in case it was possible for him to do. His desire was to retire and have a home of comfort on the coast. 1914 finds him the pastor of Court Street Church at Hattiesburg. He was called from this important pastorate to be the presiding elder of the Newton District. Here he served for four years. This was a strenuous

service and a most taxing one. It was before the days of good roads and successful automobiles. He was tireless in his efforts to bring his district up and to meet its obligations. He was working in season and out. He was the friend of his preachers and I have heard many thank God for his impress upon their lives. Possibly this was the greatest service that he rendered the Church.

From the Newton District he became the pastor of First Church, Gulfport, where he spent four very happy years indeed. These people stood by him and aided him. The church grew under his ministry and developed in a most satisfactory way. 1923 he was the pastor of Fifth Street, Meridian. In 1924 and 1925 he served the Lumberton Charge. From Lumberton he was sent to Logtown, where he remained one year—1926. From Logtown he was sent to Ocean Springs. Here in the summer he was in an automobile accident which was a severe shock, and he asked for the superannuate relationship at the Conference of 1928 at Philadelphia, Mississippi.

He moved to New Orleans, where two of his children were already employed, in order to make a home for them. Here he lived until October 2, 1930, when he went home. While in New Orleans he was used in the different churches and worked with Brother H. L. Johns in the Carrollton Avenue Church. They became very dear to each other and it was Brother Johns' privilege to be with the family during the last sad hours.

This sketch does not tell of the toil and hardship and work that was borne for the Church. Nor does it tell of the victories won nor the holding of the line through the lean years that made it possible for other advances to be made and other victories to be won.

The outstanding feature of Brother Linfield's life to me was his home life. I have never known a man more devoted to his family than Brother Linfield. I have never seen more unselfishness than that which he exemplified. No duty was so taxing that he did not have ample time to care for his home duties. He could find time to work in his home so that it would be more cheerful and more comfortable. Every place he ever lived he left a more comfortable parsonage and yard than he found.

His soul responded to beauty in a most marked way. His family loved beauty and it was the delight of them all. A touch here and there and a new idea was worked out and pleasure resulted and comfort. He taught me many things that have helped in the years that have gone, and for which I thank him.

Brother Linfield was a man of clean speech and habits. His ministry was launched upon this plane, and he always held the attitude that everyone saw things as he did and was as high-minded and as faithful to truth and honor and purity as he. He could not think of low motives. He never did anything knowingly that he was not willing to submit to himself. He could never understand evil in others. I have often thought he was too tolerant. I feared that people would take advantage of his spirit and foist upon him what should not be. When warned of possibilities of this sort he was never able to believe that it could or would happen. He trusted his brethren and he trusted his Church. His preaching was pitched upon this plane. He was a good preacher. He loved to preach and the people loved to hear him preach. He took his ministry as a most serious and important calling and he impressed others with this same spirit. It was a serious matter to him to preach and he was insistent that others look upon preaching in the same way. He called to the Church to magnify this office and all through his district his influence was felt. Could such a character have enemies? Well, it looks as if it would be impossible. His purity drove the impure to seek his undoing. His was a positive ministry and because of this issues were raised and lines were drawn that otherwise would not have been.

Trouble came his way. Not troubles that pass

with a night's sleep, but those that make scars for life and those that wipe out friendships, that change life attitudes. There was no wavering with him. His first thought was his Church and then his home. If they could abide and trust him he went forward without fear. He held his head high and moved forward because he had the consciousness of the abiding presence of God and was assured that God would care for him. God did care for him. In those heated times there was no one who could but God.

He was a neighbor whose ability to do the nice thing at the right time and at the needed time was most remarkable. We were always delighted to have him; he and his were such pleasant guests. It was my good fortune to be with him at many times and places on his district and he was a universal favorite with his people. They seemed to enjoy his presence in their homes and were universally kind and considerate of him; this he appreciated. He was interested in making things pleasant to all of us who lived near him, and many nice things came to us because we were so fortunate. When sickness came our way he was our right-hand friend, adviser and helper. When problems arose we always knew he would aid as far as he could and there would be kindness in his criticisms.

No man has ever lived in vain who has been a good neighbor. Free-hearted to his own hurt. Generous to a fault. Forgiving without limits or reservation. There were occasions where this Christian grace was put to the test but he never failed or flinched in the test.

No interest of building the kingdom was uninteresting to him. He tried as best he could to serve every out-of-the-way and apparently neglected person. His was always the part of a peace-maker—the pouring of the oil upon the troubled waters. God honored him with great responsibility, which he assumed and faithfully met.

He was a member of different Conference Boards and made a good member. His interest in these important matters never slackened. He was always vitally interested in all the movements of the Conference and was ever ready to seek the advancement of them.

Two sisters survive him. Miss Annie Linfield of Jackson, Mississippi, who for years ran a boarding house for Millsaps College students, (many of us remember her kindly ministrations in the years gone by), and Mrs. B. F. Jones of Brookhaven, Mississippi, who has made a parsonage home pleasant for her husband for many years.

Faithful to the end. What a heritage to leave to his children! Mrs. Linfield and five children survive him. Miss Mary Barrow Linfield, after teaching in public schools for a while, has won distinction as an author. She makes her home in New Orleans, Louisiana. Miss Janie Barrow Linfield is now holding an important secretarial position in the city of New Orleans, Louisiana. Mr. Hilliard Barrow Linfield makes him home at Gulfport, Mississippi; Mr. William Lawrence Linfield lives at Alexandria, Louisiana, and Mr. Robert Paine Linfield lives in New Orleans. Mrs. Linfield is in New Orleans, making a home for her two daughters.

No man can do a finer, better thing than leave a clean and noble name after him; this he has done in such a way that it needs no marble or bronze to preserve his story. He will live on in the memory of those who loved and cared for him. He was carried to Gulfport and laid to rest as quietly and unassuming as possible. He was of a modest disposition, never a lover of parade or display; and this trait of character was respected. Always a lover of young men and especially of young preachers, it was fitting that Rev. H. L. Johns of the Louisiana Conference should have been with the family at this time and conducted the service for them. Our friend and brother has gone. Peace be to his ashes. He will wake in a fairer clime and we pray all his loved ones and friends will be with him. Amen.

The Home Circle

THANKSGIVING FABLE

It was a hungry pussy cat upon Thanksgiving morn
And she watched a thankful little mouse that ate
an ear of corn.
"If I ate that thankful little mouse, how thankful
he should be
When he has made a meal himself to make a meal
for me!
Then with his thanks for having fed and his
thanks for feeding me
With all this thankfulness inside, how thankful I
shall be!"
Thus mused the hungry pussy cat upon Thanks-
giving Day;
But the little mouse had overheard and declined
to stay.

—OLIVER HEREFORD.

HER THANKSGIVING SURPRISE PARTY

"One, two, three and a half minutes yet"
Alicia was counting. Counting the minutes until
she would go to a party, do you think? Really you
might guess a long time and never come near
being right. Alicia was counting the minutes until
a freight train should whistle and rush past her
window.

Not much of a sight, you think; just a common
freight train with cars full of wheat and lumber
and maybe some loaded with squealing pigs.

But listen! If you are twelve years old and lived
on a lonely farm and had not been able to get out
of your bed and walk for six long years, not
since you were six years old, and you couldn't
go to school, of course, and very few people lived
near enough to come and see you—well, that
would be different, wouldn't it?

It did not matter whether it was a freight train
or a passenger train, when it came she would
wave her little flag at the engineer and the train-
men and always get a cheery wave in return.

Often the freight trains stopped for some time
on a long siding near the house and switched off
cars to be loaded with grain or cattle, and then
one of the men would run over to the house for
a pail of milk; so they knew why the girl could
not walk like other children.

Even at night when the trains passed Alicia
would flash her electric torch three times and see
the answering bobs of lanterns.

Alicia's father and mother loved her dearly,
but the farm did not pay well enough to let them
get money ahead so they could leave it for a bet-
ter place. The ground was poor and Mr. Smith did
not understand farming as well as he ought; so
they had not been able to send Alicia to a hos-
pital for the particular sort of care she needed.

Sometimes when a train would have quite a
wait on the siding one of the men would run over
to her window with a little gift of a book or
candy. She did not know that the men had passed
the word along to all the train crew and that a
committee had been appointed to consult a noted
surgeon about her.

And then one day, just three days before Thanks-
giving, a wonderful thing happened. A special
train stopped on the siding; and instead of one
man coming over for milk, she saw a regular pro-
cession coming.

"One, two, three, four," she counted. "Why,
mother," she called, "there are ten men coming,
and they are bringing a lot of things with them!"

It was true. Very much amazed, Mrs. Smith
opened the door, and in they came, laughing and
saying: "We have come to bring a glad Thanks-
giving to little Alicia."

And you should have seen those gifts—a comfy
wheel chair, a big box with soft, rose-bordered

blankets for Alicia's bed, another box with a
soft fuzzy, rose-colored bathrobe and slippers to
match, two beautifully covered pillows, the most
beautiful doll any little girl could ever want and
a doll trunk full of dainty clothes for her dolly-
ship, and, last of all, a most mysterious sealed
envelope not to be opened until the 10:40 freight
passed the next morning.

With cheeks flushed from excitement she
thanked the men, holding close in her small arms
everything they could hold; and when the men
had gone her interest was divided between the
wonder she could not see and the mysterious en-
velope.

That night she could hardly sleep, she was so
excited over the mystery, and she whispered a
great deal to the dear doll cuddled in her arms;
but morning really did come at last, and after
such an age the long, sharp whistle of the 10:40
freight. It had barely passed when the envelope
was opened. There was a bright Thanksgiving
card and an extra note saying that the next day
she would have a call from Dr. Slocum, whose
special business it was to help little girls to get
well.

Wasn't it fine? All those trainmen had raised
a fund to pay all expenses. Alicia was shy when
Dr. Slocum came as promised, but he quickly
gained her confidence and assured her that it
would not be very long before she could walk and
run and climb up on the fence to wave at the
trains instead of doing it from her bed.

"You have been a brave girl for a long time,
Alicia," said the kind surgeon, "and you will be
ready when the nurse comes for you in three
days?"

Alicia looked at him anxiously. "Doctor, must
I leave all those lovely things at home?"

"No, indeed!" he replied quickly. "Bring them
all with you if you like, especially that fine doll.
And I don't know who is going to be happiest
when you come home all well, you or your par-
ents or the trainmen or I myself."

"I know," said Alicia; "it will be all of us, every
one. Never, never could anyone have such a
beautiful surprise party. I will be ready when the
nurse comes, doctor, and I will be brave, truly I
will, and I will be glad every day always."

And so you see, the loving gifts of many hearts.
For it all came true as Dr. Slocum thought, and
Alicia was able to walk like other children. And,
of course, she often climbed up on the fence to
wave greetings to her loyal friends, the trainmen,
and they were all happy always.—Sunday School
Times.

A THANKSGIVING GIFT

By Mildred D. Scott

Martha Jane was hurrying about the big kitchen
of the Holiday Mansion. The odor of roasted tur-
key, cranberry sauce, turkey stuffing and fine old
pumpkin pie, was in the air, as she worked Mar-
tha Jane sang, "If you want to be happy on
Thanksgiving Day, well, then, give something
nice away."

As Martha busied about the fine kitchen, pre-
paring a delightful Thanksgiving dinner for the
Holiday family, a mother of eight small children
was also kept very busy. This woman's name was
Mrs. Abbott, known about town as Lizzy Abbott
and her gang. The children were noisy, cross and
fussy. Alice Lee, the oldest of this group, helped
the best she could, and saw that Baby Dick did
not fall out of his crib. Henry and Janie were
gone to the grocery store to see if they could get
a job for the day before Thanksgiving. Mrs. Ab-
bott, with the help of Louise, was trying to fix
a good dinner for her big group of children. She
had planned to have pumpkin pie and baked rab-
bit, both of which Henry had received from Mrs.
Holiday for cleaning her back yard.

Thanksgiving Day was a very happy one for
the Holiday family. Annie, who was lame, after
she had finished eating her lovely dinner, which
Martha Jane had prepared, called Martha Jane

to come up to her room. She told Martha Jane
to fix up a nice box for the poor Abbott family.
"Now, don't forget to put lots of nuts, candy, ap-
ples for the poor children," Annie told Martha
Jane.

When Mrs. Abbott received the basket, you can
imagine how happy Mrs. Abbott was. The chil-
dren trooped around to see.

As Martha Jane went home she sang again, "If
you want to be happy on Thanksgiving Day, well,
then, give something nice away." Richmond
Christian Advocate.

THANKSGIVING CONUNDRUMS

When is a boy like a turkey? When he's a gob-
bler.

What part of a turkey fits in a sentence? The
claws.

Where are the turkey's bones after Thanks-
giving? In the soup.

What part of a turkey does the farmer like?
The crop.

What part goes with the army? The drumsticks.

When does a turkey celebrate Thanksgiving?
The day after ours.

What is the difference between a mound of
hay and the barnyard gobbler? One is a hay
cock, the other is a turkey cock.

How do you know a turkey is a wise bird? Be-
cause he never makes a goose of himself.

What is the disagreeable part of a Thanksgiv-
ing turkey? The bill.—The Christian Intelligen-
cer.

JUST FOR FUN

Couch (to new player): "You're great! The way
you hammer the line, dodge, tackle your man and
worm through your opponents is simply mar-
velous."

New Player (modestly): "I guess it all comes
from my early training, sir. You see, my mother
used to take me shopping with her on bargain
days."—Ex.

Young Wife: "I'm afraid, dear, my pie is not
all it should be. I think I must have left some-
thing out."

Husband (with grimace, after sampling it):
"There's nothing you could leave out that would
make it taste like that. It must be something you
put in."—Ex.

"Brush yo' off?" asked the porter as the train
pulled into the station.

"Brush me off if you want to, but I'm opposed
to tipping," said the matter-of-fact traveler.

"Well, sah," said the porter, "yo' clothes aren't
nearly as dusty as ah thought they was."—South-
ern News Bulletin.

Neighbor—"How many controls are on your
radio set?"

Owner—"Three; my mother-in-law, my wife,
and my daughter."—Detroit Free Press.

The village photographer was losing patience
with his lady patron. "Just a little smile, please,"
he said, dwelling somewhat on the last word. "A
smile adds so much to the artistic effect."

The lady shook her head.
"Of course, if you'd rather," commenced the
artist.

"I would that," came from the direction of the
head rest. "Our one layin' hen died this mornin',
hacon's gone up two cents a pound, mother's had
a couple of fits, my boy George has just broke
a plateglass window, and my husband is in a mili-
tary hospital with four or five pounds o' lead in-
side him. If you think I'm going to look like a
Chesky cat when I'm up against that shower o'
blessin's you're scratchin' the wrong pig. You
git on with it natural, mister."—Blacksmith's Jour-
nal.

New Orleans Christian Advocate

ROBERT H. HARPER, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

LET US BE THANKFUL

The editor of one of the daily papers, in commenting upon the President's Thanksgiving Proclamation, seemed to think that Mr. Hoover had quite a task in citing anything for which the nation, in this trying year, should be thankful—as if finite men should be thankful only for the things they think are blessings.

The poet had a better thought—he wrote that he was not careful to enumerate all his blessings and rank them as one, two and three—"that would be hateful"—but that he was thankful he knew true love was leading him along in the pathway of life, and never swerving. Likewise a hymn writer thanked God for the bitter as well as the sweet.

How do you know what are real blessings? We bewail the great business depression, and the editor to whom we have referred said in effect that the nation has nothing for which to be thankful. But the wise and the trusting have found that there is a discipline in affliction. In the darkest hour, they learn to reach a hand through time to catch "the far-off interest of years." By their woes they draw nearer to God, and out of their stony griefs they raise a Bethel. When all runs smooth and even, when we are led in green pastures and beside still waters, we may forget that it is the hand of the Shepherd that leads us, but when we are called upon to walk with halting footsteps through the dark valley of the shadow of death, we may learn to fear no evil because the rod and staff of God comfort us.

The present adversity in material things will bring spiritual blessings if it opens the hearts of those who still have enough and to spare and leads them to give of their means to the needy. Also—if it leads our people to consider more carefully the causes of poverty, distress, unemployment and discontent and brings a determined effort to relieve the terrible inequalities of human life that exist even in our country. Present adversity will also bring blessings if it leads any appreciable number of our people to realize the transitory and unsatisfying nature of earthly things and directs them to the true riches that moth and rust do not corrupt and thieves do not break through and steal. Surely it will bring a blessing to all whose thoughts are directed to Him who marks even the sparrow's fall.

If we really trust God and believe in his wisdom, might and love, we will not even presume to say what are blessings and what are not, but, knowing that God will order some things, and use other things for our good, we will leave all to Him who knows the end from the beginning.

Then let us be thankful every day, knowing that we are safe in the Father's keeping.

"O Thou, who bounty fills my cup
With every blessing meet!
I give thee thanks for every drop—
The bitter and the sweet.

"I praise thee for the desert road,
And for the riverside;
For all thy goodness hath bestowed,
And all Thy grace denied.

"I thank thee for the wing of love,
Which stirred my worldly nest;
And for the stormy clouds which drove
Me, trembling, to thy breast.

"I bless thee for the glad increase,
And for the waning joy;
And for this strange, this settled peace,
Which nothing can destroy."

REV. O. B. MATHENY DEAD

Dear Advocate: Rev. O. B. Matheny, pastor of Waynesboro Circuit, passed to his reward yesterday afternoon, November 13. Someone, I trust, will furnish a more extended notice.

C. M. CROSSLEY.

TO THE PASTORS ON THE MISSION CHARGES, NORTH MISSISSIPPI CONFERENCE

I am writing this word to you brethren who serve, perhaps, the most important charges in our Conference. Most of us have had the same experience you are having and remember that the largest ingathering of our ministry was accomplished during that period. We honor you men out there on the firing line in the charges called the "hard places."

The Conference Board of Missions appreciates your labor of love and does not underestimate the value of your work. We only wish that we could supplement your salaries more than we are now able to do. However, we want you to feel free to let us know your troubles and although we have but little funds and the amount of appropriations has already been named, yet we want to know your real situation and needs. Where a real need exists there is most always a way out to meet the need.

We feel assured that you will work faithfully to carry out our great goal as a Mission Board in working up the spirit of evangelism to such a white heat that all the unoccupied places in the bounds of your charges may have the Gospel of Jesus this year to the salvation of many souls.

Preach to the people, visit the people, and pray in their homes. You will receive, in a few days, your quarterly report blanks. Fill out every question prayerfully and make all the "remarks" you desire us to know. Praying God's richest blessings upon each of you and your families, we are,

J. D. WROTEN,
Pres., Conf. Board of Missions.

A STATEMENT

By Rev. R. G. Lord

Through the selection of the Board of Christian Education I have been made Executive Secretary of Christian Education of the North Mississippi Conference. I am assuming the duties of this office fully aware of its many heavy and arduous responsibilities as well as its large and attractive opportunities for Christian services. I very deeply appreciate the many words of commendation expressed by my friends as well as their proffered support in the work.

This Conference owes a large debt of gratitude to Rev. R. H. B. Gladney for the striking accomplishments of his many years of labor and leadership. The new day upon which we are now entering in this work is that for which he has labored and often prophesied. He has tolled through

the years with faithful efforts and untiring zeal toward the building of the kingdom of heaven in our midst. His labors are crowned with success. The year that has just closed seems to have been the fullest of fruits of all the many years of his service. Personally, I am deeply appreciative of all that Bro. Gladney has meant and does mean to me today.

I desire to be of help to all who may need me. If the brethren wish me to be with them on Sunday or to meet with their workers at any time I am ready to come. Rev. E. G. Mohler will continue the work that he has been doing for the last four years. We have an office in the Methodist church in Grenada and want the brethren and the people to feel free to call by any time they may be in Grenada. Remember that we are at your service. Pray for us.

BIBLES FOR ORPHANS

There are fifty-two children in the Junior Department in our home for orphan children. The Christian people of Mississippi are furnishing these children with food and clothing. The Sunday schools of the North Mississippi Conference have the privilege of contributing a sufficient amount of money to buy Bibles for the children of the Juniors of this school. The kind of Bible wanted costs eighty-five cents. Send the amount your class or department is willing to give to Miss Louise Denson, 304 Millsaps Building, Jackson, Miss. Miss Denson is superintendent of this department in the Home and will be very grateful for this help. The Philathea Class of First Church, Columbus, through Miss Mary Sykes, has sent \$5.00 and Mrs. Gammon, superintendent of the Junior Department in the Sardis Sunday school, has a like contribution to send. Attend to this soon so Miss Denson can give these Bibles to the children by Christmas.

R. H. B. GLADNEY.

ANNOUNCEMENTS

COMMITTEE ON ADMISSIONS

The Committee on Admissions will meet at the Methodist Church in Alexandria, La., Tuesday, December 2, 1930, at 7 p. m. All candidates will please be present.

BRISCOE CARTER, Chairman.

ADMISSION ON TRIAL

The candidates for admission on trial will meet the committee at the First Methodist Church Alexandria, Louisiana, December 2, 1930, at 7 p. m.

W. W. PERRY, For the Committee.

CLASS OF THE FIRST YEAR

The members of the class of the first year of the Louisiana Conference will please meet the committee at the First Methodist Church, Alexandria, La., on Tuesday night, Dec. 2, at 7:30.

ALONZO EARLY, Acting Chairman.

CLASS OF SECOND YEAR

The members of the class of the second year of the Louisiana Conference will please meet the committee at the Methodist Church, Alexandria, La., on Tuesday night, December 2, at 7:30.

R. S. WALTON, Chairman.

CLASS OF THE FOURTH YEAR

Class of fourth year will please meet the committee Tuesday, Dec. 2, 1930, in the First Methodist Church, South, Alexandria, La., at 7:30 p. m. Bring written sermon.

R. E. SMITH, Chairman.

NOTICE

The Mississippi Conference Board of Christian Education was organized by electing the following officers: Dr. C. A. Bowen, president; Rev.

J. A. Smith, vice-president; Rev. J. B. Cain, secretary, and Mr. W. D. Davis, treasurer. The following staff was elected:

Rev. J. B. Cain, assistant to the executive secretary (without salary); Mr. O. C. Hull, extension secretary; Mrs. W. H. Watkins, superintendent of Adult Division (without salary); Mrs. C. F. Nesbitt, superintendent of Young Peoples Division (without salary); Miss Doris Alford, superintendent of Children's Division. Miss Louise Denson has been employed office secretary.

The headquarters of the Board will be 304-305 Millsaps Building, Jackson, Miss.

JOHN C. CHAMBERS,
Executive Secretary

REPORT ON MISSIONARY MAINTENANCE AND SPECIALS, LOUISIANA CONFERENCE

Dear Dr. Harper: At the request of Dr. Snelling, secretary of the Louisiana Conference Board of Missions, I attach for publication in the Advocate, if possible, a list of charges by districts, with the amount paid by each on this Conference year's Missionary Maintenance and Specials, revised to November 21, 1930.

This includes, in addition to remittances received by me, those made direct to J. F. Rawls, treasurer of the General Mission Board at Nashville, and by him reported to me, through September, 1930.

It is hoped that this list will be examined by pastors and presiding elders and checked with their records and that any money on hand collected on this fund will be promptly remitted to the undersigned to be included in the final report to the board at Conference. Funds collected too late for remittance may be handed to Rev. J. G. Snelling, or to me, at Conference.

Yours truly,

J. H. CARTER, Treasurer.

New Orleans, La., Nov. 21, 1930.

ALEXANDRIA DISTRICT

Alco	
Alexandria	\$618.22
Boyce	45.00
Bunkie	217.00
Colfax and Montgomery	15.00
Elizabeth	63.50
Eunice	37.00
Glenmora	65.00
Lecompte	14.25
Lottle	9.50
Marksville	36.00
Melder	
Melville	12.50
Natchitoches	60.00
Oakdale	30.00
Oberlin	20.00
Opelousas	
Pineville	65.87
Pleasant Hill	
Provencal	
Ville Platte	
Total	\$1,308.84

BATON ROUGE DISTRICT

Amite	
Baker	
Baton Rouge—	
First Church	284.00
Istrouma	47.00
Keener Memorial	
Bogalusa	231.70
Clinton	
Denham Springs	66.36
Franklinton	204.20
Gonzales	
Greensburg	75.00
Hammond	
Jackson and Ethel	65.00
Kentwood and Tangipahoa	100.00

Natalbany	12.25
Pearl River	
Pine Grove	59.00
Plaquemine and Donaldsonville	50.35
Ponchatoula	150.00
St Francisville	25.00
Springfield	32.00
Walker Circuit	49.00
Washington Circuit	
Zachary and Slaughter	38.00
Total	\$1,488.86

LAKE CHARLES DISTRICT

Abbeville	55.38
Acadia Circuit	10.00
Cameron and Converse	
Crowley	111.00
DeRidder	75.88
Gueydan and Kaplan	54.00
Hornbeck	20.00
Indian Bayou	15.00
Lafayette	
Lake Arthur	55.12
Lake Charles	419.00
Leesville	98.70
Many and Zwolle	102.40
Merryville	23.00
New Iberia	25.00
Rayne	70.00
Sulphur and Vinton	172.10
Total	\$1,306.58

MINDEN DISTRICT

Campti	35.00
Cotton Valley	26.45
Conshatta	100.00
Ferriday	
Hall Summit	125.00
Haughton and Doyline	55.00
Jena and Eden	23.25
Jonesville	100.00
Minden	763.00
Minden Circuit	50.00
Plain Dealing	125.00
Ringgold	125.00
Rochelle	53.00
Selma	35.30
Sibley	38.50
Stelly Island	50.60
Springhill	82.65
Standard and Olla	25.00
Trout and Goodplne	45.00
Winnfield	202.50
Winnfield Circuit	
Zenoria Circuit	
Total	\$2,059.35

MONROE DISTRICT

Bastrop	
Bonita	85.00
Columbia	152.65
Delhi	
Epps Circuit	40.00
Gilbert	100.00
Lake Providence	79.70
Mangham	116.66
Mer Rouge	10.00
Monroe—	
First Church	541.25
Gordon Avenue	
Newellton	
Oak Grove	61.30
Oak Ridge	50.00
Rayville	165.00
Sterlington and Swartz	
Tallulah	
Waterproof	47.00
West Monroe	283.00
Wlmsboro	117.71
Wisner	84.25
Total	\$1,953.52

NEW ORLEANS DISTRICT

Covington	45.00
Delta Circuit	30.00
Franklin	40.00
Houma and French Mission	197.95
Morgan City	150.00
New Orleans—	
Algiers	153.13
Carrollton Avenue	550.00
Epworth	225.00
Felicity	100.00
First Church	1,000.00
Louisiana Avenue	13.75
McDonoghville	60.00
Parker Memorial	105.00
Rayne Memorial	704.25
St. Mark's	109.33
Second Church	54.50
New Orleans and Reserve	
Patterson	46.70
St. Martinville	5.00
Sildeil	35.00
Total	\$3,624.91

RUSTON DISTRICT

Arcadia	133.75
Athens	
Bernice	26.00
Bienville	20.75
Calhoun	30.00
Choudrant	40.00
Clay	13.00
Duhach	30.00
Eros	36.00
Farmerville	50.00
Gihlsland	103.00
Haynesville	392.00
Hodge	40.50
Homer	250.60
Jonesboro	35.00
Lapine	
Marlon	100.85
Ruston	580.96
Slmsboro	25.60
Total	\$1,906.81

SHREVEPORT DISTRICT

Belcher and Gilliam	93.30
Blanchard and Flournoy	
Bossier City	
Grand Cane	131.60
Greenwood and Bethany	32.00
Ida and Hosston	44.75
Logansport	
Mansfield	
Mitchell Circuit	11.70
Mooringsport	25.00
Oil City	
Pelican	73.00
Shreveport—	
Cedar Grove	25.00
Clalborne	10.00
First Church	6,837.50
Mangum Memorial	124.90
Noel Memorial	
Park Avenue	125.00
Shreveport Circuit	
Vivlan	150.00
Total	\$7,682.85

DISTRICT SUMMARY

Alexandria	\$1,308.84
Baton Rouge	1,488.86
Lake Charles	1,306.58
Minden	2,059.35
Monroe	1,952.52
New Orleans	3,624.91
Ruston	1,906.81
Shreveport	7,682.85
Total	\$21,331.72

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the evening of July 21, 1930, the spirit of the great and noble girl, MARY FALLA ADAMS, was taken home to glory, to ever live with Jesus and those of her family who preceded her. Falba, as she was lovingly called by loved ones and friends, united with



The tremendous power of steam but **METAL** controls it!

RAILS sing as the Limited hurls its length across the continent. Steam rages to be free from the monster's belly, but steel confines it.

Wherever there must be imperviousness to water, metal never fails. In a grave vault, especially, metal meets this requirement.

Naturally the Clark Grave Vault is made of metal—12 gauge specially processed Keystone Copper Steel or Armco Ingot Iron. Welded inside and out, tested under 5000 pounds of water, built on the air seal principle of the diving bell, the Clark insures perfect protection from water. So absolute is the impermeability of the Clark that we guarantee it for fifty years.

The Clark also may be obtained in a perpetually guaranteed de luxe model of 10 gauge solid copper.

Choose a Clark. It is the modern practical expression of the respect and love that passing years cannot efface.

Ask for booklet—"A Modern Interpretation of Age-Old Reverence."

Less than Clark complete protection is no protection at all.

THE CLARK GRAVE VAULT CO.
Dept. 32, Columbus, Ohio

Western Office and Warehouse
Kansas City, Mo.



GRAVE VAULT
This trade-mark is on every Clark Grave Vault. Unless you see this mark, the vault is not a Clark.

the Methodist Episcopal Church, South, in early childhood and, though her life was short—seemingly dropping out of the ranks just in the prime of life, she did what she could for her Master, ever willing and ready and delighted in her Church work, serving as Sunday school secretary for Quitman Methodist Church for a number of years. She was not demonstrative, but in her quiet, unassuming manner she went about her duties, entwining her sweet, pure life about those with whom she was associated; after being with her you always felt uplifted and made to realize that her life was a benediction to you, ever true to her conviction, and, while many of the young drifted out in sin, Falba stood firmly by and was never swept from her religious moorings, always willing and ready to help those in need. This fine girl being the youngest child of the late John Robert Adams and Pink Lewis Adams of Quitman, Miss., represented two of the oldest and most outstanding Southern families. Her grandfather, the late John Adams, received one of the first copies of the New Orleans Christian Advocate. Her father, two sisters and one brother preceded her to the great beyond. Her mother, two sisters and two brothers survive her.

LIFE-LONG ASSOCIATES.

RESOLUTIONS

Whereas God, in his infinite wisdom, has called unto himself one of our most beloved and helpful members, Mrs. MOLLIE E. VEAZEY, we the members of the Coldwater Methodist Missionary Society, with saddened hearts, bow in humble submission to the divine will of our heavenly Father.

We pray also that the influence of her sweet, Christian life may ever be a blessing upon us, and an incentive to higher, purer thinking and nobler living.

Be it resolved, therefore, first, That the Missionary Society has lost a most loving and interested member, and one of its pioneer leaders, and one who has always been ever ready to lend a helping hand in any and all its departments; second, That the Church has lost one of its most loyal, consistent and liberal members, one who aided very materially in every detail of its cause; third,

That our town has lost a valuable and appreciated citizen, one who was mindful at all times of the welfare of its every citizen from the humblest to the highest; fourth,

That we extend to the bereaved family our deep and heartfelt sympathy in their unutterable loss; fifth,

That a copy of these resolutions be written upon the minutes of the Society and that a copy be sent to the New Orleans Christian Advocate for publication in same.

MRS. A. B. WOOTEN,
MRS. W. G. DURLEY,
MRS. A. F. CANADA.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenwood District—First Round
Tutwiler, at Tutwiler, 11 a. m. and 2:30 p. m., Nov. 23.

Sunflower, at Sunflower, night, November 23.
Acona, at Bowlinggreen, 11 a. m., November 28.
Indianola, 11 a. m., November 30.
Tchula, night, November 30.
Drew Mission, at Wade, 11 a. m., December 6.
Carrollton, at Carrollton, 11 a. m. and 2:30 p. m., December 7.
Cruger, at Cruger, night, December 7.
Price Memorial, night, December 9.
District Stewards meet at Greenwood, First Church, 11 a. m., December 10.
Black Hawk, at Black Hawk, 11 a. m., December 11.
Webb and Sumner, at Webb, night, December 12.
Lambert and Crowder, at Lambert, 11 a. m. and 2:30 p. m., December 11.
Marks, at Marks, night, December 14.
Inverness, Q. C., night, December 17.
Minter City and Glendora, at Minter City, 11 a. m. and 2:30 p. m., December 21.
Ruleville, at Doddsville, night, December 21.

Swiftown and Isola, at Isola, 11 a. m. and 2:30 p. m., December 28.
Schlatter, night, December 28.
Drew Station, 11 a. m. and 2:30 p. m., January 4.
Dublin and Mattson, at Dublin, night, January 4.
Gelzoni, 11 a. m. and 2:30 p. m., January 11.
Moorhead, night, January 11.
Greenwood, First Church, night, January 13.
I'ta Bena, 11 a. m. and 2:30 p. m., January 18.
Inverness, preaching, night, January 18.
Webb, preaching, 11 a. m., January 25.
Indianola, night, January 25.
Brethren, let us make this a year of great revivals and count not our lives dear unto us if by all means we may save some.

L. P. WASSON, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

GIVE A BIBLE --- THE WORLD'S BEST GIFT Bibles for Every One

NAME in
GOLD
FREE!



OUR SPECIAL

Bible for Teachers and Preachers

This Bible is one of the most attractive bargains we have been able to offer in some time. Ordinarily a higher priced Bible, but through a very fortunate purchase we are in position to sell it to you at a very special price.

NOTE THESE FEATURES, AND YOU WILL REALIZE ITS REAL VALUE

- It is SELF-PRONOUNCING, and it is printed from a beautiful easily read type on INDIA PAPER.
- It contains CENTER REFERENCES, a COMBINED CONCORDANCE TO THE BIBLE, DICTIONARY OF PROPER NAMES, and SUBJECT INDEX. Also TEN BEAUTIFUL MAPS IN COLORS.
- As a special feature it contains a COVER INDEX which enables the reader to turn directly to any book in the Bible.
- It is bound in genuine Morocco, leather lined, overlapping edges, with the open-flat back feature. A Bible that will last a long time. Size, 6x9 inches.
- And the price for a limited time.

No. 75X ONLY \$7.45

OUR SPECIAL

Red Letter Bible FOR TEACHERS and THE HOME

A Bible for every purpose. Regardless of the kind of Bible you now have, you will find in this Bible a combination of features that will prove useful to you. A Bible that is everything a complete Bible should be.

NOTE THESE FEATURES AND COMPARE THEM TO ANY BIBLE

- It is SELF-PRONOUNCING, ILLUSTRATED, and is printed WITH THE WORDS OF CHRIST IN RED.
- It contains the Authorized Version of the Old and New Testaments, 60,000 REFERENCES in center column, nearly 400 pages of HELPS TO BIBLE STUDY, including subject index CONCORDANCE, and 4,500 QUESTIONS and ANSWERS to the Old and New Testaments.
- It also contains a FAMILY RECORD and is supplied with a PATENT THUMB INDEX.
- It is printed in GOOD CLEAR TYPE.
- It is bound in FRENCH MOROCCO, overlapping covers, round corners, red under gold edges, silk headband and marker. Size, 6½x9 inches.
- And the price for a limited time.

No. 1930-1 ONLY \$3.89

OUR SPECIAL

Text Bible for a Child

We consider this Bible a most unusual value. Printed on a splendid grade of Bible paper from clear black-face type, making it easy to read. It has the self-pronouncing feature. It contains 32 beautiful Biblical scenes in colors and 8 Bible maps in colors. A very practicable Bible, one that any child will be happy to possess. Pocket size, 5x7½x1½ inches. No. 110. Bound in Heavy Dark Blue Artificial Leather, with Morocco Grain, blue edges. The cover is overlapping.

ONLY \$2.00

OUR SPECIAL

Bible for Old Folks and the Home

This home Bible is very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with record for births, marriages, and deaths. The best Bible obtainable for old folks. No. H2014. Bound in French Seal, Limp, round corners, red under gold edges.

ONLY \$4.85

METHODIST PUBLISHING HOUSE

(COLEBURY PRESS)
LAMAR & WHITMORE, AGENTS
NASHVILLE, TENN. SAN FRANCISCO, CALIF.
DALLAS, TEX. RICHMOND, VA.

ORDER FROM NEAREST HOUSE

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

A CIRCUIT AUXILIARY MEETING AT SANDTOWN

On October 27, three auxiliaries of the Philadelphia circuit met at Sandtown Church, celebrating the first birthday of this auxiliary. From the three auxiliaries there were 40 members and several visitors present. The program as outlined by Mrs. T. E. Nicholson, the pastor's wife, was as follows:

Song and devotional—Led by Mrs. Tom Cheatham.

Prayer—Mrs. Lee.

Song—"Somebody."

ANY COUGH IS A BAD COUGH!

Always Treat a
Cough Promptly

A neglected cough may develop into a permanent one. And all coughing is bad for the reason that it tears you down. At the first sign of a cough or any soreness in the chest, take good, dependable old "Piso's for Coughs". Piso's does the five things necessary to stop a cough and repair the damage done.

It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues, and at the same time, has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

CARDUI



In Use
For Over
50
Years

Helps
WOMEN
to Health

Sold by
All-Druggists

NC-232

Paper—"Home and Race Relationship," Mrs. Cox.

Voice Quiz—Led by Mrs. Jessie Fulton.

Paper—"The Need of a Missionary Society in Every Church," Mrs. C. F. Clark.

Talk—"Service," Mrs. Dave Donald.

Song—"Have Thine Own Way."

Reading—"The House by the Side of the Road," Miss Sue Bishop.

Reports from each auxiliary.

Prayer—Mrs. Seal.

This is a unique meeting—a zone meeting within itself—and we congratulate Philadelphia Circuit in having so far as I know, the first circuit meeting.

Porterville Auxiliary reports a most interesting business meeting on November 3, after which the officers for 1931 were elected. Following this, Mrs. W. C. Gwin gave a most interesting talk on "India Looks to Her Future."

HERE AND THERE

Reports of most splendid meetings held in the Woman's Missionary Society of Centreville, Miss., show that much interest is manifested in the well planned Voice programs, interspersed with supplementary readings, and the social features of the Society are in evidence.

The Cedar Bluff Auxiliary reports a most interesting meeting held in the home of Mrs. W. H. Stephens when a program from the Voice was given.

After the devotional by Mrs. L. G. McLemore, the following subjects were discussed:

"The Kingdom of God in Japan"; "At Yokahama," by Mrs. W. E. Taylor; "At Lambuth," Miss Benjah Staples; "Teaching English in Mexico," Miss Annie Lee Bond; Song, "Your Life a Channel of Blessing"; prayer.

A well planned program on Rural Work was quite an interesting meeting with the West Point Missionary Society, held in the home of Mrs. Sam Grizzle.

A word picture of the work done by two rural workers was given, after which a round-table discussion followed. A test of Bible knowledge was indulged in by two contesting sides, chosen in the old-fashioned spelling bee style, proving, as the writer says, "Some humorous 'forgetfulness'". Then followed a social hour.

An interesting and inspiring program was presented by the Louisville Auxiliary, the devotional setting forth "The Material Side of Life," Matt. 19:16-30, followed by reading, "How Shall I Follow Him?"

The missionary topic, "Schools for Children in Cuba," was given and the program closed with prayer.

MEETING AT NETTLETON, MISS.

The Nettleton Methodist Missionary Society met in regular session Novem-

ber 10, 1930. A splendid devotional program was rendered.

Business was taken up and the following officers were elected: Mrs. Julia Wiggul, president; Mrs. Norbin Sumner, first vice-president; Mrs. Hollingsworth, superintendent Children's work; Mrs. Dave Thrift, treasurer; Mrs. O. C. Elliott, corresponding Sec.; Miss Nellie Gray, recording secretary; Miss Jennie Davis, superintendent Bible study; Mrs. Will Trapp, superintendent Mission study; Mrs. Jim Wiggul, superintendent social service work; Mrs. Roy Chastain, superintendent supplies; Mrs. J. A. Price, Voice agent; Mrs. G. L. Francis, publicity.

MRS. G. L. FRANCIS.

YOU MAY BE ASKED TO TAKE AN OFFICE

Who Calls You To An Office In the
Auxiliary?

"Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask my Father in my name, He may give it you."—John 15:16.)

"I thank Him that enabled me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service."—(1 Tim. 1:12.)

Are You Saying: "I Am Not Equal to the Task?"

"I will be with thy mouth and will teach you what ye shall do."—(Ex. 4:15.)

"With God all things are possible."—(Matt. 19:26.)

Can I Accept an Office and Not Do Much Work?

"Whatsoever thy hand findeth to do, do it with all thy might."—(Eccles. 9:10.)

"And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."—(Col. 3:17.)

What Reward Can I Expect To Have?

"We are God's fellow-workers"—"Working together with Him."—(1 Cor. 3:9; 2 Cor. 6:1.)

"Lo, I am with you always."—(Matt. 28:20.)—Presbyterian Survey.

CATECHISM FOR THE AUXILIARY PRESIDENT

Have you been requested by the District Secretary to select and send to her a specified number of names of

Gray's Ointment
With its soothing, healing antiseptic action, it is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

outstanding women in your Church to be cultivated by letter from Council, Conference, district, and auxiliary officers for membership in the missionary society?

If so, have these names been selected and sent to the district secretary?

Have you been instructed by the district secretary that letters have been sent by Council and Conference offi-

(Continued on Page 13)



CHILDREN CRY FOR IT—

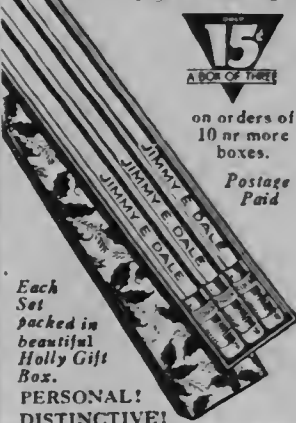
CHILDREN hate to take medicine as a rule, but every child loves the taste of Castoria. This pure vegetable preparation is just as good as it tastes; just as bland and just as harmless as the recipe reads.

When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

Castoria is sold in every drugstore; the genuine always bears Chas. H. Fletcher's signature.

Fletcher's
CASTORIA

Win the Love and Devotion of Your Sunday School Pupils and Young Friends! Give Them Christmas Name Pencils



Young folks like personal gifts . . . gifts that are different, distinctively their own. Such a gift is CHRISTMAS NAME PENCILS . . . the gift that is out-of-the-ordinary and personal. CHRISTMAS NAME PENCILS come in sets of three, packed in a beautiful Holly Gift Box . . . each pencil bearing the name of the person receiving the gift stamped in gold color. There is the solution to your gift problem for Sunday School classes, young friends, and relatives. There is the gift with the personal touch that everyone appreciates.

Order Them Now

Send in your order for Name Pencils today. (25c a box on orders under 10 boxes.) List the names you wish imprinted on each set and send with check, money order or currency to the amount of your order. Satisfaction guaranteed.

THE DAYTON PENCIL CO.
DEPT. J-1 . . . DAYTON, OHIO

Sunday School

LOUISIANA CONFERENCE

The Training Report for October is before us, giving Louisiana a total of 109 units. In this report we find Blue Seals issued to two of the workers in the local Sunday school at Alexandria, Mrs. R. C. Culpepper, former Conference Elementary Superintendent, and Miss Emma Hickman, Church Secretary.

A successful pastor in Methodism says this about our Training Work, "I have grown more spiritually during the short time I have been associated with the Training Work than during all my ministerial life."

* * *

Sunday, November 16, was spent in the Ruston and Minden Districts. We reached Jonesboro in time for the Sunday school, and were given a hearty welcome by the Superintendent, Mr. W. J. Hammons, and the pastor, Rev. J. F. Dring.

Sunday night we were at Winnfield with Rev. C. C. Wier and his congregation. We were impressed with the large number of children and young people at the evening preaching service, however, Brother Wier has been known as a favorite with young people.

* * *

Monday night, November 17, we were at Colfax; it was Quarterly Conference occasion. This charge includes Montgomery, which was well represented. The pastor, Rev. J. D. Fomby, announced that work had begun on remodeling the church at Colfax.

* * *

Since last report the following Sunday schools have sent in Sunday School Day offering: Carpenters' Chapel, Logansport, Longstreet, Varadero, First Church, Shreveport, and Keener Memorial, Baton Rouge. This gives a total of 100 schools observing Sunday School Day to date.

* * *

The Louisiana Teachers' Association is in annual session this week in Alexandria. We attended the general session Thursday night at the Bolton High School, Mr. W. Brescott, president, presiding, assisted by the vice-president, Miss Amy H. Hinrichs of New Orleans.

Judge H. H. White, president of the State Board; Judge Kelly of the Juvenile Court of Memphis, Tenn., and Prof. G. W. Horton of Coushatta, were the main speakers. The president of

Shop at
D. H. HOLMES CO.
LIMITED
For All Your Needs

CRANKY BABIES

It isn't baby's fault if he's cranky. It's his way of telling you something's wrong. Spoiled stomach, constipation, teething, colic. Just give him Mrs. Winslow's Syrup and he's bright and happy again. Mrs. Winslow's Syrup, used for nearly 100 years is prepared especially for babies. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe. Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.

NEED

MRS. WINSLOW'S SYRUP

ANGLO AMERICAN DRUG CO.
75 West St., Dept. J.L., New York, N.Y.



**6 IMPORTED HAND PAINTED
CHINA CUPS and SAUCERS**
VALUE \$1.50

for 3 LUZIANNE COUPONS and 69¢

**LUZIANNE
COFFEE 100% 6000%**



the State Board stated our State Colleges need five million dollars more money to meet their needs. The State must provide some way of raising this. The Judge of the Juvenile Court, in her address to the teachers, put emphasis upon the "real values in education." Prof. Horton brought the Association an echo from the great National Education Association held at Columbus, Ohio, last June.

* * *

We have before us the following inquiries for information and service from our local Sunday Schools. Brother J. A. Alford of St. Mark's in New Orleans, writes: "We are contemplating organizing a Training Class at St. Mark's. Kindly advise what to do, and how to do it."

Brother G. W. Dameron, the new pastor at Jackson, La., writes: "Wish you would send four copies of this new Sunday School Program. Want to find out what it's all about."

C. D. ATKINSON.

JOINT SUNDAY SCHOOL INSTITUTE AT QUIMAN

On Sunday afternoon, November 9, at 2:30 o'clock, the Quitman and Clay Sunday Schools met together at Quitman church for a Sunday School Institute, offering a "follow-up" program of our Training Week Classes held at Clay, La.

Mrs. Sybil Blalock of Quitman Church presided. The program began with a devotional period, prayer was given by Rev. H. W. Ledbetter; Miss Ruby Blalock of Quitman read for the Scripture Lesson, Psalm 37, 1-12. Inspirational talks were made on material from the text "The Sunday School Worker."

Rev. A. K. McLellan, our Extension Secretary, gave a splendid talk and then we gave a Question Box number on "Methodist Beliefs", which was indeed helpful.

An offering was taken and sent to our Conference Superintendent as a Sunday School Day offering from both Sunday schools.

The benediction was pronounced by Rev. J. S. Henley.

MISS SYBIL BLALOCK, Pres.;
MISS CLARA SWANSON, Sec.

LETTER FROM SIMSBORO, LA.

Dear Mr. Editor: I desire space in the Advocate for a short report from the Simsboro Charge. I preach to five congregations, preaching from two to

four times a week. I think that we have had a good year. We were hindered very much by the quarantine in the summer, but have had some thirty additions during the year. Organized one Sunday school, with between 40 and 50 members. Have a prayer meeting here at Simsboro, with as high as 60 in attendance. We have had some 35 acres in cotton for the church, but will realize very little out of it. Finances bad. Will receive about 50 to 60 per cent of my salary. We have had a pleasant year with all the people, and good health. Lately we have been having a round of accidents among the children. All of the three at home had to have the care of a physician. The boy is laid up with a broken leg, and I do not think I will get to Conference. But we still thank God every day.

Fraternally,

W. E. AKIN.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Brookhaven, Nov. 23, 11 a.m.; Jan. 5, 7 p.m.
Wesson, Nov. 30, 11 a.m.; Jan. 16, 7 p.m.
Monticello, at Monticello, Dec. 14, 2 p.m., and 7 p.m.
Summit, at Summit, Dec. 21, 11 a.m., and 2 p.m.
Pearl River Ave., Dec. 21, 4 p.m., and 7 p.m.
Osyka, at Osyka, Dec. 28, 11 a.m., and 1:45 p.m.
Magnolia, Dec. 28, 4:30 p.m., and 7 p.m.
Barlow, at Brandywine, Jan. 3-4, 11 a.m.
Meadville, at Bude, Jan. 4, 3 p.m., and 7 p.m.
Adams, at Adams, Jan. 11, 11 a.m., and 1:45 p.m.
Bogue Chitto, at Norfield, Jan. 11, 4 p.m., and 7 p.m.
Scotland, at New Hope, Jan. 17, 11 a.m.; Jan. 18, 7 p.m.
Crystal Springs, Jan. 18, 11 a.m., and 2 p.m.
Bayou Pierre, at Center Point, Jan. 25, 11 a.m., and 2 p.m.
Hazlehurst, Jan. 25, 7 p.m.
Georgetown, at Providence, Feb. 1, 11 a.m., and 2 p.m.
Tylertown, at Tylertown, Feb. 8, 11 a.m.; Feb. 9, 10 a.m.
Foxworth, at Sandy Hook, Feb. 8, 2:30 p.m., and 7 p.m.
Centenary, Feb. 15, 11 a.m., and 2 p.m.
La Branch Street, Feb. 15, 4 p.m., and 7 p.m.
Gallman, at Bethesda, Feb. 22, 11 a.m., and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

Ellisville, at Ellisville, December 7, 11 a.m.; January 20, 2 p.m.

Only Wealthy People Can Afford Cheap Oil, Says Lubrication Expert

One kind of oil is as good as another in the container. It's actual service that makes the difference.

Cheap oil is never worth the price you pay. For it leads you into thinking you are getting proper lubrication for your sewing machine, lawn mower, washer, electric fan, vacuum cleaner and other expensive equipment—when you are not.

If you want to get the best possible service from your household equipment, 3-in-One is the oil to use. This recognized leader is a scientific blend of high grade animal, mineral and vegetable oils and contains properties not possessed by ordinary oil. It cleans and protects as well as lubricates. Don't take a chance. Insist on the old reliable 3-in-One. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

Collins, at Collins, December 14, 11 a.m.; 2 p.m.
Taylorsville, at Mize, December 14, 7 p.m.; December 15, 10 a.m.
Williamsburg, at Williamsburg, December 21, 11 a.m. and 2 p.m.
Magee, at Magee, December 21, 7 p.m.; December 22, 10 a.m.
New Augusta, at Royce, January 4, 11 a.m. and 2 p.m.
Purvis, at Purvis, January 4, 7 p.m.
Eucutta, at Eucutta, January 11, 11 a.m. and 2 p.m.
Leakesville, at Leakesville, January 18, 11 a.m. and 2 p.m.
Lucedale, at Lucedale, January 18, 7 p.m.
Prentiss, at Prentiss, January 25, 11 a.m. and 2 p.m.
Petal, at Petal, January 25, 7 p.m.
Bonhomie, at Bonhomie, January 28, 7 p.m.
Silver Creek, at Silver Creek, February 11 a.m.; 2 p.m.
Sunrall, at Sunrall, February 17 p.m.
Hattiesburg, Main Street, February 2, 7 p.m.
Mt. Olive, Feb. 4, 7 p.m.
Richton and Plave, at Richton, February 8, 11 a.m. and 2 p.m.
Heidelberg, at Heidelberg, February 8, 7 p.m.; February 9, 10 a.m.
Hattiesburg, Court Street, February 10, 7 p.m.
Hattiesburg, Broad Street, February 11, 7 p.m.
The District Stewards' meeting will be held at Court Street Church, Hattiesburg, Tuesday, December 2, 10 a.m. All district stewards, pastors and lay leaders are urged to be present.

W. A. HAYS, P. E.

Jackson District—First Round (In Part)

Benton, at Benton, November 30, 11 a.m. and 2 p.m.
Jackson, at Millsaps Memorial, November 30, 7 p.m.; December 31, 7 p.m.

Jackson, at Galloway Memorial, December 7, 11 a. m.; January 12, 7:30 p. m.
 Edwards, at Edwards, December 7, 3 p. m. and 7 p. m.
 Madison and Pochontas, at Madison, December 14, 11 a. m.; December 17, 10 a. m.
 Flora, at Flora, December 14, 3 p. m. and 7 p. m.
 Fannin, at Fannin, December 21, 11 a. m. and 2 p. m.
 Glendale, at Glendale, December 21, 7 p. m.; December 22, 7 p. m.
 Florence, at Star, December 28, 11 a. m. and 1:30 p. m.

J. T. LEGGETT, P. E.

Meridian District—First Round (In Part)

Faleville, at Andrew Chapel, November 24, 11 a. m.
 Meridian Central, November 24, 7:30 p. m., preaching.
 Lauderdale and E. Mills, at Lauderdale, November 30, 11 a. m.
 Meridian, East End, preaching, November 30, 7:30 p. m.
 Scooba, at Scooba, December 7, 3 p. m.
 Matherville, at Poplar Springs, December 13 and 14, 11 a. m.
 Shubuta, at Shubuta, December 14 7 p. m.
 Desoto, at Manassa, December 20 and 21, 11 a. m.
 Quitman, December 21, 7 p. m.
 Enterprise, at Enterprise, December 28, 11 a. m.
 Meridian, Hawkins Memorial, December 28, 7 p. m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round (In Part)

Newton, November 30, 11 a. m.; February 3, 7 p. m.
 Bay Springs, at Bay Springs, December 14, 11 a. m. and 2 p. m.
 Harpersville, at Harpersville, December 21, 11 a. m.
 Walnut Grove, at Walnut Grove, December 21, 3 p. m. and 7 p. m.
 Rose Hill, at Homewood, December 28, 11 a. m. and 2 p. m.
 Montrose, at Dushau, January 4, 11 a. m. and 2 p. m.
 Raleigh, at Raleigh, January 4, 7 p. m.; January 5, 9:30 a. m.
 Trenton, at Polkville, January 8, 11 a. m. and 1:30 p. m.
 Shiloh, at Shiloh, January 9, 11 a. m. and 1:30 p. m.

H. A. GATLIN, P. E.

Vicksburg District—First Round

Woodville, December 7, 11 a. m. and 2 p. m.
 Centerville and Stephenson, at Stephenson, December 7, 7 p. m.
 Washington and Natchez Mission, at Washington, December 14, 11 a. m. and 2 p. m.
 Natchez, December 14, 3:30 p. m. and 7 p. m.
 Louise and Holly Bluff, at Holly Bluff, December 21, 11 a. m. and 2 p. m.
 Silver City, at Midnight, December 21, 7 p. m.
 Crawford Street, Vicksburg, December 28, 11 a. m.; Q. C., January 21.

666

is a doctor's Prescription for
COLDS and HEADACHES
 It is the most speedy remedy known
 666 also in Tablets.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

ANY TOBACCO HABIT

Chewing, Smoking, Cigarettes or Snuff may be easily, inexpensively overcome with pleasant root. Just send address E. J. STOKES, Mohawk, Florida.

Gibson Memorial, Vicksburg, December 28, 7 p. m.; Q. C., January 28
 Lorman, at Cane Ridge, January 4, 11 a. m.
 Port Gibson, January 4, 3 p. m. and 7 p. m.
 Hermanville, at Pattison, 11 a. m. and 2 p. m., January 11.
 Utica, at Carpenter, 3:30 p. m., January 11.
 Roxie, at Roxie, January 18, 11 a. m.
 Fayette, January 18, 3:30 p. m. and 7 p. m.
 Nebo, at Oak Grove, Saturday, January 24, 11 a. m. and 1:30 p. m.
 Rosetta, at Mount Olive, Sunday, January 25, 11 a. m. and 1:30 p. m.
 Oak Ridge, at Bovina, February 1, 11 a. m. and 2 p. m.
 Anguilla, at Delta City, 11 a. m. and 2 p. m., February 8.
 Rolling Fork and Cary at Rolling Fork, February 8, 7 p. m.
 Mayerville, February 9, 2 p. m.
 Gloster, at Liberty, February 15, 11 a. m. and 2:30 p. m.

District stewards are called to meet in Vicksburg, Crawford Street, December 5, 10 a. m. The pastors and charge lay leaders, district and associate district lay leaders are all urged to meet with us.

L. E. ALFORD, P. E.

NORTH MISS. CONFERENCE

Columbus District—First Round

Caledonia Ct., at Piney Grove, preaching and Q. C., December 6, a. m.
 Shuqualak Ct., at Shuqualak, preaching and Q. C., December 7, p. m.
 West Point, preaching, November 23, a. m.; Q. C., December 10, p. m.
 Macon Ct., at X-Prairie, preaching and Q. C., December 14, a. m.
 Crawford and M., at Crawford, preaching and Q. C., December 14, p. m.
 Artesia and S., at Artesia, preaching November 23, p. m.; Q. C., December 17, p. m.
 Ackerman, preaching, November 30, a. m.; Q. C., December 19, p. m.
 Kosciusko Ct., at Williamsville, preaching and Q. C., December 21, a. m.
 Kosciusko Sta., preaching and Q. C., December 21, p. m.
 Noxapater Ct., at Flower Ridge, preaching and Q. C., January 3, a. m.
 High Point Ct., at Center Ridge, preaching and Q. C., January 4, a. m.
 Louisville, preaching and Q. C., January 4, p. m.
 Brookville, preaching, November 30, p. m.; Q. C., January 7, p. m.
 Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., January 11 a. m.
 Weir and McCool, at McCool, preaching and Q. C., January 11, p. m.
 Macon Sta., preaching, December 28, p. m.; Q. C., January 14, p. m.
 Ethel Ct., at Ethel, preaching and Q. C., January 18, a. m.
 Starkville, preaching and Q. C., January 18, p. m.
 Columbus, Central, preaching, November 16, a. m.; Q. C., January 21, p. m.
 Chester Ct., at Chester, preaching and Q. C., January 24, a. m.
 Sturgis Ct., at Sturgis, preaching and Q. C., January 25, a. m.
 Longview Ct., at Longview, preaching and Q. C., January 25, p. m.
 Columbus, First, preaching, December 28, a. m.; Q. C., January 28, p. m.
 Mashulaville Ct., at Mashulaville, preaching and Q. C., February 1, a. m.

W. N. DUNCAN, P. E.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11.)

cers and district secretaries to those women and that it is time to issue the invitation to them from your auxiliary? Has the invitation from the auxiliary been given them and followed up with personal invitations?

Will you send the names of those women who have accepted the invitation to join the society to the district secretary?

Has some special acknowledgment and welcome been given these new members to your society?

Upon the co-operation which your society, under your leadership, gives to each step of this plan for the 1930 membership campaign depends the results in new members in your Conferences.

Do not let it fail.

If no request for the list of names has come to you from your district secretary, it is because your Conference has not got into the membership campaign. Stand to act promptly when it does.

ELECTION RESULTS FORESHADOW 1932 BATTLE

(Continued from Page 15.)

columns and display pages of liquor advertising fairly saturated the public press and the popular magazines. Today this is gone, and in its place are found countless advertising presentations of wholesome food and refreshing non-alcoholic drinks.

"Twenty-six million passenger automobiles, fifty million radio receiving sets, fifty thousand moving picture theatres, six million more High School pupils, thirty-five million more savings depositors, and \$70,000,000,000 increase in life insurance totals—these are just a few of the startling changes that have come about throughout America, under National Prohibition, and in the achievement of which, the constructive effects of the Eighteenth Amendment have been no small factor.

"We freely grant that the administration of National Prohibition is still far from 100 per cent efficient, that there are many instances of unsatisfactory enforcement, cases, even, of injustice and corruption, but these are being steadily corrected and the whole service is being placed upon the basis of efficient, intelligent and high-grade administration.

"When these, and the countless related facts regarding bettered conditions under National Prohibition, have been adequately presented to the people of America, their verdict will be awaited with entire confidence by the friends of the Eighteenth Amendment."



PRESCRIPTION in use over 47 Years Really Helps Bowels

Don't you want this way of making the bowels behave? A doctor's way to make the bowels move so well that you feel better all over! Dr. Caldwell's Syrup Pepsin doesn't turn everything to water, but cleans out all that hard waste clogging your system. It cleans you out without any shock, for it's only fresh laxative herbs a famous doctor found so good for the bowels, combined with pure pepsin and other harmless ingredients.

A doctor should know what is best for the bowels. Let Dr. Caldwell's Syrup Pepsin show you how soon you can train the bowels to move freely, every day, the way they should. It's wonderful the way this prescription works, but it's perfectly harmless; so you can use it whenever a coated tongue or sick headache tells you that you're bilious. Fine for children, too (it tastes so nice), and they ought to have a spoonful the minute they seem fretful, feverish, or sluggish, or have a sallow look.

You can get the original prescription Dr. Caldwell wrote so many years ago; your druggist keeps it all ready in big bottles. Just ask for Dr. Caldwell's Syrup Pepsin, and use it always for constipation.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
 A Doctor's Family Laxative

CELEBRATE XMAS
 The Brazel Way
 This wonderful assortment of
Fireworks Only \$2.00
 Worth \$3.00 in any retail store.
 A day's fun for the whole family.
 Order now. Don't wait. Name your express office. Remittance must accompany order. We pay express. Send for free book showing varieties of novelties and fireworks.
 BRAZEL NOVELTY MFG. CO., 14 Apple St., Can't, O.

QUICK RELIEF
NEURITIS
 Rub antiseptic Japanese Oil on painful spot. Rub up with flannel. The penetrating heat drives out the pain QUICK. Japanese Oil won't blister like oil type liniments 48 Years Success. At Druggists. Quick Relief With
JAPANESE OIL

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION
 FOR THE COUGH FROM COLDS THAT HANG ON

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference.....B. F. Harrell, 450 West Fourth St., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

REPORT OF THE COMMITTEE ON RESOLUTIONS TO THE EPWORTH HI-LEAGUE INSTITUTE, IN SESSION AT HOMER NOV. 14 TO 16, INCLUSIVE.

Be it resolved, first, That in appreciation of the splendid entertainment provided for the delegates to the Institute, and for the spirit of fellowship and manifestations of interest shown by the Leaguers and ladies of the Homer Methodist Church, and for the hospitality extended by the pastor, Rev. W. C. Childress, a vote of thanks, expressing the whole-hearted gratitude and appreciation of the delegates be extended to them.

Second, That to Miss Elizabeth Langford, the guiding spirit of the Institute, and to those officers and instructors who have so faithfully contributed their time and effort to administration and instruction, the delegates to the Institute take occasion to express their deep admiration and devotion, and to make known the great measure of benefit they have received from the classes and recreation presented by them.

Be it further resolved, That a copy of these resolutions be sent for publication to The Guardian Journal, one to The Christian Advocate, and that one be retained in the District files.

Respectfully submitted for the consideration of the Institute by the Committee on Resolutions,

J. E. PALMER, Chairman;
JUNE HIGHTOWER,
MARY WITT.

NORTH MISSISSIPPI CONFERENCE

Dear Leaguers: Pastors will be going to their new appointments pretty soon. They will have to check up on things where they go to see how the work is moving along. It might be well for us as Epworth Leaguers to check up on our work and see if we are making any progress. Apply the measuring rod to your League and see if it is growing any.

Are you observing the three covenants? How about the Quiet Hour covenant; are you keeping up your daily devotions? Do you spend a certain amount of time each day in prayer and reading the Scriptures? This will prove very helpful if you will do it systematically. As Leaguers we cannot afford to neglect the study of the Bible. Ask your Leaguers to observe this covenant.

The Fellow Workers' covenant; are you keeping it? Are you telling others about your religious experience and asking them to come to Jesus? One fine way to enrich your own experience is to bring others to Jesus. You would not render a man a greater service than that of bringing him to Jesus Christ. By observing this covenant we can make a real contribution to our Church.

Then there is the Stewardship covenant. All of us should be willing to share part of our possessions with others who are less fortunate than we. Most Leaguers have some money and they can give part of it to help support the Church. We ought to begin the habit of systematic giving while we are young. Then, when we become adult members of the Church, it will be easier for us to help support the Church. A systematic observance of these covenants will be a great help to your League and to your personal experience.

How about your record books; are they properly kept? Does your secretary make a record of the business meetings and the council meetings? Will it be easy to check up on your League at the Assembly next year? It will if the record book has been properly kept. Let us keep our record books up to date.

Does your treasurer send part of your pledge money to our Conference Treasurer once a month? This is very important. Rev. S. E. Ashmore of Webb, Miss., is our Treasurer. He will be glad to receive any pledge money that you may have to send him.

Give every Leaguer in your chapter an opportunity to make and pay a pledge. You certainly want your chapter to make and pay a pledge.

We want our Leaguers to take an active part in the Missionary cultivation period in January and February. This will be a worthy service that you can render for your Church. Let us be loyal to our Church and do our part in this Missionary cultivation period.

Has your League visited another League recently? An exchange of programs by neighboring Leagues helps to create more interest. If you are trying to build up interest in your League you might try this plan. It works well in some places. It is a good way to develop a League spirit. This plan is being tried in the Corinth and Columbus districts.

If you know of some place where you could help a pastor organize a League, that would be a valuable service. Then make a report of this League to your district secretary. She would like to know about all the new Leagues that are organized in her district. We would like to have a League in every charge in the North Mississippi Conference.

Yours sincerely,

WM. L. ROBINSON.

Coffeenville, Miss., Oct. 31, 1930.

NORTH MISSISSIPPI LAST LETTER

Dear Leaguers: We visited the Epworth Hi League at Water Valley last Sunday evening. They have a very active League. This League was represented at the Assembly last June and they made a pledge while they were there. They mean to pay this pledge, too. Miss Susie Parker is counselor for this League and Rev. J. D. Wroten is their pastor. Brother Wroten was one of our instructors at the Assembly. He is one of our enthusiastic Leaguers. Brother Wroten is in high favor with his people at Water Valley.

The report comes to us that the Leaguers at Pickens have paid part of their pledge. This is encouraging. We are always glad to hear reports like this. Mrs. A. P. Yarborough is the leader of the young people at Pickens. She makes a good leader. Rev. M. E. Scott is pastor at Pickens. He is one of our young preachers and of course he is interested in young people's work. Pickens is in the Grenada District. That is the district which will be heard from at the Assembly next year.

Possibly some of you have forgotten the names of our Conference officers. We want you to remember some of these names at least. Rev. S. E. Ashmore of Webb, Miss., is Conference Treasurer. Don't forget his name and address. Write him a letter about the first of each month and send him a check on your pledge. He will appreciate it. Miss Gena Stephens of Oxford, Miss., is our Conference Secretary. Miss Gena will be glad to give you any information you may need about League work. She is our information bureau. You probably remember the names of the other Conference officers.

A great deal is being said about Prohibition these days. We wonder

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

if the friends of Prohibition are saying as much as they ought to say. We wonder if they are doing as much about it as they ought to do. As Epworth Leaguers we can do a splendid piece of educational work in giving to the public information concerning Prohibition. Many times the public is misinformed about this matter.

As Epworth Leaguers we should read the literature which is gotten out by the friends of Prohibition. Then we should pass this literature on to others and ask them to read it. Our Publishing House will be glad to furnish you all the tracts you need on this subject. Just write them and ask them to send you the amount you need.

The W. C. T. U. will also be glad to co-operate with you by helping you secure the literature you need. We should co-operate with the W. C. T. U. in the educational work which they are trying to do. A lot of educational work certainly needs to be done. Give the people the facts and then let them make their own decision.

You might give several temperance programs. When you have your temperance program try to have a full attendance. Invite the people to come out and hear the program. Make the program as interesting as possible. Put your best speakers on this program and make it as impressive as possible. Your pastor might be glad for you to give this program as one of the preaching hours. Let us again teach our people the value of temperance.

Please remember that we are always glad to hear of any progress that your League is making. We are glad to pass the news on to others. It is encouraging to them. We want to hear from you and we want to help you if we can. Let us know when we can be of service to you.

Yours sincerely,

WM. L. ROBINSON.

Coffeenville, Miss., Nov. 18, 1930.



Brightest

From three to twelve. That's the most important period in a child's growth. And that's the time many are retarded physically and mentally by energy-sapping constipation.

Watch your child, mother! At the first sign of bad breath, coated tongue, headache, biliousness, lack of energy or appetite, give California Fig Syrup.

This pure vegetable product will cleanse the little bowels without discomfort. It tones and strengthens weak stomach and bowels. In colds or children's diseases, employ its gentle aid to keep the system free from germs and waste.

Mothers everywhere are eager to tell how it helps children. Mrs. H. Mayer, 1737 Marburg St., Dallas, Texas, says: "I have used California Fig Syrup with Danny all his life in colds, biliousness, constipation, upsets, or children's ailments. It keeps him the brightest, happiest six-year-old I know."

Emphasize the name *California* when buying, to get the genuine.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN

Carry Your Medicine In Your Handbag



Our Vegetable Compound is also sold in chocolate coated tablets, just as effective as the liquid form.

Endorsed by half a million women, this medicine is particularly valuable during the three trying periods of maturity, maternity and middle age.

98 out of 100 report benefit

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

ELECTION RESULTS FORESHAD- OW 1932 BATTLE, DECLARES PROHIBITION FOUNDA- TION HEAD

Chicago, Ill., Nov. 7 (Special).—"The results of the November elections, with their series of 'wet' victories, mostly, however, in States and centers that were liquor strongholds before 1920, do not foreshadow any immediate nation-wide triumph of the anti-prohibition forces, but they make a greater battle certain in 1932, and do emphasize the need of a great, popular educational campaign to intelligently present the scientific facts regarding alcohol and the human system and the constructive results of the Eighteenth Amendment, wherever efficiently administered," declared Charles R. Jones, chairman of the American Business Men's Prohibition Foundation, here, today.

"The 'wet' victories are the direct results of three things: (1) a rampant deluge of liquor propaganda, which has been focused in American cities during recent months; (2) the widespread forgetfulness of many millions, regarding the serious and vicious conditions everywhere existing in the days of the open saloon; (3) the opportunist use of the present temporary depression by the liquor champions, who confused and misled many with the specious claim that restoration of the liquor traffic to lawful standing would benefit public revenue and decrease unemployment.

"In this connection, one extraordinary fact has been overlooked, namely, that all present attacks upon prohibition, on behalf of a re-legalized traffic in liquor, when examined and compared with the records of the days before the Eighteenth Amendment, turn out to be largely 'old stuff,' exactly the same in every particular as that of the arguments and claims of pro-liquor champions during all the years prior to National Prohibition.

"Although the Association Against the Prohibition Amendment claims that it no longer receives the financial support of brewers and distillers, yet the facts show that most of its published propaganda, except for some revisions up to date, are found in the Year Books of the United States Brewers' Association from 1862 to 1916, inclusive.

"Some of the things which America has escaped through National Prohibition are clearly revealed in the contents of the 53rd Annual Year Book of the Association, published in New York in 1914. On page fifteen of the 1914 Brewers' Year Book appears the following official prophecy:

"Realizing that the beer business grows much faster than the population, and that within the next decade it is possible that the beer sales of the United States will reach 100,000,000 barrels annually, the committee is looking ahead so a future may be provided for."

"The Federal Government's estimate of the maximum production of beer in the United States, designated chiefly as home brew, as reported a few days ago, for the fiscal year ending June 30, 1930, was 683,000,000 gallons. This, reduced to barrel measure, is less than

23,000,000 barrels of intoxicating malt liquor.

"The startling difference between the present illegal and extra-legal production and the U. S. Brewers' Association's expectations, recorded in 1914, is just a trifle over 75,000,000 barrels!

"Instead of beer, and, to a large extent, instead of other alcoholic liquors, the people of the United States, according to authentic official and industrial records, are now using 100 per cent more milk and other wholesome beverages, as a result of the banishment of the saloon and the liquor traf-

flic through the Eighteenth Amendment.

"Among other outstanding changes which have appeared since National Prohibition came into effect, and which have been completely ignored and, to a large extent, have been suppressed by the liquor propagandists, are the following:

"Again referring to the United States Brewers' Year Book for 1914, we find there recorded the Government's official report, that there were exactly 252,571 regularly licensed, wide-open, Government-protected liquor selling

saloons in the United States at that time. Every one of these 252,571 liquor shops have been outlawed and completely closed up so far as open public appeal is concerned. The claim, that there are many bootleggers and stills now operating, is merely offset by the fact that before prohibition there were many thousands of these illegal liquor selling places running just as defiantly under the license system.

"Throughout the pre-prohibition period in the United States, millions of

(Continued on Page 12)

The Growing Wet Menace Must Be Stopped!

NATION-WIDE elections prove that the wets are coming out boldly from under cover. Blatant orators, promising anything and everything, are taking advantage of emotional opportunities to further the cause of their liquor-interest backers. Prohibition, America's greatest blessing, is at stake!

In the name of American justice this must stop!

Friends of Prohibition must rally to the support of the greatest moral and economic reform that has ever been achieved in the world. But how are we going to stem the tide when public sentiment, spurred on by a biased, if not prejudiced, press is following the path of least mental resistance . . . because the public does not know the facts!

Every day 5,715 young men and women in the United States reach the age of 21 years . . . and are entitled to vote. Where were they in 1920 when Prohibition was put into effect, and when the honest facts of Prohibition's benefits were on every adult's lips?

The new voters of today were then in 5th or 6th grade of grammar school, learning their fractions and decimals, entirely unaware of the promise of prohibition and its moral and economic benefits.

What has been done in the public press—educator of the masses—to give this new majority the truth about prohibition during these last ten years? Little indeed.

Not because valiant efforts were found wanting—simply because the indifferent, wet, or other unfair press would not support this mighty movement.

AMERICAN BUSINESS MEN'S PROHIBITION FOUNDATION 7 South Dearborn Street, Chicago, Illinois

The American Business Men's Prohibition Foundation is incorporated in Illinois "not for profit" and is a voluntary association organized to collect, correlate and disseminate facts regarding the results of National Prohibition and its relation to the welfare and progress of the people of the United States. Your personal contribution, small or large, will help.

Advisory Board

HERBERT T. AMES
Lawyer, Pennsylvania

FRANCIS E. BALDWIN
Manufacturer, N. Y.

R. B. BENJAMIN
Manufacturer, Chicago

DAN B. BRUMMITT
Editor, Chicago

WILLIAM LOWE BRYAN
Pres., Indiana Univ.

P. H. CALLAHAN
Manufacturer, Louisville

ANDREW B. CRICHTON
Coal Miner, Pennsylvania

ALLAN C. EMERY
Wool Merchant, Mass.

F. J. HARWOOD
Manufacturer, Wisconsin

R. J. KITTREDGE
Manufacturer, Chicago

HENRY M. LELAND
Manufacturer, Detroit

WALTER L. LINGLE
Pres., Davidson College

Chm., Federal Council of Churches

GEORGE W. MARSTON
Merchant, San Diego

S. S. McCLURE
Editor, Publisher

P. W. MORGAN
Banker, Pennsylvania

and 34 others

MRS. H. W. PEABODY

Chairman, Woman's

Nat. Com. for

Law Enforcement

JAMES C. PENNEY

Penney Stores

CHARLES C. SIEGEMAN

Pres., Southern

Methodist University

MRS. JOHN F. SIPPEL

Pres., Gen. Fed.

of Women's Clubs

JOHN TIMOTHY STONE

Pres., McCormick

Seminary

LOUIS J. TABER

Master, National Grange

I WANT TO HELP

☐ I am a staunch supporter of the preservation of American ideals and the cause of National Prohibition. I am willing to back my belief with cash. You can count on me to the extent of \$_____, which is enclosed. (Make check payable to ALONZOE WILSON, Treasurer.)

Name_____

Address_____

☐ Please send free booklet, "Let's Have the Truth About Prohibition."

Mail to: American Business Men's Prohibition Foundation, 7 South Dearborn St., Chicago, Ill.

R12

Let's Have the TRUTH About Prohibition

Important Good Books

In The Field of Religious Thought

TAKE this advertisement with you to conference after you have checked the titles that interest you so that you can examine them closely when you visit The Publishing House Display of Books at the Louisiana Conference.

As usual your Publishing House will have an attractive display of Books that will help you in your work. Be sure to see them. Our representatives will be glad to help you in your selection.

THE CHORUS OF LIFE

By MURDOCH MacKINNON . . . "A book of unique insight, beauty and power; sermons and articles on various aspects of life and duty, the whole conceived as making up the chorus of life. It will deeply impress its readers."—Expositor. \$2.00

SERMONS OF POWER

By RICE MOUZON, GAILOR, et al . . . "Much help for keeping a constant Pentecost." Nine sermons by preachers of power. \$1.50

THE RIVER OF GOD

By ARTHUR M. BAKER . . . An Admirable thesis, being a study of the source stream of morals, ethics, and religion, with a particularly beautiful presentation of the power of the love of Jesus. \$1.25

THE NEW HANDBOOK OF ALL DENOMINATIONS

Prepared by M. PHELAN . . . 315 pages of facts and figures which reveal the diversity and vitality of religious belief and practices in the United States; the latest statistics of all denominations; brief statements of doctrines; and in many ways a reference book to religious America. 1.75

THE PREACHER and His MISSIONARY MESSAGE

By STEPHEN J. COREY . . . The missionary enterprise is no stronger than the support and intelligent portrayal of its task which it receives from the pulpit. Here is a valuable book for the preacher on the present-day projects and problems of missions. \$1.50

THE SPIRIT OF PROTESTANTISM The Cole Lectures

By HARRIS E. KIRK . . . "This refreshing book will blow away the fogs from many clouded minds. The true spirit of Protestantism is the antidote for materialism, superficial humanism, and a deadly secularism."—Presbyterian Magazine. \$2.00

BEHAVIORISM A Battle Line

By 19 Eminent Psychologists, Philosophers, and Religious Scholars. "Seldom has an array of talent spoken from one volume. . . . Behaviorism is done for, but we still have to deal with the wreckage."—Christian Century. This competent, penetrating volume concerns one of the big questions of import to science and religion—the affirmation of human and spiritual values. It condemns mechanistic philosophy and reveals Behaviorism's doubtful moral concepts. Second printing. \$2.25

THE MIRACLE OF THE GALILEAN The Fondren Lectures

By BISHOP PAUL B. KERN . . . "This volume will stimulate any Christian's appreciation of the personality and life of his Master. It focuses the attention on the significance of Jesus for personal faith and daily living." And it deals with the greatest of all present day miracles—the transformation of character. \$2.00

THE SERMON ON THE MOUNT

By CLOVIS G. CHAPPELL . . . The tenth valuable volume of sermons by one of America's greatest preachers. He carries the greatest of all sermons through a series of seventeen sermons which lend themselves at once for use in connection with the Sunday and mid-week services and for family reading. \$1.75

THE MASTER'S MEMORIAL

Prepared by SAMUEL BLAIR . . . A manual for the enrichment of the communion services, with contributions by eminent clergy \$2.00

CHRISTIAN VOCATION

By FRANK S. HICKMAN . . . Author CAN RELIGION BE TAUGHT. This book throws considerable light upon the vocational perplexity which everywhere besets Christians in an age of religious uncertainty. It will help those already professionally engaged; it will help candidates for these Christian professions; it will help intelligent young people generally who seek a Christian vocation in keeping with their ability and aspirations. \$2.00
Contents: The Problem of Christian Vocation; The Vocation of the Prophet; The Gift of the Spirit; The Mystical Basis of Vocation; the Vocational Conscience; the Environmental Factor; Vocation and Social Adaptation; Principles of Christian Vocation.

MEN WHO MADE THE CHURCHES

By PAUL HUTCHINSON . . . Delightful studies in Luther, Wesley, Fox, Knox, Tynedale, Cromwell, Bunyan, Wyclif and Campbell. \$1.50

THE NEW PREACHING

By JOSEPH FORT NEWTON . . . "The superior ability of Dr. Newton is known on both sides of the Atlantic. His is a golden book." \$2.00

THE DAY BEFORE YESTERDAY

By PROF. JAMES MOFFATT . . . "Beginning with the 'sixties' of the last century, Dr. Moffatt reveals much worthy learning." He points out particularly the religious trends and thought currents of that important period. \$2.00

PREACHING OUT OF THE OVERFLOW

By W. L. STIDGER . . . An overflowing source of stimulus, sermon helps, and pastoral ideas. How Stidger himself does it. \$2.25

MAN'S SOCIAL DESTINY

By PROF. CHARLES A. ELLWOOD . . . A book that continues to challenge the attention of everybody interested in the social order today and of tomorrow. \$2.00

For Fall Services: THE NEW MIDWEEK SERVICE

By E. E. PRESCOTT . . . Immediately usable programs for two full church years. \$1.25

CHURCH PUBLICITY

By WILLIAM H. LEACH . . . Praise from secular and religious authorities mark this "the last word for dignified Church publicity." It contains hundreds of suggestions for the preacher and responsible committees. "I know of nothing better," writes W. B. Norton, religious editor of the Chicago Tribune. Fully illustrated. \$2.25

THE GOLD UNDER THE GRASS

By BASIL W. MILLER. A splendid book to help young people discover the power that lies within themselves. \$1.00

TALKING WITH GOD

A beautiful manual of prayers for many occasions, prepared by the clergy and religious leaders of the United States and Canada. Attractive cloth edition, 50 cents a copy; Morocoto binding, boxed, \$1.00 a copy.

WHY I BELIEVE

By TEUNIS E. GOUWENS. Six golden chapters on belief in the Church, God, Jesus, Prayer, Immortality and the Bible. \$1.00

THE PEW PREACHES

By FORD, BABSON, YOUNG, et al . . . "Interesting and helpful opinions of laymen about religion," notes the Chicago Daily News. It is a book shot through with constructive thought and idealism, and a revelation of the personal beliefs of Owen J. Young, Roger Babson, William Allen White, Henry Ford, and ten others. \$2.50

METHODIST PUBLISHING HOUSE

LAMAR AND WHITMORE, Agents

Nashville, Tenn., Dallas, Texas, Richmond, Va., San Francisco, Cal.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 49. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3919

J. L. DECELL, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, DECEMBER 4, 1930.

C. MILTON CHALMERS, Manager.

THE RETIRING EDITOR

Rev. Robert H. Harper, D.D., after two years of efficient service as editor of the New Orleans Christian Advocate, returns to the regular ranks of the pastoral ministry in the Louisiana Annual Conference, which has been his home conference since his admission on trial in 1905.

As pastor, presiding elder, and editor, Dr. Harper has spent most of his ministry in the City of New Orleans. This city with all of its problems and possibilities, from the minister's viewpoint, has been the charm of Dr. Harper's civic devotion and the recipient of his full consecration as a good minister of Jesus Christ. New Orleans has known him and his estimable family to love them.

Dr. Harper was peculiarly well fitted for his work as editor and quickly took high rank among the best editors in the Church. His editorials marked him as one who not only knew the polity and principles of his own denomination, but one who had a sympathetic understanding of other Christian Communions as well. He knew the current movements in Church and State, and balanced his emphasis upon the timeless truth of Christ with the fact of the gospel's applicability to his day and generation.

Dr. R. A. Meek, went from the editorship to the Sardis District in the North Mississippi Conference; and Dr. Carley to the Shreveport District. Their records of success justify the conclusion that editorial duties do not interfere with a former editor's rendering useful service in the increasing and changing demands of the regular work of the pastoral ministry.

Wherever the Bishop and his cabinet may assign Dr. Harper, the prayers and good wishes of the publisher, employees, and editor will follow him. They feel that whatever place is so fortunate as to have him assigned will be blessed with an efficient and fruitful ministry; and the Advocate will have a sympathetic friend and ardent supporter.

INHERITANCE AND RESPONSIBILITY

Twelve times the editor's chair of the New Orleans Christian Advocate has become vacant. Those who previously occupied this place of responsibility and opportunity were: Holland N. McTyiere, C. C. Gillespie, John C. Keener, Linus Parker, C. B. Galloway, C. W. Carter, J. M. Beard, W. C. Black, J. W. Boswell, R. A. Meek, H. T. Carley, and R. H. Harper.

It would be difficult to find a more worthy list of twelve editorial apostles whose lives and labors would bequeath a

richer inheritance to one "born out of due time." They have handed down to him not an ephemeral establishment but a stable institution that has for more than seventy-five years stood for the cause of evangelical Christianity and promoted the varied interests of the Church which has supported it.

In meeting the responsibility and opportunity this inheritance involves, the present editor can promise nothing but faithfulness, and such improvement as growing experience may be able to insure.

It will not be forgotten that he is, in a sense, the managing editor of a three-con-



REV. R. H. HARPER, D.D.
Editor December, 1928-December, 1930.

ference medium of expression and an organ for the promotion of the sacred causes of the Methodist Episcopal Church, South, and the Kingdom of God. It is fondly hoped that the ministers and members of the patronizing conferences will send in articles and items of interest for publication. If it should become necessary to exercise an editor's prerogative over articles which are offered to appear in the paper it will be kindly and frankly done. Controversy will not be courted nor will issues be evaded.

Fellowship with many of the more than two hundred thousands of Methodists in Louisiana and Mississippi is looked forward to with joyous anticipation. Let us "work together with God" for the best and most widely circulated and read Advocate possible. The encompassing about of the nine predecessors who have entered the City of the First born will be thought of with reverence and affection, and the labors of the three remaining—Meek, Carley, and Harper with respect and appreciation.

AN IMPORTANT WHITE HOUSE CONFERENCE

Amid the many duties devolving upon him, President Hoover has taken time to call the Nation's attention to its most valuable asset—children and youth. The White House Conference on Child Health and Protection was both opportune and important.

In addressing the Conference of some three thousand members the President insisted that the "problem is not alone one of physical health, but of mental, emotional, spiritual health" and "It is not the delinquent child that is at the bar of judgment, but society itself." To quote him further:

"Statistics can be well used to give emphasis to our problem. One of your committees reports that out of 45,000,000 children 35,000,000 are reasonably normal; 6,000,000 are improperly nourished; 1,000,000 have defective speech; 1,000,000 have weak or damaged hearts; 675,000 present behavior problems; 450,000 are mentally retarded; 382,000 are tubercular; 342,000 have impaired hearing; 18,000 are totally deaf; 300,000 are crippled; 50,000 are partially blind; 14,000 are wholly blind; 200,000 are delinquent; and 500,000 are dependent."

The Church will not fail to appreciate the effort of the President to make primary the concern for childhood. Engineer-like he assembles the facts and tests the material that must build the New Republic of to-morrow.

All that is for the good of the child is important to the Church. Specially their cultural, moral and spiritual welfare. It may be prosaic, but it is nevertheless true, that the rebuilding of family altars of prayer and worship, and the re-establishment of family pews at the church services will go further than any other one thing toward curing child delinquency and handing over to the future a vigorous and dependable manhood and womanhood. Well does the President emphasize the spiritual.

Whatever place the Junior Church, with proper leadership and under suitable circumstances has, it is doubtful that its place is to take the children out of the regular church preaching services. The soulful hymns, reading of God's word, fervent prayers, reverent attitude of adults in worship, and the preaching of the gospel, contribute something to even the child that he doesn't get in a free and easy story hour. Children may not get all of the service, but what adult does? The child will absorb and understand enough of the regular preaching service to justify his having a place in the family pew and at the Lord's table. To deprive children of the morning and evening preaching service is to withhold

(Continued on Page 8.)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

SAFETY SIGNALS

By Rev. S. J. Davies

The gospel of Jesus Christ is an intensely personal message. From a life-time study of the New Testament account of his life, person and teaching, I have failed to find any mention of Greek or Roman philosophy. The doctrines of these ancient sages, such as Plato, Pericles, Marcus Aurelius, etc., must have been known in Palestine during the earthly life of our Lord, yet he never so much as gave them a passing notice. He never quotes from any book save the Old Testament. Paul on one or two occasions has somewhat to say incidentally of these teachers of his day, and that chiefly to warn against "science falsely so called." Yes, my friend, this New Testament gospel is emphatically, directly, intensely a personal affair.

The call to life and service made to those Galilean fishermen was so trenchant, so impressive, so convincing that they left their nets and followed him. And this personal gospel is the need of our people today, for it is the only one that saves from sin and brings man aright with God.

I have just recently carefully read two books, said to give the freshest and latest discoveries in the field of modern science. Astronomy reveals a universe so vast, so far-reaching in its space and magnitude as to weary one's imagination; geology speaks of aeons of years in earth building, and recognizes strata and rocks of different ages by some unexplainable dictum, and then throws in a few million more years for good measure, a difference which does not worry them at all. Biology is still seeking for the starting point, the origin of life. Time, space, the fourth dimension and its relation, so wonderfully plain to Einstein, and a few gifted intellectuals, and so muddling to common men of fair intelligence, are explained, or said to be, so far as these are explicable. Physics—listen to this—"Each atom is considered to be what in some respects corresponds to a miniature solar system. There is a central positive nucleus which corresponds to our sun. Around this revolve the electrons. The nucleus is a massive affair." All this and much more, and no man hath seen these things at any time. How long Mr. Bohr's theory will last, the next generation may tell. I am by much of this like—

"A wise old owl sat in an oak,
The more he heard the less he spoke,
The less he spoke the more he heard
Now I am just like that bird."

Atomic architecture is just about as far afield as in the days of Pythagoras and his fellow scientists. They had something like this in their day about the constitution of matter. Now I simply like knowledge of all kinds, science if you wish so to call it, but I want mine with a grip in it, something that grips me.

Now turn from all this to the teachings of Christ and the apostles. What proof from history, what assurance of statement, what light,

eternal hope and immortal life, are contained here! Dogmatically, yes, for all real truth is essentially dogmatic and it has to be here for eternal issues are involved, and I for one rejoice in its absolute dependence. Let us think more of the marvelous discoveries in the vast universe of spiritual science. To know whom we have believed, to have faith transmuted into conscious experience by the presence and power of the blessed Spirit, this is the greatest of the sciences. Some tell us this is subjective and not demonstrable objectively. Neither is life, nor love and other fairer graces of the human soul, but they are real. This old world would be a wilderness indeed if men, like the beasts of the field and pasture, lived only an objective existence.

MINIATURES

By Rev. James H. Felts

Miniatures often represent mere fads and fancies. Occasionally they are real works of art. Miniature golf players doubtless consider themselves the real article. Jiggs to the contrary notwithstanding. However, I would not rob them of one whit of their pleasure. Let them play.

Generally speaking, we think of "reduced dimensions or extent" when miniature things are mentioned. No little amusement is had at their expense. Cartoonists, writers of sundry ability, and fun-makers let no opportunity pass to take a jab at some of them. It has even reached the tree-sitter brigade to say nothing of the flag-pole occupant.

Some years since a mighty fine pastor was offered the doctorate by a high school he had served happily and well. He was greatly embarrassed thereby. He tried to keep it a secret. To this day he will blush when it is mentioned in his presence. Why should he? The hummingbird is called a doctor-bird. Why not let peewee schools do a little doctoring? Imitation? Sure. What of it? Just call it a miniature degree. See? Of course you see.

Nor would it be out of keeping with the times and tendencies for certain schools to be known as miniature or peewee schools. From such schools could come miniature degrees. Of course there would be smiles and laughter. But we already have smiles and laughter. I doubt if peewee D.D. would increase the fun. The aspiring brother would attach to his name P.W. D. D. (peewee D.D.)

Nor would it be so frightful a procedure to carry the idea a little further, allowing these schools to confer the B.A., M.A., B.B., D.D. degrees. There might come a day when they could even confer the Bilbo degree. (See Standard Dictionary)

I submit this erudite article to our Parent Board of Education. That august body should be able to work out some definite and effective plan whereby differentiation would become easy and honors praiseworthy. The situation calls for speedy action. "So mote it be."

Corinth, Miss.

THE MISSISSIPPI CONFERENCE

By Rev. W. H. Saunders

Most of the things that came to pass at the recent session of our Conference may have been as usual, but some things were unusual. The weather was unusually wet, but the welcome extended and the hospitality of the pastor and people of Vicksburg were very gracious and abundant.

The reports from the various charges revealed the stringency of the times and were unusually short, but the brethren were happy over the fact that they had done their best.

Sickness in some pastors' homes and the death of one faithful pastor cast a shadow over the session, but this was lightened by the sustaining

grace of the One that walks by the side of his servants. The preaching was of high order on the theme of the Holy Ghost, His power, His leadership and personality in administering the means of grace put within our reach by the Everlasting Son, as He ascended the throne on high. Those who had the privilege of sitting under these messages realized that the supreme need of the hour is submission to His leadership and obedience to His command. Also by the love we have for the brethren, and this love is made manifest by its fruits, "that ye love one another," the evidence of true discipleship.

The unusual number of reports by the various boards and committee were necessary by the fact that we had to conform to the new laws passed by the last General Conference.

The appointments were as good as anyone could expect, considering the circumstances, and this will be revealed at the end of the year. In 1886 I returned home from school to be present at the session of the Annual Conference that met in my home, county town, West Point. Since that time I have heard forty Conference sermons, but the one delivered by our good Bishop at Vicksburg was the best that I have heard with three exceptions, and they only measure up to this one, and not one was better. In comprehensive grasp of his subject, in appropriateness for the occasion, striking flashes of humor mingled with the great truths of God touching life, the Bishop sent home his message with great power. Those who seek higher things in life and desire to walk in the strait and narrow way will feel the effects of this message to the end of the journey. It makes one glad that he is a member of a company of men led by a gifted leadership that can do this kind of preaching. It has been fifteen years since I heard the good Bishop, but there is no let-down in his vital forcefulness as a presiding official or as a preacher. May he walk with us many years to come and let his light shine to point the way.

May he live to a good old age, full of years, and when the time comes to depart, let the evening be lighted with the light that never grows dim, and meet his Pilot face to face and join the circle of the loved ones gone ahead.

THE "SOGGY-BRAINED" WETS

By H. Beauchamp

Arthur Briggs, in an article in the current number of The Forum, says that "as soon as a wet begins to talk about prohibition his brain goes soggy." In explanation, he says a wet's brain "doesn't function." If these men used the warped logic, the stale sentiment, the distorted memory in their professions that they use in discussing prohibition, they would be in the poor-house. When prohibition comes, they go ga-ga," and he proves it unanswerably in his arguments that follow. There is absolutely no argument for beverage alcohol that will stand the light of reason and enlightened sentiment. All the arguments used against prohibition are based either on a depraved appetite, or an avaricious spirit that would sell virtue for money.

Colliers recently sent Clarence Darrow and Dr. Clarence True Wilson to Canada to observe their system of so-called government control of the liquor traffic. Dr. Wilson found that instead of a government-controlled liquor traffic, they had a liquor-controlled government, that their system creates a corrupt partnership between the liquor interests and the government, in which the government works for the brewers and distillers as a salesman and collector, and is engaged in making vast sums of money for the privately owned breweries and distilleries. He found unmistakably that their system not only permits but fosters a flourishing boot-legging industry; that crime is on the increase; and that drunkenness has increased 300 per cent in three years; that there are 150,000 known home-brewers in Canada.

He says, "Ontario is making a nation of drunkards," and pronounces their system a failure, and worse.

Of course, Clarence Darrow's observations were in favor of liquor. They would be. The man who so heartily defended Leopold and Loeb, the murderers of an innocent boy to get a thrill out of it, and saved their worse than worthless lives, the man who volunteered his services to defend boot-leggers, hi-jackers and racketeers would, of course, be on the side of liquor. Nobody would expect anything else, and the moral element of this country will attach no weight whatsoever to his opinion.

To be sure, we hear voices out of Chicago, New York and other wet Eastern cities where hi-jacking and racketeering flourish most, that are for liquor, for the repeal of the Eighteenth Amendment or the emasculation of the Volstead Law. They would be. But these communities will have to clean out their gangs of thugs that have their politics and government by the throat before they can persuade the rest of the country to listen to them on any moral or economic question.

Beverage alcohol is outlawed by science, by the great bulk of the educators of this country, by sane economics, and by the moral and religious elements of the nation. The saloon will not come back, much less do we think that America will permit the baser element of society, or pin-headed politicians, to make a liquor dealer out of any of our States, for that would put our whole citizenship of that State in the liquor business and would make all particeps criminis in the infamous traffic, with its long train of evils and crime. Criminals may not obey the laws, but this country is in no humor to let the criminals, or their sympathizers, write the laws that they are willing to obey.

That the brain of the wets is "soggy" is shown by the fact that they have absolutely nothing, that has any sense to it, to offer as a substitute for our national prohibition. All of their schemes for the regulation of the liquor traffic have been demonstrated by experience to be ridiculous and silly. Prohibition is here to stay, and if I mistake not, the political party that champions the cause of liquor in its platform or by the voice of its candidates is doomed to defeat, and rightly so.

Dallas, Texas.

RESOLUTIONS CONCERNING REV. L. M. LIPSCOMB

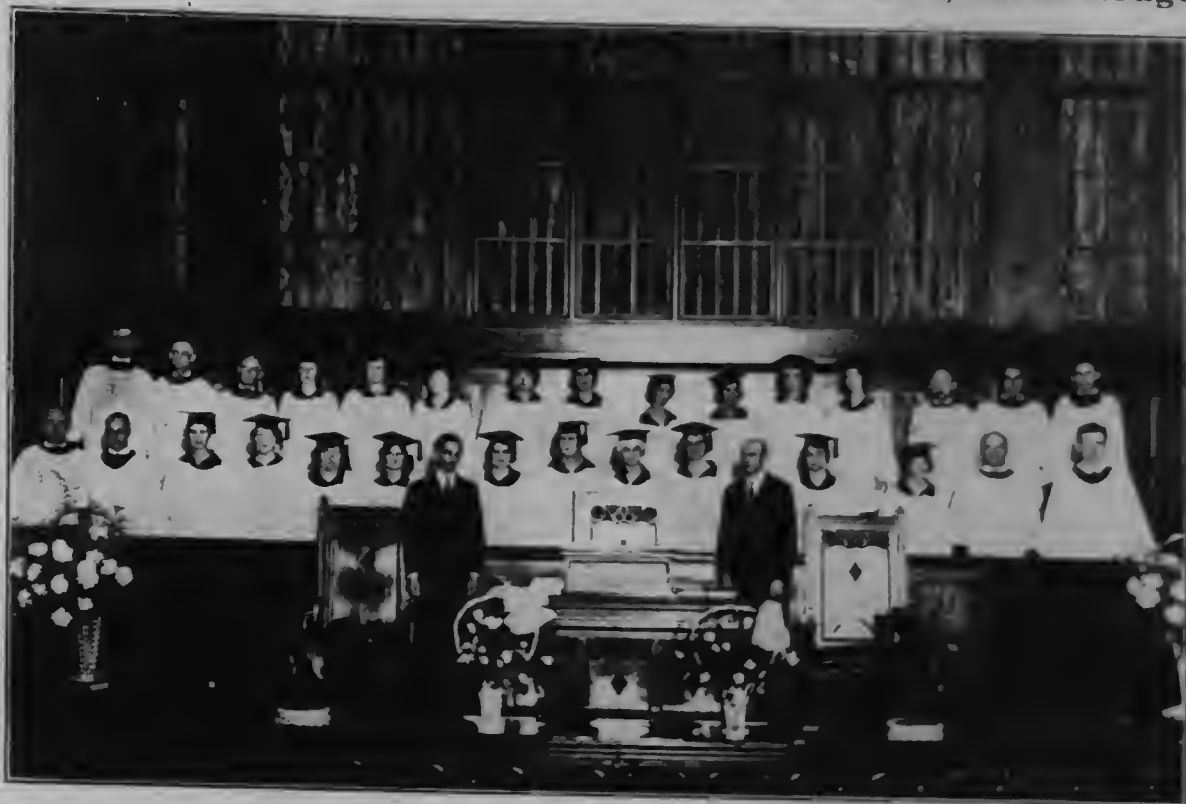
(The following resolutions were somehow overlooked until the present issue. We crave the pardon of all concerned, and, as the appreciation the resolutions express is not a matter limited by time, take pleasure in carrying the resolutions now.—Editor).

Whereas, Rev. L. M. Lipscomb is serving in his fourth year as presiding elder of the Greenville District, and the law of the Church will not allow him to remain longer on this District, and,

Whereas, Brother Lipscomb has been faithful to the duties of this high office in the Church, discharging responsibilities in the fear of God, has, through his good life, made manifest the Christ, the Saviour of the world; his pulpit messages have been of a very high order, the people hearing him gladly and being made better thereby; Bro. Lipscomb has wisely and impartially administered the duties of a presiding elder; he has proven himself a brother to the preachers of the district, always sympathetic and kind in his dealings with officials and pastors; because of this he has won the love of all the people; the work of the district has moved forward under his leadership and remains at the head of the list of progressive districts of the Conference,

Therefore, be it resolved, by the Greenville Ministerial Association, meeting in Duncan, Miss., on October 7, that we do hereby express to Bro. Lipscomb our deepest appreciation for his brotherly spirit and efficiency in discharging his duties. With regret we give him up and also wish for

New Pipe Organ Installed in First Methodist Church, Baton Rouge



REV. CHAS. McEUN, DR. F. L. WELLS AND CHOIR OF FIRST CHURCH, BATON ROUGE

On Sunday, November 9, the First Methodist Church in Baton Rouge, La., Dr. Frank L. Wells, pastor, held special services celebrating the installation of a \$12,000 Pilcher pipe organ. In the morning service the pastor preached a sermon on "Phophetic Music," using as his text 2 Kings 3:15, "And it came to pass when the musician played that the hand of the Lord came upon Elisha and he prophesied." In the evening a program of music was rendered by Mr. Frank Collins, Jr., head of the Organ Division of the Department of Music of the Louisiana State Uni-

versity, who has been employed as the regular organist of the church. Mr. Collins was assisted by the large chorus choir, which rendered impressively, "Blessed Jesus, Fount of Mercy," "The King of Love My Shepherd Is," and "Fear Not, O Israel."

This new equipment for the large and commodious auditorium includes an echo organ, which has been placed over the balcony in the rear of the building, furnishing an opportunity for beautiful antiphonal effects. The organ is being paid for by the women of the congregation who have already raised nearly half of the purchase price.

him much success in his new field of labor. Be it further resolved, that a copy of this resolution be furnished to Bro. Lipscomb and that a copy be sent to the New Orleans Christian Advocate for publication.

CONCERNING ENTERTAINMENT AT ANNUAL CONFERENCE

Dear Editor: Allow me the privilege of a few words. From the Memphis Commercial Appeal I take this statement: "Because no delegate of the Memphis Conference of the Southern Methodist Church offered his church as host to the 1931 session . . . caused Bishop DuBose to instruct his cabinet of presiding elders to choose a 1931 meeting place."

The above statement reminds North Mississippi Conference brethren afresh of the fact that the responsibility of entertaining a group of people as large as an Annual Conference for a week by any one church as host is no small task. The statement reminds us also of the fact that about three years ago our own North Mississippi Conference had to appoint a committee to secure a place of meeting for our Conference. Such conditions as the above statement reveals convinces one that ultimately someone, or some group of persons interested, must find a better plan for the entertainment of our Conferences.

I should like to offer one or two suggestions. Not as a panacea, but as something tangible from which we shall be able to work:

(1) Let our Annual Conference open properly Thursday morning and close Sunday night, having afternoon sessions to expedite business.

(2) Request the host of the Conference to provide free entertainment for all superannuate preachers and for all preachers serving mission charges.

(3) Request the host of the Conference to give entertainment to all other delegates of the Con-

ference and visitors on the Harvard Plan, that is, room and breakfast.

By this plan of entertainment, brethren, I believe we shall be able to get more invitations for the meeting of our Annual Conference and not be an embarrassment or a burden to any church, as host to the Conference.

W. C. BEASLEY.

LETTER TO MRS. MATHENY

Mrs. Nannie Matheny.

Waynesboro, Miss.,

Dear Mrs. Matheny:

I am very glad to hand you herewith check for One Thousand Dollars in full settlement of the Policy carried in the Group Insurance by your late husband, Rev. O. B. Matheny.

Glad to render this service to you.

Sincerely,

W. D. HAWKINS.

Treasurer.

TO MEMBERS OF THIS GROUP

Brother Matheny died while I was at Conference, and of course I did not make up the Proof of Death until I returned, yet this check was mailed to Mrs. Matheny just nine days after his death.

W. D. HAWKINS.

FINE REPORT FROM PARK AVENUE

Park Avenue Church, Shreveport, La., is the first charge in the Shreveport District to report officially that the full amount of all the benevolences is in bank. The pastor of Park Avenue, Rev. R. T. Ware, made this gratifying report ten days before the meeting of the Annual Conference. This Church has suffered along with others on account of the economic depression; but its faithful pastor and loyal members have met the challenge of "Hard Times" with a sweeping victory.

THE JUNALUSKA SCHOOL OF RELIGION

The third session of the Junaluska School of Religion was held at Lake Junaluska, N. C., July 21-August 30, 1930. The faculty consisted of Dr. Elbert Russell, Dean of the School of Religion of Duke University; Professor William Clayton Bower, Professor of Religious Education, the University of Chicago; Dr. Bennett Harvie Branscomb, Professor of New Testament, Duke University; Dr. Duvall, Professor of Religious Education, Scarritt College; Dr. Franklin Simpson Hickman, Professor of the Psychology of Religion and Homiletics, Duke University; Dr. Samuel Guy Inman, Executive Secretary, Committee on Co-operation in Latin America, New York; Dr. Gilbert Theodore Rowe, Professor of Christian Doctrine, Duke University.

The total registration was thirty-eight, a gain of two over the previous summer. Considering the financial stringency, on account of which most summer schools and conferences showed a falling off in attendance this year, this was a very gratifying showing. Of the students registered, twenty-one were college graduates, fifteen were undergraduates, and two from foreign countries were listed as special students. All but five of the students that registered worked for credit. A considerable number of these students occupy positions of influence in Southern Methodism. Among those enrolled were nine pastors, seven teachers in schools and colleges, six students of the Duke University School of Religion, and two missionaries (not counting two who were born in Mexico but are not now serving as missionaries), one director of religious education, one conference superintendent of Sunday School work, and one deaconess.

The courses offered were as follows: "The Social Teachings of the Old Testament" by Dean Russell; "The Evangelical Movement as a Factor in Social Reconstruction in Latin America" by Professor Inman; "Religious Education in the Modern Church" by Professor Bower; "Introduction to the Science of Theology" by Professor Rowe; "The Teachings of Jesus" by Professor Branscomb; "Introduction to the Psychology of Religion" by Professor Hickman; "Christianity and World Movements" by Professor Inman; "The Religious Ideas of Paul" by Professor Branscomb; "Old Testament History" by Professor Russell; "Educational Psychology" by Professor Duvall; "Sermon Construction" by Professor Hickman. The total enrollment in the graduate courses was fifty-two and in the undergraduate courses sixteen.

A new feature of this year's session was the series of special chapels held during the last four weeks of the term, in which an attempt was made to come to an understanding of the special religious problems of college students and to state them and find an answer to them in terms of modern religious and scientific thought.

This year the newly created Board of Christian Education will co-operate in the management of the School. Plans are now being made for an enlargement of the work. An announcement concerning the fourth session will be made in the near future.

OPENING OF GRIFFIN CHURCH

We have already reported in our columns the completion of the Griffin church on lower Bayou Lafourche; we are now pleased to report the formal opening of the church for worship on Sunday, November 23.

At the request of Rev. B. H. Andrews, pastor at Houma, La., and in charge of all our French work in Lafourche and Terrebonne parishes, Rev. R. H. Harper enlisted the interest and co-operation of the band of Ivanhoe Commandery, Knights Templar, of New Orleans, and twenty-seven of the thirty-five members of the band, many of them

accompanied by members of their families, made the trip to Griffin, about 55 miles from the city. The band played for the hymns and at the close of the regular service gave a concert of appropriate music that was greatly enjoyed by all present. Mr. J. H. Thatcher, a prominent layman of the Louisiana Conference, who has in recent years been a resident of Houma and a leader of our church there, arose and thanked the members of the band for their fine service rendered so freely. Rev. A. D. Martin, French pastor in charge of the Griffin Church, said that some of the older people present had never seen or heard a band before, while doubtless all the smaller children were listening to such music the first time. Mr. Jules Viosca is the manager of the band and Prof. Emile Tosso is the leader.

An interesting and touching feature of the service was the singing of "I need thee every hour" in French by the members of the congregation, who are all of French descent. Brother Martin also read the Scripture lesson in French. Rev. R. H. Harper preached the sermon.

Rev. B. H. Andrews told the history of the church building. It originally stood on the Old Spanish Trail, between Raceland and Lockport. It was built by Northerners who had bought farms in Raceland Prairie. Several years ago all the families had moved away and the building was left without services. Brother Andrews then determined to move the building to Griffin. The church was taken down and rebuilt on a fine property that had been acquired from the Eden Plantation—a plot of three acres, large enough for the church and a cemetery. Alas, the spot has already been made sacred by two graves.

The purchase of the lot and the moving of the church was accomplished with the proceeds of a fund raised by Dr. W. W. Drake, while he was the presiding elder of the New Orleans District, and left to his successors. Through the gift of Mr. Thatcher, of Houma, beautiful lights have been placed in the building, but it is yet without heat, and without pews, as the pews that were in the building when it stood in its former location had been divided between the French churches at Lockport and Pointe au Chien. And the building is still incomplete. Here is an opportunity for persons who desire to make a contribution where every dollar, indeed every cent, will count for a great deal, to help in a worthy work. Rev. B. H. Andrews, Houma, La., would be glad to receive contributions toward the completion of this enterprise.

BISHOP DOBBS SPEAKS AT S. M. U.

"I felicitate and congratulate you on the calling which you have chosen," said Bishop Hoyt M. Dobbs during his address of Friday, November 21, before the Theologs of S. M. U. "There is nothing to compare with it."

Bishop Dobbs, speaking on "The Essentials of Christian Leadership," as he expressed it, "In the spirit of one who shares what he has learned along the way," stressed the centrality of right motive, method, and message in the life of every Christian leader who aspired to success in his calling.

"God had only one Son," he declared in closing, "but He called him into the ministry. May your calling be worthy of that which God hath so specially honored."

Following Bishop Dobbs' address, Dr. Seceman presented Bishop Boaz, who spoke a brief word of greeting. Bishop Smith, who had met with the group called together by Dr. Seceman to consider plans for the welfare of the School of Theology, was en route from Dallas when the Chapel program began. Dr. Henry Devore, Grace Church, Oklahoma City, S. M. U. theology graduate, opened the service with prayer. Dr. Paul Quillian, Winfield Memorial Church, Little Rock, Arkansas, another graduate, gave the closing prayer.

Other visitors present included Drs. R. E. L.

Morgan, presiding elder Ardmore District, Oklahoma; E. B. Hawk, First Church, Fort Worth; Frank M. Richardson, presiding elder, Dallas District, and S. M. U. theology graduate, and E. V. Cole, editor Texas Christian Advocate.

THE PREACHER'S WIFE

Her Ups and Downs and Her Philosophy

One editor last week gave most of his paper to a symposium on that most-talked-of lady in the parish—the minister's wife.

The editor did a good piece of work—he is Dr. J. M. Rowland of the Richmond Christian Advocate—and we are borrowing some of it for the benefit of Methodists who do not live in the Old Dominion.

The writers are not named, but are vouched for as active members of the Preachers' Wives Union in good and regular standing.

The Joy of Sharing Sorrows

One of the things that gives me a chance for usefulness is when some burdened woman will confide her sorrow to me. I recall an instance of a few years back when a broken-hearted mother came to the parsonage and, with the tears raining down her cheeks, told me the sad, sad story of her daughter's downfall.

There are some things a woman can tell to her preacher's wife that she cannot tell to her preacher, and there are so many women who need just such a friend as a preacher's wife can be, if she will only show herself to be a loving, sympathetic sister to all women.

Putting Children Through School

It is marvelous how these ministers manage to educate their children. It is true they have good financiers—their wives! Women most of them who do their own work. They know how to make over old garments and are experts on stretching the dollar. They are not ashamed to work nor to teach their children to work. Some teach music, hand painting, anything to help along. The preacher's wife is cook, seamstress, milliner, teacher, musician, nurse, and general manager; beside doing her church work. Their boys and girls are not ashamed to work and help defray college expenses.

"Flabbergasted" For Once

There was a town in which its very aspect made me want to cry, and where scarcely half a dozen ladies called during the year and the fourth baby put in her appearance.

When I felt equal to it, I invited the ever-present, never-resting, not to be done without ladies' aid to meet with me, and the usual attendance was eighteen or twenty. I only possessed spoons and dishes to serve eighteen, so I prepared for that number.

Thirty-five ladies came and brought the children. Every chair was brought in and still they were standing, so I went out and brought in the wash bench, two boxes, and a ten-foot board—brought in two quilts for padding and sat them down.

No one knew me well enough to offer to help me and I served them minute helpings as far as dishes would go—washed dishes and served again. Shoved the children in the yard and fed them a coffee spoon full of cream on a dinner plate with fablespoons, and mixing spoons to eat with.

For once I was flabbergasted and felt the pangs of mortification. They came to see what I looked like, I suppose, but it was a record-breaking meeting.

A Very Orchid of a Hat

And now we come to the town where they gave me the hat. I was wearing my hat for the third year, and it was losing much of its former glory and the indefatigable ladies' aid went from meeting to millinery opening and we all had a try at the hats.

The next day the very orchid of an otherwise mediocre hat shop was delivered to me. It was a

thing of beauty, soft, floppy black straw, pink rosebuds and black velvet. No matter if I didn't have a dress to go with it, I wore it on every occasion, and was as happy as a June bug in a peach orchard.

One of the Most Beloved

I believe a preacher's wife is one of the most criticized people in the world, but I believe she can also be one of the most beloved.

To begin with, I think most preachers like their wives fairly well, and maybe that's contagious. Anyway, in every congregation most of the people are loyal, sympathizing, and helpful.

We have never served a work where we did not leave many true and loyal friends, who will be true to the end of time, and I know their love will reach across time to eternity. I have never been in trouble or sickness of any kind that there were not many hands stretched out to help.

Our salary has always been very small, for the size of our family, but I would not sell the happy experiences, the many kindnesses that have been mine, for all the wealth of the world.

Many a time, when some of the children have been sick, have I found some dear lady in my kitchen, cooking, washing dishes, and doing the many things I hadn't found time to do, or someone would quietly slip in the sick room and bathe the little fevered body, telling stories until he would drop off to sleep, and O! the pies, the puddings, and other things that have found their way to my door—just to help out!

What of Her Spare Time?

Yes, I do attend church services regularly. No, I don't sing in the choir, but my daughters do. And, yes, too, we sign many marriage certificates. Usually I teach in the Sunday school.

As a rule, my work has been among the older people, and that, of course, means social affairs as well as teaching on Sunday, though the teaching is the important part.

Some feel the pastor's wife should not be asked to teach in the Sunday school; but years ago I became convinced that anyone who can teach is needed there, and, having been successful as a public school teacher, I do not refuse the call of the Church school.

Of course, too, I work in the missionary society, and attend the aid society; but in neither do I ever accept an office, or, at least, nothing beyond that of chaplain. Some years I conduct a mission study class which lasts through the winter months. Occasionally there are women who under no condition could be persuaded to join a missionary society who are glad to work in the study classes.

In all lives there are joys and sorrows, but my observation has led me to believe that usually the joys outnumber and outweigh the sorrows; and the life of the pastor's wife is no exception.—The Christian Advocate.

DR. COPELAND AT LOUISIANA CONFERENCE

Dr. Theodore Copeland, while en route to his home in Dallas, Texas, spent a short time in New Orleans, one day last week, and several friends called upon him in his room at the St. Charles Hotel. He said he was looking forward to an expected visit to the Louisiana Conference, now in session in Alexandria. Dr. Copeland was formerly a member of the Louisiana Conference and pastor of Rayne Memorial Church, New Orleans. He has been engaged for some years in the evangelistic work and is well known throughout the Church.

Upon invitation of Bishop Moore, Dr. Copeland recently spoke before the North Georgia Conference, and, before leaving Georgia, preached in St. Mark Church, Atlanta. He also preached on November 23 at the Norwood Church, Birmingham, Ala.

"WHAT SALVATION CAN THE CHURCH OFFER TO-DAY?"

By Dr. Ernest F. Tittle

Reviewed by Rev. Joseph Fort Newton

Dr. Tittle, pastor of the First Methodist Church of Evanston, Ill., is one of the truly prophetic voices in the American Church. He unites a realism of vision with idealism, of faith, as in his lectures on "What Must the Church Do to be Saved?" with their portrayal of the awful deficit between the importance of organized religion and the appalling need of our time. His latest volume, "The Foolishness of Preaching," is a superb example of the new approach of the pulpit to the new generation—simple, direct, concrete, and in sparkling contact with the issues of our age. The sermon under review is typical of his insight and eloquence.

"What salvation can the Church offer to-day?" asks Dr. Tittle. "The Church has resources which are indispensable both for the salvation of the individual and for the salvation of society. She can help the individual to escape from selfishness and despair. She can help society to avoid injustice and strife. She can lead the world into a more abundant life.

"The Church can create in the world a faith that will save men from a sense of futility and empower them for creative living. It can develop a will to believe—not in spite of evidence—that the universe is on the side of the angels, that the gallant struggle for a more just and more joyous human order is not in vain. By developing in men a reasonable assurance that there is a Power other than themselves that is making for righteousness the Church can establish a foundation of trust and hope on which to build a better tomorrow.

"The Church can offer the world an objective—the Kingdom of God—in devotion to which men may achieve unity in their own lives and, finally, in the life of the world. A life divided against itself is tormented and ineffective, as we well know. There is only one way by which a man may achieve in his soul a saving unity—the way of Jesus—that is, by subordinating every interest, even self-interest, to an ideal and effort which means the good of all.

"In the same way, a world divided, like our present world, into races that despise one another, nations that fear one another, and classes that distrust one another, can never know peace. A world which has become a neighborhood economically must become a brotherhood spiritually, or give way to chaos. Force will never unite the world; we cannot build a brotherhood on bayonets. It must be done by faith, fellowship, fraternity, not by fusing races and nations into one organization, but by learning to live together on a friendly, co-operative basis, each making its contribution to the common culture.

"In order to offer salvation to the world, the Church must exhibit a glimpse, at least, of salvation from schism and selfishness in its own life. Of course, the actual Church has never been ideal, and its sins and failures have been many and tragic. But when all is admitted that needs to be admitted, the fact remains that during the past nineteen centuries, the Church has done more than any other agency to spiritualize human life, to lift men out of sensualism, and keep before them a noble ideal of personal character and public ministry. To claim that the Church as a whole has ever been Christian, would be untrue. But to say that within the Church, even in its darkest days, there have ever been individuals and groups who were truly Christian, is true.

"The wonderful thing about the Church is its capacity for self-criticism and self-reformation. The keenest criticisms of the Church come from the inside. It has stoned its prophets, but it has gone on producing prophets who have opened its

eyes, chastened its spirit, and brought it to its knees in penitence. At this moment nothing is said against the Church by outsiders that is not said more trenchantly by insiders. There has always been a Church within the Church, a colony of heaven, giving the world a prophecy of the Kingdom of Heaven; and it is so today.

"Just before the world war a great German said: 'If darkness shall ever come over the world, and God and every spiritual virtue grow dim, it may be that the personality of Jesus will save us.' Darkness did come over the world, and the personality of Christ has saved us. It has kept us from giving way to despair. In the gloom of post-war disillusionment, Jesus has been the light of the world, keeping alive the faith that there is a sure ground for human hope."—McCall's Magazine, November Issue.

THE CREED OF A SOUTHERN METHODIST

I believe in Jesus Christ as the Son of God, as the highest revelation of God to man, and as my personal Savior and Lord.

I believe in the religion of Jesus Christ as the one and only system of truth that is adequate for the intellectual, the moral, the spiritual, and the social needs of man.

I believe in the Church of Jesus Christ as the one and only agency established by Christ for the purpose of continuing his work in the world, propagating his religion to all mankind, and promoting the Kingdom of God in the lives of men.

I believe in Methodism as a great spiritual movement, originating within the Church of Christ through the guidance and the power of the Holy Spirit, enriching the life of the Church, and increasing the efficiency of the Church in performing its God-given task.

I believe in the Methodist Episcopal Church, South, as an important branch of the Church of Christ, called into being through the will of God for the purpose of accomplishing a definite work in the propagation of the religion of Christ and in the extension of the Kingdom of God.

I believe in my own local Church as a part of the great Church of Christ, having a special responsibility for propagating the religion of Christ and establishing the Kingdom of God within my community.

I believe in myself as a man created in God's own image, fallen in sin, redeemed and pardoned by Jesus Christ, called by Christ into the membership of his Church, and led providentially into the affiliation with the Methodist Episcopal Church, South.

I believe that the supreme obligation of my life is my obligation to Jesus Christ. I believe that I owe to the Church of Christ an allegiance and a loyalty that I owe to no other organization or institution except my own home and the government of my country.

Because I believe all of this, I will endeavor by the help of God:

1. To be loyal to my Pastor and to the whole program of my local Church.
2. To be loyal to my Presiding Elder and to the whole program of my District.
3. To be loyal to my Bishop and to the whole program of my Annual Conference.
4. To be loyal to the Methodist Episcopal Church, South, and to its whole program, as expressed in the policies of its several General Boards.

Under the guidance of God, I will endeavor to express my loyalty in the free use of my time, my tongue, my money, and my prayers, to the end that my Church, both local and connectional, may play its proper part in the making of a Christian world.

(Signed).....

(When you have signed the above, cut it out and file it in your Bible for future reading.)

ERNEST L. LLOYD

Chickasha, Okla.

LETTER FROM REV. A. P. STEPHENS

Dear Editor: I will be very grateful for space to make a short report of my work in the Evangelistic field during the past Conference year.

Since my appointment as Conference Evangelist of the North Mississippi Conference, one year ago, I have served in sixteen revival meetings. In four of these meetings I directed the singing, and young people's work. In twelve I did the preaching.

This has been a splendid year, from the standpoint of attendance, interest, and conversions. I have preached to several thousand people this past year. Hundreds have come forward to consecrate their lives more fully on the altar, for service to the Master. Two hundred precious souls were born anew in Christ Jesus, and united with the Church.

Believing in the helpfulness of tracts, I have taken advantage of every opportunity to use them during the past year. As I went from meeting to meeting, I distributed over 4,000 tracts from our Publishing House, with splendid results. I know it is some trouble to carry a large quantity around, but I shall continue to use them, for I find that it pays—with souls for the Kingdom of God.

Several Sunday schools were reorganized in communities where this great power had ceased, as a result of the lack of spiritual interest. And I understand that all are now working splendidly in the Master's cause. May they continue so to do.

The Lord has wonderfully blessed my efforts. He has given me precious souls for my hire in every meeting, and has proven over and over again, that his blessed Word is TRUE—that He WILL give the blessing, if we but ask Him, plead with Him until the power comes, then trust Him through the power of the shed blood of His Son Jesus, to cleanse us from all sin. When this is done, the windows of heaven are opened with the showers of His spiritual blessings. God has never failed to do HIS part, and if we will only do ours, we will find it to be true.

It is my desire, and the very hunger of my heart, to serve a greater number during the coming year. To tell the old, old story, of Jesus and His love, that He might come into the very soul of someone, and bring glad tidings of joy, and love, and peace—the peace that passeth all understanding; the peace of contentment and trust in Him.

To my friends of the North Mississippi Conference let me say that I shall be glad to labor with you in the cause of Christ in any capacity; as song leader and young people's worker, or as evangelist and young people's worker. No church too large, no place too small, to praise His name.

Preaching,

Singing,

Playing

Maintaining

THE GOSPEL OF JESUS CHRIST—

The Divine Saviour

The Crucified Christ

The Risen Lord

The King of Kings

God Triumphant.

Salvation to all through Faith in Him—

I stand ready to serve anywhere.

Many hearts are broken,

Of an aching breast,

Waits the message spoken,

That will give it rest;

You perhaps can bring them,

Joy, and peace, complete,

Speak to them of Jesus—

Lead them to His feet.

In His Name,

A. P. STEPHENS,

Conference Evangelist,

North Mississippi Conference.

Kosciusko, Miss.

AUTUMN

By Thomas Curtis Clark

Now is the dream-time of the year,
And the soft west wind
Gently woos to sleep
The leaves, swift-falling, gold and red and sere;
And the wild flowers,
Born of summer hours,
Prepare for slumber, knowing winter near.

Now is the dream-time of the year,
And the sad, sad heart
Dreams of summer days,
And of tender hours, now vanished, and more dear
And the heart cries out
For the hopes that lie
By the wayside dead, and drops for each a tear.
—The New Outlook.

METHODIST ORPHANAGE SUNDAY SCHOOL, JACKSON, MISS.

On or about the first of the year the Ladies' Bible Class of Galloway Memorial Church organized at the Orphanage a Beginners' Department, and secured Mrs. Gordon Patton, and Mrs. Price Cain, to take the work. From subscriptions in the class they were able to raise \$10 per month, which was used in buying rugs and other equipment that was necessary for this to go on in the best way.

Sometime in June of this year Brother Lewis, superintendent of the Orphanage, asked that a full Sunday school be organized there, and, as this was a big undertaking, it was thought best that a Federation of Wesley Adult Bible Classes of the city of Jackson be formed, and a meeting was called. At the first meeting there was a representative from each of the five churches in the city present. At this meeting, committees were appointed to go into this and they definitely decided to organize and take over the school at the Orphanage. At a meeting of the Federation on June 12, Mrs. D. C. Cox was named as superintendent and a number of people offered to teach. This school was formally opened on the first of August, 1930. At this time there is as complete a school as is possible to be found in this Conference. We have there a regularly organized school with the following departments: Beginners' Department, Primary Department, Junior Department, Intermediate-Senior Department. In these departments there are 26 teachers and officers and about 250 students on roll. I shall take this up by departments, and give you some idea of what is being done.

The Beginners' Department

Under Mrs. Alvin J. King, superintendent, Mrs. Gordon Patton, assistant. Mrs. King and Mrs. Patton are carrying on the very best work that is to be found anywhere in the State of Mississippi. The work is in accordance with the Sunday School Board, and they are not satisfied with just Sunday only, they have a class three days a week. Mrs. King has some that are not quite large enough for real beginners and Mrs. Patton said that she had the pre-school children in a nursery class.

The Primary Department

Mrs. Annie Mitchell, superintendent, Miss Annie Bain, Miss Mary Schwem, of the Orphanage as her secretary, and Miss Slay and Mrs. Smith of this city as assistants. The members of this department are of the same age that you will find in the primary department anywhere, and I am told that they are so eager to learn and behave so beautifully and are so responsive that it would do your heart good to be in that department any Sunday morning.

The Junior Department

Miss Louise Denson, as superintendent, Mr. S. A. Roberts, Mrs. Saums, Mrs. Price Cain, Mr. Slay, Miss Christeen Berry, Miss Annie Ruth Ainsworth, secretary. Now when you think of Juniors, somehow it seems that you think naturally of a noisy

bunch of youngsters, but not so here. This department is organized to the fullest and has a complete set of records. Mr. Roberts, who is an official of the N. O. G. N. Ry. in this city, has a class of boys and he has a football team in his class. I am told that this team is the banner one at the Orphanage. Miss Denson says that she needs Bibles for her department and has sent out a request to the Juniors in North Mississippi for these. Already, money is coming for her Bibles.

The Intermediate-Senior Young Peoples' Department

Mrs. C. F. Nesbitt, counselor of the department, Mrs. Ralph Bogham, Miss Oma Lewis, Miss Kate Campbell, Miss Eldora Lewis, Mr. Roy Lane, Mrs. Chas. Young, Miss Elizabeth Pank, secretary. Now when you want to see a real, sure-enough department of this type, it will be worth the time and expense to make a trip to Jackson, and drop in on them some Sunday morning. Mrs. Nesbitt, who is the wife of our Brother Nesbitt at Millsaps, has the department and has it in the best shape in every way.

Mrs. D. C. Cox is general superintendent, and by the way she has her Gold and Blue Seal, too. Mr. Nesbitt is assistant superintendent.

This school, of course, needs something besides the men and women to run it. They need the regular Sunday school literature, and they need chairs, and screens and all of this costs money that we have not. At present, we are trying to see that each child who is old enough to read shall have a good Bible—one that you or any other person would be proud to own and we are working to that end. Mrs. H. R. Shands' class of young women at the Galloway Memorial Church, Mrs. B. F. Lewis' class of women at the Capitol Street Church have agreed to supply ten of these Bibles.

At a meeting of the Federation held at the Galloway Memorial Church on Sunday, November 9, it was found that there are some six or eight screens that are needed. These screens are made of celotex, and so arranged that they can be folded and rolled away when not in use. The cost of these will be about \$5 each. We need some song books, and more literature. The Education Department of Millsaps College is giving the school literature to the amount of \$10 a year, but this is not quite enough to supply all that is needed.

I cannot close this without saying that we owe it all to Mrs. W. H. Watkins of this city. It was through her efforts and untiring work that the Federation was organized and the school and the work started as it is today. Mrs. W. H. Watkins, Conference Adult Superintendent, has a class of some 250 women at Galloway, with an average attendance of 150 to 175.

We need your help and prayers.

JAMES R. CAVETT, Federation Sec.

ONE THOUSAND FAMILY ALTARS

Family prayer is a real expression of simple, living faith and trust, and a fine example of true, devoted worship. The sacred family altar in every church-member's home would mean a greater spiritual awakening and a mightier revival of pure and undefiled religion throughout America, than Luther, the Wesleys, Charles Finney or Bishop Asbury ever dreamed of. What wonderful revivals there were in those days when people prayed in their homes!

Sacred in every memory is the home where we knelt in the circle of holy family worship! Allow a humbler minister and brother to beseech other pastors and evangelists to encourage, exhort and urge our people to pray in their homes. The hearts of the multitudes are not only hungry, but many are sad and broken. Prayer will comfort and heal them. God our Father will hear. Personally, I am out for "one hundred family altars."

If those holding family worship will send their names and addresses to the writer, he will try to help them.

REV. IRVIN B. MANLY,
401 Cosmos at Lilac, Houston, Texas.

The Home Circle

STICKING TO IT

Albert felt very proud as he climbed onto the seat of the hay-rake. He slapped the lines on old Nellie's back and she started off slowly.

Father needn't have worried about his getting tired. He was eight years old now and he'd show father how he could stick to a thing. Raking hay was only fun, anyway.

Back and forth across the long field Albert drove old Nellie. Every few yards he pressed down on the foot-lever that lifted the big rake-teeth in the air and let the hay drop in the wind-row. How sweet the clover hay smelled! How bright and warm the sun shone! Albert was enjoying himself. Why had father been afraid he would not stick to it, he wondered.

Back and forth. Back and forth. Albert wondered what time it was. It was getting hot now. How the sun's rays did beat down on his head. "S'pose it's good hay weather, though," he said aloud. His leg was getting pretty tired pushing down that old lever. It went harder than it did at first. "Guess I've pushed it a thousand times," he thought.

Back and forth. Back and forth. It wasn't fun now. It was work. But he was going to stick to it. "I'll show father he can depend on me," he said to himself.

Still it seemed a long time until the whistle blew at noon. The big hay-field was nearly all raked up now. How nice the long straight wind-rows looked. Albert unhitched old Nellie from the rake, climbed on her back and rode to the barn. He put her in her stall and gave her her dinner before he went to his own.

After dinner there was a half hour's rest in the hammock. Then Albert and his father went back to the fields to work.

"About two hours more raking and you'll be through, my boy," his father said, patting him on the shoulder. "You've certainly stuck to it like a man today and I'm going to have a surprise for you tonight."

The two hours passed quickly for Albert that afternoon. He was so busy wondering what the surprise would be. There was one thing he wanted more than anything else in the world, but he didn't dare hope for that.

Yet, as his father came in the gate that night, Albert knew that his dearest wish had come true. Straight up the steps his father came and dropped in the boy's lap a soft, round, wriggling object, which instantly began to lick Albert's face wildly, with a wet, pink tongue.

The boy's arms tightened around what he knew at once to be the smartest and most beautiful collie puppy in the whole world.

"Oh, father," cried Albert, and then stopped. He was too happy for words.

"I know you've wanted a dog for a long time," his father said, sitting down on the porch, beside the boy, "but I was afraid you weren't old enough to own one. You know, if he is to be your dog you must take care of him."

"Oh, I will," put in Albert. "I'll take the very best care of him." He hugged the puppy tighter.

"I thought," continued his father, "that if we got you a dog you might neglect it after a while, but when I saw the way you stuck to that raking today, I decided you could be trusted to stick to other things. Get down, you little scamp," he added, as the puppy attempted to lick his face as well as Albert's.

"Scamp!" cried the boy. "Oh, father, I'm going to call him Scamp. Don't you think that will be a good name?"

"Yes," agreed his father, "and now let's find a place for him to sleep and then I guess it'll be time for you to go to bed yourself. You've had quite a busy day."—E. G. Baker, in the Boys' Weekly.

IN LIFE'S GARDEN

By Willie C. Page, Lexington, Miss.

Miss Tarrant, teacher of the sixth grade, had promised the girls if they would successfully pass their final examinations she would let them have a class play, and, as a reward of merit the girl who made the highest average should have the chief role in the play.

Ruth, Blanche, Mary, Lena and Rosa stood around Miss Tarrant's desk, each trying to tell why she should have the most important part in the play, for there had been a tie between six of the older girls. Anne stood silently by, but they all knew that her mother had been sick, and, with nursing, housework and getting her little sister ready for school, hers had not been a path of ease.

Miss Tarrant was worried. She wanted to be fair, but hardly knew how she could best calm the troubled waters.

"Listen, girls, I want to tell you a story; long before the golden rays of the sun reached the eastern hills, ere the dawn of day had flashed her rosy light upon the earth, the soft notes of the thrush had awakened Lady Petunia from her dreams. She lifted her dainty head, swayed forward on her slender stem far over the window box in which she grew and called to the morning glory, whose tendrils twined about the porch trellis.

"Sluggard, awake, see the king of day arise and caress my lovely, tinted cheeks. I am the loveliest of flowers."

"I," said the morning glory, as she opened her brilliant eyes and lifted her glowing face, "was christened by the moonbeams, woven with the web of starlight; I borrowed my beautiful tints from the rainbow hues. The south winds bring me sweet messages. I am the most brilliant of flowers."

"You are not," angrily cried the blush rose, which grew by the old sun-dial. "Since the earliest ages I have been the emblem of all perfection and beauty. I am the queen of flowers."

"I am the fairest of ten thousand," sang the white lily.

Madam Chrysanthemum raised her stately head and began to unfold her softly fringed petals, and she said proudly: "I am the princess of the flowery kingdom. A land where geisha maidens wander about quaint gardens, where the wisteria showers its opal and amethyst blossoms and the cherry trees are like pictures of fairy land. Salute your princess."

"Do quit quarreling and boasting!" exclaimed the tall sunflower. "Suppose we leave it to a vote of all the garden people."

There were murmurs of approval and great excitement, whispers, nods, a buzz of commotion in the garden.

The hollyhock counted the votes and then said: "The boasting flowers have only one vote each to their credit, the daisy fifteen, and the violet twenty."

"Why," asked the sunflower, "is the violet the most popular?"

"Because it is modest and tries to help others," cried the bee.

"It is kind and sends out its fragrance," sang the lark.

"It is content to grow in lowly places and shelters me therein," chirped the cricket.

"My corner is brightened by its presence and it is first to brave the winter cold," said the pansy.

"It does not seek the best places; does not boast," fluttered the white moth.

"Oftentimes," quoth the sunflower, "the modest, most helpful ones do not get the place they deserve."

"We will give Anne the heroine part in the play," said the girls in a chorus. "We will decorate the stage and do everything in our power to make the play a success."

Annie's eyes filled with tears. "O, how kind and sweet you are," she whispered softly.

MAKING THE MOST OF YOUR WORK

"That's all very well," Kenneth started. "Talking about a fellow's making the most of his work. Sometimes there isn't any time and time to work so much and and munter. But that no fellow can have his hand in it. I'm sure for in stance."

"What is your work?" the newcomer asked curiously.

Kenneth flushed. "I clean out Mr. Carson's stable for him," he said. "I haul away the fertilizer in a wheelbarrow. Now what is interesting or inspiring about that?"

Horace Norton was silent for a moment. "I know a fellow that found himself in that very work," he said. "You see, he happened to have what you might call vision. He did not think of the evil odor, the unpleasant character of his work, but looked beyond."

"How could he do that?" Kenneth demanded, half contemptuously.

Horace smiled. "Where you see only hard disagreeable work and the present, he saw the future—and gardens," he explained. "He had a small back yard, and he commenced experimenting there with the roller and earth. He obtained permission to empty his wheelbarrows there as it happened at that time the refuse from the stable was not used or sold by the owner."

Kenneth looked startled and then thoughtful. "He made a study of the different fertilizers," Horace went on. "He tried their effects upon the soil. He planted seeds in soils differently prepared and studied the results. He mixed sand and clay and other different soils with the fertilizer, and kept up his seed-planting."

He obtained books and read up on the subject, first of preparing the soil, and then of planting the seeds. He read of strange plants he had never heard of, and at some considerable trouble secured them. Some he had to grow under a cord frame and some thrived in the open. Some died and could not be grown at all.

"His garden spread to the next yard, and people commenced to come and see it and comment. Once it was written up in the local papers. People came to buy slips and seeds and roots of his stock. Before he was fifteen he was consulted by men who wanted to make gardens themselves. And still he kept at his job, cleaning out the stables, because he needed the fertilizer worse than he needed the money."

"Then a day came when a rich man asked him to make a garden around his new house. He gave him hundreds of dollars, and complete responsibility. This boy, his name was Donald, hesitated at first. He was afraid. Then he looked at his own garden and knew there was beauty there, even if he had created it himself. He undertook the work of making this millionaire's garden, and this time the fertilizer was hauled to him in great loads. But the knowledge he had acquired himself helped him to mix it with other materials in just the right proportion for the soil. He dug and worked and planted, and one day the garden was done, the most beautiful spot in town. He gave up his stable job to plan other gardens."

"He's a gardener now?" Kenneth asked.

"He calls himself that," Horace answered, with a whimsical smile. "But I will tell you his name. It is Donald Quentin Parker. Perhaps you saw his name in the paper last night."

"The new superintendent of parks?" gasped out Kenneth. "Is that really a true story?"

"Yes," Horace laughed. "I know it is true, because Donald Q. Parker is my uncle, and I had the story from him. As you know, he is a noted landscape gardener and has planned every park in the city, and that is why they elected him or appointed him to the office."

"Whew!" Kenneth cried. "And I have been pitying myself for having such a humble, disagreeable job. I've learned a lesson, I guess. I'm going to use my imagination and vision and see where my job will lead me. That's what!"—Youth's World.

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

AN IMPORTANT WHITE HOUSE CONFERENCE

(Continued from First Page)

from them a rightful privilege and blessing.

In renewed effort to "suffer the little ones to come unto Him" in Sunday school, League, Society, preaching worship service, and in other ways the Church will contribute its share toward placing a sweetened and ennobled childhood in the way for a better Nation and an enlarged Kingdom of God.

CONFERENCE ORGANS FORCED TO REDUCE EXPENSES

Rev. J. C. Montgomery, enters upon his fourth year as presiding elder of the Cape Girardeau District (St. Louis) Conference; and his second year as editor of the St. Louis Christian Advocate in connection with his duties as presiding elder of a District of twenty-seven pastoral charges. This arrangement became necessary because of financial conditions of the paper.

For similar reasons the Wesleyan Christian Advocate, Atlanta, Georgia, combined the editorship and business management into one office and Dr. Elam F. Dempsey succeeds Dr. A. M. Pierce and Rev. L. J. Ballard as editor and manager.

The fact that the editor of the New Orleans Christian Advocate has a regular appointment in addition to the editorship is no new phenomenon. The twelve years Dr. Linus Parker was editor, ten of them he was either presiding elder or pastor and his successor, Dr. C. B. Galloway, was pastor at Brookhaven during the time he was editor. The present editor does not profess to possess the gifts or graces of these two distinguished churchmen, though he is encouraged by their example.

Experienced editors of the Church say that none of the Conference organs are finding it easy to make a financial success. It is agreed, however, that the closer a paper can be kept to the people the better service it can render.

The Louisiana, North Mississippi, and

Mississippi Conferences have a right to expect an economical administration of the financial affairs of the New Orleans Christian Advocate—their Advocate. But, the church within these Conferences, also, needs the service the Advocate can render and it is upon the plan of the largest amount of good that can be done for the most reasonable amount of cost that the editor and publisher begin the Advocate's new fiscal year. They begin the year in the joy of expectancy and the hope of success.

It will be remembered that the price of the Advocate has been reduced from \$2.00 to \$1.50 per year, thereby reducing the income by one-fourth if the paid subscriptions are to be no more than they have averaged. Frankly, there must be a much larger number of subscribers, if the Advocate is to meet its reduced overhead, pay a small indebtedness, print the paper and come to December 1, 1931, without a deficit. It can and should be done.

To this end the following proposals are made:

1. Observance of New Orleans Christian Advocate Week, January 18-25, by presenting the claims of the paper and securing renewals and new subscriptions. It will not interfere with, but strengthen the cause of the Kingdom Extension Special.

2. Presiding elders personally to get at least seventy-five per cent of the officials within their districts to subscribe for the Advocate.

3. Pastors to get their official boards to put the full amount, or as much thereof as they think best, in the budget to place the Advocate in every home.

4. Presiding elders, pastors, and official members feel obligated at all times to secure renewals and increase the number of new subscribers, feeling assured that it in no wise hinders but supplements their work.

5. A district Advocate representative in each District, who shall represent the Advocate at every district meeting, presenting the interest of the paper and tactfully securing subscribers during that day. Also, to send in items of personal and general interest from the district at least monthly.

6. Preachers and laymen to send a brief review of books that they read, comprising not over one hundred words. We want "The Book Shelf" to tell about the books our people are reading. And let the pastor, always, report items of interest from his charge.

By praying for each other and working together, an enlarged usefulness will come to the Advocate, for more people will better understand the work of their Church, and that with such spiritual inspiration and help as it is hoped the Advocate can contribute, will be its largest success.

PERSONAL AND OTHER NOTES

Rev. R. L. Clayton, our pastor at Gueydan, La., called at the Advocate office one day last week.

In writing to ask that the address of his Advocate be changed, Rev. Seaman Rhea writes: "We have been cordially received by the people of Tchula."

Rev. A. A. Lefeste, pastor of Norhill M. E. Church, Houston, Texas, called at the office one day recently. Brother Lefeste was formerly a pastor in New Orleans.

Rev. J. S. Rutledge, superannuate member of the Louisiana Conference, and Mrs. Rutledge have sold their home in Greenburg, La., and will make their future home in Denham Springs, La.

Rev. R. L. Armstrong, student pastor of Centenary College, Shreveport, La., recently preached for Rev. J. M. Alford in our church at Cedar Grove. It was the closing service of a young people's revival.

Professor A. M. Shaw, Jr., of the English Department of Centenary College, was scheduled to appear on the program of the Louisiana State Teachers' Association, which met at Alexandria, Nov. 20-22.

In sending check for three subscriptions, Rev. Van R. Landrum writes that conditions are encouraging as he begins his fourth year at Weason, Miss. He expects this to be the best year of the four.

Rev. J. W. Ramsey, Vinville, Miss., has a 6-volume set of the "Expositors' Bible" that he would like to sell. He states that the set cost \$36 and is as good as new, and that he will accept \$10 for the set.

Rev. E. L. Jernigan, in sending a communication, writes: "We have arrived on our new field (Oakland, Miss.). We have been cordially received, in spite of the disagreeable weather conditions. We like the folk."

Mrs. Lucy M. Carter, of Tyro, Miss., in renewing her subscription, wrote that she had been reading the Advocate for fifty years. She began reading it when she was a little girl in her mother's home, and has continued through the years since.

Dr. G. F. Winfield, president of Whitworth College, Brookhaven, Miss., recently left for San Francisco to attend a meeting of the American Association of Universities. He expected later to attend the meeting of the Southern Association in Atlanta.

Rev. E. H. Cunningham, Grenada District, North Mississippi Conference, begins his first round as follows: Holly Springs, December 7, 11 a. m.; Oxford, December 7, p. m.; Main Street, Water Valley, December 9, p. m.; Durant, December 10; First Church, Water Valley, December 11.

Reports made to the office of our Sunday school of the Louisiana Conference, on payments on the fourth Sunday missionary offerings, to October 10, showed the following totals paid by the several districts: Alexandria, \$769.53; Baton Rouge, \$1116.32; Lake Charles, \$952.84; Minden, \$681.82; Monroe, \$1287.68; New Orleans District, \$1219.52; Ruston, \$425.68; Shreveport, \$1575.48.

At the recent conference of Methodist students in Brookhaven, Miss., Miss Yukl Hinata, of Whitworth College, was elected secretary for the coming year. Miss Hinata is a most cultured Japanese American, whom Dr. R. H. Harper had the privilege of baptizing and receiving into the First Methodist Church, New Orleans, a few years ago. The parents of Miss Hinata and her sisters are also Christians.

Rev. Leon W. Sloan, superintendent of the Anti-Saloon League of Louisiana, recently sent the following telegram to Governor Long of Louisiana: "In name of dry people of Louisiana, I thank you for your repudiation of newspapers classifying you as 'wet.' Dry organizations in Louisiana will support you in any program for better enforcement of laws, especially prohibition law." Governor Long is a United States senator-elect from Louisiana, and recently objected to being classed with the wets.

Southern Methodist University won a 27-0 victory over the Navy in the football game of November 15 at Baltimore. Through the generosity of the Dallas merchants, the "Mustang" band accompanied the players to Baltimore. Over one hundred other students, including representatives of fourteen Greek-letter organizations, attended the game. President and Mrs. Seaceman made the trip to Baltimore, and on Sunday, November 16, Dr. Seaceman preached in our representative church in Washington.

Mrs. Chaing Kai-Chek, the wife of the president of China, was reared and educated in the United States, from the age of ten years. So Americanized did she become that, while at Wesleyan College, she expressed the fear that she had lost her native Chinese tongue. At that time she spoke English with a marked Southern accent. This fear proved to be ill-founded. Mrs. Chaing is a Methodist. Our readers are familiar with the fact that her husband was recently received into the M. E. Church, South.

The Lincoln County Times, in reporting the recent meeting of Methodist students in the Mary Jane Lampton Auditorium of Whitworth College, Brookhaven, said of the last address of Dr. Angie Smith, pastor First Methodist Church, Shreveport, La.: "Dr. Smith used as his subject, 'The Temptation of Jesus,' using as his text, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' This was Dr. Smith's final address to the conference, and, like his other two, was enjoyed very much by the students."

At a recent meeting of Rotary Club of Lake Charles, La., Mrs. R. L. Hale's cradle roll class honored Mr. A. M. Mayo on his 71st birthday. Five little boys and seven little girls, with Mrs. C. D. Moss at the piano, sang a number of songs. They then blew out the candles at their table in wishing Brother Mayo "many happy returns of the day." Seventy-one pennies were placed in their "bank" by the cradle roll members, the pennies representing the years of Mr. Mayo's life. Mrs. Hale spoke of the work of Mr. Mayo as superintendent for the last 37 years of the Broad Street Methodist Church.

A press report from Columbus, Miss., under date of Nov. 14, said: "Suggestion that the name of Central Methodist Church be changed to McIntosh Memorial Methodist Church was made last night by Dr. J. W. Lipscomb, president of the State Board of Health, a prominent member, at the church's farewell to Dr. W. M. McIntosh, pastor for three years, who is retiring. Dr. McIntosh is retiring after serving for 52 years as a minister. While at Columbus he reduced the church debt from \$8,000 to \$1,000. A majority of the members were believed to favor the proposal. Dr. and Mrs. McIntosh leave next week for Durant, where they will make their future home."

Mrs. C. W. Crisler, wife of Dr. C. W. Crisler, recently appointed to Brookhaven, Miss., was seriously injured in an automobile accident 16 miles out of Hattiesburg, on November 20. She and Dr. Crisler were on their way from Picayune to Laurel. We trust she will soon recover.

A press report of November 4 said: "A Nicholas, a merchant of Yazoo City, took the bankrupt law. As he knelt in church to pray his coat-tail hung on a pew and a money belt was revealed to one of his creditors. Police found \$14,000 hidden on his person. Nicholas was sentenced yesterday by Federal Judge E. R. Holmes to serve three years in the federal prison."

Dr. T. W. Lewis writes the Advocate as follows: "I am sorry I could not attend the recent session of the North Mississippi Conference. I am sure the occasion was a happy one. I have been a member of the Memphis Conference twenty years, and the folks have been good to me. I have entered on my second year at First Church, Jackson. We have a great church here—1,726 names on the roll, a well organized Sunday school, a fine Epworth League, and Woman's Missionary Society. Jackson is a delightful little city; has five Methodist churches and about 3,700 members. Do any of your readers remember a poem which appeared in the Advocate about 30 years ago, called, 'Reading the Appointments'? Brother J. E. Thomas gave me a copy, but it has been mislaid. If anyone has it, I will pay for a copy."

An assault by the savage Nhambiquara Indians was made, late in October, upon American missionaries serving under the Inland South Amer-

ican Missionary Union, of New York, at Jurueña, Brazil. Rev. Arthur F. Tylee, his daughter, Marlon Neill, two and a half years of age, and Miss Mildred Kratz, were slain. Mrs. Tylee, formerly Ethel M. Canary, of Memphis, Tenn., was painfully injured, but is recovering. The bodies of the slain were buried at Jurueña by a fellow missionary, Albert E. W. McDowell. The mission station at Jurueña was opened by Mr. and Mrs. Tylee five years ago. It is located two thousand miles inland, fully five hundred miles from a railroad, and in a well-nigh impenetrable jungle. Witch doctors are believed to have stirred up the trouble for the missionaries.

The Commission on Interracial Co-operation, with headquarters at 703 Standard Building, Atlanta, Ga., announces the offer of a cash prize of \$100 for the high school pupil submitting the best paper on "America's Tenth Man," and a prize of like amount for the school making the best use of the Commission's "Tenth Man" project. The contest is open to all pupils of high schools and junior high schools in the fifteen Southern States. Full information may be had by writing to the office of the Commission. The announced purpose of these prizes is "to encourage as widely as possible the study of the Negro's part in American history, in the belief that this will be helpful to the children of both races, promoting more intelligent attitudes on the one side and wholesome race pride on the other."

We take the following from the bulletin of St. Mark Church, Atlanta, for Sunday, November 16: "Dr. and Mrs. Duren were presented with a silver vase, suitably engraved, by Mrs. Alonzo Richardson's class on last Sunday morning, in recognition of the esteem and love with which the class regard them. As Dr. Duren will not return as our pastor for another year, the members of this congregation are showing in many ways their appreciation of his faithful and untiring ministry during the past four years. He has won a lasting place in the hearts of all who have known him, especially those who have known sorrow and trouble and have needed sympathy and advice. Mrs. Duren has been a splendid leader among the women, interesting many in social welfare work who had not cared before, and inspiring others by her devotion to all phases of the woman's work." Dr. Duren was formerly a member of both the North Mississippi and the Louisiana Conferences, serving a number of years at Rayne Memorial Church, New Orleans, before going to Atlanta. He is the author of several books.

The Baconian Club of Centenary College at Shreveport, an organization composed of faculty members, is presenting a very interesting series of monthly lectures this year. These lectures are varied in character, and are given by members of the various departments of the college. There is no admission charge, and out-of-town visitors who happen to be in Shreveport on the nights that these programs are given will be welcomed at the college. Following is the full program of the year, including the numbers which have already been presented: Oct. 2, The Passion Play at Oberammergau—Mrs. A. R. Campbell; Oct. 23, Physiological Determination of the Singing Voice—Dr. Francis Wheeler; Nov. 20, Observations on Mexico—Professor R. E. White; Dec. 18, Synthetic Chemistry—Dr. John B. Entriken; Jan. 22, Some Delightful Literary Rascals of the Eighteenth Century—Professor A. M. Shaw, Jr.; Feb. 26, Andre Gide—Dr. E. L. Ford; Mar. 26, Some Modern Thoughts on Dante—Dr. Katherine Jackson French; April 23, War as an Instrument of National Policy—Professor Bryant Davidson; May 21, Trust and Corporation Problems in the United States and Abroad.

The Monday issue each week of the Greenville Democrat-Times gives space for news from the Big Brother Class of our church at Greenville. From the notes of last Monday we learn that last Sunday was a big day with the class. A reception

program had been arranged by Mr. M. P. Massey, president of the class, in honor of Dr. E. Nash Broyles, the new presiding elder, and his family. Mrs. Dewitt Walcott led the devotional service and then, speaking for the ladies of the Philathea Class, told how glad they were to have Dr. Broyles and family back in Greenville as their co-workers. Mr. E. H. Cason, vice-president, extended to the Broyles the welcome of Big Brother Class, and then presented Dr. Broyles as the speaker of the day. Dr. Broyles delivered a splendid address on the lesson, and then expressed his pleasure in being back in Greenville. A very enjoyable feature of the program was a beautiful vocal selection by Miss Minnie Lee Thomas. Mrs. Floyd Drew, Mrs. Reed Dunn, Mrs. S. A. Strum and Mrs. Ernest Barbay rendered a service in decorating the speaker's stand with roses and chrysanthemums. There were 105 present, the number including quite a few visitors. President Massey announced that December 14 would be made "Past Presidents' Day" by the class; he also announced a Christmas pageant to be put on just prior to the coming of Santa Claus. The following were appointed as a committee to make the necessary arrangements: Mrs. Geo. Schweitzer (chairman), Mrs. E. Nash Broyles, Mrs. Margaret Prior and Miss Minnie Lee Thomas.

SCHEDULE FOR DISTRICT STEWARDS MEETINGS, MISSISSIPPI CONFERENCE

Brookhaven, December 1, 10 a. m., Brookhaven Church.
Hattiesburg, December 2, 10 a. m., Court Street Church, Hattiesburg.
Meridian, December 3, 10 a. m., Central Church, Meridian.
Newton, December 4, 10 a. m., Newton Church.
Vicksburg, December 5, 10 a. m., Crawford Street Church, Vicksburg.
Jackson, December 8, 10 a. m., Capitol Street Church, Jackson.
Seashore, December 9, 10 a. m., First Church, Gulfport.

Schedule for Missionary Institutes

Meridian, January 5, 10 a. m., East End Church, Meridian.
Newton, January 6, 10 a. m., Montrose Church, Montrose.
Vicksburg, January 7, 10 a. m., First Church, Port Gibson.
Jackson, January 8, 10 a. m., Galloway Memorial Church, Jackson.
Brookhaven, January 9, 10 a. m., Centenary Church, McComb.
Hattiesburg, January 12, 10 a. m., Main Street Church, Hattiesburg.
Seashore, January 13, 10 a. m., Main Street Church Biloxi.

FOR SALE

A well-furnished single story cottage on Tabernacle Square, Seashore Camp Ground. Six rooms and bathroom with fixtures, lights, water and gas. Write Rev. Waldo W. Moore, Carriere, Miss.

FOR RENT

Seashore Camp Ground. Comfortable rooms, well heated, for \$12.50 per month, on the beach. Address Mrs. L. P. Smith, 100 Camp Ground, Biloxi, Miss.

"Pa," inquired his strictly up-to-the minute offspring, playing with his radio set, "what's the wave-length for Santa Claus?"—Boston Transcript.

"He made an unusually good after-dinner speech."

"What did he say?"

"He said: 'Walter, give me the check.'"—Jester.

Farmer: "See here, young feller, what are you doing up that tree?"

Boy: "One of your apples fell down and I'm trying to put it back."—The Antidote (Peekskill).

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORIAM

On October 26, 1930, the soul of Mrs. MARTHA JANE GAYDEN passed from its frail body, which had borne many months of patient helplessness, to its mansion in the skies. The end came at the spot on earth most beloved by her—the plantation home over which she had presided for sixty-four years, and almost within sight of her birthplace. This was at Gurley, East Feliciana Parish, La. She was the widow of Mr. Iverson G. Gayden, whom she married in 1866, and whom she survived many years. At a youthful age she entered upon the duties of mistress of a large household in which there were five motherless children, and where her problems were similar to those of many other noble and courageous women of the dark period of Reconstruction, on plantations burdened with debts and with freed and helpless charges.

With an abiding faith that God's purpose is in all that comes to us, she met life's disappointments and sorrows with unwavering heroism. Of a deeply thoughtful and introspective nature, she was greatly enriched by the varied experiences that fell to her lot in her long career of service and prominence in her community. With remarkable ability she managed for many years the practical and material affairs of her large family, but these matters were never wholly engrossing: the daily practice of her religion sent its roots so deeply into the very texture of her life, that spiritual values were to her the only realities. If one were poor and needy, she was ready to share her last dollar; if one were rich and needy, she would pour out the abundant treasures of heart and soul in tender sympathy and wise counsel. The true measure of her life is therefore not the calendar record of eighty-five years, but rather her noble deeds, her great thoughts, her "heartthrobs that beat for God, for man, for duty."

With a strong sense of responsibility as a Christian, she sought to share her blessings with all who came within the sphere of her influence. Her servants were always taught to read and write and were induced to memorize many comforting Bible passages. For a long while she taught a Sunday school class of colored children on her plantation. Among those who sorrowed most at her leaving were a host of old servants and tenants who could be heard to say of their beloved "Miss Matt", "She helped us to raise all our chillun"; "She showed us the light"; "She always said if she wasn't here, we'd know where to find her."

TOWER CHIMES

Played from keyboard, direct from organ console or automatically. . . . Price, \$4375 and up. . . . Literature on request. . . . Address Department 149 Deagan Building, Chicago.

J.C. DEAGAN, Inc.

And so, she came to the end of life's journey triumphantly, in the full enjoyment of all the honors of old age. "He will help me safely over the River, won't He?" is what she said at one time during her illness, when the end seemed very near. To us, her devoted children, who must now travel the rest of our way without her radiant presence, there comes the blessed thought that we, like her faithful servants, "know where to find her."

O.

SOUTHERN METHODISM'S LAUREATE WRITER

Rev. W. A. Betts, Ph.D.

In California's port city, hard by the Golden Gate, there dwells a genuine knight of the inkhorn, wearing the cognomen of William Hamilton Nelson. He is a Southern Methodist minister and a writer of marked ability. Since the days of the renowned Oscar P. Fitzgerald, who easily wore the literary ermine among us, the mantle, by every token, has fallen to Nelson in the production of charming cameos. When not employed at the task of editing the official organ of Southern Methodism on the Pacific coast, his chief occupation seems to be exercising his engaging and plethoric pen in the fine art of character sketching, for which he has a marvelous gift.

His magnum opus, in your correspondent's estimate, is "Tinker and Thinker—John Bunyan." It is a compelling and illuminating piece of writing that grips the reader throughout the enchanting interpretation of that distinguished saint and author to modern readers and students of worthwhile characters who have, like me, flashed athwart the world's sky. The lessons drawn in the portrayal have exceptional interest and value. The book is destined to become a classic of its kind. It has not yet, but will certainly reach its place of recognized worth.

Where may one look to find a more accurate and thrilling description of America's wonderful wealth of natural beauty than is disclosed in "Alluring Arizona"? The fascinating skill in description Doctor Nelson possesses is simply unsurpassed. Nature never had an artist more adept than he, I opine. One need not go and look. Just open the enrapturing book and view with your mind's eye the engaging scenes while you sit in your easy chair. The reader will never fall asleep nor even nod perusing these picturesque pages. A movie may not so well exhibit the wonders therein and thereby revealed.

Another superb etching by this wizard writer is "Blood and Fire: General William Booth." Having been connected personally with the Salvation Army and kept in close touch with its marvelous development, he writes out of a fund of first-hand information that renders his history in every particular trustworthy and cordial. The record is replete with thrilling experiences more entrancing than any romance we have read. The portrayal of character is by a master, and a vivid view of the collaborators and their achievements passes before the reader's eye most engagingly. The divine hand is

readily recognized in the creation and maintenance of the compact organization that steadily and mightily moves along as a militant host.

While others have essayed to perform a similar task historical, none seems to this reviewer quite so happy in delineation and outstanding presentation of the facts essential to an intimate and accurate concept of the actors and the organization. It is much in little space and thoroughly reliable.

These books I have bought from the author and prize them as treasures in my library, and frequently dip into them for inspiration and genuine pleasure. And I am keeping a collection of the author's biographical and descriptive contributions of exceptional worth to the religious press, and hope some day to possess a complete set of these rare gems, to be handed down to my posterity.

The lapidary who takes a diamond in the rough and grinds facets thereon whereby the gleams burst out, revealing its intrinsic worth, is not more skilled in his art than Nelson. The sculptor who fashions a rough block of marble into a living outline of form and feature has nothing on him. The artist who, with brush and pigment, portrays on canvas his conception of physical charms or beauty in landscape does not excel the delineator we know and admire. Using the language of the laureate of Rome, "May he enter heaven late!"

Bartow, Fla.

It is a mark of distinction to be a reader of this paper. Don't fail to tell our advertisers know it. When answering their ads, mention this paper.

GIVE A BIBLE --- THE WORLD'S BEST GIFT Bibles for Every One

NAME in
GOLD!
FREE!



OUR SPECIAL

Bible for Teachers and Preachers

This Bible is one of the most attractive bargains we have been able to offer in some time. Ordinarily a higher priced Bible, but through a very fortunate purchase we are in position to sell it to you at a very special price.

NOTE THESE FEATURES, AND YOU WILL REALIZE ITS REAL VALUE

- It is SELF-PRONOUNCING, and it is printed from a beautiful easily read type on INDIA PAPER.
- It contains CENTER REFERENCES, a COMBINED CONCORDANCE TO THE BIBLE, DICTIONARY of PROPER NAMES, and SUBJECT INDEX. Also TEN BEAUTIFUL MAPS IN COLORS.
- As a special feature it contains a COVER INDEX which enables the reader to turn directly to any book in the Bible.
- It is bound in genuine Morocco, leather lined, overlapping edges, with the open-flat back feature. A Bible that will last a long time. Size, 6x9 inches.
- And the price for a limited time.

No. 75X ONLY \$7.45

OUR SPECIAL

Red Letter Bible FOR TEACHERS and THE HOME

A Bible for every purpose. Regardless of the kind of Bible you now have, you will find in this Bible a combination of features that will prove useful to you. A Bible that is everything a complete Bible should be.

NOTE THESE FEATURES AND COMPARE THEM TO ANY BIBLE

- It is SELF-PRONOUNCING, ILLUSTRATED, and is printed WITH THE WORDS OF CHRIST IN RED.
- It contains the Authorized Version of the Old and New Testaments, 60,000 REFERENCES in center column, nearly 400 pages of HELPS TO BIBLE STUDY, including subject index CONCORDANCE, and 4,500 QUESTIONS and ANSWERS to the Old and New Testaments.
- It also contains a FAMILY RECORD and is supplied with a PATENT THUMB INDEX.
- It is printed in GOOD CLEAR TYPE.
- It is bound in FRENCH MOROCCO, overlapping covers, round corners, red under gold edges, silk headband and marker. Size, 6 1/4 x 9 inches.
- And the price for a limited time.

No. 1930-I ONLY \$3.89

OUR SPECIAL

Text Bible for a Child

We consider this Bible a most unusual value. Printed on a splendid grade of Bible paper from clear black-face type, making it easy to read. It has the self-pronouncing feature. It contains 32 beautiful Biblical scenes in colors and 8 Bible maps in colors. A very practicable Bible, one that any child will be happy to possess. Pocket size, 5x7 1/2 x 1 1/2 inches. No. 110. Bound in Heavy Dark Blue Artificial Leather, with Morocco Grain, blue edges. The cover is overlapping.

ONLY \$2.00

OUR SPECIAL

Bible for Old Folks and the Home

This home Bible is very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with record for births, marriages, and deaths. The best Bible obtainable for old folks. No. H2014. Bound in French Seal, Limp, round corners, red under gold edges.

ONLY \$4.85

METHODIST PUBLISHING HOUSE

(COXESBURY PRESS)
LAMAR & WHITMORE, AGENTS
NASHVILLE, TENN. SAN FRANCISCO, CALIF.
DALLAS, TEX. RICHMOND, VA.

ORDER FROM NEAREST HOUSE

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

LETTER FROM MRS. ALFORD

My Dear Co-Workers: As I begin my letter to you I am thinking of the completion of our missionary work throughout our Conference.

It is now only five weeks until the Conference year will close, so it behooves us to be very busy, working at the task committed unto us, if we would complete our program successfully and meet all obligations to Council. This has been a year of unusual stress, but that is all the more a reason why we should prove ourselves workmen that need not be ashamed—and meet the need of the hour.

Each District Secretary is putting forth an earnest effort to have her district report in full. I am asking that each zone chairman, society president and officer and member co-operate with the District Secretary in making possible a complete report.

Many encouraging reports are coming to me concerning the work. A letter from Mrs. C. J. Parks, president of Long Beach Missionary Society, states that they have doubled their membership, paid their pledge in full by the close of the third quarter, and in addition have presented a "Life Membership Certificate" to Mrs. J. L. Sells. The spirit of this group is fine. They not only honor a loyal and devoted member of the Missionary Society (a mother of two preacher sons and two missionary daughters), but this \$25 (payment of a Life Certificate) will be applied on our Conference Pledge and will make up a deficit in some auxiliary less favored than they have been. I recommend to Mrs. C. L. Nugent and the members of her committee an "enlarged financial policy" as one way of increasing missionary giving.

Another most encouraging report comes from Meridian, Seventh Avenue

To End a Cough In a Hurry, Mix This at Home

To end a stubborn cough quickly, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles. Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

(Wesley House). At the beginning of this year they had a membership of fourteen. They set as their membership goal twenty-five. At the close of the third quarter they reported twenty-three members. They have thirteen voice subscriptions, reported dues and pledge in full for third quarter, also had paid \$4 Scarritt maintenance fund. Much credit for this splendid report is due Mrs. Rutledge, Miss Traywick, and our other workers.

Our Wesley House workers, in each of our four centers, are making a great contribution to missions. As the president of each society checks her record be sure that your Wesley House pledge has been paid in full, for no need is greater anywhere than in these centers.

If these two small societies can achieve as much, surely each auxiliary can meet every obligation.

Women, let us seek to know "God's will" concerning this vitally important matter and then do his will.

Yours in joyous service,

MRS. L. W. ALFORD.

McComb, Miss., Nov. 21, 1930.

WHITE CHAPEL ZONE MEETING

The fourth zone meeting of the third zone, Alexandria District, was held at White Chapel, Tuesday, November 11, 2:30 p. m. The church was prettily decorated with beautiful autumn flowers and ferns and there were smiling friends at the door to give us welcome.

Quiet music, then America, sung by all, followed by a most earnest prayer by Brother C. B. White, pastor of White Chapel, opened the afternoon program.

The zone was indeed happy on this occasion to have the presence of Mrs. O. E. Grant of Boyce, La., Alexandria District Secretary, who gave us echoes of the mid-year executive meeting at Houma, La., and also something of our work there. She urged all auxiliaries to send in their last quarter's report on time so as to get recognition. Minutes of the last zone meeting were read by Mrs. Foster Morgan, secretary. This being the last meeting for the year, Mrs. E. G. Sewell was elected zone leader for 1931, and Mrs. P. C. Gardner, secretary.

After the song, "O Zion, Haste," the leader, Mrs. Sewell, announced the theme for the program, "My Part in Bringing World Peace." Not your part, but mine was emphasized. She gave a helpful interpretation of Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." She said she believed this rule, if followed, would draw all people the world over into a beautiful relationship, characterized by understanding, friendship and love. All who were on the program had their parts well prepared and rendered them impressively. Mrs. W. D. Haas, Jr., presided at the piano with her usual grace and efficiency and a treat to all of us were the two special songs: "Jesus calls us o'er the tumult," by

Mrs. F. T. Mickle, Bunkie auxiliary, and "When you know Jesus, too," by Mrs. Kelly, White Chapel.

We deeply deplored the absence and illness of our faithful member, Mrs. J. Y. McKinnon, who was to conduct the devotion; but her daughter, Mrs. Gilmore, kindly read the spiritual paper she had prepared. We missed those who couldn't be with us for various reasons, but appreciated having 36 persons present and three auxiliaries, Cheneyville, Bunkie and White Chapel, well represented. Just before our collection, Miss Montez Haas, Jr., delighted us in her own winning way with a most appropriate recitation, which we think would help us if repeated. The meeting was dismissed by a fervent prayer by Dr. J. F. Foster, Bunkie, after which delicious cake and chocolate were served. All agreed we had a good time at White Chapel.

MRS. E. G. SEWELL,

Supt. Pub. pro tem.

Bunkie, La.

THE METHODIST WOMEN'S MISSIONARY SOCIETY, FAYETTE, MISS.

The past few weeks have been outstanding ones in the work of the Woman's Missionary Society. The social meeting of the month was held in the home of Miss Mary Lou Gordon, with Mrs. Best and Mrs. Spaulding as co-hostesses. The social service committee had charge of a most interesting program on race relationships. Reports of Women's missionary conferences in Belgium, China and Czechoslovakia were given, showing that the women in those countries have active organizations just as we have.

A motion was made and carried that our organization go on record as being opposed to the showing of the picture, "The Birth of a Nation," in the South, because it has a tendency to renew race antagonism.

A social hour followed, during which a delicious plate lunch was served. Halloween favors and fortunes afforded much amusement and the ladies left for home wearing yellow paper caps.

The following week the Mission Study Class met four afternoons with an average attendance of 85 per cent. "Trailing the Conquistadores," by S. Guy Inman, was most ably taught by Mrs. Guice. This book gives a clear history of the relations of the United States and Latin America.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON



On November 7 a business meeting was held and all departments had good reports. The following officers were elected for the ensuing year: President, Mrs. L. C. Klunison; vice-president, Mrs. J. G. Geoghagan; corresponding secretary, Mrs. D. H. Gilchrist; recording secretary, Mrs. I. E. Montgomery; treasurer, Mrs. C. L. Davis; assistant treasurer, Mrs. G. S. Croxton; sups. Bible and Missions, Mrs. W. W. Ellis; social relations, Mrs. S. D. Coleman; publicity, Mrs. A. A. Lyon; supplies, Mrs. R. L. Corban, Jr.; children's work, Mrs. J. B. Cain; local work, Mrs. K. N. Harrigill; voice agent, Mrs. W. W. Cammack.

Beginning November 10, the Adult Young People's and Children's departments observed the "Week of Prayer and Self-denial." During this time special prayer was made for missionaries and an offering was taken for the cause of missions. The offering this year will be used for a new building for Wolff Mission in Tampa, Fla., and for Eliza Bowman School in Cuba.

MRS. A. A. LYON,

Supt. of Publicity.

EXECUTIVE COMMITTEE MEETING—LOUISIANA

The mid-term executive meeting of the Louisiana Conference Woman's Missionary Society was held in Houma, at the MacDonell French Mission School, on October 22 and 23. A number of prominent church leaders visited our city at that time and were entertained in the homes of the Methodist women of Houma.

(Continued on Page 14)

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable,
General Invig-
orating Tonic.

Sunday School

LOUISIANA CONFERENCE

Sunday, November 23, we were in the Minden District, at Rochelle. The pastor, Rev. J. T. Harris, is winding up his quadrennium. His Sunday school is well organized, with Mr. H. P. DePriest as superintendent. We were impressed at the splendid music in this Sunday school and congregation and think it is due to the leadership of the pastor. We enjoyed noon-day hospitality at the home of Mr. and Mrs. S. M. Abel. Mrs. Abel is a daughter of Rev. Dan Barr, and understands how to make a preacher feel at home.

Most of Tuesday, November 25, was spent in Ruston. This gave us an opportunity for a conference with the presiding elder, the pastor, and the new superintendent, recently elected by the Quarterly Conference, Dr. L. F. Green. The former superintendent, Prof. H. E. Townsend, was elected educational director. We also had an interesting conference with Mr. Wallace White, president of the Sub-District Epworth League Union, who was planning an interesting meeting at Qulman for Sunday, November 30.

We appreciate these words from Mr. A. L. Dietrich of Nashville: "Appreciate the copy of the recent issue of Missions and Sunday School Extension!"

Your writer has just finished his annual report to the Conference Sunday School Board, and has this to say about the Elementary Work in our Conference, "The Elementary Department in Southern Methodism was set apart by the General Board fourteen years ago, and it was about this time that our Conference Board began to put emphasis upon this work, with Miss Nell Richardson as Elementary Specialist. For the last two years Mrs. W. W. Holmes has been our efficient volunteer worker and has promoted this feature of our work until it will compare with any which is being done in Southern Methodism. Since the leaders in national life, like President

Shop at
D. H. HOLMES CO.
LIMITED
For All Your Needs



Earn a Holy Land
Trip FREE

Most people are afraid of the idea of travel. They do not know how to figure costs or to estimate incidental needs. They are uncertain as to how they will get along in lands of strange languages. You can easily get a number of them to go on a trip with you on assurance that all expense matters can be settled before leaving this country and that the party will be conducted at places visited.

Also Around the World and Europe

You need not be limited to those interested only in the Holy Land. Those that prefer can also see Europe and go on around the world. Cost amazingly low. A real opportunity for those who want to earn their own trip. Write NOW.

The Travel Institute of Bible Research
Bible House
New York City



6 IMPORTED HAND PAINTED
CHINA CUPS and SAUCERS
VALUE \$1.50

For 3 LUZIANNE COUPONS and 69¢

LUZIANNE
COFFEE 100% 60000



Hoover, who heads up the Child Welfare Movement of our nation, and leaders in public education are putting emphasis upon childhood, surely the Church cannot afford to neglect, or to have its childhood exploited on any plea of other responsibilities, for our first responsibility is the attitude that Jesus took of the child when he said, "Of such is the Kingdom of Heaven," and it would be better for a person or an institution never to have been born than to neglect the child. Whatever values we may see lost in the new program, we must not let go the promotion of the religious education of the childhood of Louisiana Methodism. Through our Training Schools, with specialization courses for our elementary teachers, Louisiana Methodism has learned, as never before, the greatest of all arts, the art of teaching religion to its childhood."

Up-to-date report on Sunday School Day shows the following amounts by Districts:

New Orleans District.....	\$ 293.42
Shreveport District	197.35
Lake Charles District	137.11
Monroe District	130.21
Ruston District	113.70
Alexandria District	105.43
Minden District	102.90
Baton Rouge District.....	87.32

Total\$1,171.44

Your writer takes this opportunity to give his words of appreciation found in his annual report at this time, as it involves more co-workers and friends than members of the Conference Sunday School Board. The words are: "Permit me to express my appreciation for the high privilege I have had of spending nine years of my life in what I conceive to have been one of the greatest opportunities I have ever had. I have tried to be faithful, realizing my many limitations and at times facing difficulties that were almost unsurmountable. I wish to express to each member of the Board my appreciation for their support and confidence. I must pay tribute to my associates, both Conference and district workers, for their co-operation and help. My appreciation does not stop with the Conference and district workers, but extends to the leaders of the local schools, all of whom, to my mind, have been a great brotherhood engaged in a common and inspiring Conference-wide task.

"For all of these co-workers and

friends I give thanks, and rejoice and pray that this program we have tried to promote is just the beginning of a larger one."

C. D. ATKINSON,
Conf. Supt.

MISSISSIPPI CONFERENCE BOARD OF CHRISTIAN EDUCATION NOTES

The Young People's Conference is over and all who had the privilege to have a part in it are delighted with the outcome. Sixty-one persons paid the registration fee, as I remember now, but only 58 registered for credits, of these 51 received credits. This was a mighty high per cent for the first effort.

This Young People's Conference was held under the auspices of the City Epworth League Union. They desired to have standard work and our consultation led to try out this venture for the General Board of Christian Education.

I think every young person was greatly pleased to have a chance to help make history. I think the next conference can be improved upon. The students were anxious and eager to get the most out of the effort. Practically everything was carried on by the young people themselves. You could not tell a Sunday school worker from an Epworth League worker and we all came out young people of the Church with a yearning for a deeper loyalty to the Church itself.

We all greatly enjoyed the banquet at the end of the Conference. We had a mighty good time. J. C. Satterfield was the toast-master and Miss Ethel Campbell gave the findings of the Conference. Two of them were to have another conference next fall and to ask for a Young People's unit in the Standard Training School in the spring. This was very cheering and encouraging.

If this conference is a fore-token of the work for this coming year, we will surely have the biggest year we have ever had in every way.

The motto of the Board for this year is, "Moving on Together." This motto fits in with the celebration of Pentecost. They were all of one accord in one place and the power came to them. If the Board can unite its forces and move on as one group we are going to make much progress this year. Our earnest hope and prayer will be that this can be done. We need to win the loyalties of our people to the Church itself. Many of our folks

think of the 11 o'clock service as the church's, and the rest of the work of the church as something else. Some are loyal to the Sunday school and will work overtime on this phase of the church work to the exclusion of all else. They are loyal to a part of the church and its work.

It is the institution that will abide. Some are loyal to the pastor, but the pastor will move and another come. These institutions in the church come and go. I can remember when in my little church there was a Woman's Home Mission Society, Woman's Foreign Mission Society, and the Ladies' Aid. So far as I am able to judge there has been no falling off in Women's work, but an increase. Three organizations divided loyalties; one organization united loyalties. Other institutions will and have disappeared but the Church abides forever.

Our prayer is that the Board of Christian Education will be a great means in the hands of God in winning the loyalties of the people to the institutions that there may disappear partly loyalties and that we may be one and move on together.

When the Church becomes one, the great power will be hers. May we do what we can to hasten that day.

All the workers are happy and hard at work. Pray for us that we fall not in this hour of crisis.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

By Rev. R. G. Lord, Ex. Sec.

The work of Christian education is now being carried on in our Church under different auspices. However, the work will be essentially the same. There are a few things that can be done just at the time that will greatly aid in getting this important work started off correctly.

We must assure our workers that no organization in the local church is to be discontinued. This means that the Sunday school, Epworth League, young people's Missionary societies are to continue to function. As the work progresses we shall seek to unify this work in such a way as to eliminate all overlapping and useless duplication and yet not drop any essential and useful part of the work.

The Sunday schools will continue to function under the same programs of work. We are continuing the Dual special. Rev. E. G. Mohler, who has so faithfully and effectively carried on this work in our Conference as Extension

sion Secretary, is being continued in the same work. He has charge of the missionary education and cultivation in the Conference and the advancement of Christian education in the rural sections of the Conference. The portion of the dual special that goes to the general board will be used to support our work in China. The offering for the dual special or fourth Sunday Missionary offering is to be sent to the Board of Christian Education, Grenada, Miss.

The Epworth Leagues will continue to keep their work as heretofore. They are expected to keep their pledges paid and make their reports just as they have been doing. Rev. W. L. Robinson, Coffeeville, Miss., is the president of the Epworth League Assembly, and is serving as Superintendent of Young People's work in the Conference. Remit the money to Rev. S. E. Ashmore, Webb, Miss.

The young people's missionary societies will also continue to do their work. Further directions will be given in this matter later.

All the educational work of the local church is under the auspices of the Board of Christian Education in the local church. This board should be organized at the first quarterly conference after Annual Conference.

If you need the help of the workers of the Board, write or call on us.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE Seashore Dist.—First Round

Long Beach, Nov. 30, 11 a.m.
Bay St. Louis, Nov. 30, 7:30 p.m.
Van Cleave, at Bonnie Chapel, Dec. 6, 7, 11 a.m.
Pascagoula, Dec. 7, 7:30 p.m.
Escatawpa, Dec. 14, 11 a.m.
Moss Point, Dec. 14, 7:30 p.m.
Logtown, Dec. 21, 11 a.m.
Piscayune, Dec. 21, 7:30 p.m.
Coalville, at Coalville, Jan. 4, 11 a.m.
Huntsboro, Jan. 4, 7:30 p.m.
Carriere, at Wesley Chapel, Jan. 10, 11 a.m.
Poplarville, Jan. 11, 7:30 p.m.
Biloxi, Main Street, Jan. 18, 11 a.m.
Saucier, at Saucier, Jan. 18, 7:30 p.m.
Americus, at Pleasant Hill, Jan. 24, 25, 11 a.m.
Kreole, Jan. 25, 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31-Feb. 1, 11 a.m.
Wiggins, at McHenry, Feb. 1, 7:30 p.m.
Biloxi, Wesley Memorial, at Epworth, Feb. 4, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 8, 11 a.m.
Gulfport, Second Church, Feb. 8, 7:30 p.m.
Columbia, Feb. 15, 11 a.m.
Lumberton, Feb. 15, 7:30 p.m.
Gulfport, First Church, Feb. 22, 11 a.m.
Ocean Springs, Feb. 22, 7:30 p.m.

The district stewards are called to meet at Gulfport, First Church, Dec. 9, 1930, at 10 a.m. The District Board of Lay Activities, composed of the district lay leader, associate district lay leaders, presiding elder, and the lay leader of each charge in the district, will meet with the board of district stewards for perfecting plans for the work of the year.

The district missionary institute will be held at Biloxi, Main Street, Jan. 13, 1931, at 10 a.m.

OTTO PORTER, P. E.

666

Is a doctor's Prescription for
COLDS and HEADACHES
It is the most speedy remedy known
666 also in Tablets.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Aberdeen Station, November 23, a. m.
Amory Station, November 23 p. m.
Tupelo Station, November 30, a. m.
Okolona Station, November 30, p. m.
Houston Station, December 7, a. m.
Pontotoc Station, December 7, p. m.
Amory Circuit, at Paenes Memorial, December 13-14.
Smithville, at Smithville, December 15
Buena Vista, at Buena Vista, Dec. 17
Woodland, at Woodland, Dec. 18.
Prairie and Strong, at Hamilton, December 19.

Nettleton, at Shiloh, Dec. 20-21.
Shannon, at Shannon, Dec. 22.
Verona, at Verona, Jan. 3-4.
Fulton, at Fulton, Jan. 5.
Fremont, at Fremont, Jan. 6.
Greenwood Springs, at Greenwood, January 7.

Houlka, at Concord, Jan. 9.
Algoma, at Algoma, Jan. 10-11.
Salem and Friendship, at Salem, January 12.
Tocopola, at Price Memorial, January 17-18.

Randolph, at Hunters Chapel, Jan. 19.
Pittsboro, at Bruce, Jan. 20.
Calhoun City, at Calhoun City, Jan. 21.
Derma, at Big Creek, Jan. 22.
Vardaman, at Rhodes Chapel, Jan. 23.
Bellefontaine, at Bellefontaine, Jan. 24.
Enpora, Jan. 25.

Mathiston and Maben, at Maben, January 26.

The district stewards will please meet at Tupelo, December 16, at 10 o'clock a. m.

T. N. DORSEY, P. E.

Corinth District—First Round

Corinth Circuit, at Mt. Carmel, December 13, 11 a. m. and 1 p. m.
Corinth, First Church, December 14, 10:30 to 12.

Iuka Circuit, at Salem, December 15, 11 a. m. and 1 p. m.
Inka, December 15, hour to be selected.

South Side, Corinth, December 15, 7 p. m.

Tishomingo, at Tishomingo, December 16, 9:30 a. m.

Belmont, at Golden, December 16, 11 a. m. and 1 p. m.

Booneville Circuit, at Carrollna, December 16, 11 a. m. and 1 p. m.

Rev. J. V. Bennett expected to hold this conference and preach.

Booneville, December 16, 7 p. m.

Baldwyn and Wheeler, at Baldwyn, December 17, 9:30 a. m.

Gundown and Saltillo, at Saltillo, December 17, 11 a. m.

Mooreville, at Allans Chapel, December 17, 2 p. m.

Marietta, at Blythes Chapel, December 18, 11 a. m. and 1 p. m.

Rev. J. V. Bennett will preach and hold this conference.

Mantachie, at Hebron, December 18, 11 a. m. and 1 p. m.

Kossuth, at Kossuth, December 19, 2 p. m.

Chalybeate, at Chalybeate, December 20, 11 a. m. and 1 p. m.

Rienzi, at Rienzi, December 21, 11 a. m. and 1 p. m.

New Albany, December 21, 7 p. m. Preaching and conference.

New Albany Circuit, at Mt. Olivet, December 22, 11 a. m. and 1 p. m.

Rev. J. H. Holder will care for this meeting, preaching and conference.

Hickory Flat, at Hickory Flat, December 22, 10:30 a. m.

Potts Camp, at Potts Camp, December 22, 3 p. m.

Myrtle, at Myrtle, December 22, evening hour.

Burnsville, at Burnsville, December 23, 11 a. m. and 1 p. m.

Rev. N. N. Maxey will preach and hold this conference.

Dumas, at Dumas, December 23, 10 a. m.

Blue Mountain, at Blue Mountain, December 23, 2 p. m.

Ripley, December 23, 7 p. m.

Sherman, at Belden, December 24, 11 a. m. and 1 p. m.

We will make no attempt to fix salaries this round unless brethren ac-

tually prefer so to do. This district made a new record last year, and a good one. We are just getting started. We have "spit on our hands," now let's show ourselves what we can do. If we will let the Lord, our God lead us this will be a year of re-... that will startle even the dry bones. Let prayer go before and follow every effort.

JAMES H. FEULTS, P. E.

Greenville District—First Round

Leland, preaching, Nov. 30, a. m.; Q. C., Dec. 17, p. m.

Greenville, preaching, Nov. 30, p. m.; Q. C., Dec. 10, p. m.

Arcola and Murphy, at Arcola, preaching, Dec. 7, a. m.; Q. C., afternoon.

Hollandale, preaching and Q. C., Dec. 7, p. m.

Glen Allen and Wimerville, at Glen Allen, preaching, Dec. 14, a. m.; Q. C., afternoon.

Coahoma and Jonestown, at Coahoma, Dec. 21, a. m.; Q. C., afternoon.

Clarksdale, preaching and Q. C., Dec. 21, p. m.

Boyle and Pace, at Boyle, preaching, Jan. 4, a. m.; Q. C., afternoon.

Cleveland, preaching and Q. C., Jan. 4, p. m.

Friars Point and Lyon, at Friars Point, preaching, Jan. 11, a. m.; Q. C., afternoon.

Duncan and Alligator, at Duncan, preaching and Q. C., Jan. 11, p. m.

Lake Cormorant and Robinsonville, at Lake Cormorant, preaching, Jan. 18, a. m.; Q. C., afternoon.

Lula and Dundee, at Lula, preaching and Q. C., Jan. 18, p. m.

Evansville and Dubbs, at Dubbs, preaching, Jan. 25, a. m.; Q. C., afternoon.

Tunica, preaching and Q. C., Jan. 25, p. m.

Gunnison and Hillhouse, at Gunnison, preaching, Feb. 1, a. m.; Q. C., afternoon.

Rosedale and Benolt, at Rosedale, preaching and Q. C., Feb. 1, p. m.

Merigold and Sherard, at Merigold, preaching, Feb. 8, a. m.; Q. C., afternoon.

Shelby, preaching and Q. C., Feb. 8, p. m.

Shaw and Litton, at Shaw, preaching, Feb. 15, a. m.; Q. C., afternoon.

E. NASH DROYLES, P. E.

As a mark of recognition to the readers of this paper, don't fail to let our advertisers know it. When answering their ads, mention this paper.

Missionary Uses Japanese Vaporizer to Get Concentrated Vapors of Vicks

"We use a great deal," writes Robert Stewart Spencer, Methodist Missionary in Japan



Mothers and babies Welfare Clinic, Halju, Korea, leaving the church after their Christmas party, December, 1929—sent us by Dr. Marian B. Hall

From his mission Post at Fukuoka, comes this description of a unique and effective use of Vicks VapoRub for colds:

"You may perhaps be interested in the way we use Vicks—used it very successfully but a few days since to check a threatening deep cold for Dorothy, our six year old. We have a vaporizer of Japanese make, in which an alcohol lamp heats a little kettle, and the steam from which, driven through a jet forms a hot steam spray that can be breathed deep into the lungs. We put in the solution cup some of the Vicks in hot water. Result, the vaporized Vicks was inhaled deep in the lungs, and worked very effectively. We use Vicks a great deal. I always plan to carry a little box of Vicks in my suit case when on my long trips."

Vicks adapts itself to a great variety of uses for all types of colds in their various stages. At the beginning of a head cold, some Vicks should be placed up each nostril and snuffed well

back. Also melt a teaspoonful in an ordinary bowl of boiling water, (or place in any type of vaporizer) and inhale the vapors mixed with steam. Vicks vapors have a most remarkable effect in clearing the air-passages and relieving that "stuffed-up" feeling. For sore-throat, place some Vicks on the tongue and allow it to trickle down the throat as it slowly melts.

At bedtime, in order to get its long continued, double effect during the night, rub Vicks vigorously over throat and chest, spread on liberal coating and cover with warm flannel. Vicks attacks the cold two ways at once: (1) through the skin like a poultice or plaster; and (2) its medicated vapors, released by body heat, are breathed in direct to irritated air-passages.

Long recognized as the ideal treatment for children's colds because it avoids "dosing," which so often upsets delicate digestions, actual use in millions of homes has proved Vicks equally effective for the colds of adults, too.—Adv.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11).

On the opening day a delightful French luncheon—a diner français—was served, in the basement of the Methodist Church, by the members of the local Missionary Society. Oyster shells were used as place-cards and the food served represented the produce and the culinary art of Houma and Terrebonne Parish. The second day's luncheon was prepared and served by the pupils of the MacDonell School. Attractive place-cards, representing the iris, or lillies of France were used, and after the luncheon beautiful gift-boxes, made by the pupils of the school and containing pralines and Spanish moss, were presented to the guests as souvenirs.

When the business session was over cars were waiting to take the guests to points of beauty and interest in the parish. Some even took a ride on an oyster lugger and visited the Myrtle Grove sugar mill, an event that was greatly enjoyed and appreciated.

It was an honor to have these distinguished visitors with us and that it was a delightful occasion to them is testified to by the many enthusiastic letters that have come since their departure.

The following delegates were present: Mrs. S. M. Collins, Monroe; Mrs. D. B. Carre, New Orleans; Mrs. Geo. S. Brown, New Orleans; Mrs. C. C. Carver, Rayne; Mrs. W. T. Cunningham, Natchitoches; Mrs. F. H. Bradshaw, Mansfield; Mrs. R. W. Irvine, New Orleans; Mrs. W. H. Martin, Plain Dealing; Mrs. J. B. Pollard, Monroe; Mrs. O. E. Grant, Boyce; Mrs. E. W. Chaney, Clinton; Mrs. R. S. Walton, Sulphur; Mrs. F. B. Hatch, Rayville; Mrs. A. L. Swan, New Orleans; Mrs. Carolyn Dawson, Haynesville; Miss Ora Hooper, Gueydan.

THE YOUNG PEOPLE'S BEST YEAR AND THEIR FUTURE

Every adult auxiliary is urged to help the young people's society to continue the year's work to the end with all plans completed and all pledges paid in full, that this may be the best year in its history.

Early in the new year a new order will be ushered in as the pastor sets up in his congregation the plans of the new Board of Christian Education. At that time all the educational processes of the Church, including the missionary education for the young people formally done by the Missionary society, will be done according to the program of the new Board, and the Young People's Missionary Society will cease to exist.

Be careful to see that no change is made in the young people's work until the pastor gives the word, even though it continues into the first quarter. The young people must not be left uncared for.

Under the new Board the age limit for the young people's department will be approximately twenty-four years. Many young women over that age will be eligible to membership in the adult society. These should be tactfully and earnestly cultivated by the adult society and organized into young women's circles. Special literature and plans for cultivating these circles will be prepared and given out from the organization office. In the months that intervene before these circles can be formed the adult society should be making preparation for their coming. Their fresh, strong young lives will be a great asset to the adult societies and should be eagerly welcomed by them.

ZONE MEETING AT DELHI, LA.

The zone meeting of zone 2 was held at Delhi on Wednesday, November 19, 1930, with 76 members and 13 visitors present. The devotional was led by Rev. W. H. Gilles of Tallulah. The hymn, "Jesus Shall Reign," was sung by the congregation; Psalm 85 was read, and Mrs. Barnes sang a solo: "Grateful, O Lord to Thee."

Mrs. Abney stated the object of the meeting to be a "Discussion of Home Mission Work." Rev. W. H. Gilles made a talk on our French work at Houma. After the song, "Rescue the Perishing," was sung by the congregation, Rev. Otis Spinks led in prayer.

During the noon hour, the ladies of Delhi served a real Thanksgiving dinner.

The afternoon session was opened with the hymn, "Onward, Christian Soldiers," and Rev. Otis Spinks led in prayer. The devotional was led by Mrs. Neill. Rev. Otis Spinks sang two solos: "Fleeting Hours," and "Somewhere a Voice Is Calling." Mrs. Hatch talked upon St. Mark's Hall in New Orleans and our wonderful work there. Mrs. Everett spoke on the Sue Bennett Memorial School in Kentucky and Brevard Industrial School of North Carolina. "Tell Me the Story of Jesus" was sung by the Juniors of Rayville. Mrs. C. R. Abney of Pioneer was elected zone leader of zone 2, which is now composed of Delhi, Epps, Pioneer, Oak Grove, Lake Providence, Tallulah, Wesley Chapel, St. Joseph, Waterproof, Rayville, Crew Lake and Kilbourne.

Motion was made by Mrs. Calhoun of Rayville and seconded by Mrs. Cotner of Pioneer that zone 2 take a Houma scholarship fund of \$150, and the motion carried.

Mrs. Abney requested the presidents of all the societies to meet her at Rayville in the home of Mrs. Calhoun, at a date to be decided later, to plan the work for the new year.

The next zone meeting will be held at Tallulah during the first quarter of the new year. After a rising vote of thanks to the ladies of Delhi for their wonderful hospitality, the meeting adjourned, singing, "God be with you till we meet again."

MRS. D. H. ALLEN, Secretary.
Tallulah, La.

ZONE MEETING AT BIRD'S CHAPEL, RUSTON DISTRICT

The fourth meeting of zone three, Ruston District, was held at Bird's Chapel, on the Marion Charge, Saturday, November 15, with Mrs. R. H. Staples, zone leader, presiding. The general subject of the meeting was, "Prayer."

The meeting was opened with the song, "I Am Coming, Lord," followed by a season of silent prayers.

After a responsive reading on the subject of prayer, Mrs. K. S. Thompson, of Marlon, sang as a solo, "The Beautiful Garden of Prayer."

A talk on the "Prayer Life of Jesus and His Disciples," was given by Mrs. O. H. Thompson.

"The Practical Value of Prayer for Us Today," was discussed by Mrs. Lavey Nale. "Take Time To Be Holy," was sung by the congregation, after which the Rev. R. H. Staples discussed the benefits of prayer.

A season of worship through sentence prayers was opened by Mrs. J. H. Canterbury and closed by Mrs. Staples.

The roll call showed the following auxiliaries represented: Downsville, 4; Marion, 8; Bird's Chapel, 13, and visitors, 42. Due to inclement weather, several societies were not represented. There were reported four Gibson members for the zone.

The offering was taken, which amounted to \$7.14.

"Saviour, Like a Shepherd, Lead Us," was sung and the morning session was closed with the society benediction. A delicious luncheon was served by the Bird's Chapel society.

The afternoon session opened with the song, "O, For a Closer Walk With God." Rev. R. H. Staples led the opening prayer. A very interesting and inspiring playlet on the need of a home in Cuba, the subject being, "Wanted a New Building," was given by the Downsville Society. Other persons on the program being absent, a call for voluntary talks was made.

"Abide With Me," was sung and the meeting was led in a closing prayer by Mrs. O. H. Thompson.

MRS. A. G. EVERETT, Sec.

ZONE SIX—BATON ROUGE DIST.

The women of zone 6, Baton Rouge District, held their fourth quarterly meeting in Hammond, November 19, with the leader, Mrs. J. M. Boykin, presiding. The opening song was, "We've a Story to Tell the Nations."

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
310-311 New Masonic Temple

Mrs. J. D. King of Natalbany chose for the Scripture lesson the story of the good Samaritan. Prayer was led by Rev. J. B. Grambling of Hammond. A special prayer was made for Miss Ora Hooper in the rural sections. Mrs. Fields of Natalbany gave a few points from Mrs. Bradshaw's talk on Mission Study. She said the leader should make plans for classes and execute these plans. They should study books recommended by Council. Should have helps for leaders. Leaders should be college graduates or Sunday school teachers.

The next number on the program was to be given by Mrs. Rounds of Springfield, but she being absent, was postponed. The next number, a solo, "Open Mine Eyes," was beautifully rendered by Brother J. W. Boykin of Natalbany. "Interracial Relations" was beautifully discussed by Mrs. Reynolds of Hammond. She said the Negro entered America in 1517. As Christians we have to face the Negro problem. We must fit our needs in their locality. We should get their confidence. We should work with their leaders in regard to the home life; they look to us as leaders, as their guides. Race relations are human relations and the religion of Jesus Christ will overcome this.

"Southern Women and Race Cooperation," was ably discussed by Mrs. A. J. Coburn of Ponchatoula. The col-

(Continued on Page 16)



THE PERRY PICTURES

ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on
The Life of Christ or 25
Art Subjects or 25 for
Children. 5 1/2 x 8. Or 50
for Children. 3 x 3 1/2.

LET your children make companions of world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 308, Malden, Mass

Backache Leg Pains

If Getting Up Nights, Backache, frequent day calls, Leg Pains, Nervousness, or Burning, due to functional Bladder Irritation, in acid conditions, makes you feel tired, depressed and discouraged, try the Cystex Test. Works fast, starts circulating thru the system in 15 minutes. Praised by thousands for rapid and positive action. Don't give up. Try Cystex (pronounced Siss-tex) today, under the Iron-Clad Guarantee. Must quickly allay these conditions, improve restful sleep and energy, or money back. Only 60c at druggists.



Will Write to Any Woman

"I took Lydia E. Pinkham's Vegetable Compound both liquid and dry form before my children were born. A woman in a hospital in Missouri told me about it. Although I am rather small and delicate I have had five healthy children. I feel well and strong and I am not nervous like I used to be. The Compound has helped me more than anything else. If any woman will write, I can tell her more about my case."—Mrs. W. Haynes, 9152 110 St., Richmond Hill, New York.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Brookhaven, Nov. 23, 11 a.m.; Jan. 5, 7 p.m.
 Wesson, Nov. 30, 11 a.m.; Jan. 16, 7 p.m.
 Monticello, at Monticello, Dec. 11, 2 p.m., and 7 p.m.
 Summit, at Summit, Dec. 21, 11 a.m., and 2 p.m.
 Pearl River Ave., Dec. 21, 4 p.m., and 7 p.m.
 Osyka, at Osyka, Dec. 28, 11 a.m., and 1:45 p.m.
 Magnolia, Dec. 28, 4:30 p.m., and 7 p.m.
 Barlow, at Brandywine, Jan. 3-4, 11 a.m.
 Meadville, at Bude, Jan. 4, 3 p.m., and 7 p.m.
 Adams, at Adams, Jan. 11, 11 a.m., and 1:45 p.m.
 Bogue Chitto, at Norfield, Jan. 11, 4 p.m., and 7 p.m.
 Scotland, at New Hope, Jan. 17, 11 a.m.; Jan. 18, 7 p.m.
 Crystal Springs, Jan. 18, 11 a.m., and 2 p.m.
 Bayou Pierre, at Center Point, Jan. 25, 11 a.m., and 2 p.m.
 Hazlehurst, Jan. 25, 7 p.m.
 Georgetown, at Providence, Feb. 1, 11 a.m., and 2 p.m.
 Tylertown, at Tylertown, Feb. 8, 11 a.m.; Feb. 9, 10 a.m.
 Foxworth, at Sandy Hook, Feb. 8, 2:30 p.m., and 7 p.m.
 Centenary, Feb. 15, 11 a.m., and 2 p.m.
 La Branch Street, Feb. 15, 4 p.m., and 7 p.m.
 Gallman, at Bethesda, Feb. 22, 11 a.m., and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

Ellisville, at Ellisville, December 7, 11 a.m.; January 20, 2 p.m.
 Collins, at Collins, December 14, 11 a.m.; 2 p.m.
 Taylorsville, at Mize, December 14, 7 p.m.; December 15, 10 a.m.

BOOKS FOR CHRISTMAS

by

E. STANLEY JONES

THE CHRIST OF EVERY ROAD

"Entrancing and inspiring reading."

Net, cloth, \$1.50;
 leather, \$2.50, postpaid.

CHRIST AT THE ROUND TABLE

"Characterized by a crystalline sincerity and simplicity."

Net, cloth, \$1.50;
 leather, \$2.50, postpaid.

THE CHRIST OF THE INDIAN ROAD

"A dynamic, electric book."

Net, cloth, \$1.00;
 leather, \$2.00, postpaid.

At the Better Bookshops

THE ABINGDON PRESS

New York Cincinnati Chicago
 150 Fifth Ave 420 Plum St 740 Rust

W.F. GRAY'S
GENUINE OINTMENT
 PRICE 25c
 NASHVILLE, TENN.

Boils and carbuncles yield readily to
Gray's Ointment
 Relieves the pain and hastens recovery.
 At all drug stores. For free sample write
W. F. GRAY & COMPANY
 707 Gray Bldg., Nashville, Tenn.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Williamsburg, at Williamsburg, December 21, 11 a.m. and 2 p.m.
 Magee, at Magee, December 21, 7 p.m.; December 22, 10 a.m.
 New Augusta, at Royce, January 4, 11 a.m. and 2 p.m.
 Purvis, at Purvis, January 4, 7 p.m.
 Eucuttia, at Eucuttia, January 11, 11 a.m. and 2 p.m.
 Leakesville, at Leakesville, January 18, 11 a.m. and 2 p.m.
 Lucedale, at Lucedale, January 18, 7 p.m.
 Prentiss, at Prentiss, January 25, 11 a.m. and 2 p.m.
 Petal, at Petal, January 25, 7 p.m.
 Bonhomie, at Bonhomie, January 28, 7 p.m.
 Silver Creek, at Silver Creek, February 11 a.m.; 2 p.m.
 Sumrall, at Sumrall, February 17 p.m.
 Hattiesburg, Main Street, February 2, 7 p.m.
 Mt. Olive, Feb. 4, 7 p.m.
 Richton and Pave, at Richton, February 8, 11 a.m. and 2 p.m.
 Heidelberg, at Heidelberg, February 8, 7 p.m.; February 9, 10 a.m.
 Hattiesburg, Court Street, February 10, 7 p.m.
 Hattiesburg, Broad Street, February 11, 7 p.m.

The district stewards' meeting will be held at Court Street Church, Hattiesburg, Tuesday, December 2, 10 a.m. All district stewards, pastors and lay leaders are urged to be present.
 W. A. HAYS, P. E.

Jackson District—First Round

Benton, at Benton, November 30, 11 a.m. and 2 p.m.
 Jackson, at Millsaps Memorial, November 30, 7 p.m.; December 31, 7 p.m.
 Jackson, at Galloway Memorial, December 7, 11 a.m.; January 12, 7:30 p.m.
 Edwards, at Edwards, December 7, 3 p.m. and 7 p.m.
 Madison and Pocahontas, at Madison, December 14, 11 a.m.; December 17, 10 a.m.
 Flora, at Flora, December 14, 3 p.m. and 7 p.m.
 Fannin, at Fannin, December 21, 11 a.m. and 2 p.m.
 Glendale, at Glendale, December 21, 7 p.m.; December 22, 7 p.m.
 Florence, at Star, December 28, 11 a.m. and 1:30 p.m.
 Mendenhall and D'Lo, at Mendenhall, December 28, 4 p.m. and 7 p.m.
 Camden and Sharon, at Camden, January 4, 11 a.m. and 2 p.m.
 Canton, at Canton, January 4, 7 p.m. and December 5, 7 p.m.
 Bolton and Raymond, at Raymond, January 11, 11 a.m. and 2 p.m.
 Jackson, at Grace, January 11, 7 p.m. and December 14, 7 p.m.
 Sartatia, at Sartatia, January 18, 11 a.m. and 2 p.m.
 Eden and Benton, at Benton, January 18, 4 p.m. and 7 p.m.
 Terry, at Forrest Hill, January 25, 11 a.m. and 2 p.m.
 Jackson, at Capitol Street, January 25, 7:30 p.m.; January 30, 7:30 p.m.
 Harrisville, at Mt. Pisgah, February 1, 11 a.m. and 2 p.m.
 Clinton, at Ridgeland, February 8, 11 a.m. and 2 p.m.
 Yazoo City, February 15, 11 a.m. and 4 p.m.
 Yazoo Circuit, at Lintonia, February 15, 2 p.m. and 7 p.m.
 Vaughan, at Vaughan, February 22, 11 a.m. and 1:30 p.m.
 Brandon and Pelahatchie, at Pelahatchie, March 1, 11 a.m. and 2 p.m.

The district stewards and charge lay leaders are called to meet in Capitol Street Church, Jackson, Miss., on Monday, December 8, at 10 a.m. The pastors of the district are requested to be at this meeting.

J. T. LEGGETT, P. E.

Meridian District—First Round

Daleville, at Andrew Chapel, November 24, 11 a.m.
 Meridian Central, November 24, 7:30 p.m., preaching.

Lauderdale and E. Mills, at Lauderdale, November 30, 11 a.m.
 Meridian, East End, preaching, November 30, 7:30 p.m.
 Scooba, at Scooba, December 7, 3 p.m.
 Matherville, at Poplar Springs, December 13 and 14, 11 a.m.
 Shubuta, at Shubuta, December 14, 7 p.m.
 Des Moines, at Manassa, December 20 and 21, 11 a.m.
 Quitman, December 21, 7 p.m.
 Enterprise, at Enterprise, December 28, 11 a.m.
 Meridian, Hawkins Memorial, December 28, 7 p.m.
 DeKalb, at DeKalb, January 4, 11 a.m.
 Meridian, Fifth Street, January 4, 7 p.m.
 Porterville, at Porterville, January 11, 11 a.m.
 Meridian, Seventh Avenue, January 11, 7 p.m.
 Buckatunna, at Buckatunna, January 16, 11 a.m.
 Waynesboro Circuit, at Hiwanec, January 17 and 18, 11 a.m.
 Waynesboro Station, January 18, 7 p.m.
 Pachuta, at Pachuta, January 25, at 11 a.m.
 Meridian, Poplar Springs, January 25, 7 p.m.
 Cleveland, at Hopewell, January 31, February 1, 11 a.m.
 Vinville, at Toomsaba, February 8, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Newton, November 30, 11 a.m.; February 3, 7 p.m.
 Bay Springs, at Bay Springs, December 14, 11 a.m. and 2 p.m.
 Harpersville, at Harpersville, December 21, 11 a.m.
 Walnut Grove, at Walnut Grove, December 21, 3 p.m. and 7 p.m.
 Rose Hill, at Homewood, December 23, 11 a.m. and 2 p.m.
 Montrose, at Dushau, January 4, 11 a.m. and 2 p.m.
 Raleigh, at Raleigh, January 4, 7 p.m.; January 5, 9:30 a.m.
 Trenton, at Polkville, January 8, 1 a.m. and 1:30 p.m.
 Shiloh, at Shiloh, January 9, 11 a.m. and 1:30 p.m.
 Forest and Morton, at Morton, January 11, 11 a.m. and 2:30 p.m.
 Carthage Ct., at Goshen, January 18, 11 a.m. and 1:30 p.m.
 Carthage Sta., Jan. 18, 7 p.m.
 Homewood, at Homewood, January 25, 11 a.m. and 2 p.m.
 Lake, at Lake, January 25, 7 p.m.; January 30, 2:30 p.m.
 Chunky, at Chunky, February 1, 11 a.m. and 2 p.m.
 Philadelphia Station, February 6, 7 p.m.; February 8, 11 a.m.
 Philadelphia Ct., at Sandtown, February 7, 11 a.m. and 1:30 p.m.
 Burnside, at Longino, February 8, 2 p.m.
 Union, at Union, February 15, 11 a.m. and 1:30 p.m.
 Decatur and Hickory, at Decatur, February 15, 3:30 p.m.
 Laurel, First Church, February 20, 7 p.m.
 Laurel, Kingston, February 22, 11 a.m. and 2:30 p.m.
 West Laurel, February 22, 7 p.m.

District stewards will meet in the Methodist Church, at Newton, December 4, 10 a.m. Pastors and charge

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless prompt relief for 60 years. Price 25c. **DICKEY DRUG CO., Bristol, VA.**



PARKER'S HAIR BALM
 Removes dandruff, stops itching, restores color and beauty to gray and faded hair. 60c. and 30c. bottles. Druggists. **Blanco Chem. Works, Paterson, N. J.**

lay leaders are requested to meet with us.

H. A. GATLIN, P. E.

Vicksburg District—First Round

Woodville, December 7, 11 a.m. and 2 p.m.
 Centerville and Stephenson, at Stephenson, December 7, 7 p.m.
 Washington and Natchez Mission, at Washington, December 14, 11 a.m. and 2 p.m.
 Natchez, December 11, 3:30 p.m. and 7 p.m.
 Louise and Holly Bluff, at Holly Bluff, December 21, 11 a.m. and 2 p.m.
 Silver City, at Midnight, December 21, 7 p.m.
 Crawford Street, Vicksburg, December 28, 11 a.m.; Q. C. January 21.
 Gibson Memorial, Vicksburg, December 28, 7 p.m.; Q. C. January 23.
 Lorman, at Cane Ridge, January 4, 11 a.m.
 Port Gibson, January 4, 3 p.m. and 7 p.m.
 Hermanville, at Pattison, 11 a.m. and 2 p.m., January 11.
 Utica, at Carpenter, 3:30 p.m., January 11.
 Roxie, at Roxie, January 18, 11 a.m.
 Fayette, January 18, 3:30 p.m. and 7 p.m.
 Nebo, at Oak Grove, Saturday, January 24, 11 a.m. and 1:30 p.m.
 Rosetta, at Mount Olive, Sunday, January 25, 11 a.m. and 1:30 p.m.
 Oak Ridge, at Bovina, February 1, 11 a.m. and 2 p.m.
 Anguilla, at Delta City, 11 a.m. and 2 p.m., February 8.
 Rolling Fork and Cary at Rolling Fork, February 8, 7 p.m.
 Mayerville, February 9, 2 p.m.
 Gloster, at Liberty, February 15, 11 a.m. and 2:30 p.m.

District stewards are called to meet in Vicksburg, Crawford Street, December 5, 10 a.m. The pastors and charge lay leaders, district and associate district lay leaders are all urged to meet with us.

L. E. ALFORD, P. E.

Church Furniture
 WORK OF THE HIGHEST QUALITY
 AT REASONABLE PRICES
 Write for Catalogue
BUDDE & WEIS MFG. CO.
 JACKSON, TENNESSEE

BIG PROFITS
 For Your Church Organization
METAL SPONGE
 "The Modern Dish Cloth"
 METAL SPONGE SALES CORPORATION
 DEPT. W LEXING AND MASKEE STREETS

THE METHODIST BENEVOLENT ASSOCIATION

Because of the worthy purpose underlying the demand for

GROUP INSURANCE

offers a

GROUP INSURANCE SYSTEM

to Southern Methodist Ministers

Protects Your Entire Conference

Old or Young; Sick or Well; Rich or Poor

Write to-day

J. H. SHUMAKER, Secretary, 808 Broadway, Nashville, Tenn.

Epworth League

NORTH MISSISSIPPI CONFERENCE

Plans for the Year 1931

During the year 1931, in our Institutes, in our Assembly at Grenada, and wherever we can, we are going to stress the importance of Christian Education. We want to work out a program of Christian Education that will challenge the loyalty and devotion of our young people. This program should be broad enough to include the needs of our young people and it should be definite enough for them to understand it.

We are trying to improve the devotional life of our young people. All of us feel very keenly the need of a forward step in this direction. We have a lot of undeveloped resources in this field. We believe that a lot of the problems which arise in the lives of our young people will be more easily solved if we can give to them a devotional program which will satisfy that spiritual hunger in their lives. The greatest enrichment of life cannot come to our young people until we have met this spiritual need.

The educational program for our young people will be incomplete if we fail to teach them the value and importance of temperance. It is easy to theorize on this question, but we do know that temperance is one of the tests of Christian character. Modern conveniences have brought to us a lot of freedom—that we have not yet learned how to use properly. We must teach our young people how to use their freedom and their privileges. We also need to teach our young people something of the benefits of our Prohibition laws. We must do a lot of work here.

The proper supervision of the recreational life of our youth is another problem to be solved. Just how far should we go in this direction? How much can we co-operate with other agencies in this field? Should the Church specialize in recreation or in spiritual development? This field furnishes a splendid opportunity for co-operation among the various organizations of our Church.

Our financial goal for the League work of this Conference is, every chapter making a pledge and paying all of that pledge. We all long for the coming of the day when a Methodist dollar will be worth one hundred cents on the market. We want our young people to get in the habit of paying all their pledges.

We are trying to help raise money with which to build a modern dormitory and dining hall at Grenada College. The Leagues of our Conference have agreed to raise \$20,000 of the amount needed to build this dormitory and dining hall.

Last year the average Leaguer in North Mississippi gave fifteen cents to missions. We hope to double that this year. Our Leaguers should give more than that to missions. This field needs a lot of cultivation.

We are hoping that in this new program of work something will be done which will tie our young people on to the whole program of our Church. The

League is not just an organization by itself. It is a part of a great Connectionalism. We want our young people to realize that.

On the other hand we are hoping that more of our pastors will become better acquainted with our League work. We believe they will be more in sympathy with our League work when they realize what our young people are really doing. It is an inspiration to any man to get close up to our fine young people and feel the throb of their responsive hearts.

It is our purpose to put this new program of work to the test. We believe there is value in it. If there is value in it, we know that we need it.

Yours sincerely,

WM. L. ROBINSON.

CHILDREN'S SAYINGS

Sunday school teacher (to a small boy)—"Can you tell me something about the Israelites?"

Jeel (aged four)—"I don't know anything about them. We have elec-

tric lights at home."—The Watchman-Examiner.

—Compiled by Zion's Herald.

My neighbor was entertaining her children and some of their friends in her lawn. "I wish I had some children so I could have a picnic on my lawn," I said.

Herbert, my neighbor's five-year-old son, replied quickly, "If you'll supply the eats, I'll supply lots of children."—The Boston Herald.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14)

ored women ask the white people to help them in their religious education—they are naturally spiritual and religious people. We should not hesitate as Christian women to help them in their school and home life. They want better social advantages. District Secretary, Mrs. Chaney, was absent, so her part on program was not given.

Social Service, Miss Bradford re-

ported she has made eight talks on social service during the year; sent 25 cards and letters; made many calls; she also read a letter from State officers, first, demand a wide reading of "The Menace of the Movies"; second, Consider two bills in Congress; have members write personal letters to Congressman in regard to House Bill No. 986.

Mrs. Boykin asked the Secretary to record on the minutes that the ladies heartily endorse these bills. The next number was a piano solo by Miss Annie Loutil Barksdale. Minutes of last meeting were read and adopted. The roll call showed 43 in attendance. Nat-albany received the flag for largest per cent attendance. Rev. L. W. Cain gave a very encouraging talk, commending the ladies on their good work. The meeting closed with singing, "Blest Be the Tie." Brother Cain dismissed those present with prayer.

During the social hour, sandwiches and tea were served by the Hammond auxiliary.

MRS. C. I. COOK, Sec.

AN IDEAL CHRISTMAS GIFT

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5½ by 8½ INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price. \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3950.

J. L. DECELL, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, DECEMBER 11, 1930.

C. MILTON CHALMERS, Manager.

PROCEEDINGS OF THE LOUISIANA CONFERENCE

EIGHTY-FIFTH SESSION

Reported by Rev. R. H. Harper

FIRST DAY—WEDNESDAY, DECEMBER 3, 1930

The eighty-fifth session of the Louisiana Conference convened at 8:30 a. m., Wednesday, December 3, in the First Methodist Church, Alexandria, La., Bishop Hoyt M. Dobbs in the chair. After the singing of a hymn, prayer was led by Bishop Arthur J. Moore, who had preached the preceding evening and who had been announced to preach twice daily through Saturday. Bishop Dobbs addressed the Conference upon the significance of the Sacrament of the Lord's Supper, and he and Bishop Moore administered the Sacrament to the presiding elders of the Conference, and the elders then assisted in administering first to the superannuates, and then to other members of the Conference, lay delegates and visitors.

The Secretary of the preceding session of the Conference called the roll and the result showed a large attendance both of members and lay delegates. A number of alternates were seated.

Judge H. H. White of Alexandria addressed the Conference and then presented the Honorable V. V. Lanekin, mayor of Alexandria. The mayor delivered an address of welcome in the course of which he urged the pastors to give their moral support to the officials of their respective towns. The Bishop made a fitting response to the address of welcome.

R. H. Harper was elected secretary, J. F. Foster and J. C. Rousseaux assistant secretaries; R. W. Vaughan, statistical secretary, and H. B. Hines, H. W. Cudd and R. L. Clayton assistants to the statistical secretary. The bar of the Conference was fixed and the hour of meeting was set at 8:30 a. m., and that of adjournment at 12:30 p. m.

Bishop Dobbs stated that he expected that the Conference would be able to adjourn on Sunday evening and he also spoke concerning certain matters connected with the business of the session.

The Bishop presented Hon. T. W. Holloman, Conference Lay Leader; Dr. O. E. Goddard, secretary of the Foreign Department of the Board of Missions; Dr. W. M. Alexander, secretary of the Department of Schools and Colleges of the Board of Christian Education; Dr. J. E. Crawford, stewardship secretary of the Board of Lay Activities; Mr. Fred. T. Barnett, associate secretary of the Hospital Board; Dr. Angie Smith, pastor of First Methodist Church, Shreveport, and Rev. T. M. Brownlee, transfer from the Mississippi Conference.

Dr. F. L. Wells stated that he had been requested to look after the affairs of the Board of Finance, in the absence of Dr. Luther E. Todd, who was unable to attend the Conference. Dr. Wells also stated that Dr. Todd had requested Bishop Arthur J. Moore to speak upon Superannuate Endowment at some time during the session of the Conference.

During the morning, Dr. Goddard, Dr. Alexander, Dr. Crawford and Mr. Barnett addressed the Conference, each upon the interest of the Church that he represents.

In the adoption of Report No. 2 of the Conference Board of Lay Activities, read by T. W. Holloman, S. M. McReynolds of Monroe, La., was elected Conference Lay Leader, and was also named as delegate to the World Conference on Stewardship and Church Finance, to be held in Edinburgh, Scotland, in June, 1931. As Conference Lay Leader, he succeeds T. W. Holloman, who, after many years of fine service to the Conference, had asked to be relieved of the work.

Report No. 1 of the Board of Lay Activities reviewed General Conference legislation touching the laymen's work in the Church, recommended a program of Stewardship education, expressed the purpose to continue efforts to promote full payments of all Benevolences, urged pastors, lay

THE BENEVOLENCES—A SACRED FUND

Our annual conferences have met and fixed their conference work budgets which, together with the general work apportionments, have been distributed to the several districts. Soon the district stewards will have finished their work and each of the charges will know their amount of benevolent claims for the new conference year. These benevolent claims involve a sacred responsibility. The pastor, charge lay leader, and the board of stewards will have no more important financial concern than these benevolent claims. Of course, the pastor, the man who gives his life to the cause, must be paid. But of no less importance is it that the benevolent apportionments be also paid.

The benevolences have three important elements: Divine, human and evangelistic.

The benevolences have to do with the extension of the Kingdom of God, they are the vital winds that carry life and healing to the utmost parts of the earth. They are essential to carrying the love of God to others in this and distant lands.

The human element in the benevolences is equally as pronounced. The needs of worn-out preachers, their widows and orphans, home missionaries, foreign missionaries, teachers, secretaries, bishops, preachers, doctors, nurses, social workers, and many other workers, are all dependent upon the payment of the benevolences for their support; and many of them for the bare necessities of life. We, therefore, will not fail to do our best for others.

It is important that we should have revivals and evangelistic effort through the Sunday school and other departments of the Church, but when we pay our benevolent dollar we light the torches of hope that shine in the darkened places of the whole earth. In meeting our benevolences we share in the highest form of evangelism. The divine and human element are blended together in the benevolent dollar, and it concentrates into power that blesses those in our twelve needy fields of the world.

It is important that all concerned co-operate with the General and Annual Conference Commissions on Benevolences and lay early plans to prosecute the work of meeting these sacred claims in full. For some years laymen have requested the preachers to let them handle all the finances of the Church. They have formed budgets which have not budged; and is an unsatisfactory method of promoting the educational and spiritual values inherent in church finances. It may be well for pastors to be silent concerning plans to raise their own salaries, but it is unwise for them to not assume a vigorous and aggressive attitude toward collecting the benevolences, which involves the necessities for those who labor in hard places throughout the world; or who sit in the shadow of distress in their superannuation.

We believe that this conference year is to be a better one for the benevolent claims than the last, and that God is to lead us up into heights of spiritual power that will bring the grace of liberality and the deepening of the spiritual life.

leaders and stewards to study the needs of men in the local congregations, recommended the "Methodist Layman," and set as a goal a subscription from each lay leader and each steward, named June 14, 1931, as "Laymen's Day," and stressed other important matters, closing with a pledge of loyal support to the Bishop, presiding elders and pastors. The report was adopted.

A number of communications were referred, without reading, to the proper boards and committees.

The names of the superannuates of the Conference were called; those present spoke briefly, the character of each was passed, and the names of the brethren were referred to the committee on Conference Relations, with the exception of the

names of H. W. Ledbetter and M. S. Monk, who will resume work in the Conference.

The secretary was instructed to send telegrams to Rev. R. A. Cross, Jr., whose father was reported at the point of death in New Orleans; to Mrs. V. H. Spinks, Ruston, La., president of the W. M. S. of the Louisiana Conference, who is recovering from several serious surgical operations, and to Rev. L. C. Wilson of Boyce, La., who has recently lost a sister.

After announcements had been made, the doxology was sung, the benediction was pronounced by Dr. F. N. Parker and the Conference adjourned.

Following are the quadrennial boards and committees that, upon nominations read by Dr. H. T. Carley, for the presiding elders, were elected by the Conference. Also the annual committees that were named in like manner. In this connection it may be noted that Bishop Dobbs was asked to name a Committee on the Spiritual State of the Church and report later, and that the Bishop asked the presiding elders to bring in nominations for five men to study during the coming year the question of reducing the number of districts in the Conference and make report to the next session.

Quadrennial Boards

Bible Board—S. S. Bogan, B. W. Waltman, E. L. Cargill, D. W. Poole, T. J. Holladay, J. C. Price, W. E. Akin, J. T. McVey.

Christian Literature—J. M. Boykin, W. H. Funderwood, A. M. Shaw, Mrs. R. H. Wynn, E. W. Day, Dr. R. B. Leavell, D. F. Dunaway, C. M. Chalmers, L. W. Smart, W. G. Phelps, J. D. Fomby, H. Wynn Rickey, J. L. Cady, H. E. Townsend, H. N. Harrison, R. P. Howell.

Church Extension—L. N. Hoffpauir, D. B. Talley, W. W. Perry, B. T. Gallaher, O. L. Tucker, Dr. J. R. Henry, J. H. Thatcher, B. H. Andrews, R. T. Ware, W. A. McKennon, N. E. Joyner, Wade H. Jones, H. M. Johnson, J. P. Nelson, C. K. Smith, G. R. Ferguson, Jr.

Board of Christian Education—F. L. Wells, L. A. Sims, R. H. Wynn, Judge R. W. Ozlesby, W. W. Drake, Mrs. J. B. Pollard, J. H. Carter, H. L. Johns, W. Angie Smith, R. T. Moore, W. W. Holmes, T. W. Holloman, W. C. Childress, Floyd James, D. B. Raulins, A. M. Mayo, W. H. Giles, Charles White, Cleanth Brooks, Mrs. R. E. Smith, G. A. Morgan, Mrs. S. P. Woolfolk, T. L. James, N. E. Joyner.

Board of Finance—S. A. Seegers, J. R. Abels, J. B. Williams, P. K. Abels, H. N. Brown, Richard Hatch, C. O. Chalmers, J. B. Peters, J. M. Alford, H. J. Bussa, J. F. Foster, H. H. White, R. A. Bozeman, T. L. James, J. R. Roy, W. L. Doss.

Board of Lay Activities—K. I. Bein, N. A. Terrell, P. C. Garis, G. A. Rathbun, P. K. Abels, Geo. G. Nelson, S. M. McReynolds, R. E. Wollank, Richard Hatch, Dr. R. S. Criblow, Dr. F. R. Singleton, D. M. Campbell, H. H. Bain, Dr. J. R. Rushing, B. H. Weekby, W. D. Haas, Jr., T. W. Hordee, Leon Campbell, Judge E. L. Walker, B. K. Watson, H. P. Camp, J. Ed. Eaves, J. W. Wynn, J. H. Cain.

Board of Missions—J. G. Snelling, T. W. Holloman, Mrs. V. H. Spinks, W. C. Scott, Walter Green, Briscoe Carter, J. B. Turnley, Ellis Smith, T. H. Goza, Martin Hebert, S. H. Meyer, A. W. Turner, R. H. Nelson, D. B. Boddie, F. P. Butler, R. H. Staples, Mrs. J. H. Pittman, A. M. Serex, Dr. J. A. Crawford, K. W. Dodson.

Board of Temperance and Social Service—D. F. Anders, J. I. Barron, A. R. Hoffpauir, Wiley Stafford, J. T. Harris, Morgan Abel, T. F. King, L. L. Williams, J. A. Alford, John L. Williams, A. S. J. Neill, Mrs. L. B. Hunter, H. S. Johns, R. T. Douglas, W. F. Henderson, Jr., J. P. Nelson.

Hospital Board—C. B. White, Dr. W. D. Haas, A. M. Wynne, Dr. J. W. Lea, P. B. McCullen, E. G. Phillips, J. L. Lay, Dr. R. L. Love, Dr. M. F. Wilson, R. H. Harper, H. W. Rickey, Dr. H. B. Wren, C. M. Morris, R. E. Wollank, L. P. Moreland, Dr. S. L. White.

Orphanage Board—E. J. Buck, W. T. Murray, C. E. McLean, Judge Prentiss B. Carter, R. L. Clayton, W. J. Porter, C. C. Wier, W. T. Wood-

(Continued on Page Four.)

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

PRESIDENT OF WORLD'S LARGEST NATION ACCEPTS CHRIST

BAPTISMAL SERVICE, GENERAL CHIANG KAI SHEK

On October 23, 1930, at 3 p. m., members of the immediate family and a few specially invited friends, Chinese and foreign, joined in this service at the home of Mrs. Chiang's mother, Mrs. K. T. Soong, Seymour Road, Shanghai. Dr. Z. T. Kaung, pastor of Allen Memorial Church, Shanghai, was in charge of the ceremony.

The services were held in the large reception room of the Soong home. All sang together "Happy Day." Then the ritual ceremony of the M. E. Church, South, for baptism and reception into the Church was read by Dr. Kaung. Mrs. Chiang stood by the side of General Chiang through the service and he with the Methodist Discipline in hand, followed the service and answered quietly, but very clearly, each question as they were asked by the minister.

Then the sacrament of the Lord's Supper was administered, J. C. Hawk and Tséu Mei Taung assisting in this part of the service. All attending partook of the sacrament. The benediction was pronounced by J. C. Hawk.

The service was a very simple but most impressive one. One could not but feel the importance attached to such an occasion.

To me the great challenge is not to this man alone, but to all Christians all over the world, but especially to us in China. It is a call to us to help him by our prayers, our sympathy, our co-operation. This was no sudden action upon the part of General Chiang. Some of us have known of his interest and felt the day was coming. It is a new and great day. May we do our part in its fulfillment.

(Signed) JOHN C. HAWK.

SOMETHING TO THINK ABOUT

By Roger W. Babson

In my Special Letter dated October 6 I suggested that later the nations would recognize the economic value of accumulating spiritual wealth, but that they are not in the mood to do so. Reports, which have since come to me, lead me to believe that such a time may, however, be much nearer than I had then thought. Apparently, people today are not only tired out physically, but discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents; and parents are self-sufficient of their God. In fact, faith, to be effective, must be hacked up by righteousness. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living and service to others.

A great mass of wage workers, executives and

young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short readjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war, but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed, and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw and they are tired out physically.

What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and misled religious belief. This faith, however, crude as it was, provided the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent, Albert Peel, in a recent article on England, entitled, "An Age Destitute of Faith":

"The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation; some, that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no religious faith. Many personal experiences were offered to illustrate the view generally accepted.

"The churches still throw their doors open, but the people pass them by as they rush to their pleasures. Car and char-a-banc, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith!

"Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her 'set' who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material.

"Twenty years ago Sunday schools were filled with children whose parents, while perhaps making no religious profession themselves, yet believed it was well that their children should be taught the elements of the Christian faith. Now, in British cities at any rate, we are surrounded by children and by young people in their teens who have never been near their church or Sunday school."

If the above analysis of the situation is correct, certainly preachers and churches can render a

wonderful service at this time, both in England and America. More religion—rather than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880-1890, but its essential purpose—namely, to arouse the faith, purposes and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history—in fact, I discussed it in the first edition of my book, "Business Barometers," written in 1907. It has been repeated in each of the twenty-one editions since issued.

Hence, there is nothing new in the above observation. The law of Action and Reaction has always applied to religious conditions as well as to economic conditions. The so-called Cycle Theory (which I prefer to call the Spiral Theory, as the net result of each cycle is a real progress) underlies spiritual growth. There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their inter-relation, however, should fearlessly be taught. People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools, and colleges. Think it over.

THE CORINTH DISTRICT

Hard times, good times, and most any other kind of times may be found in this section. But good cheer and hopefulness obtain to so large an extent that thankfulness may find ample cause for happy expression.

* * *

South Side Corinth, while holding their former pastor, Rev. B. F. Hammond, in high regard, are rejoicing greatly in the happy beginning of their new pastor, Rev. W. O. Hunt. No appointment made at our recent conference has in it greater possibilities for good. Hunt is sane and sound and capable. His wife is in happy accord. A new day is on for this loyal, hard-fighting people.

* * *

Rev. W. J. Wood was received in such a way at Belmont that he writes most encouragingly to his presiding elder. No finer charge in possibilities in this territory. Brother Wood seems to be the man for the place. They will be heard from this year.

* * *

If I were to say that J. H. Holder was making a poor beginning at New Albany no one would believe it. Holder is too well known, and New Albany is no less favorably known. A fine, consecrated, hard-working man leads a strong, loyal, forward-looking charge. Success must come.

* * *

L. M. James declined to wait for the mail to deliver his first message to the presiding elder, so long distance helped him after he had met his people and sniffed the atmosphere at Potts Camp. Just this remark as the year begins—pastor and people will work together in the happiest possible way here.

* * *

T. F. Sartain, a new supply among us, makes his bow at Burnsville. He desired to serve that people, they wanted him. There, now. Such a combination should prove happy and helpful. Fred is heading for membership in the Conference. Like all other young men who aspire to such honors, three things will largely determine

his success: head, heart, purse. These three properly kept, success follows.

* * *

C. A. Northington continues to visit the hospital at Memphis. He has gone through the fire, is not yet out. But health is in sight, and happiness is his by right of birth and record. All is well so far as the charge goes.

* * *

Two of the pastors are facing the acid test this year. How would you like to be sent to serve those who have known you from your childhood? It is either an asset or a liability. The prediction is made here and now that W. C. McCay and J. N. Humphrey will make good in every way. Both men are growing. That alone is a good omen. Both men have common sense and religion. Baldwin and Wheeler and Dumas charges will prosper under their respective leadership.

* * *

W. R. Liming is doing a work second to no man among us at Tishomingo. He is personally popular and definitely efficient. He knows his people in the most helpful way. They make one startling accusation. They dare to say that he can preach. Think of it! A circuit consisting of people who represent most all the elements found in this district, and not a man desiring a change, and "he can preach." Who said the day of miracles has passed?

* * *

L. C. Lawson "pulled an unusual stunt" as soon as he was home from Conference. Think of a man not taking time to unpack his bag before getting among his people with a healing message. Some were not pleased with Walnut and Brownfield being placed on the Chalybeate Circuit. Lawhon went among them instant, talking, praying, working. Result? Find friction if you can. It simply is not there. Enthusiasm has taken the place of complaint. Even a presiding elder might profit by such work.

* * *

Speaking of getting on the job at once. R. C. Nanney did that self-same thing at Mt. Pleasant, taken from the Chalybeate Charge and put on the Kossuth Charge. And he is winning out on every inch of the ground. The man on the job has everything to do with the result.

* * *

Ward and Papasan and Gullett, supplies. Supplying the place of regular pastors. Find, if you can, pastors who do better work than these brethren. Faithful, efficient, hard-working, self-sacrificing, hearty supporters of every enterprise of the Church, these are men who are entitled to every honor that may come to them.

* * *

H. E. Carter enjoyed the unusual distinction of having Baptist brethren as well as his own asking for his return. J. V. Bennett rode in that same kind of carryall. W. R. Crouch says little, but his people talk some. And what they say of him is enough to make any pastor blush with pleasure.

* * *

Time and space would fail me were I to attempt to speak all my heart with reference to the pastors and laymen of the Corinth District. Nelson, the presiding genius of the Iuka Circuit, a supply. Say, brethren, when you reach people as this man is doing on the Iuka Circuit you may be entitled to a strut or two. And Zeke Shaw, man of God, friend of God and men. Sure they wanted him another year. And Ed Lewis, the man of many friends, and L. P. Jumper, man of courage that counts, and Guy Ray, the man of steady dependability, and T. J. Hopper, a man whose faithfulness counts above par, and A. M. West, the quiet man who grows stronger as he is known better, and R. S. L. Cook, the man of overflowing energy, and W. T. Phillips, the man of immense driving power, these brethren work like a well trained team. I love them all. It would discount any man not to love them.

A recent letter from a good friend, a member

of the Mission Board, had this statement that pleased. I pass it on. "I wish to congratulate you and your preachers on the progress being made in the Corinth District. From the standpoint of advance along all lines you now lead all districts in the Conference. May blessings and success continue to crown your efforts." Whether we deserve it or not, "It sounds good."

JAMES H. FELTS, P. E.

A PLEASANT OCCASION

During the recent session of the Mississippi Conference at Vicksburg, Miss Chesley Hagan entertained on Saturday evening at the home of her sister, Mrs. W. S. Burke, all of her former pastors who were present at the Conference, with a number of other invited guests. Miss Hagan was for a number of years a member of the Bovina church on the Oak Ridge charge, but more recently at Crawford Street. She has been for several years the popular and efficient District Epworth League Secretary of the Vicksburg District.

Those present were: Rev. J. M. Lewis, Rev. and Mrs. O. S. Lewis, Rev. and Mrs. J. A. Wells and Clay Norris Wells, Rev. and Mrs. J. B. Cain, Rev. E. D. Simpson and Garland Simpson, Rev. C. Y. Higgenbotham, and Rev. G. H. Thompson. The only living former pastor still in the Mississippi Conference not present was Rev. J. W. Price, whose absence was noted with regret.

After a delightful supper an hour of fellowship was enjoyed with each of former pastors recounting the interesting experiences of former years and the contributions made to their lives by such earnest, consecrated workers. At the close the circle joined hands and voices in earnest prayer for the blessings of God upon the work of pastors and people and especially upon this faithful worker in the kingdom. All of us will be better because of this coming together.

J. B. CAIN.

FROM EXTENSION SECRETARY HULL

The last session of the Mississippi Conference was very fine. All fell in love with Bishop Denny, our new bishop. Many fine things were said about his ease in presiding and his consideration of all the brethren.

Though this is my first year with the Conference Board of Christian Education, it is the ninth as extension secretary in the conference.

In thinking of an adequate program for the future work of Christian Education Extension the mind gets lost as it wanders into every needy place in the Conference. The program must be "begin where you are, with what you have, do the very best you can" toward reaching the ultimate goal, which is: give the gospel to every man, woman and child in the neglected or unoccupied sections in the Mississippi Conference. After all, it is the gospel preached, taught and lived we need, for "It is the power of God unto salvation unto every one that believeth."

Definite knowledge and intelligent conviction must be had regarding the worth of the people to whom an extension secretary (home missionary) is to minister; and of the type program to be employed in meeting their need.

Principles of the Program

Some of the principles underlying the building and executing a conference program for Christian education extension are: (a) A spiritual and scientific attitude toward reaching the unreached; (b) An extension program that is thoroughly Christian, that comprehends the application of the principles so clearly set forth by Jesus to solve any and all problems of community life, must be followed in meeting the needs and possibilities of people in neglected areas of rural sections; and the underprivileged of industrial communities. Here is one of the pressing problems of the Christian Church and it seems that Protes-

tantism has not yet made an adequate approach to the task, much less solving the problem and meeting the need. (c) Full cooperation with other church agencies, and extra church agencies if at all practicable.

Areas of Activity

The major areas in which the extension program of Christian education should be effectively promoted: (a) Sections yet unreached by the Church (there are many); (b) Areas inadequately served by the present plan of charges; (c) Places once served by the Church, but now abandoned (we have too many of these).

Scope of Extension Task

To make the work effectual, the extension man should (a) Advise with the presiding elder; (b) Study the problems, plans, and methods of pastors on mission charges and small churches, and assist them in working out an adequate program that will be adapted to the needs of their particular situation, helping to put on a program of evangelism and cultural development with assistance of neighboring pastors and workers that will bring growth to a given charge's personnel and progress to the local church communities, too much imported leadership often means but reported efficiency when the leaders are gone; (c) Organize new Sunday schools and Epworth Leagues, according to guidance of new programs; (d) Organize new churches wherever a survey indicates the need and wisdom; (e) Wherever wise consolidate churches (congregations or schools). In doing this, if possible, move to consolidated schools or other community centers; (f) Place and interpret "D" and "E" programs of work; (g) Co-operate with the executive secretary in Cokesbury courses for "D" and "E" type schools; (h) Assist in holding charge and local church institutes; (i) Co-operate with pastors in organizing every local church according to the plan given us by the last General Conference. See 1930 Discipline, Chapter 13, Section 4, Paragraphs 453-460, Pages 212-213; (xyz) One thousand and one other things which can be done to help. Such a program as is suggestively outlined is enough to occupy one man's time for sixteen hours a day for the whole year, and then just begin to only touch the periphery!

A Personal Word

I feel very keenly the responsibility placed on me as extension secretary of the Mississippi Conference and shall strive by the help of God to give to the church my best endeavor, thought and talent and prosecute the work so as to not give occasion for the Board which employed me or the Church I represent to ever have cause to regret my appointment to this place of service.

The fine way my brethren of the ministry have co-operated with me in the past, their hospitality, and undying interest in the work is most highly appreciated. Whatever success has been had in putting over the program, our pastors share in the achievement.

The faithful and loyal lay men and women, boys and girls, can be assured of my appreciation and prayers and future concern. They have had a large part in making the extension work possible and by their continued interest and help we will see that we are just at the beginning of the greatest work of our lives. The end of the possibilities is past our imagination.

My brethren, one and all, I covet an interest in your prayers for me and the work. Let us go forward!

O. C. HULL.

Dr. Campbell Morgan tells of a poverty-stricken fishwife who was found on Christmas Day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty of her fare, and the old woman, with face aglow, replied: "Poor fare? Dear heart, don't you see that the Lord has laid tribute on sea and land to feed me this blessed Christmas Day?"—The Presbyterian Record.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Continued From Page One.)

ward, O. W. Bradley, H. J. Thompson, W. F. Roberts, S. A. Alexander, R. W. Tucker, Mrs. J. C. Sadler, T. H. Mills, W. F. Henderson, Jr.

Commission on Budget—Guy M. Hicks, J. E. Selfe, W. D. Kleinschmidt, J. W. Faulk, A. D. George, S. M. Collins, B. K. Watson, C. O. Holland, R. J. O'Neal, W. S. Holmes, Morgan Abel.

Quadrennial Committees

Admissions—William Schuhle, C. D. Atkinson, J. A. McCormack, H. W. Cudd, J. W. Booth, Briscoe Carter, J. S. Henley, George Fox.

Admission on Trial—W. W. Perry, C. F. Shepard, A. K. McLellan.

First Year Class—B. C. Taylor, R. S. Walton, C. C. Miller.

Second Year Class—J. F. Foster, J. H. Bowdon, Alonzo Early.

Third Year Class—J. C. Rousseaux, R. A. Bozeman, W. F. Roberts.

Fourth Year Class—H. B. Hines, H. W. Rickey, S. A. Seegers.

Annual Committees

Conference Relations—L. C. Wilson, L. E. Crooks, J. B. Williams, H. E. Pfost, R. F. Harrell, B. D. Watson, J. F. Dring, R. T. Ware.

District Conference Records—J. B. Shearer, R. H. Staples, J. A. Knight.

Memoirs—For F. B. Hill, Cleanth Brooks; for Mrs. E. E. Riggs, John F. Foster; for Mrs. W. F. Henderson, J. M. Alford; for Mrs. C. F. Staples, J. F. Foster.

Memorial Home—H. S. Johns, J. A. Alford, Mrs. Wiltz Ledbetter.

Prison Reform—E. M. Mouser, J. D. Nesom, J. F. Russ.

Sabbath Observance—M. S. Monk, Louis Hoffpauir, J. J. Rassmussen.

Public Worship—A. S. Lutz, W. W. Holmes, D. B. Boddie, H. H. White.

SECOND DAY—THURSDAY DECEMBER 4, 1930

Conference convened according to rule at 8:30 a. m., Bishop Dobbs in the chair. The Bishop conducted the devotional service; Rev. S. M. Yancey, superintendent of the Western Methodist Assembly at Mt. Sequoyah, led the prayer.

After the reading and approving of the minutes of the first day, motion by W. L. Doss, Jr., prevailed that a committee be appointed to audit the minutes of each session and make report to the Conference, thus making the reading of the minutes before the Conference unnecessary and saving time. Bishop Dobbs appointed F. S. Parker, A. M. Mayo and B. H. Andrews as the committee.

The Conference instructed the secretary to send a telegram of greeting to Rev. J. F. Patterson, a superannuate of the Conference living in El Paso, Texas.

The Conference observed the 75th anniversary of the Publishing House with addresses by Mr. B. A. Whitmore, junior agent of the House, and Dr. Walter Anthony of Macon, Ga. The address of Mr. Whitmore dealt largely with the history of the House. Dr. Anthony's address was a fine plea for good literature. At the close of Dr. Anthony's address, and at his request, prayer for the Publishing House was led by Bishop Dobbs.

The report of the retiring Board of Christian Literature, urging the circulation and the reading of good literature, including the Church periodicals, was read by A. M. Shaw and adopted.

The report of the Conference Commission on Benevolences was read by H. T. Carley. Dr. J. E. Crawford, Stewardship Secretary of the General Board of Lay Activities, Bishop Dobbs and H. T. Carley spoke to the report. The report was adopted. The officers of the commission are Bishop Hoyt M. Dobbs, chairman; H. T. Carley, vice-chairman, and S. M. McReynolds secretary and treasurer. The report called attention to the voluntary Kingdom Extension offering authorized by the General Conference to meet additional needs for mission education, church extension and hospitals.

The Bishop announced the transfer to the Louisiana Conference of Dr. W. Angie Smith from the New Mexico Conference and of Rev. T. M. Brownlee from the Mississippi Conference.

Bishop Arthur J. Moore presented Dr. W. H. Nelson, editor of the Pacific Methodist Advocate. Dr. Nelson is a native of New Orleans. During the session were also introduced Rev. J. T. Leggett of the Mississippi Conference, and Dr. J. L. Decell, newly elected editor of the New Orleans Christian Advocate.

N. E. Joyner announced a banquet of Centenary College students, alumni and friends at the Hotel Bentley at 6 p. m.

W. A. McKennon read a report from the Seashore Camp Ground Commission, and the report was referred to the Board of Christian Education.

The reports of the eight presiding elders were read. The reports showed a considerable gain in membership, and a falling off in collections.

The character of the elders and all the preachers was passed, with the exception of the superannuates, whose characters had already been passed, of the probationers, upon whose work in the class for probationers had not been heard. The names of A. L. Harper and L. I. McCain were referred to the Committee on Conference Relations.

A telegram of greeting was ordered sent to Rev. L. I. McCain, who has been suffering a long illness.

Dr. G. S. Sexton, president of Centenary College, addressed the Conference in the interest of the college. He announced that Rev. R. L. Armstrong had been appointed student pastor at the college, and that Dr. W. H. Nelson is writing a history of Centenary College.

Rev. S. M. Yancey, superintendent of the Western Methodist Assembly at Mt. Sequoyah, addressed the Conference, urging the observance of Mt. Sequoyah Day in all the charges.

Rev. C. C. Neal of the C. M. E. Church addressed the Conference in the interest of the Haygood College at Moten, Arkansas, and the Conference took an offering for the college and \$65.18 was received.

After announcements were made, J. B. Peters pronounced the benediction, and the Conference adjourned.

SECOND DAY—AFTERNOON SESSION

Pursuant to adjournment, the Conference met at 2 p. m., to consider an urgent matter, in regard to the distribution of receipts on the assessments.

After the devotional, in which Bishop Dobbs led and G. S. Sexton made the prayer, the Bishop recognized R. W. Vaughan, statistical secretary, who addressed the Conference. He stated that he had been asked by the Conference treasurer to inform the Conference that, after the approximate \$19,000 guaranteed by the Conference to meet the interest on the \$300,000 bond issue for education had been paid a distressingly small amount would be left for distribution among all the other interests of the Conference. After some discussion of the matter, W. L. Doss, Jr., moved that the Bishop appoint a committee of five to study the matter and report at the morrow's session. Bishop Dobbs appointed J. G. Snelling, R. H. Harper, J. E. Selfe, S. H. Meyer and A. M. Mayo as the committee.

The Conference voted to restore the credentials of Rev. J. L. Evans, a former member of the Louisiana Conference, who had surrendered his credentials to the Conference, but is now a member of the New Mexico Conference.

Mr. J. H. Cockerham, agent of the Equitable Insurance Company, addressed the Conference concerning the group insurance carried by the majority of the members of the Conference. W. L. Doss, Jr., moved that the Conference meet in committee of the whole on Friday afternoon to discuss the matter fully, and the motion prevailed.

Dr. Wood, assistant secretary of the Methodist Benevolent Association, addressed the Conference. Announcements were made, Dr. W. M. Alexander pronounced the benediction, and the Conference adjourned.

THIRD DAY—FRIDAY, DECEMBER 5, 1930

The first important matter, after the opening of the Conference on Thursday morning, and the report on the minutes, was the appointment by Bishop Dobbs of the following as the Committee on Spiritual Life: W. W. Holmes, W. Angie Smith, F. L. Wells, R. H. Harper, R. H. Wynn, O. W. Bradley, K. W. Dodson and R. W. Tucker.

A number of the minute questions were asked and answered during the morning. Rev. Elmos W. Carley, an elder in the Methodist Protestant Church, was received into the Conference and immediately, upon his own request, was granted an honorable location, this method being followed that he might enter at once into the ranks of our local ministry. No other preachers were located.

The call of Question 12 showed that no one had withdrawn or been expelled during the year. This, together with the fact that the character of every member and probationer of the Conference was passed, gives the Conference a fine record for the year.

The transfer of Robert E. Goodrich to the North Alabama Conference and of Porter M. Caraway to the Mississippi Conference was reported by the Bishop.

Upon the invitation of Dr. W. W. Drake, the Conference, by unanimous vote, selected Monroe as the place where the next session of the Conference shall be held.

Upon motion of F. L. Wells, J. B. Grambling was added to the Board of Christian Education, thus bringing the membership of the board to twenty-five.

Briscoe Carter submitted the report of the Legal Conference, and the report was ordered to

record. J. F. Foster submitted the report of the New Orleans Methodist Depository, at 512 Camp Street, New Orleans, and the report went to record.

J. B. Grambling read the report of the Epworth League Board and expressed his hearty appreciation of the cooperation of the pastors in the League work. Dr. F. S. Parker, editor of the Epworth Era, addressed the Conference, as did Miss Elizabeth Langford, field secretary of the Epworth League in Louisiana. Upon motion of W. L. Doss, Jr., the Conference expressed by a rising vote its deep appreciation of the character and work of Dr. F. S. Parker. The report of the Epworth League Board was adopted. It dealt chiefly with the progress of the work among the young people, and included a report on expenditures.

Judge H. H. White presented to the Conference those who have been chiefly responsible for the gracious entertainment given the Conference, including the delicious meals served at the noon hour and the coffee served throughout the day: Mesdames Owen, Bozone, Valentine, Foster, Wrieckle, Culpepper, McDonald, and Mr. A. M. Brasher. Upon motion of W. L. Doss, Jr., the Conference expressed its appreciation of the gracious hospitality being enjoyed.

Reports were heard on the Conference classes. Willie DeWitt Milton, Marvin Wallace Beadle, Geo. Wm. Pomeroy and Harvey Benjamin Hyssell passed the committee of examination and were advanced to the class of the second year. Otis W. Spinks, Thurmon Spinks and Roland W. Faulk remained in the class of the first year.

Ira Wright Flowers, John Elton Hearn, Byron Franklin Roberts and James Wm. Sudduth passed the committee, were advanced to the class of the third year, were made eligible to be elected deacons and were recommended to the Conference for admission into full connection.

Franklin Pearson Moss remained in the class of the second year.

J. P. Bonnetcarriere, E. C. Dufresne, S. S. Holladay, Jr., G. A. LaGrange, A. C. Lawton, A. M. Martin, D. W. Poole, R. H. Staples, C. B. White, R. A. Cross, Jr., J. J. Rasmussen, A. T. Law and David Tarver passed the committee and were advanced to the fourth year.

Daniel X. Lagrone remained in the class of the third year.

Robert Lawrence Clayton and James Thomas Harris were graduated in the course of study and elected elders. E. W. Day and J. D. Fomby, both already elders, were graduated in the course of study.

W. A. McKennon read a resolution authorizing the trustees of the Seashore Camp Ground to issue bonds or execute notes not to exceed the sum of \$17,000, to secure the payment of obligations to fall due on July 1, 1931. The resolution was adopted.

George W. Dameron and Edwin G. Keatzell of the Baton Rouge District, Clerville J. Thibodeaux of the New Orleans District, Allen W. Townsend of the Ruston District, and Razzie R. Branton, recommended by the Raleigh District of the North Carolina Conference, were admitted on trial. George H. Cory of the Baton Rouge District was re-admitted.

At the request of Bishop Dobbs, A. J. Martin sang "I Need Thee Every Hour" in French and, at the close, the Conference joined him in singing the chorus in English.

Bishop Arthur J. Moore delivered a stirring address on Superannuate Endowment.

Dr. J. L. Decell, newly-elected editor of the New Orleans Christian Advocate, delivered a fine address on the Conference organ.

The secretary read the report of the special committee on the distribution of the funds collected on the several Conference claims and J. G. Snelling, chairman of the committee, spoke to the report. The report was adopted. It provided fully for the approximate amount of \$19,000 due on interest on the bond issue and provided for an equitable distribution of the balance of the receipts.

S. S. Bogan read the report of the Board of Temperance and Social Service. The report reaffirmed the position of our Church in favor of prohibition and law enforcement. R. H. Harper and R. T. Douglas were named to represent the Louisiana Conference on the board of trustees of the Anti-Saloon League. The Bishop was requested to re-appoint A. W. Turner as director of the Louisiana Legislative Prohibition League. A. W. Turner and H. H. White spoke to the report and delivered stirring addresses.

The Conference recognized the fine work of A. W. Turner in leading the forces in getting the Hood Law of the State enacted and in his strong leadership of our temperance people.

Dr. W. W. Holmes read the report of the Committee on Public Worship, making assignments for preaching on Sunday. Bishop Dobbs was announced to preach at First Methodist Church in the morning and Dr. Angie Smith in the evening; Rev. R. T. Ware at the Pineville Methodist Church

In the morning and Rev. C. K. Smith in the evening; Rev. W. C. Scott at the Pineville Baptist Church in the morning and Rev. D. B. Raulhus in the evening; Dr. F. N. Parker at St. James Episcopal Church in the evening; Dr. J. B. Peters at the First Presbyterian Church in the morning and Dr. O. W. Bradley in the evening; Dr. G. S. Sexton at First Methodist Church, Shreveport, morning and evening; Rev. J. W. Faulk at the Boyce Methodist Church in the morning; Rev. J. B. Grambling at the Lecompte Methodist Church in the morning; Rev. H. B. Hysell at the Nazarene Church in the morning; and Dr. F. S. Parker at First Methodist Church, New Orleans.

Bishop Dobbs appointed Dr. F. N. Parker to preside in the afternoon session; Dr. R. H. Wynn pronounced the benediction and the Conference adjourned to meet at 2 p.m.

THIRD DAY—AFTERNOON SESSION

The Conference met at 2 p.m., Dr. F. N. Parker in the chair. Dr. A. S. Lutz led the prayer.

The Conference resolved itself into a committee of the whole to consider the matter of group insurance. After the matter had been discussed at length by J. H. Cockerham, representative of the Equitable Insurance Co., H. L. Johns, J. T. Harris, F. S. Parker, H. S. Johns, A. C. Lawton and J. B. Williams, it was decided to discontinue the group insurance of the Conference members and it was voted to return the balance in the hands of the treasurer to the Insurance Company.

Upon motion of R. H. Harper, Bishop Dobbs was requested to appoint a committee of three to study the question of organizing a Conference brotherhood and make a report later.

Dr. F. S. Parker having been granted leave of absence and A. M. Mayo having returned to his home; H. W. Rickey and S. A. Seegers were elected members of the committee on minutes and B. H. Andrews was named as chairman.

The doxology was sung, the benediction was pronounced by the chairman, and the Conference adjourned.

FOURTH DAY—SATURDAY, DECEMBER 6, 1930

The devotional service of the fourth day was led by Bishop Dobbs, with R. H. Harper leading the prayer, and Dr. Theodore Copeland, whom Bishop Dobbs presented as his life-long friend, making the address.

After the report of the committee on minutes, T. W. Holloman was recognized, and he read Report No. 3 of the Board of Lay Activities. The report called attention to the vicious attacks being made at the present upon prohibition through the newspapers, radio, etc., and urged our people to favor the strict enforcement of law and to cooperate with the W. C. T. U., Anti-Saloon League, and all other agencies existing for the purpose of aiding in the cause of prohibition. The report was adopted as read.

H. W. Rickey called attention to the fine service that T. W. Holloman had rendered for many years as Conference lay leader and, upon his motion, a vote of appreciation was given Brother Holloman.

Questions 24-42 were called in succession by Bishop Dobbs, and were answered by R. W. Vaughan, statistical secretary, reading from his report. The report showed a falling off from the figures of last year.

R. H. Wynn read Report No. 1 of the Board of Christian Education, dealing with certain obligations due on Mansfield College, and authorizing the Board to make provision for these obligations. The report was adopted. R. T. Douglas, W. W. Holmes, M. W. Drake, T. L. James, G. H. Pierson, A. S. Lutz and R. H. Wynn were named as trustees of Mansfield College.

W. W. Holmes requested the privilege of presenting some distinguished visitors to the Conference, and Mrs. Hoyt M. Dobbs and Mrs. W. Angie Smith were presented. Both expressed their pleasure in being at the Conference. Mrs. Dobbs, it will be remembered, is a native of Louisiana.

The report of the treasurer of the Woman's Missionary Society of the Louisiana Conference was received and ordered to record. The report showed that the Society had raised from Nov. 1, 1929, to Nov. 1, 1930, a total of \$40,339.75.

Ira Wright Flowers, John Elton Hearn, Byron Franklin Roberts and James William Sudduth were called to the chancel, and, after Bishop Dobbs had addressed them upon the duties and privileges of the Christian ministry and they had given satisfactory answers to the questions of the Discipline, they were admitted into full connection.

The secretary was authorized to send fitting telegrams to Rev. C. C. Miller and Mr. T. L. James, neither of whom was able, on account of illness, to attend the Conference.

The report of the Sunday School Board was read by W. H. Giles. The report stated that the financial report of the Board, as well as suggestions, had been given to the Board of Christian Education, and expressed the thanks due Rev. C. D. Atkinson,

who for nine years has labored as Conference superintendent of Sunday schools, and has been especially active in promoting teacher training. The report also expressed thanks to Rev. A. K. McLellan for his fine work during the last four years in promoting rural extension work. The report further expressed thanks to the railroads for courtesies extended to the field workers, and to the New Orleans Christian Advocate for space freely given for the Sunday School notes.

Upon motion of R. H. Wynn, and by a rising vote, the Conference expressed its deep appreciation of Brother Atkinson.

Report No. 2 of the Board of Christian Literature was read by A. M. Shaw and adopted. The report first heartily approved the election of Dr. J. L. Decell as the editor of the New Orleans Christian Advocate, and commended him to our people. The report recommended that the "period from January 18 to January 25 be designated as New Orleans Christian Advocate Week, during which pastors and local church officers are asked to conduct a thorough canvass of the membership of all our congregations for renewals and new subscriptions to the Conference organ." The presiding elders were asked to urge the charges within their several districts to observe the week designated, and the elder was requested to appoint some competent person to act as district representative of the Conference organ. Official boards were requested to provide in their local budgets, where practicable, for one-third of the cost of placing the Advocate in every Methodist home. The Publishing Committee was authorized to borrow funds, when necessary, to keep the Advocate going. W. W. Drake, J. B. Peter and R. H. Wynn were elected as members from the Louisiana Conference of the Publishing Committee of the Advocate.

J. B. Williams read the report of the Committee on Conference Relations. The report recommended that A. L. Harper remain in the supernumerary relation to the Conference, and that the following sustain the supernumerary relation to the Conference: G. D. Anders, D. C. Barr, A. E. Barrett, J. O. Bennett, H. J. Boltz, H. W. Bowman, A. J. Coburn, S. J. Davies, P. H. Fontaine, W. F. Henderson, S. S. Holladay, H. W. May, A. H. Parker, J. F. Patterson, I. T. Reames, S. L. Riggs, J. S. Rutledge, J. T. Sawyer, S. A. Steel, F. N. Sweney, T. J. Warlick, G. P. White and L. L. McCain. The report was adopted.

The report of the retiring Hospital Board, read by Wm. Schuble, called attention to the great advance made by our Church in Hospital work in recent years and the present fine showing; it urged that all presiding elders see that District Golden Cross directors are appointed, subject to confirmation of the District Conference, of which they shall now be members. Likewise pastors were urged to appoint an active Golden Cross director in the local church, subject to the confirmation of the quarterly conference, of which he shall be a member. Attention was called to the fact that the recent General Conference provided that 80 per cent of the Golden Cross funds, raised in a Conference not having a hospital within its bounds, shall go to the one connectional institution that we have—the Southern Methodist Hospital and Sanatorium, Tucson. It was urged that Golden Cross Week, which includes the second and third Sundays in May, be observed throughout the Conference. The report recommended that one-fourth of the amount that has been accumulated by the Conference in the Golden Cross enrollment and held in trust for the Conference by the General Hospital Board, should be given to the institution at Tucson in order to help the worthy sanatorium in a pressing time. The report nominated Rev. L. W. Cain as Conference Golden Cross Director for the new quadrennium.

The report of the Board of Finance was read by J. F. Foster and adopted. As was to be expected in this year of depression, receipts had fallen behind those of last year, and smaller amounts were distributed to the Conference claimants.

J. B. Shearer read the report of the Committee on District Conference Records. The committee reported that the records of the several districts had been found to be correct and neatly kept. The record of the Shreveport District was especially commended.

Report No. 2 of the Board of Education dealt with the report of Seashore Camp Ground Commission appointed to negotiate concerning the property at Biloxi. The commission had reported that previous plans were now deemed impracticable and had agreed with representatives of other Conferences to offer the property to the Church at large. Three of the General Boards, to which the offer was made, subject to the approval of the three Conferences, were unable to take over the property, but assured the Commission of their hearty co-operation in their plans. The Commission therefore presented resolutions looking toward the reorganization and re-incorporation of

the Camp Ground, this for the purpose of enlarging the usefulness of the property. The Board of Education recommended the action to the Conference.

The report of the Orphanage Board was read by C. E. Sheppard, and it was accepted and ordered to record, together with the report of Mr. S. D. Pearce, president of the Board of Directors, and the report of Rev. R. W. Vaughan, superintendent of the Orphanage. Easter Sunday and Harvest Day (second Sunday in next October) were set apart as the special days on which contributions shall be taken for the maintenance of the Louisiana Methodist Orphanage.

Dr. Samuel W. Erwin, a minister of the M. E. Church, who formerly labored in Europe, addressed the Conference on European conditions.

The committee of examination reporting favorably, George H. Corry, who had been re-admitted at the session and enrolled in the class of the third year, was advanced to the fourth year, after the committee had made a favorable report upon his examination.

Bishop Dobbs appointed the following as the committee to report on a plan for a Conference brotherhood, and make report to the Conference: J. C. Rousselle, G. A. Morgan and J. T. Harris.

The report of the Board of Church Extension, giving donations made to several of the needy churches of the Conference, was read by J. F. Foster and adopted.

Upon privilege, Rev. R. M. Brown spoke of the long service of Rev. H. C. Murphy as a preacher in our local ranks, and he then yielded the floor to Dr. W. W. Drake, who also spoke of Brother Murphy's long service and asked the Conference, in view of the fact Brother Murphy would retire from active service, on account of age, and would not be able as a local preacher to make any claims upon the funds of the Conference, to give Brother Murphy a substantial token of its love and appreciation. J. B. Williams also spoke. An offering was taken and the amount of \$117 was received.

W. W. Holmes presented Dr. Carl Devane, pastor of Emmanuel Baptist Church Alexandria. Dr. Devane spoke in deep appreciation of the cordial relations existing between himself and Dr. Holmes.

The report of the Committee on Sabbath Observance was read by J. J. Rasmussen and adopted. The report urged the better observance of the Sabbath by all our people. Here is a paragraph worthy of careful reading: "We enter our most emphatic protest against the desecration of the Sabbath by Sunday amusements, such as are being provided by moving pictures, ball games, etc., and call upon our people everywhere to discourage this uncalld-for and flagrant disregard of the sacredness of the Sabbath."

The Conference approved the Constitutional Amendment providing for a judicial council, the vote being 105 in the affirmative and 19 in the negative.

An afternoon session, from 2 to 3:15 o'clock, was ordered. Announcements were made including Report No. 2 of the Committee on Public Worship, making additional assignments for preaching Sunday. The report was as follows:

"The committee appoints W. F. Henderson to conduct the love feast at 5:30 a. m., at the First Methodist Church. The memorial service will be held at 3 p. m., with Dr. Frank Parker presiding.

"Rev. E. Mouser will preach at the Baptist tabernacle in Tioga. Dr. R. H. Harper will preach at 11 a. m., in Emmanuel Baptist Church, Alexandria, and Dr. Theodore Copeland will preach in the evening."

The remainder of the session was given to the hearing of reports from the pastors, and the reading of the report of the Committee on Evangelism. The committee reported on work that had been promoted, including the securing of Bishop Arthur J. Moore to preach during the Conference. Rev. A. J. Martin was nominated for Conference and Mr. Van Carter as lay evangelist.

Conference adjourned after Rev. John L. Williams of New Orleans had pronounced the benediction.

FOURTH DAY—AFTERNOON SESSION

The Conference met, pursuant to adjournment, at 2 p. m., F. N. Parker, by appointment of the Bishop, in the chair. After the singing of a hymn, W. D. Kleinschmidt led in prayer.

Reports of preachers were resumed and were continued until the reports of all present were heard. At the call of the name of J. G. Snelling, he addressed the Conference concerning his work as Conference Secretary of Missions and as superintendent of the Memorial Home.

H. S. Johns read the report of the Committee on the Memorial Home. The report commended J. G. Snelling and Mrs. Snelling and their staff for their work, and requested the Bishop to re-

(Continued on Page Nine.)

College Corner

MILLSAPS SENDS FOUR DELEGATES TO "Y" CONFERENCE

Millsaps College will be represented at the National Student-Faculty "Y" Conference to be held in Detroit, December 27-31, by President D. M. Key, Professor H. Conrad Blackwell, associate professor of religion and faculty adviser to the Y. M. C. A.; Miss Lucille Little, representing the Y. W. C. A., and R. E. Tatum, president of the Y. M. C. A. at Millsaps.

The conference is being sponsored by the National Committee of the Y. M. C. A. and the Y. W. C. A., and is for the purpose of "providing an opportunity for consultation and sharing of experience concerning the place of religion and the agencies of religion in college and university life." Many speakers of international reputation will address the conference, among these being: Dr. C. W. Gilkey, of the University of Chicago; Dr. Reinhold Niebuhr, of Union Seminary, New York; Norman Thomas, well-known Socialist leader of New York; Dr. C. E. Rugh, of the University of California; Dr. H. S. Elliott, Professor of Religious Education in Union Seminary, New York; Dr. S. M. Cavert, famous authority on missionary work, and President W. O. Mendenhall, of Friends' University.

This is the first conference of its kind to be held in America.

THE WINTER QUARTER AT SCARRITT

Since its establishment in Nashville, Scarritt College has been organized on a four-quarter basis. Full programs of work have been offered during the past two summers, with the quarter divided into two terms of approximately six weeks each, for the accommodation of those who could attend for only that limited period. Our analysis of the enrollment for our summer period shows that five types of students were served:

1. Full-time religious workers who were able to take time off for study.
2. Public school teachers who either desired to enter religious work at some future time or who felt the value of training in religion in order that they might make a larger contribution to community life while continuing to work in the public schools.
3. Volunteer workers in local churches who desired to prepare for more effective service.
4. Young people not fully decided as to their life work and who desired to discover the opportunities open to them in the field of religion.
5. New students who desired to begin their period of training before the opening of the following fall quarter.

The twenty per cent increase in the enrollment of the 1930 summer quarter over that of 1929 indicates the real need among religious and social workers which this summer quarter arrangement has met.

The experience with the work of the summer quarter suggested that there might be many who would take advantage of a similar program at Scarritt College for the winter quarter. Of the groups served by the summer quarter, all except public school teachers might as easily or even more easily avail themselves of the opportunity for a period of special training during the winter. The winter period might make a particularly strong appeal to workers in rural situations and to extension workers for the various conference boards of Christian education. If during the period when inclement weather inevitably limits the program of the rural church, one or more capable young people from each presiding

elder's district could be sent to Scarritt for six weeks, a great impetus would be given to the program of such districts for the spring and summer.

The winter quarter of the present year has been organized with the needs of special groups in view. The distinctive emphasis which determined the selection of courses are the Rural Church, the Family and the Religious Education of Children. The leaders of these courses are familiar with the new educational plan of the church under which the old Boards which had educational responsibilities to the local church have been merged into the new Board of Christian Education, and in their leadership of courses they will keep the new organization in mind.

Two special instructors, in addition to the regular members of the college faculty will offer courses during the winter quarter. Miss Mary E. Skinner, Director of the Children's Division of the Department of the Local Church of the General Board of Christian Education, will offer work in the Religious Education of Children. Professor Leonard Riggleman, specialist in rural organization in the Extension Division of the University of West Virginia, a member of the summer quarter faculty at Scarritt College during 1930, will lead the courses on the Rural Church.

The winter quarter is divided into two terms, as follows:

First term opens Thursday, January 1.

First term closes Thursday, February 5.

Second term opens Friday, February 6.

Second term closes Thursday, March 19.

Students will register on January 1 for the first term and the quarter. Students will register on February 5 and 6 for the second term.

Scarritt College seeks to assist those who desire to prepare themselves for Christian service by cutting school expenses to the lowest possible amount. For students rooming and boarding in the college, the estimated expenses for the quarter are:

Room and board	\$ 85.00
Matriculation	5.00
Library	5.00
Medical attention	2.00
Physical education	3.00
	\$100.00

The expenses for a term will be half that for a quarter or \$50.00. In addition to the school expenses noted, there are certain personal expenses which will vary according to the individual student, such as travel, clothing, laundry, linens and incidentals. Detailed information concerning such items will be furnished on request.

The location of Scarritt College within a few minutes' walk of George Peabody College for Teachers makes possible the benefits of affiliation with a great teacher's college. This affiliation is in the nature of a financial arrangement between the two institutions whereby the students of each college are allowed to elect in the other such courses as may be particularly desired and approved.

Men and women are admitted to Scarritt College on equal terms. The conditions of admission which apply during the winter quarter and to all quarters are as follows:

1. All students must be more than eighteen years of age. They must present satisfactory evidence of health, and must furnish testimonials from their pastors and other competent parties as to their Christian character. They must present an official transcript of the record of previous school work.

2. Applicants for admission as graduate students, in addition to the above requirements, must have a Bachelor's degree from Scarritt College or from some other institution of approved rank. The courses arranged for graduate students lead to the M. A. degree.

3. Applicants for admission as senior college students, in addition to the general requirements

stated above in paragraph 1, must have completed courses of instruction equivalent in amount and quality to the freshman and sophomore years of a standard college—that is, not less than thirty session hours of college work—in addition to the Secondary School diploma of recognized standard. Courses offered as advance credit for the first two years of college work must show a proper distribution of work, and must include at least eighteen quarter hours of English and twenty-four hours of Science and Mathematics, of which at least four hours must be Mathematics. It is strongly urged that the two years of college work include also nine hours each of Psychology, History, Economics, and Sociology. Senior college students are eligible for the A. B. degree.

4. Students who cannot comply with the requirements for admission as senior college students, but who, by reason of their maturity and experience are able to profit by the work, may be admitted as special students, but can receive no credit toward a degree.

THE LATEST PROHIBITION FACTS

By Ernest H. Cherrington, LL. D., Litt. D.,
General Sec'y, World League Against Alcoholism

The freshest and fullest collection of facts and figures dealing with the liquor traffic and the temperance reform is found in the Anti-Saloon League Year Book for 1930, just issued from the press (American Issue Publishing Company; paper, 75c; cloth, \$1.15). The Year-book devotes sixteen pages to a summary of federal governmental action with respect to prohibition from the inauguration of President Hoover to the date of the publication of the Year-book. Decisions of the Supreme Court in cases relating to the Eighteenth Amendment, the National Prohibition Act, and supplementary acts since the resume published in the 1928 Year-book are given with considerable detail and with a full analysis.

Two sections of the new Year-book are especially interesting. One discusses the Canadian experiments with so-called government control, and contains articles by former Prime Minister Drury of Ontario, and Ben H. Spence of Toronto. Another section entitled "Student Survey" presents the growth of colleges under prohibition with many pages of quotation from academy and high school heads, refuting the slanders that youth is being debauched by drink under prohibition.

The economic aspects of prohibition and its effect upon health, crime, and general social conditions is dealt with at considerable length. The newest scientific facts concerning the effect of beverage alcohol are set forth in special articles by Miss Cora Frances Stoddard of the Scientific Temperance Federation, and by Horatio M. Pollock of the New York State Department of Mental Hygiene, and Frederick W. Brown of the National Committee of Mental Hygiene.

"Working and Results of Prohibition in United States," and the statement of General Superintendent F. Scott McBride, made to the National Commission for Law Observance and Enforcement, cover the more significant phases of the current problems of prohibition.

A summary of votes on national prohibition is given in detail from 1919 up to and including 1930. President Hoover's recommendation to Congress and Chairman George W. Wickersham's appeal to the press to aid in creating respect to law are quoted rather fully. A classified bibliography of the present-day literature on the alcohol question, a list of the personnel of the Prohibition Bureau and the Bureau of Industrial Alcohol, a roster of officers, directors, and superintendents of the national and state Anti-Saloon Leagues and of the principal official of national and international temperance organizations, with a very full index of the contents of the whole volume make this book one of the most valuable reference works in the library of those concerned with current aspects of the fight against beverage alcohol.

The Home Circle

THE CHILDREN'S FRIEND

If every little child could see
Our Saviour's kindly face,
I think that each one eagerly
Would run to his embrace.

Though black the hand, red, brown, or white
All hearts are just the same;
Each one is precious in God's sight;
Each one he calls by name.

And those who hear in every land
With loyal hearts and true,
Will grasp some little brother's hand
And lead him onward too.

—Alfred R. Lincoln, in Watchman-Examiner.

THE BOY WHO HELPS HIS MOTHER

As I went down the street today,
I saw a little lad
Whose face was just the kind of face
To make a person glad.
I saw him busily at work,
While blithe as a blackbird's song
His merry, mellow whistle rang
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
What hinders?" asked the other.
"Why, don't you see," came the reply,
"I'm busy helping mother,
She's lots to do, and I so like
To help her all I can.
So I've no time for fun just now,"
Said this dear little man.

"I like to hear you talk like that,"
I told the little lad;
"Help mother all you can and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who like this manly little boy,
Take hold and help their mothers.

—Selected.

A CANDLE LIGHT STORY

TEDDY'S DREAM

By Willie C. Page

Mrs. Rankin and children had spent the week at the seashore, when they returned they found the flower yard very much in need of work. The morning was pleasant, the wind soft, the sunshine golden.

Mother called for volunteers, to help clear the garden of weeds and grass. Philip, the older of the children took the lawn mower and began an attack on the army of grass soldiers that stood "attention" in companies and battalions.

Alice was weeding the flower bed of pansies, while Mother was stirring the soil about the white lilies. Even baby Ruth with her toy broom was trying to sweep the dry leaves from the walk.

"Come, Teddy Lazybones," called Phil. "Get the hoe and cut the weeds from the border and give the Poppy-People a chance to grow."

"I will not," grunted Teddy from the hammock on the porch as he swung idly to and fro, munching a chocolate wafer.

"Do come and help Mother, Teddy Shirker," begged Alice, "she will get overtired."

"No," growled Teddy. "I don't feel like working; I am tired myself."

"Teddy," said Mother firmly, "go to the tool-room and bring the rake."

The little, fat boy scowled, then went slowly toward the barn.

When he was out of sight, he dodged behind the old apple tree, went down a little path to the orchard, seeing a pile of new-mown hay lie dropped in its cool depths and soon was fast asleep.

Suddenly he thought he heard a rustling and scratching in the leaves. It was Mother Bunny or Mrs. Rabbit as she is called by her neighbors. She wore a stiffly starched dress of white and blue polka dots a sun-bonnet was tied under her chin, on her arm she carried a basket.

"Good morning little Runaway," she called gaily. "I am going to gather clover leaves for the children's dinner."

"My name is not Runaway," cried Teddy in a very loud, angry tone of voice.

"Oh, yes it is," laughed Mrs. Bunny, "I live in the corner of your garden. I am not blind or deaf, little Teddy."

"Come with me, there are some sights I wish you to see." She took Teddy by the hand and led him into a deep forest where there was a clear lake of water. Wild flowers nodded and smiled everywhere. The south wind laughed and sang and made soft music on the harp-string of the hawthorn tree. A little brook was rushing on as if it was afraid of being late for the bird's picnic down in the ferny dell.

Sitting on the limb of a tall maple tree, Mr. Bugler Robin was sounding a clear, happy call. Mrs. Robin was singing a gay, merry song. "Why are you happy?" asked Mrs. Bunny.

"Because we are so busy making our nest, see how soft and downy it is. We brought sticks from the woods, grass from the far-off fields, these we wove together to make our cozy home."

"It is a fine nest, well made. Goodbye, busy birds," said Mrs. Bunny.

They went through some high grass until they came to where Mrs. Grey Field-Mouse was sitting in the sun, busy knitting a pink stocking for a little one they knew by its size.

"Good morning!" said Mrs. Rabbit. "We came by to ask why you seem so happy and contented."

"We are nearly finished our house. It was very hard to find the right kind of material, but we kept working and toiling. I had Mrs. Wood-Spider to weave the curtains and spreads; they are as soft and fine as real lace," she said smiling.

Then they went to a field where the bees were busy gathering the sweets from the flowers and carrying it to the limb of a hollow tree.

"The bees are storing their supply of honey for winter use; in and out they go all summer long, never tiring from being busy."

Teddy, who had been silent, now exclaimed in great excitement:

"Oh, please tell what is this," pointing to a cone-shaped nest that swung from the branch of an oak tree.

Mrs. Bunny smiled, "wasp nest, little lad, best seen at a distance. While the wasps are a hard-working, busy family they are not kind or friendly. They build their nests from pulp of wood and fuzz. "See how gray and smooth; they are the wasps whose one song is, work, work."

"What are these little, round holes in the ground?" asked the little runaway.

"Ant hills, my child. Don't go too near them, but watch and see what loads they carry; they are providing food for winter, never tiring or shirking their work."

"God put us here to do our best, and the little people of the woods are busy doing their allotted task, never shirking or running away from work; only butterflies and human children are idle."

Teddy opened his eyes, ran to the barn for the rake, then he worked, pulled grass, cut weeds, helped until every plant was dug around and wa-

tered; they seemed to bow and smile, "We will repay you in blooms."

After his dream, Teddy became the worker instead of "Teddy the Shirker."

Lexington, Miss.

FAMOUS FRIDAYS IN HISTORY

Let us hope that the old superstitions of Friday and the number thirteen are rapidly dying out. Carl B. Walters, in Kind Words, shows that many important events in our history took place on Friday. He says:

"The old superstition that Friday is an unlucky day is disproved by the fact that many important events in history occurred on that day. Here is a list of famous Fridays:

"On Friday, the third day of August, 1492, Columbus sailed from the harbor of Palos in search of the New World and on Friday the twelfth of October he first sighted the new land after sailing the seas in search of it for sixty-five days. It was on Friday, the fourth of January, 1493, that he again set sail for Spain to announce to Ferdinand and Isabella the discovery of a new continent, and on Friday, March 15, he reached port at Andalusia. Again on Friday, the nineteenth of June, 1494, he discovered the mainland of the American continent.

"Henry Seventh of England gave to John Cabot his dispatch that resulted in his landing on the mainland of North America on Friday, March 8, and he reached his destination on Friday also, St. Augustine the oldest town in the United States, was founded by Mendez on Friday, September 8, 1505.

"The first emigrants to land from the Mayflower stood on American soil for the first time at Provincetown, on Friday, December 22, 1620, although the greater part of the Mayflower pilgrims landed a few days later at Plymouth. George Washington was born on Friday, February 22, 1732.

"Friday was an especially auspicious day for the American colonies during the Revolution, for on Friday, June 16, 1775, the Battle of Bunker Hill was fought, and on Friday, October 7, 1777, Saratoga surrendered, and this event decided France in her aid to the Americans.

"The treasonable plans of Benedict Arnold were discovered and made public on Friday, and Henry Lee first read the Declaration of Independence to the Continental Congress on Friday, June 7, 1776. Lee's resolution read, 'These United Colonies are, and of right to be, free and independent States.'"
—Watchman-Examiner.

MY SOUL IS LIKE A PILGRIM

My soul is like a pilgrim on the road.
It seeks through many lands its far-off goal.
It hungers for a food to match its need.
It thirsts for streams of life to make it whole.

Across the desert wastes it forges on.
Among the deep ravines it climbs for air.
It burns the little lantern of its Faith,
And stays its footsteps with the staff of Prayer.

JUST FOR FUN

Blinks—"What's happened to the girl who used to change seats in the canoe?"

Banks—"Oh, she's climbing around the cockpit of aeroplanes now."

"He made an unusually good afterdinner speech."

"What did he say?"

"He said: 'Walter, give me the check.'"

"Pa," Inquired his strictly up-to-the minute offspring, playing with his radio set, "what's the wavelength for Santa Claus?"—Boston Transcript.

Farmer—"See here, young feller, what are you doing up that tree?"

Boy—"One of your apples fell down and I'm trying to put it back."—The Antidote (Peekskill).

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. G. Snelling, Rev. W. W. Drake, D.D., Rev. S. J. Davies.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. J. W. Dorman, Rev. L. M. Lipscomb.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES

Rev. W. M. Wright of the North Mississippi Conference is now at the Veterans' Hospital in Outwood, Ky. His friends will be glad to know that he is comfortably situated and improving in health.

Rev. J. T. Abney, Lauderdale, Miss., recently visited his son, T. B. Abney, who resides at 1128 Webster Street, New Orleans. We appreciated the call of Brother Abney at the Advocate office and regret that we did not get to see him.

Rev. Claude K. Smith, pastor of Crowley, La., preached the Thanksgiving sermon before a large and appreciative audience. "Destroy not the ancient landmarks which the fathers have set," was the text used for this stirring sermon.

Rev. S. W. Miller, Frisco, Texas, one of the only two charter members of the North Mississippi Conference who are now living, in renewing his Advocate states that he has been a reader of the Advocate for nearly sixty years. He sends love to his old Conference.

Dr. Joseph A. Smith, Capitol Street; Rev. Chas. A. Schultz, Grace, and Rev. Akis B. Barry, Glendale, new pastors assigned to their respective churches in Jackson, Miss., at the recent session of the Conference, have all had an auspicious beginning in their respective charges.

The Mount Pleasant Methodist Church, located near Tremont, in the North Mississippi Conference, was destroyed by fire on November 26. It is not known whether the building was insured or not. To fail to insure every church building is to be negligent of a sacred duty.

Rev. and Mrs. C. C. Evans, Rev. and Mrs. A. J. Boyles, Rev. and Mrs. J. W. Loudenslager, Revs. H. C. Castles, E. L. Ledbetter and J. W. Sells were visitors at the recent session of the Alabama Conference which was presided over by Bishop W. N. Ainsworth in the Dauphin Street Church, Mobile.

Rev. A. M. Pierce, D.D., former editor of the Wesleyan Christian Advocate, was assigned to a pastorate, Newman, Ga., at the last session of the North Georgia Conference. The name Pierce is as ointment poured forth in Southern Methodism. We wish for this former editor a fruitful ministry in his work.

Judge Robert A. Cross, father of Rev. R. A. Cross, Jr., pastor at Sicily Island, La., died in New

Orleans on Thursday of last week. This sorrow comes to Brother Cross during the session of his Annual Conference. The sympathy of the Conference and the Advocate goes out to the bereaved loved ones.

Rev. C. W. Crisler, D.D., has had a good beginning at Brookhaven. He has returned for the beginning of his third pastorate and was cordially welcomed by a large number of former acquaintances. The board of stewards has fixed the pastor's salary at \$4,000, the same as it was last year and started the new year's work with fine promise.

Rev. Chas. T. Tally, D.D., whom many of this section recall with appreciation, he having delivered a series of lectures on the Holy Spirit at the last session of the Seashore Divinity School, was assigned to State Street Church, Bristol, Tenn., at the recent session of the Holston Conference. Dr. Tally is a pastor with rich experience and unusual ability.

Rev. P. D. Hardin, pastor, preached the Thanksgiving sermon at Magnolia. Brother Hardin and his loyal people closed out one of the most successful years, last year, in the history of the church. Notwithstanding a bank failure within a few weeks of Conference and other hindering causes, they brought up all apportionments in full and overpaid the pastor's salary. The best of all the spiritual life of the church was enriched and a number were added to the church by profession of faith.

Rev. J. W. York, recently assigned to the Carrollton charge, North Mississippi Conference, was given a cordial welcome. On last Sunday evening the young people of the church conducted the services with a special program closing Childhood and Youth Week. The Board of Stewards organized with E. L. Duke, chairman; N. A. Delap, secretary-treasurer; finance committee, W. T. Terney, C. G. Sanders and Mrs. J. R. Jackson.

CHURCH EXTENSION BOARD, NORTH MISSISSIPPI CONFERENCE

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet in the First Methodist Church, Greenwood, Miss., on Tuesday, December 16, at 10 o'clock a. m. Only applications to the General Board will be considered at this meeting. Applications should be carefully and fully filled out. Every question should be answered as instructed in the application. Application blanks may be had from Rev. J. J. Baird, Shaw, Miss.

C. A. PARKS, Chairman;
J. J. BAIRD, Secretary.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Friday, January 2, 1931, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before December 26, 1930. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.

MISSISSIPPI CONFERENCE PRESIDING ELDERS MEET IN JACKSON

The presiding elders of the Mississippi Annual Conference met in the Edwards Hotel, Jackson, Miss., at 10:30 a. m., November 26, 1930, with Rev. J. T. Leggett, president, in the chair.

The following members were present: J. T. Leggett, L. E. Alford, J. L. Decell, W. A. Hays, H. A. Gatlin, Otto Porter, T. J. O'Neill.

Prayer was led by B. L. Sutherland, after which Dr. J. M. Sullivan addressed the meeting relative to the work of the Board of Lay Activities.

On motion, which was unanimously adopted, the presiding elders will request all pastors to report the result of the cultural period for the Kingdom Extension Special not later than the second week in March, and J. T. Leggett, and Dr. J. M. Sullivan were requested to call a meeting of the Conference Board of Lay Activities consisting of all the district lay leaders, and the associate lay leaders, at the earliest date practicable after the second week in March to plan group meetings for the promotion of the benevolences.

The secretary distributed schedules of the district steward meetings, and the missionary institutes for the several districts in the Conference. J. L. Decell announced that the Missionary Institute for the Brookhaven District will be changed from Summit to Centenary at McComb. J. T. Leggett announced that the district stewards' meeting for the Jackson District will be changed from Capitol Street Church to the Methodist Orphans' Home. W. A. Hays announced that the district stewards' meeting for the Hattiesburg District will be held in Court Street Church, and the Missionary Institute will be held in Main Street Church, Hattiesburg.

It was voted that each presiding elder plan group meetings for his district during the current Conference year according to his judgment.

By unanimous vote the presiding elders put themselves on record that it is their advisory opinion that we should not adopt the unified budget plan, combining the Kingdom Extension Fund, the Benevolences, and the Pastor's Salary.

The quota of \$32,767 allotted to the Mississippi Conference for Kingdom Extension Fund was allocated to the seven districts as follows:

Brookhaven District	\$5,217
Hattiesburg District	4,750
Jackson District	6,175
Meridian District	5,225
Newton District	3,800
Seashore District	3,800
Vicksburg District	3,800

J. C. Chambers addressed the meeting relative to the work of the Conference Board of Christian Education, and dates for district set-up meetings were fixed.

The dates for holding the District Conferences were set as follows:

April 7-8, Brookhaven, at Crystal Springs.
April 9-10, Vicksburg, at Centerville.
April 14-15, Newton, at Forest.
April 16-17, Meridian, at Scooba.
April 21-22, Hattiesburg, at Broad Street.
April 23-24, Seashore, at Pascagoula.
April 28-29, Jackson, at _____.

J. L. Decell spoke in the interest of the New Orleans Christian Advocate, and requested that district representatives be appointed in each district. The agents were appointed and their names furnished to Brother Decell.

The president, J. T. Leggett, requested B. L. Sutherland to extend our thanks to the manager of the Edwards Hotel for the many courtesies extended to our body.

It being high noon, the meeting recessed, and all present repaired to the dining room on the mezzanine floor of the Edwards Hotel where a most delicious luncheon was enjoyed at the grace of B. L. Sutherland.

At the luncheon, Brother Sutherland addressed the meeting relative to the adjustment of the quotas for Superannuate Endowment Fund.

The presiding elders pledged themselves to cooperate with the General Board of Finance in carrying out the adjusted program for Superannuate Endowment.

The secretary was authorized to invite Bishop Denny to attend the district conferences, and to furnish the bishop with a schedule of same.

After a brief address by Dr. Julius Crisler relative to reading the Scriptures in the public schools, the meeting adjourned.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Continued from Page Five)

appoint J. G. Suelling as superintendent of the Memorial Home. The committee urged that special offerings be taken in the churches for the Memorial Home. The report was adopted and, with the report of the superintendent of the Home and the report of the auditor of accounts of the Home, went to record.

Report No. 3 of the Board of Education was read by R. H. Wynn. The report recommended that the office of Sunday school extension secretary be continued with somewhat enlarged duties and that this work be financed through the fourth Sunday missionary offering. Miss Langford is continued in the task of promoting the work among the young people, her salary being provided, largely, as heretofore, by the young people. The Bishop was requested to appoint a man in each district to co-operate with the P. E. in organizing Standard Training Schools, Young People's Institutes, etc. W. W. Holmes was named as executive secretary, to serve without remuneration, while continuing in the work of a pastor. The Bishop was requested to re-appoint A. K. McLellan as S. S. extension secretary. The Board nominated as trustees of the Western Assembly: G. S. Sexton, Briscoe Carter and T. L. James. Attention was called to the Seashore Divinity School, but the Board was unable to make an appropriation toward its expenses. The following were appointed as members of the Advisory Board of Haygood Industrial Institute (for colored) at Moten, Arkansas: R. H. Harper, W. S. Holmes, A. M. Shaw, F. L. Wells, M. S. Monk, F. S. Parker, W. L. Doss, Jr.

A. S. Lutz, H. L. Johns, J. H. Carter and T. L. James were named as trustees from the Louisiana Conference in the reorganization of the Seashore Camp Ground. The observance of Sunday School Day and Anniversary Day in all the charges was urged. Following are the Departmental superintendents: Children's Division, Mrs. W. W. Holmes; Young People's Division, J. B. Grambling; Adult Division, D. B. Raulins; Training Work, A. S. Lutz. The report was signed by F. E. Wells, chairman of the Board, and R. H. Wynn, secretary. In connection with the report of the Board, R. H. Wynn read a resolution authorizing the Board of Christian Education to sell the property of Mansfield Female College, and the resolution was passed.

B. C. Taylor read the report of the Joint Committee on Ministerial Training, reporting their meeting and organization, with H. W. Rickey as chairman and B. C. Taylor as secretary, and outlining their plans for co-operating with the General Board of Christian Education in assisting young men with their work.

The remainder of the afternoon session was given to the discussion of the report of the Commission on Budget. The Board of Christian Education stated that the needs of the Board demand the full amount of their askings, or \$5000 more than the Commission had apportioned. The effort to get the increase was finally lost, but W. W. Drake gave notice that he would move a reconsideration at a subsequent session of the Conference.

The motion prevailed that the Conference adjourn to meet immediately after the evening service, and the Conference adjourned.

FOURTH DAY—EVENING SESSION

Pursuant to adjournment, Conference convened in evening session immediately following the service of worship and the sermon by Bishop Arthur J. Moore, Bishop Dobbs in the chair. F. N. Parker, who had presided in the afternoon session, stated the purpose of the evening session was to give opportunity for reconsideration of the report of the Commission on Budget and for a full discussion of the needs of the Board of Christian Education and other interests of the Conference.

The motion to reconsider was lost, but, after the motion had been renewed and discussed further, the motion prevailed. After a lengthy discussion, the proposed amendment to increase the amount of the apportionment for the Board of Christian Education was lost, and the report of the Commission on Budget was then adopted.

T. W. Holloman addressed the Conference on the urgent needs to be met by the Board of Christian Education and the Conference.

After two routine questions had been disposed of, the benediction was pronounced by F. N. Parker, and the Conference adjourned to meet in memorial session on Sunday afternoon at 3 o'clock.

FIFTH DAY—SUNDAY

Sunday was a gracious day for the Conference, with great congregations made up of the members and delegates of the Conference, people of Alexandria and visitors from many sections of the State, filling every available space in the First Methodist Church to hear Bishop Dobbs in the morning and Dr. W. Angie Smith in the evening. Bishop Dobbs preached a great sermon that was listened to with rapt attention, and at the close of his sermon he ordained four young men as deacons. Dr. Smith also preached a great sermon in the evening, and, after his sermon, the Bishop ordained two young men as elders. Members of the Conference preached in the churches of Alexandria morning and evening and also in the churches of some of the neighboring towns.

A gracious love feast was enjoyed Sunday morning, preceding the preaching service, and W. H. Henderson, a loved superannuate of the Conference, presided.

The Conference met in memorial session Sunday afternoon at 3 o'clock, with Dr. F. N. Parker presiding. Dr. Parker read a portion of Revelation, 21, and appropriate hymns were sung. The memoir of F. B. Hill was read by Cleanth Brooks, of Mrs. E. E. Riggs and of Mrs. C. F. Staples by John F. Foster, of Mrs. W. F. Henderson by J. M. Alford. Eulogistic talks were made by a number of those present.

Dr. Parker surrendered the chair to Bishop Dobbs, and the Conference continued in session and took up several matters of importance, including the following resolution, offered by F. L. Wells:

"Be it resolved, That the Louisiana Annual Conference, in session in Alexandria, La., Dec., 1930, does hereby courteously request the Executive Committee of the Board of Trustees of Centenary College to meet with the Executive Committee of the Conference Board of Education at such times and places during the oncoming Conference year as may be necessary for the discussion of ways and means to solve certain problems, the solution of which will be to our mutual advantage."

Miss Elizabeth Langford addressed the Conference concerning work among the young people.

J. G. Snelling announced the amount that had been raised to meet the expenses of Bishop Arthur J. Moore in coming to our Conference to preach morning and evening, through Saturday.

H. T. Carley pronounced the benediction, and the Conference adjourned to meet immediately after the evening worship.

SUNDAY—EVENING SESSION

Pursuant to adjournment, Conference met in evening session, immediately following the preaching service, Bishop Dobbs in the chair.

The young men to be ordained were called to the chancel and Bishop Dobbs, assisted by the presiding elders, ordained them to the office of elder.

B. H. Andrews reported the minutes of the session of Saturday evening and of Sunday afternoon to be correct.

R. H. Harper read the report of the Committee on Spiritual Life and it was adopted. The report provides that every congregation be called to a watch-night service on Dec. 31, in which emphasis shall be laid on our spiritual need and the call of God to renewed consecration; that the first week in January be devoted to daily assemblies of our people for intercession; that the month of January be known as Church Loyalty Month, during which time diligent effort shall be made to enlist in attendance and interest every member of the Church; that the rallying cry of this month be—**Make Membership Mean More**; that February be known as Survey Month, in which each church shall make itself thoroughly familiar with its territory and the needs; that the months of March and April be devoted to revival efforts, to culminate on Easter, or as near thereto as possible. The report closes with this fine statement: "It is time for Methodism to re-assert itself in the name of the Lord as an evangelistic agency. It is high time for the outbreak of a new passion. Our sole business is to seek the lost, spread scriptural holiness over the land and reform the continent by reliance upon the spiritual agencies of redeeming grace."

R. H. Wynn read a resolution from two members of the historical commission, requesting R. H. Harper to prepare and publish as early as possible a history of Methodism in Louisiana. The resolution was passed, and it is understood that Rev. R. H. Harper will begin the work at an early date.

Bishop Dobbs submitted a certificate of ordination which went to record. The certificate stated that he had at the morning service ordained to the office of deacon: Ira Wright Flowers, John Elton Hearn, Byron Franklin Roberts and James William Sudduth, and that he had at the close of the evening service ordained to the office of

elder: Robert Lawrence Clayton and James Thomas Harris.

L. W. Cain read a communication, signed by a number of laymen and preachers, urging that stress be laid upon tithing during the year 1931, and expressing the belief that stress upon such a vital subject will help to solve the financial needs of the Church. The communication was received and ordered to record.

Report No. 2 of the Committee on Evangelism was read by J. W. Booth and adopted. The report recommended the appointment of H. W. Cudd as a Conference evangelist.

Report No. 2 of the Board of Missions was read by J. W. Booth and adopted.

H. W. Rickey read a resolution of appreciation of the fine services of all who had contributed to the entertainment of the Conference, and the resolution was unanimously passed as follows:

"The virtue that God honors most is courage, the grace that he appreciates best is gratitude."

"Resolved, therefore, That as a Conference of Louisiana Methodists, we express our appreciation for invaluable aid to the various needs of the Conference business to Bishop Dobbs, Bishop Moore, presiding elder Lutz, pastors Holmes and Boddie, the Pineville and Alexandria congregations; also to Mr. Brasher of the entertainment committee, Mrs. Owen for the daily dinner committee, Mr. Holloman of the home-finding committee, and the ladies of the coffee stand and their associates; also to the typewriter exchange, the stenographers, the daily press, the post office, the Leaguers, and to all who have made our stay so profitable and enjoyable."

Bishop Dobbs announced that W. L. Doss, Jr., E. C. Gunn, H. T. Carley, J. G. Snelling and Briscoe Carter would compose the committee on re-districting the Conference.

W. L. Doss, Jr., was asked to read the changes in district and charge lines, and they are as follows:

Alexandria District

Place Zion's Rest from Shreveport District on Pleasant Hill charge in Alexandria District, making Pleasant Hill charge composed as follows: Pleasant Hill, Marthaville, Bonah, Robeline, and Zion's Rest.

Baton Rouge District

Take Plaquemine from Plaquemine and Donaldsonville, raising Plaquemine to a station.

Form a new circuit to be called Donaldsonville Circuit, composed of the following churches: Donaldsonville and Vachere from the old Plaquemine-Donaldsonville charge and Meadows Chapel, Carpenter's Chapel, Antloch and New River from the Gonzales charge. This absorbs the Gonzales charge.

Discontinue Olive Branch Church on the Baker Circuit.

Discontinue Star Hill Church on the St. Francisville charge.

Add Faithful, a new church, to Springfield Circuit.

Lake Charles District

Add Pine Grove from Cameron and Pine Grove Mission to Merryville, making a charge to be composed of Merryville and Pine Grove.

Add Cameron from Cameron and Pine Grove Mission to Gueydan, making a circuit to be called Gueydan Circuit and composed of the following churches: Gueydan, Kaplan, Grand Chenier and Cameron.

Minden District

Form a new charge to be composed of Rochelle, Selma, Pollock, Liberty Chapel and to be called Rochelle and Selma.

Discontinue Goldonna organization.

Transfer Park Place Church from Sibley Circuit to the Ruston District.

Monroe District

Place Epps and Midway with Oak Grove making a charge to be composed of Oak Grove, Epps and Midway to be called Oak Grove and Epps.

Form a charge to be called Pioneer composed of the following churches: Pioneer, Kilbourn, Forest and Floyd from Epps charge.

Place Swartz from Sterlington and Swartz on the Fairbanks charge. Raise Sterlington to a station.

Newellton station becomes a new charge in the Monroe District.

Add Faulk's Chapel from the Columbia Circuit to Gordon Avenue.

Add Robinson's Chapel, a new church, to the Delhi charge.

Add Beckman to the Bonita charge

(Continued on Page Sixteen)

FOR SALE

A well-furnished single story cottage on Tabernacle Square, Seashore Camp Ground. Six rooms and bathroom with fixtures, lights, water and gas. Write Rev. Waldo W. Moore, Carrier, Miss.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discrimination. Memorial resolutions are subject to the same rule as obituaries.

DELPHA GEORGE JERNIGAN quietly slipped away from this life at 6 o'clock Saturday morning, March 29, 1930. She was at the home of her daughter, Mrs. Maude Long, at Ecru, Miss., when the final summons came. She had been confined to her bed for several weeks, enduring with patience the pains and joyously looking for the time when her soul would return into the other world, to be with Him who gave it. She was born Aug. 23, 1851, in Pontotoc County, Miss. She lived in this county all of her life. In early life she united with the Methodist Episcopal Church, South, at Palestine Church. She loved her church, her pastor and her Lord. She was faithful even until death. With joy, she read the New Orleans Christian Advocate for forty-seven years. On November 12, 1871, she was united in holy wedlock to Jesse Harris Jernigan. To that union were born nine children, all of whom are married and survive her. Besides her husband and children, many grandchildren and other relatives survive. She has one grandson in the ministry. She lived a godly life. May her descendants follow in her path.

MRS. MAUDE LONG,
E. L. JERNIGAN.

MISS MARTHA CAMILLA GARLINGTON was born in Calcasieu Parish, La., June 1, 1874, and passed on to her exceeding great and rich reward October 7, 1930. In very early life Miss Camilla was gloriously converted and united with the M. E. Church, South, and remained a faithful and consecrated member until transferred to the Church Triumphant. Her noble mother preceded her to the heavenly world by about 21 years. During this long interval she was the comfort and joy of her venerable father, Benjamin Y. Garlington, and in her devotion to him she was as faithful and true as she was in all other relationships of life. Engraved upon her monument are the words, "Thy life was goodness, mercy, truth, and love," and she richly deserved each of these extolling words. Their spirit grew into her very nature as she daily walked with her Lord. A few days before her death she said to the writer, "Yes, Brother, I am ready. If I knew I should die this evening at 6 o'clock, I should feel entirely ready." Very soon she was called to take her place among those who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. As her father died several months ago, she is survived by a sister, Mrs. Henry Houston, and two brothers, Messrs. W. M. and Marshall Garlington, but many other relatives and a host of friends mourn her departure.

Her pastor,

H. B. THOMASON.

RESOLUTIONS

MRS. A. H. CARTER died at her home, near Mer Rouge, on July 25, 1930, aged 73 years. Miss Betty, as she was lovingly known by her many friends, had for more than thirty years been a member of the Methodist church at this place, and a member of the Mer Rouge Auxiliary of the Missionary Society; always ready to meet every call of the work with liberality, charity, and love.

We, who are left to mourn her passing, wish to voice a resolution of loss to our work and to our community, as follows:

Whereas, God, in his divine love and wisdom, has seen fit to remove from our midst this valued member, who has labored so long and so ably as one of us;

Whereas, in her passing we feel our loss as a society, and each of us feel that we have lost a friend; therefore, be it resolved,

That the auxiliary adopt as a token of our love and loss these resolutions to keep alive her memory. Be it resolved,

That this resolution be spread upon our minutes, published in the New Orleans Christian Advocate, and a copy presented to her bereaved husband and daughter.

Respectfully submitted,

MRS. LELIA DAVIDSON,

MRS. MARY DAVENPORT,

MISS MOLLIE HIGGINBOTHAM.

The subject of this brief memoir, **BROTHER IRA W. MURRY**, was born in Rankin County, Miss., September 5, 1858. He died in Jackson, Miss., at the home of his daughter, Mrs. O. H. Ables, on August 24, 1930. He was married to Miss Bettie Cawthon, on December 23, 1886. She with the following sons and daughters survive him: Mrs. O. H. Ables, Mrs. E. W. French, and Mrs. May Smith, all of Jackson, Miss.; Ellis Murry of Pelahatchie, and J. L. Murry of Waco, Texas. To these he left a godly heritage—not in things material, but in the memories of a life above reproach. Brother Murry gave his heart to God and joined the Methodist Episcopal Church, South, in early life. He was a true Christian and a loyal church member. He never grew tired of serving. In his home he was gentle and kind. He was loved by his neighbors for the same noble traits that characterized him in the home. I was associated with him during the last two years of his life. I found him conscious of the fact that he was nearing the end of his earthly sojourn. He suffered, but was never heard to complain. The faith that had been his stay through the years sustained him to the last. His was a beautiful testimony by both deed and word that death held no fears for him. He was true and faithful in every relationship of life. We shall miss him, but we cherish his memory and pray for grace and strength to emulate his good life. We commend his loved ones to Him who is able to heal broken hearts and admonish them to strive to follow his footsteps. Amidst a throng of sorrowing friends and loved ones, we laid his body to rest in the Holy Bush Cemetery. Funeral services were held

by Rev. T. O. Prewitt, assisted by Rev. J. H. Foreman. "Well done good and faithful servant." We shall see you ere long.

E. J. COKER.

COMMENT ON PROHIBITION BUREAU ESTIMATE OF PRODUCTION OF ILLEGAL LIQUOR

By O. G. Christgau

The speculative estimate by the Bureau of Prohibition on the possible production of illegal liquor indicates a tremendous trend towards sobriety under extremely adverse conditions. Wets will doubtless assume and assert that this country actually drank as much as it might have been possible to make. But sober students of the facts will note the vast variation between the possible production and probable consumption of intoxicating liquors during the year ending June 30, 1930.

The Government's guess shows that available materials, diversions, and illegal importations could possibly amount to 35 per cent of the normal pre-prohibition consumption of illegal liquors, but the statement that this amount was actually used assumes the twin absurdities of 100 per cent use of available materials for lawless liquor, and 100 per cent consumption of the liquors made. For example, in 1914, the maximum possible production of wine from available grapes was 199 million gallons, whereas the actual production was only 52 million gallons.

With liquor manufacturing difficulties created by prohibition it is not unreasonable to conclude that there is now an even smaller percentage of actual production from available materials. Also, allowance must be made for the wide difference between production and consumption for "there is many a slip 'twixt the cup and the lip."

During the year ending June 30, 1929, the latest available figures, Federal prohibition agents seized 25,923,991.49 gallons of mash, 3,312,491.28 gallons of malt liquors and 1,185,654.88 gallons of spirits, which represents materials used and liquor made, but not consumed. At least an equal amount and possibly much more, seized and destroyed by State and local officers in the 43 States with enforcement laws, never reached the consumers' lips.

Still one other factor to be considered in any comparison between intoxicants consumed now and before prohibition, must be the amount of bootleg liquor made and consumed in both wet and dry territory before the Eighteenth Amendment went into effect.

It is indisputable that actual manufacture of liquor was much less than the Prohibition Bureau estimate of highest possible production. It is equally certain that actual consumption was far below actual production. But whatever the unknown quantity of actual consumption may have been, it was too much.

Beverage alcohol is a habit-forming poison that cannot be consumed in any quantity without personal harm

Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

and social danger. Also, whatever the problematical quantity, it was much more than it would have been if the wet metropolitan newspapers had supported prohibition with anything like the fervor with which they battle for liquor. No product in America, legal or illegal, receives the publicity support that accrues to liquor from the campaign against prohibition.

Failure of five States to accept enforcement responsibilities and opposition to prohibition in various additional wet communities also helped increase the quantity of bootleg liquor consumed. In view of these unfavorable factors, it is very encouraging that the known facts indicate but a diminishing fraction of America's former beverage alcohol consumption.

RESOLUTION OF APPRECIATION

Whereas, W. D. Hawkins has served as chairman and L. F. Alford as treasurer of the Epworth League Board for many years and in addition have been active in the promotion of Epworth League work generally, especially the summer Conferences and Assemblies, Therefore, be it resolved,

That the members of the retiring Conference Epworth League Board express to them our love and appreciation for their long and faithful service, without which the cause of Epworth Leagues would have fallen far short of their present standing and efficiency.

That we commend their wise counsel and godly leadership to the workers in the field of Christian education generally and pledge ourselves by personal effort and official action, in so far as we are related to the cause under the new plan of organization, to carry on the work to which they have devotedly given so great a portion of their lives.

Signed by all members of the Conference Epworth League Board present at the Mississippi Annual Conference in Crawford Street Methodist Church, Vicksburg, Mississippi, November 12, 1930.

J. B. CAIN,

JASPER L. SMITH,

J. EDGAR SIMMONS,

M. L. McCORMICK,

J. HAMPHEN,

V. G. CLIFFORD.

CELEBRATE XMAS
The Brazilian Way
This wonderful assortment of Fireworks Only \$2.00
Worth \$3.00 in any retail store. A day's fun for the whole family. Express Prepaid
Order now. Don't wait. Name your express office. Remittance must accompany order. We pay express. Send for free book showing varieties of novelties and fireworks.
BRAZEL NOVELTY MFG. CO., 14 Apple St., Cin. O.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

FROM DERMA, MISS.

Dear Dr. Decell: I am beginning my second year as Conference Evangelist in the North Mississippi Conference.

The Lord graciously blessed me in my labors last year, even above my expectations for the first year, and I am now preparing and looking forward to next revival "season." I am trusting that it shall also prove to be a very profitable one in spite of the fact that it is going to be in a political year.

But why should we wait till July to begin the "revival season?" Why not have some revivals this winter and next spring? These winter and spring revivals should be held for more than one reason. "But," some may say, "he is advocating these meetings for selfish reasons. He thinks, may be, he will get some of them to hold." Of course I would be glad to hold a number of meetings between now and July. God has called me to preach, I want to preach, the Conference has given me this appointment because they felt that God had called me to this kind of work; so of course I want meetings to hold. I would be a hypocrite to deny it; but forgetting all this, it is my honest conviction that we should hold more meetings during the winter and spring seasons.

In the first place, the temperature is more suitable. The average church building in smaller towns and cities is much easier to warm than it is to cool—I am speaking of the contrast between winter and summer. Two of the best meetings in the history of the church here at Derma were held in February. I happened to be the pastor here at the time of the last one and I remember that it snowed during the meeting, but the people kept coming and filling the house in spite of the severe cold. So interested were they that they requested the preacher to continue the meeting longer than the "set" time to close it.

Second, the fact that this is a political year makes it important that we should have early meetings. I do not deny the fact that God can take unfavorable conditions and turn them to his own use, but certainly no one would dare to take the stand that outward circumstances have nothing to do with the promotion of the kingdom.

These early meetings should be held, in the third place, in order to allow more time for the meetings in the rural churches. Last year practically all of the meetings were held in the country, each one for a week only, and not a single one did I hold, but that I felt when I closed it that I was doing an injustice to the cause. Talk about the problems of the rural churches, brethren, this problem would mostly be solved if we could have a gracious revival in each of them every year and this cannot be done unless we can arrange to give them more time for the revivals.

In the fourth place, people are very restless, more so than I have ever

seen before, and I am thoroughly convinced that nothing would insure the success of the years' work, and calm the fears of the people like the great steadying force of the genuine Holy Ghost, heart-felt revival. We need it! We must have it! None of us can stay revived in this choking atmosphere of materialism unless the atmosphere is changed and surcharged with the Spirit of Pentecost. May God give us the vision.

Cordially yours,

S. M. BUTTS.

Derma, Miss.

RESOLUTIONS OF APPRECIATION

Whereas, the Mississippi Conference in session at Vicksburg, Miss., November 12 to 16, 1930, has seen fit to remove from our church at Sattahumpala our much loved pastor, Rev. E. D. Simpson, and his good family.

Whereas by this act we lose from our missionary society our much loved and efficient president, Mrs. E. D. Simpson, who has so ably and efficiently presided over our auxiliary for the past three years.

We do hereby express our regret at losing Mrs. Simpson from our auxiliary and do hereby express our appreciation of her untiring service and able counsel. We extend her our loving prayers as she leaves us to go to another field, and we realize our loss is another's gain.

Resolved, That a copy of these resolutions be given Mrs. Simpson and a copy be sent the Christian Advocate for publication.

MRS. S. A. CHILDRESS,

MISS NELL MARTIN,

MRS. T. D. DODDS,

Committee.

THE TRACT AND THE CONDUCTOR

"For thou knowest not what a day may bring forth."—Prov. 27:1.

"Little is much, when God is in it;

Man's busiest day's not worth God's minute.

Much is little everywhere,

If God the labor do not share;

So work with God and nothing's lost,

Who works with him does best and most;

Work on! Work on!"

—A. A. Rees.

Fifteen minutes to wait for a street car after a rush to catch one and just missing it!

Who of us does not know a little of this annoyance? One delay after another today! If one had only known; had only planned differently! If! If! It is bewildering! I did want to accomplish so much for Him today, says a Christian heart. Well! does He not know or care? Ah, yes! And "Little is much, when God is in it."

Here comes the car! At last she is on her way, and sorts her tracts. "Here is a short one; I will give this to the conductor." "Where Hell is." A question asked by a companion in ridicule, "Can you tell me where Hell is?" And the answer, "Yes, it is at

the end of a Christless life." That is all!"

On taking it, the conductor demurs, saying, "You always give me one of these religious papers, I suppose you think me a very wicked fellow, but I am as good as they make them."

"Ah! but this Bible tells me, 'The heart is deceitful above all things, and desperately wicked' (Jer. xvii:9). That means your heart and mine. It doesn't sound very good, does it?"

"O well, there is plenty of time to think about these things, I am still young."

"Yes, but if you go to the graveyard, you will find all sizes of graves there—your size."

He laughed, saying, "There is plenty of time for me, this is my afternoon off, and I mean to have the time of my life."

On leaving the car, impelled to turn again to him, she said, "Remember the time is short, and you need not go to a Christless grave—hell—Jesus died for you."

The car sped on with this fine-looking, healthy conductor to his afternoon's pleasure. The Christian worker goes to make her calls. Then, to the sisters' weekly prayer meeting. Here the tale is related, mentioning the conductor. Only seven women are there, but each prays audibly for his salvation—but—does it pay to pray?

Next morning Abigail goes forth on another day's mission of tract distributing on C—Market. She takes the same car, but finds a new conductor. He approaches her with the question, "Are you the lady who gave a paper to the conductor on this car yesterday?"

"Oh, yes."

"Well, that conductor is dead!"

"Are you sure? How did it happen?"

"I was in the car when you spoke to him, and I took his place when he left. He jumped from his car to the N—car, fell under the wheels and was killed!"

The worker was stunned. It was dreadful. That strong man, so bright! So young! Gone! And where? Oh, could it be to a Christless grave?

Sick and faint, she returns later on another car, and the conductor approaches her asking, "Are you the lady who gave a tract to a conductor on the C—car yesterday?"

"Yes, but I know all about it, and feel I cannot bear to hear it again."

"Yes, but you do not know all, I

went to the hospital with him and was there when he died."

"Oh! he was not killed instantly, then?"

"No, but lived till 7:15 this morning, and he gave me a description of you, saying 'You will know her, because she always carries a Bible and is often on C— and G—cars. Tell her I am not going to a Christless grave—I have accepted the Saviour she told me of.' Now, madam, if you want to do a good turn, go and comfort his mother."

What tremendous issues follow the story of this day! The hindrance—missing the car to take that one to meet that conductor, surely. "Little is much when God is in it!" Free Tract Depot, Columbia, S. C.

NORTH MISSISSIPPI CONFERENCE

Greenville District—First Round

Glen Allen and Wadleville, at Glen Allen, preaching, Dec. 14, a. m.; Q. C., afternoon.

Coahoma and Jonestown, at Coahoma, Dec. 21, a. m.; Q. C., afternoon.

Clarksdale, preaching and Q. C., Dec. 21, p. m.

Boyle and Pace, at Boyle, preaching, Jan. 4, a. m.; Q. C., afternoon.

Cleveland, preaching and Q. C., Jan. 4, p. m.

Friars Point and Lyon, at Friars Point, preaching, Jan. 11, a. m.; Q. C., afternoon.

Duncan and Alligator, at Duncan, preaching and Q. C., Jan. 11, p. m.

Lake Cormorant and Robinsonville, at Lake Cormorant, preaching, Jan. 18, a. m.; Q. C., afternoon.

Lula and Dundee, at Lula, preaching and Q. C., Jan. 18, p. m.

Evansville and Dubbs, at Dubbs, preaching, Jan. 25, a. m.; Q. C., afternoon.

Tunica, preaching and Q. C., Jan. 25, p. m.

Gunnison and Hillhouse, at Gunnison, preaching, Feb. 1, a. m.; Q. C., afternoon.

Rosedale and Benoit, at Rosedale, preaching and Q. C., Feb. 1, p. m.

Merigold and Sherard, at Merigold, preaching, Feb. 8, a. m.; Q. C., afternoon.

Shelby, preaching and Q. C., Feb. 8, p. m.

Shaw and Litton, at Shaw, preaching, Feb. 15, a. m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Shop at

D. H. HOLMES CO.

LIMITED

For All Your Needs

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe

and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

SPECIAL SALE—Ladies pure thread silk \$1 hose, service weight or chiffon, irregulars, assorted colors, 3 pairs \$1.35, 6 pairs \$2.00, 12 pairs \$5. Postpaid; satisfaction guaranteed. Economy Hosiery Company, Asheville, N. C.

Sunday School

MISSISSIPPI CONFERENCE CHRISTIAN EDUCATION NOTES

The year's work has started with a rush it is hoped that we will be able both with money and men to enter all the openings. This readiness on the part of the churches to go forward makes the workers feel good and happy.

It was our very great privilege to be in Newton for the first Sunday night. We appreciated this opportunity very much indeed. We had the opportunity of meeting with the League. They have a fine group of young people who are at work and interested in the work. We feel that they are going to have a fine year. We had the pleasure of preaching for Brother Wood.

We were a visitor to Glendale Sunday morning. We had a most encouraging service. Brother Barry has been received very happily and has begun his work with vigor. The congregation was good and all seemed to be in a most happy frame of mind.

We visited with the adult class at Glendale. They have a good class and a most interesting one. Their new superintendent took hold well and we trust that this will be a real banner year with them.

The first of December at Union, Miss., the second child study conference was held. Miss Freddie Henry of Nashville, Tenn., was with us. There were eight churches represented in the meeting, counting the presiding elder to represent his home church there were nine. This encouraged us much. There had been a hard rain and the roads were slick and we all felt very happy over the attendance.

This conference ran until three that afternoon. There was not a dull moment in it. Many of those who were present expressed themselves as delighted with the work. Mr. O. C. Hull, our extension secretary, was with us and added to the pleasure and profit of the meeting.

Union decided to continue the discussion among themselves. Carthage decided to hold a meeting of this type themselves. There will be others we hope who will also decide to have discussion groups of this kind before the year is over. The ladies of Union were most gracious in their reception of us.

December 2, the Elementary Council met. Misses Alford and Henry were the guiding spirits in this meeting and I am trusting Miss Alford to send in an account of this, if she has not already done so. Every district but one was represented and the Conference superintendent and extension secretary were present, as were J. L. Carter and J. B. Cain, members of the Board.

The Galloway ladies were kind in their entertainment of the group. Meetings of this sort make one feel like more work and more effort.

Tuesday night, Miss Henry spoke to the elementary workers of the city and it was a real good meeting. Every church in the city was represented.

It was decided at this meeting to

consider for Jackson a Child Study Conference. It was decided to organize a city-wide Elementary Council Meeting and the date of the first meeting was set for December 20. We felt that this was a real forward step.

The ladies of Capitol Street Church had a reception for Miss Henry at the close of the meeting that was enjoyed by all. We feel that this service was most helpful to the work.

Mr. Hull is making up his schedule for the coming year and is most anxious to reach places he has never been able to reach as yet. You can be of great service to Mr. Hull in aiding him in this most important matter. It is hoped that every Sunday school in the entire Conference will get the habit of sending one offering a month to the board for extension work. This is the only money we will have this year for the aid of small and struggling situations. Even if these places will aid it will be a big help.

Every Sunday school in the Conference sending in an offering for missions each month.

Rev. John C. Chambers, 304 Millsaps Building, is the treasurer of this fund. If every one of the schools sent an offering and these offerings would average with those who are already sending in these offerings we could enlarge our rural and extension program at least 50 per cent.

Pray for the work and the workers.
JOHN C. CHAMBERS.

RESOLUTIONS OF APPRECIATION

It is with deep regret that we, the members of the Liberty Methodist Church, must part with our pastor, the Rev. Percy Vaughan, for the year 1931, and we can speak for the members of the other three churches which he served, as the majority have expressed their sorrow and regrets over the matter.

Brother Vaughan came to us a stranger, but in so short a time gained our confidence and good will. He labored unceasingly and faithfully among us for the past year. He gave his

whole heart and soul to the work of the church and the people.

We feel that great and lasting good has been accomplished through him and it was a great disappointment to us when he was assigned to another work.

We feel that he could have done even better work here if his stay had been longer, but as the change was made, we heartily recommend him to the people he will serve the coming year, and of course we welcome our new pastor with open hearts and with a spirit of co-operation to help him make the new year successful.

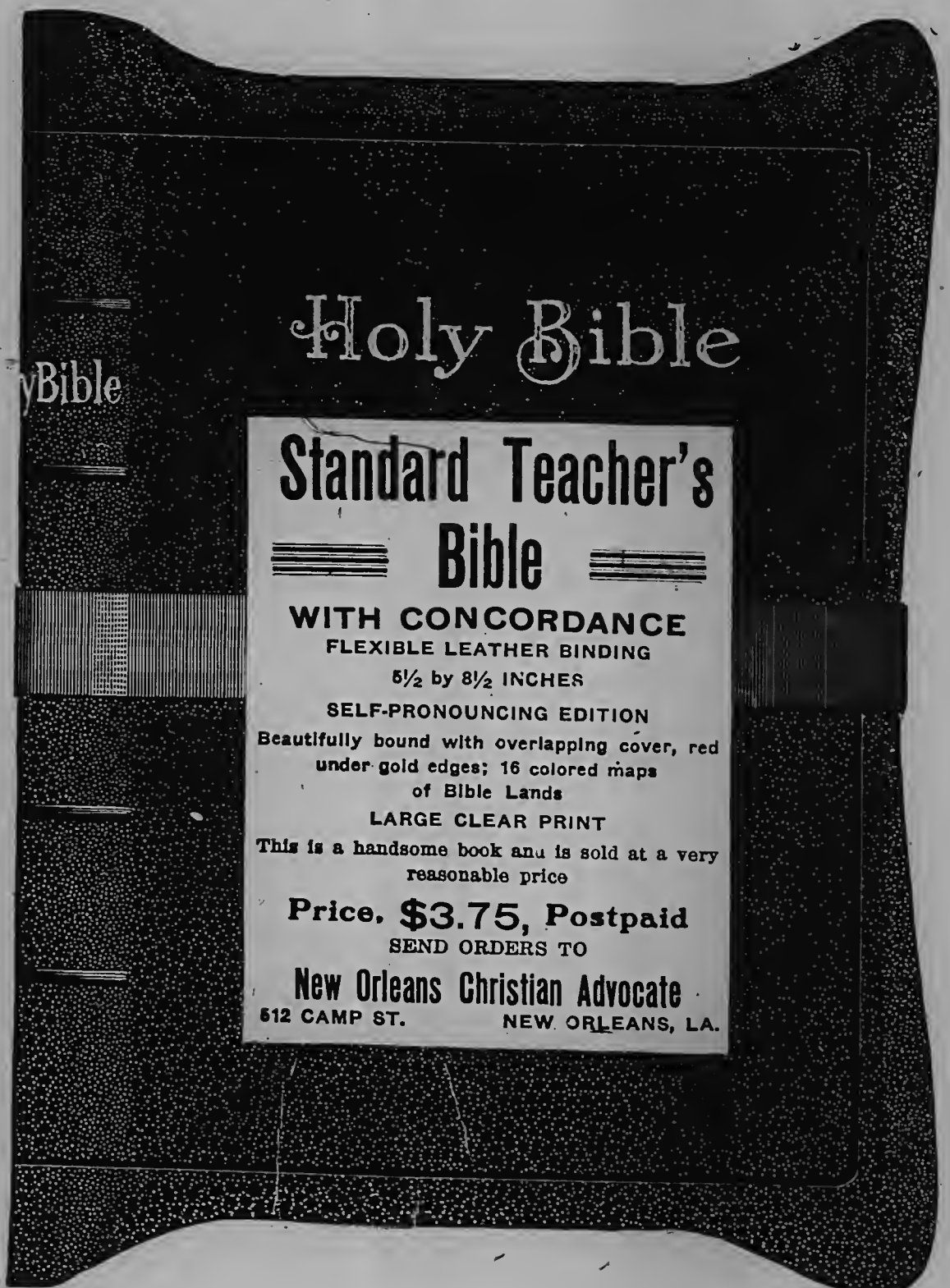
THE MEMBERS OF THE LIBERTY METHODIST CHURCH.

By Mrs. J. S. Talbert.

A BROTHER OF 19 IN COLLEGE
WRITES TO HIS SEVEN-YEAR-
OLD BROTHER

Dear Brother: How is my little man? Having a grand time being a good boy? Brother loves his big boy, and wants to see him develop into a

AN IDEAL CHRISTMAS GIFT



Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

6 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price, \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

brave and courageous man for Jesus.

Did you know that each day, and often during the hours of the day, brother kneels beside his bed and offers up a prayer that God will touch his little man back home and make him a great man of God? Listen! God has a place for every boy and girl to fill in life, and it's up to us to let Him come into our hearts and wash us clean from all sin, and then fill us with His love, so that we may accomplish the tasks that God has waiting for us up the pathway of time. And the way for boys and girls to do this is by going to Jesus in prayer and asking Him to make our hearts pure, and then when He has come into our hearts and washed away every little ugly deed and act by His bountiful fountain of love, we must be such good and noble boys and girls so that Jesus will have confidence in us, and then He will speak to our hearts in loving words and tell us just the things that He would have us do for Him in life.

Brother is praying that God shall see fit to use you in a great way in His Kingdom here on earth, but take a word of advice from brother: don't while away your time, and miss the many, many opportunities and blessings that Jesus has in store for every boy and girl. Brother was a good Christian boy when he was your age, he prayed a great deal, and loved Jesus more, but when he became a little older he left Jesus. Listen! Jesus never leaves us, it is always we who forsake Him. Jesus is the same all the time and He will be our constant companion and guide if we will but give Him our all. But it grieves brother to write you that I wandered away from Christ. I became selfish, and wanted to have my way and wanted to have a good time more than I wanted to please the Lord. I didn't love and appreciate Mother and Dad as I should; I wasn't kind-hearted, tender, and loving to my playmates. I ceased to pray as I knew I should; I did little things that I was ashamed to tell Mother about—I turned my back upon the loving Saviour who shed His precious life's blood on dark Calvary's Cross in order that you and I might be happy, free from sin, and then have a place in Heaven. My heart aches with a deep regret that I failed to see the light, or rather that I failed to walk in the light, and take advantage of the multitude of genuine joys and pleasures and glorious opportunities that were mine only for the accepting. How sorrow that I never entered into the supreme happiness that would have been mine, if I had been true to Jesus and would have entered into the love and glorious fellowship with Mother and Dad, by being loving and kind.

But I feel sure that you shall not do as brother did, but shall be good, eagerly obedient, and always love Jesus with all of your tender heart, and then you will some day be a fine, noble, stalwart young man, aflame with a burning zeal to serve God by serving your fellowman.

Brother is deeply interested in you, and wants his brother to be a real man some day; one of whom Mother and Dad will be justly proud. Brother

is praying for you and wants you to remember him when you pray."

COLUMBUS DISTRICT PREACHERS ORGANIZE

At a meeting of the ministers of Columbus District, held at West Point, Tuesday, December 2, officers were elected and plans formulated for the activities of the Ministerial Association for the coming year.

Officers that were elected to guide the destiny of the organization for this Conference year were: Rev. J. A. George, Macon, president; Rev. E. B. Ellington, Sturgis, secretary, and Rev. W. L. Pearson, Artesia, corresponding secretary. Rev. George was secretary of the association last year and will make a great leader in the work.

Ministers of the district attending the West Point meet were: W. N. Duncan, P. E.; T. B. Thrower, W. L. Pearson, J. E. Lawhorn, A. J. Henry, J. B. Burns, C. L. Rodgers, J. W. Ward, W. M. Langley, K. E. Clark, J. T. McCafferty, W. I. Henley, W. L. Stormont, C. W. Avery, J. A. George, H. D. Suydam, H. F. Brooks, E. B. Ellington and W. R. Lott.

Tuesday after the second Sunday in each month was set as the regular meeting date.

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE

Greenwood District—First Round

District Stewards meet at Greenwood, First Church, 11 a. m., December 10.
Black Hawk, at Black Hawk, 11 a. m., December 11.
Webb and Sumner, at Webb, night, December 12.
Lambert and Crowder, at Lambert, 11 a. m. and 2:30 p. m., December 14.
Marks, at Marks, night, December 14.
Inverness, Q. C., night, December 17.
Minter City and Glendora, at Minter City, 11 a. m. and 2:30 p. m., December 21.
Ruleville, at Doddsville, night, December 21.
Swiftown and Isola, at Isola, 11 a. m. and 2:30 p. m., December 28.
Schlater, night, December 28.
Drew Station, 11 a. m. and 2:30 p. m., January 4.
Dublin and Mattson, at Dublin, night, January 4.
Belzoni, 11 a. m. and 2:30 p. m., January 11.
Moorhead, night, January 11.
Greenwood, First Church, night, January 13.



6 IMPORTED HAND PAINTED CHINA CUPS and SAUCERS

VALUE \$1.50

for 3 LUZIANNE COUPONS and 69¢

LUZIANNE COFFEE 100% Arabica



Ata Bena, 11 a. m. and 2:30 p. m., January 13.
Inverness, preaching, night, January 18.
Webb, preaching, 11 a. m., January 25.
Indianola, night, January 25.
Brethren, let us make this a year of great revivals and count not our lives dear unto us if by all means we may save some.

L. P. WASSON, P. E.

Grenada District—First Round

Holly Springs, morning and evening, December 7.
Oxford, evening, December 7.
Main Street, Water Valley, evening, December 9.
Durant, December 10.
Water Valley, First Church, December 11.
Paris Circuit, at Taylor, December 13 and 14.

Coffeeville, at Coffeeville, Dec. 14.
Grenada, preaching, December 14, p. m.; Q. C., Dec. 17.
Kilmichael, at Kilmichael, Dec. 16.
Winona Circuit, at Bethlehem, Dec. 20.
Lexington, December 21 (morning and afternoon).
Valden and West, at Valden, evening, December 21.
Holcomb, at Holcomb, December 22.
Winona Station, December 28, a. m. and p. m.
Duck Hill, at Duck Hill, December 28 and 29.
Abbeville, at Abbeville, Dec. 30.
Sallis, at Sallis, December 31.
Ebenezer, at Ebenezer, January 3.
Pickens and Goodman, at Goodman, January 11.
Lamar, at Lamar, January 14.
Ashland, at Ashland, January 15.
Waterford, at Waterford, January 18.
Poplar Creek, at Friendship, Jan. 25.
E. H. CUNNINGHAM, P. E.

Missionaries Use Vicks VapoRub for Christmas Giving in India

People like it so much, writes Mrs. Jean Hanson from Methodist Mission



"The monkey man" and his performing monkeys at Sheikh Mandah, Baluchistan, India. The Indian word for him, writes Rev. A. L. Gray, missionary, is "Bondar," meaning "money."

"We were on furlough in Massachusetts two years ago," Mrs. Hanson writes, "and at that time made the acquaintance of Vicks VapoRub. The baby had Whooping Cough and the doctor recommended Vicks. We have sworn by it ever since."

"Vicks is so much liked by our people here that we have made this a 'Vicks' Christmas by giving each family a bottle for Christmas. And they all seemed to be glad of it."

Mrs. Hanson tells of many instances of its effectiveness in treating colds and how its fame is reaching these far-away people of India. This is just an example of how Vicks continues to spread around the world.

Mothers especially have appreciated Vicks from the very first, because it avoids "dosing," which so often upsets children's delicate digestions.

There being nothing to swallow, Vicks can be used as often as needed, even on the youngest child. Just rubbed on throat and chest, it attacks colds two ways at once: (1) Through the skin, like a poultice or plaster, "drawing out" tightness and soreness; and (2) Its medicated vapors, released by body heat, are breathed in direct to irritated air-passages. This double action, continuing throughout the night, opens the air-passages and eases breathing, thus permitting sound, restful sleep for both mother and child.

While long recognized as the ideal treatment for children's colds, coughs, sore throat and spasmodic croup, Vicks is being proved every year—in actual use in millions of homes—equally effective for the cold troubles of adults, too. No wonder it has become a family standby.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Brookhaven, Nov. 23, 11 a.m.; Jan. 5 7 p.m.
 Wesson, Nov. 30, 11 a.m.; Jan. 16, 7 p.m.
 Monticello, at Monticello, Dec. 14, 2 p.m., and 7 p.m.
 Summit, at Summit, Dec. 21, 11 a.m., and 2 p.m.
 Pearl River Ave., Dec. 21, 4 p.m., and 7 p.m.
 Osyka, at Osyka, Dec. 28, 11 a.m., and 1:45 p.m.
 Magnolia, Dec. 28, 4:30 p.m., and 7 p.m.
 Barlow, at Brandywine, Jan. 3-4, 11 a.m.
 Meadville, at Bude, Jan. 4, 3 p.m., and 7 p.m.
 Adams, at Adams, Jan. 11, 11 a.m., and 1:45 p.m.
 Bogue Chitto, at Norfield, Jan. 11, 4 p.m., and 7 p.m.
 Scotland, at New Hope, Jan. 17, 11 a.m.; Jan. 18, 7 p.m.
 Crystal Springs, Jan. 18, 11 a.m., and 2 p.m.
 Bayou Pierre, at Center Point, Jan. 25, 11 a.m., and 2 p.m.
 Hazlehurst, Jan. 25, 7 p.m.
 Georgetown, at Providence, Feb. 1, 1 a.m., and 2 p.m.
 Tylertown, at Tylertown, Feb. 8, 1 a.m.; Feb. 9, 10 a.m.
 Foxworth, at Sandy Hook, Feb. 8, 2:30 p.m., and 7 p.m.
 Centenary, Feb. 15, 11 a.m., and 2 p.m.
 La Branch Street, Feb. 15, 4 p.m., and 7 p.m.
 Gallman, at Bethesda, Feb. 22, 11 a.m., and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

Ellisville, at Ellisville, December 7 11 a.m.; January 20, 2 p.m.
 Collins, at Collins, December 14, 11 a.m.; 2 p.m.
 Taylorsville, at Mize, December 14, 2 p.m.; December 15, 10 a.m.
 Williamsburg, at Williamsburg, December 21, 11 a.m. and 2 p.m.
 Magee, at Magee, December 21, 7 p.m.; December 22, 10 a.m.
 New Augusta, at Royce, January 4, 1 a.m. and 2 p.m.
 Purvis, at Purvis, January 4, 7 p.m.
 Eucutta, at Eucutta, January 11, 11 a.m. and 2 p.m.
 Leakesville, at Leakesville, January 18, 11 a.m. and 2 p.m.
 Lucedale, at Lucedale, January 18, 7 p.m.
 Prentiss, at Prentiss, January 25, 1 a.m. and 2 p.m.
 Petal, at Petal, January 25, 7 p.m.
 Bonhomie, at Bonhomie, January 28 7 p.m.
 Silver Creek, at Silver Creek, February 11 a.m.; 2 p.m.
 Sumrall, at Sumrall, February 17, 7 p.m.
 Hattiesburg, Main Street, February 2, 7 p.m.
 Mt. Olive, Feb. 4, 7 p.m.
 Richton and Piave, at Richton, February 8, 11 a.m. and 2 p.m.
 Heidelberg, at Heidelberg, February 8, 7 p.m.; February 9, 10 a.m.
 Hattiesburg, Court Street, February 10, 7 p.m.
 Hattiesburg, Broad Street, February 11, 7 p.m.

The district stewards' meeting will be held at Court Street Church, Hattiesburg, Tuesday, December 2, 10 a.m. All district stewards, pastors and lay leaders are urged to be present.

W. A. HAYS, P. E.

Jackson District—First Round

Jackson, at Millsaps Memorial, November 30, 7 p.m.; December 31 7 p.m.
 Jackson, at Galloway Memorial, December 7, 11 a.m.; January 12 7:30 p.m.
 Madison and Pocahontas, at Madison, December 14, 11 a.m.; December 17, 10 a.m.

Flora, at Flora, December 14, 3 p.m. and 7 p.m.
 Fannin, at Fannin, December 21, 11 a.m. and 2 p.m.
 Glendale, at Glendale, December 21, 7 p.m.; December 22, 7 p.m.
 Florence, at Star, December 28, 11 a.m. and 1:30 p.m.
 Mendenhall and D'Lo, at Mendenhall, December 28, 4 p.m. and 7 p.m.
 Camden and Sharon, at Camden, January 4, 11 a.m. and 2 p.m.
 Canton, at Canton, January 4, 7 p.m. and December 5, 7 p.m.
 Bolton and Raymond, at Raymond, January 11, 11 a.m. and 2 p.m.
 Jackson, at Grace, January 11, 7 p.m. and December 14, 7 p.m.
 Sartartia, at Sartartia, January 18, 11 a.m. and 2 p.m.
 Eden and Bentonla, at Bentonla, January 18, 4 p.m. and 7 p.m.
 Terry, at Forrest Hill, January 25, 11 a.m. and 2 p.m.
 Jackson, at Capitol Street, January 25, 7:30 p.m.; January 30, 7:30 p.m.
 Harrisville, at Mt. Pisgah, February 1, 11 a.m. and 2 p.m.
 Clinton, at Ridgeland, February 8, 11 a.m. and 2 p.m.
 Yazoo City, February 15, 11 a.m. and 4 p.m.
 Yazoo Circuit, at Lintonia, February 15, 2 p.m. and 7 p.m.
 Vaughan, at Vaughan, February 22, 11 a.m. and 1:30 p.m.
 Brandon and Pelahatchie, at Pelahatchie, March 1, 11 a.m. and 2 p.m.
 The district stewards and charge lay leaders are called to meet in Capitol Street Church, Jackson, Miss., on Monday, December 8, at 10 a.m. The pastors of the district are requested to be at this meeting.

J. T. LEGGETT, P. E.

Meridian District—First Round

Matherville, at Poplar Springs, December 13 and 14, 11 a.m.
 Shubuta, at Shubuta, December 14, 7 p.m.
 Desoto, at Manassa, December 20 and 21, 11 a.m.
 Quitman, December 21, 7 p.m.
 Enterprise, at Enterprise, December 28, 11 a.m.
 Meridian, Hawkins Memorial, December 28, 7 p.m.
 DeKalb, at DeKalb, January 4, 11 a.m.
 Meridian, Fifth Street, January 4, 7 p.m.
 Porterville, at Porterville, January 11 11 a.m.
 Meridian, Seventh Avenue, January 11, 7 p.m.
 Buckatunna, at Buckatunna, January 16, 11 a.m.
 Waynesboro Circuit, at Hlwanee, January 17 and 18, 11 a.m.
 Waynesboro Station, January 18, 7 p.m.
 Pachuta, at Pachuta, January 25, at 11 a.m.
 Meridian, Poplar Springs, January 25, 7 p.m.
 Cleveland, at Hopewell, January 31, February 1, 11 a.m.
 Vimville, at Toomsaba, February 8, 11 a.m.

T. J. ONEIL, P. E.

Newton Dist.—First Round.

Newton, November 30, 11 a.m.; February 3, 7 p.m.
 Bay Springs, at Bay Springs, December 14, 11 a.m. and 2 p.m.
 Harpersville, at Harpersville, December 21, 11 a.m.
 Walnut Grove, at Walnut Grove, December 21, 3 p.m. and 7 p.m.
 Rose Hill, at Homewood, December 28, 11 a.m. and 2 p.m.
 Montrose, at Dushau, January 4, 11 a.m. and 2 p.m.
 Raleigh, at Raleigh, January 4, 7 p.m.; January 5, 9:30 a.m.
 Trenton, at Polkville, January 8, 1 a.m. and 1:30 p.m.
 Shiloh, at Shiloh, January 9, 11 a.m. and 1:30 p.m.
 Forest and Morton, at Morton, January 11, 11 a.m. and 2:30 p.m.
 Carthage Ct., at Goshen, January 18, 11 a.m. and 1:30 p.m.
 Carthage Sta., Jan. 18, 7 p.m.

Homewood, at Homewood, January 25, 11 a.m. and 2 p.m.
 Lake, at Lake, January 25, 7 p.m.; January 30, 2:30 p.m.
 Chunky, at Chunky, February 1, 11 a.m. and 2 p.m.
 Philadelphia Statlon, February 6, 7 p.m.; February 8, 11 a.m.
 Philadelphia Ct., at Sandtown, February 7, 11 a.m. and 1:30 p.m.
 Burnside, at Longino, February 8, 2 p.m.
 Union, at Union, February 15, 11 a.m. and 1:30 p.m.
 Decatur and Hickory, at Decatur, February 15, 3:30 p.m.
 Laurel, First Church, February 20, 7 p.m.
 Laurel, Kingston, February 22, 11 a.m. and 2:30 p.m.
 West Laurel, February 22, 7 p.m.
 District stewards will meet in the Methodist Church, at Newton, December 4, 10 a.m. Pastors and charge lay leaders are requested to meet with us.

H. A. GATLIN, P. E.

Seashore Dist.—First Round

Escatawpa, Dec. 14, 11 a.m.
 Moss Point, Dec. 14, 7:30 p.m.
 Logtown, Dec. 21, 11 a.m.
 Plcayune, Dec. 21, 7:30 p.m.
 Coalville, at Coalville, Jan. 4, 11 a.m.
 Handsboro, Jan. 4, 7:30 p.m.
 Carriere, at Wesley Chapel, Jan. 10 11, 11 a.m.
 Poplarville, Jan. 11, 7:30 p.m.
 Biloxi, Main Street, Jan. 18, 11 a.m.
 Saucier, at Saucier, Jan. 18, 7:30 p.m.
 Americus, at Pleasant Hill, Jan. 24, 25 11 a.m.
 Kreole, Jan. 25, 7:30 p.m.
 Mentorom, at Pine Grove, Jan. 31-Feb 1, 11 a.m.
 Wiggins, at McHenry, Feb. 1, 7:30 p.m.
 Biloxi, Wesley Memorial, at Epworth, Feb. 4, 7:30 p.m.
 Brooklyn and Bond, at Brooklyn, Feb. 8, 11 a.m.
 Gulfport, Second Church, Feb. 8, 7:30 p.m.
 Columbia, Feb. 15, 11 a.m.
 Lumberton, Feb. 15, 7:30 p.m.
 Gulfport, First Church, Feb. 22, 11 a.m.
 Ocean Springs, Feb. 22, 7:30 p.m.

The district stewards are called to meet at Gulfport, First Church, Dec. 9, 1930, at 10 a.m. The District Board of Lay Activities, composed of the district lay leader, associate district lay leaders, presiding elder, and the lay leader of each charge in the district, will meet with the board of district stewards for perfecting plans for the work of the year.

The district missionary institute will be held at Biloxi, Main Street, Jan. 13, 1931, at 10 a.m.

OTTO PORTER, P. E.

Vicksburg District—First Round

Washington and Natchez Mission, at Washington, December 14, 11 a.m. and 2 p.m.
 Natchez, December 14, 3:30 p.m. and 7 p.m.
 Loulse and Holly Bluff, at Holly Bluff, December 21, 11 a.m. and 2 p.m.
 Silver City, at Midnight, December 21, 7 p.m.
 Crawford Street, Vicksburg, December 28, 11 a.m.; Q. C., January 21.
 Gibson Memorial, Vicksburg, December 28, 7 p.m.; Q. C., January 28.
 Lorman, at Cane Ridge, January 4, 11 a.m.
 Port Gibson, January 4, 3 p.m. and 7 p.m.
 Hermanville, at Pattison, 11 a.m. and 2 p.m., January 11.
 Utica, at Carpenter, 3:30 p.m., January 11.
 Roxie, at Roxie, January 18, 11 a.m.
 Fayette, January 18, 3:30 p.m. and 7 p.m.
 Nebo, at Oak Grove, Saturday, January 24, 11 a.m. and 1:30 p.m.
 Rosetta, at Mount Olive, Sunday, January 25, 11 a.m. and 1:30 p.m.
 Oak Ridge, at Bovina, February 1, 11 a.m. and 2 p.m.
 Anguilla, at Delta City, 11 a.m. and p.m. February 8.
 Rolling Fork and Cary at Rolling Fork, February 8, 7 p.m.

Phone, Main 2838

Rose McCaffrey
 SUPERIOR MULTIGRAPHING
 310-311 New Masonic Temple

Mayerville, February 9, 2 p.m.
 Gloster, at Liberty, February 15, 11 a.m. and 2:30 p.m.
 District stewards are called to meet in Vicksburg, Crawford Street, December 5, 10 a.m. The pastors and charge lay leaders, district and associate district lay leaders are all urged to meet with us.

L. E. ALFORD, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Amory Circuit, at Paenes Memorial December 13-14.
 Smithville, at Smithville, December 15
 Buena Vista, at Buena Vista, Dec. 17
 Woodland, at Woodland, Dec. 18.
 Prairie and Strong, at Hamilton, December 19.
 Nettleton, at Shiloh, Dec. 20-21.
 Shannon, at Shannon, Dec. 22.
 Verona, at Verona, Jan. 3-4.
 Fulton, at Fulton, Jan. 5.
 Fremont, at Fremont, Jan. 6.
 Greenwood Springs, at Greenwood January 7.
 Houlika, at Concord, Jan. 9.
 Algoma, at Algoma, Jan. 10-11.
 Salem and Friendship, at Salem, January 12.
 Tocopola, at Price Memorial, January 17-18.
 Randolph, at Hunters Chapel, Jan. 19.
 Pittsboro, at Bruce, Jan. 20.
 Calhoun City, at Calhoun City, Jan. 21.
 Derma, at Big Creek, Jan. 22.
 Vardaman, at Rhodes Chapel, Jan. 23.
 Bellefontaine, at Bellefontaine, Jan. 24.
 Eupora, Jan. 25.
 Mathiston and Maben, at Maben, January 26.
 The district stewards will please meet at Tupelo, December 16, at 10 o'clock a.m.

T. H. DORSEY, P. E.

Columbus District—First Round

Macon Ct., at X-Prairie, preaching and Q. C., December 14, a.m.
 Crawford and M., at Crawford, preaching and Q. C., December 14, p.m.
 Artesia and S., at Artesia, preaching November 23, p.m.; Q. C., December 17, p.m.
 Ackerman, preaching, November 30, a.m.; Q. C., December 19, p.m.
 Kosciusko Ct., at Williamsville, preaching and Q. C., December 21, a.m.
 Kosciusko Sta., preaching and Q. C., December 21, p.m.
 Noxapater Ct., at Flower Ridge, preaching and Q. C., January 3, a.m.
 High Point Ct., at Center Ridge, preaching and Q. C., January 4, a.m.
 Louisville, preaching and Q. C., January 4, p.m.
 Brooksville, preaching, November 30, p.m.; Q. C., January 7, p.m.
 Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., January 11 a.m.
 Welr and McCool, at McCool, preaching and Q. C., January 11, p.m.
 Macon Sta., preaching, December 28, p.m.; Q. C., January 14, p.m.
 Ethel Ct., at Ethel, preaching and Q. C., January 18, a.m.
 Starkville, preaching and Q. C., January 18, p.m.
 Columbus, Central, preaching, November 16, a.m.; Q. C., January 21, p.m.
 Chester Ct., at Chester, preaching and Q. C., January 24, a.m.

(Continued on Page 15)

ANY TOBACCO HABIT

Chewing, Smoking, Cigarettes or Snuff may be easily, inexpensively overcome with pleasant root. Just send address E. J. STOKES, Mohawk, Florida.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Kosciusko, Miss.
Editor, Mississippi Conference...B. F. Harrell, 450 West Fourth St., Hattiesburg, Miss.
Editor, Louisiana Conference.....Mrs. R. P. Jackson, 8325 Spruce St., N. O., La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

GULF COAST HI-LEAGUE UNION ORGANIZED

May 31 was a memorable day for the Hi-Leaguers of the Gulf Coast, for it was on that day that the Coast Hi-League Union was organized. Our District Secretary, Miss Elizabeth Stapleton, of Gulfport, had long wanted to see a union of the Coast Hi-Leagues, and it was with her splendid assistance that the organization was effected.

This first meeting was held at Main Street Church, Biloxi, with an attendance of forty. The following officers were elected: President, Charles Gallop, Gulfport; vice-president, Allen Merritt, Biloxi; secretary, Miss Audrey Nesosols, Biloxi; treasurer, Miss Ruby Terry, Biloxi; Era agent, Miss Florence Morgan, Long Beach; first department, Miss Lucille Kennedy, Biloxi; second department, Miss Kuolile Bonham, Gulfport; third department, Miss Winnie Ramsey, Biloxi; fourth department (recreation), Miss Mildred O'Neal, Long Beach, and (culture), Miss Grace Murry, Biloxi.

After the business session the Union was entertained by the Main Street Leaguers. This first meeting was truly just a "Starter." Interest increased and when the next meeting was held two months later at First Church, Gulfport, the attendance was more than doubled, as there were ninety present and five Leagues represented. The Leaguers came with the determination of carrying back the Efficiency Banner, and it was only by a close margin that the banner was awarded "Epworth" chapter of Biloxi. Our banner is in truth an Efficiency Banner, as seventy out of the possible one hundred points are for the League's standing according to the Hi-League Efficiency Standard.

Following the business session, Miss Lucille Kennedy gave a most interesting and helpful talk based on the parable of the talents. Then followed a program of fun and good fellowship directed by the Gulfport Leaguers. More Hi-Leagues are expected to join the Union in the near future, as interest in Hi-League work has increased and other Hi-Leagues are being organized on the Coast.

KATIE HERNDON, Counselor.

NORTH MISSISSIPPI

The time will soon be here when we shall again commemorate the birth of our Lord. This is the greatest day in our calendar. It should be an occasion of great joy with us. If we catch the real spirit of this day our joy will spread to others.

The life of Jesus teaches us many important lessons. One thing we should certainly learn from a study of the life of Christ is the sacredness of personality. Or the value of the hu-

man soul. Jesus had a very high regard for the sacredness of personality. He considered the human soul of more value than all material possessions. Have we learned this lesson yet?

If personality is so sacred we should respect the rights and privileges of others. Consider our Epworth Leaguers. Consider the personalities that make up our Leagues. They should have the privilege of becoming the finest souls it is possible for them to become. We should see to it that our Leaguers have the opportunity of developing their spiritual resources. We should strive to make the atmosphere conducive to soul development. Indeed, this atmosphere should be so refreshing that young people would go there to find rest for their souls.

We are also obligated to bring joy and happiness to others. Joy is essential to soul development. Jesus is the greatest source of joy the world has ever known. Fear is a joy-killer. It is the prison house of souls. It binds like fetters. There are many souls about us in bondage because of fear. Some people are afraid they will be forgotten and this is a great fear. Some are afraid of failure. There are others who are afraid of duty. Some fear the needs which shall confront them to-morrow. As Epworth Leaguers, we cannot relieve people of all these fears. But we know one who can bring relief to them. Let us go out and bring people to Jesus so that he may relieve them of their fears, and so they may enjoy that abundant life which Jesus wants them to enjoy.

You will have to decide for yourself just how you can best bring people to Jesus. There are many ways of winning people. You may win some by feeding them when they are hungry, and in so doing you will be feeding Jesus. A friendly visit with some might cause them to realize that they had not been forgotten. People like to be remembered in this way. This may have been one of the places where Jesus was when he said, "I was in prison and you visited me." There are many prisons outside the county jail. We can encourage some people by being faithful to our duty. Some one is always disappointed when you fail to do your duty. Some one is always encouraged when you are faithful in the performance of your duty. All that Jesus requires of us is to be faithful. The reward is promised, not to those who have good intentions but to those who are faithful. One of the chief joys in the life of Paul as he came down to the close of his ministry was the fact that he had been faithful.

It would be a fine thing if all the people in your community could really have a happy Christmas this time. If all the little children could experi-

ence the thrill which a visit from Santa Claus brings, if all the parents could have the joy of knowing that their children would have a happy Christmas, if all the community would be as one great big family, a condition like this ought to make the angels in heaven sing. Joy comes to the angels in heaven when joy comes to the hearts of human beings here in the world. Let us bring joy into the hearts of our people during this Christmas season.

Yours sincerely,

WM. L. ROBINSON.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

(Continued From Page 14.)

Columbus Dist.—First Round

Sturgis Ct., at Sturgis, preaching and Q. C., January 25, a. m.
Longview Ct., at Longview, preaching and Q. C., January 25, p. m.
Columbus, First, preaching, December 28, a. m.; Q. C., January 28, p. m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., February 1, a. m.

W. N. DUNCAN, P. E.

Corinth District—First Round

Strictly a business round, but there will be preaching on Sunday and wherever double hours are indicated. The presiding elder will give the whole of January and February to preaching and visiting the various charges. No more business sessions after this round until the month of March.

A Special Week

December 7 to 11 is designated as stewards' week. Every steward in the district is asked to work his list faithfully, seeing every member of the church for a contribution, and asking him to designate the amount he is willing to pay during the year. Think of more than 500 men working at once to finance the church in these parts. Let no man fail to do his work or have it done.

Conferences

Corinth Circuit, at Mt. Carmel, December 13, 11 a. m. and 1 p. m.
Corinth, First Church, December 14, 10:30 to 12.
Iuka Circuit, at Salem, December 15, 11 a. m. and 1 p. m.
Inka, December 15, hour to be selected.
South Side, Corinth, December 15, 7 p. m.
Tishomingo, at Tishomingo, December 16, 9:30 a. m.
Belmont, at Golden, December 16, 11 a. m. and 1 p. m.

Booneville Circuit, at Carolina, December 16, 11 a. m. and 1 p. m.
Rev. J. V. Bennett expected to hold this conference and preach.
Booneville, December 16, 7 p. m.
Baldwin and Wheeler, at Baldwin, December 17, 9:30 a. m.
Gunown and Saltillo, at Saltillo, December 17, 11 a. m.
Mooreville, at Allans Chapel, December 17, 2 p. m.
Marietta, at Blythes Chapel, December 18, 11 a. m. and 1 p. m. Rev. J. V. Bennett will preach and hold this conference.
Mantachile, at Hebron, December 18, 11 a. m. and 1 p. m.
Kossuth, at Kossuth, December 19, 2 p. m.
Chalybeate, at Chalybeate, December 20, 11 a. m. and 1 p. m.
Rlenzi, at Rlenzi, December 21, 11 a. m. and 1 p. m.
New Albany, December 21, 7 p. m. Preaching and conference.
New Albany Circuit, at Mt. Olivet, December 22, 11 a. m. and 1 p. m. Rev. J. H. Holder will care for this meeting, preaching and conference.
Hickory Flat, at Hickory Flat, December 22, 10:30 a. m.
Potts Camp, at Potts Camp, December 22, 3 p. m.
Myrtle, at Myrtle, December 22, evening hour.
Burnsville, at Burnsville, December 23, 11 a. m. and 1 p. m. Rev. N. N. Maxey will preach and hold this conference.
Dumas, at Dumas, December 23, 10 a. m.
Blue Mountain, at Blue Mountain, December 23, 2 p. m.
Ripley, December 23, 7 p. m.
Sherman, at Belden, December 24, 11 a. m. and 1 p. m.

We will make no attempt to fix salaries this round, unless brethren actually prefer so to do. This district made a new record last year, and a good one. We are just getting started. We have "spit on our hands," now let's show ourselves what we can do.

If we will let the Lord, our God, lead us this will be a year of revivals that will startle even the dry bones. Let prayer go before and follow every effort.

JAMES H. FELTS, P. E.

666

Is a doctor's Prescription for
COLDS and HEADACHES
It is the most speedy remedy known
666 also in Tablets.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Continued from Page Nine)

New Orleans District

Add Pointe a la Hache from Louisiana Avenue and Point a la Hache to McDonoghville, making a charge to be called McDonoghville and Point a la Hache.

Add Gentilly to Second Church, making a charge to be called Second Church and Gentilly.

Ruston District

Form a charge to be called Bienville Circuit composed of Strange, from Hodge Circuit, Burke Place from the Minden District, Bienville and Bear Creek.

Add Bird's Chapel from the Marion charge to the Farmerville charge.

Drop Dodson from Eros charge, making the Eros charge to be composed of Eros, Brooklyn, Chatham and Oak Ridge.

Drop Strange from the Bienville charge and add Dodson, making a charge to be composed of Hodge, Quitman and Dodson, to be called Hodge.

Shreveport District

Transfer Zion's Rest from the Pelican Circuit to the Alexandria District.

Transfer South Mansfield from the old Shreveport Circuit to Mansfield station.

Bishop Dobbs made appropriate remarks touching the matter of the appointments, and, after three stanzas of hymn 461 were sung, read the appointments, and the Conference adjourned sine die, after the doxology had been sung, and A. S. Lutz had pronounced the benediction.

APPOINTMENTS

ALEXANDRIA DISTRICT

A. S. Lutz, Presiding Elder.

Alexandria—W. W. Holmes.
Boyce—L. C. Wilson.
Bunkie—J. F. Foster.
Colfax and Montgomery—L. R. Nease, Jr.
Elizabeth—H. B. Hines.
Eunice—J. A. Knight.
Glenmora—S. S. Egan.
Holloway—(to be supplied).
Lecompte—C. D. Atkinson.
Lottie—G. A. LaGrange.
Marksville—C. B. White.
Melville—R. T. Pickett.
Melder—H. B. Thomason.
Montrose and Alco—T. D. Lipscomb.
Natchitoches—N. E. Joyner.
Oakdale—J. D. Nesom.
Oherlin—R. A. Cross, Jr.
Opelousas—D. F. Anders.
Pineville and U. S. Veterans Hospital—D. B. Boddie.
Pleasant Hill—J. F. Dring.
Provencal—A. H. Baggett (supply).
Sunday School Extension Secretary—A. K. McLellan.
Executive Secretary, Board of Christian Education—W. W. Holmes.
District Secretary, Christian Education—D. B. Boddie.

BATON ROUGE DISTRICT

L. W. Cain, Presiding Elder.

Amite—R. S. Walton.
Baker—B. W. Waltman.
Baton Rouge:
First Church—F. L. Wells.
Istrouma—L. N. Hoffpauir.
Keener Memorial—C. E. McLean.
Bogalusa—W. C. Scott.
Clinton—C. F. Sheppard.
Denham Springs—E. G. Keatzell.
Donaldsonville—J. P. Bonnacarrere.
Franklinton—A. D. George.
Greensburg—W. D. Milton.
Hammond—J. B. Grambling.
Jackson—G. W. Dameron.
Kentwood and Tangipahoa—C. C. Miller.
Natalbany—A. R. Hoffpauir.
Pearl River—G. H. Corry.
Pine Grove—A. A. McKnight (supply).
Plaquemine—William Schuhle.
Ponchatoula—J. A. Bowdon.
St. Francisville—R. L. Clayton.
Springfield—H. W. Brown (supply).
Walker—G. D. Purcell.
Washington—M. W. Beadle.
Zachary and Slaughter—A. M. Wynne.
Conference Evangelist—A. J. Martin.
Chaplain, State Penitentiary—E. M. Mouser.
Student in Emory University—W. H. Royal.
Conference Director, Golden Cross—L. W. Cain.

Conference Director, Superannuate Endowment Fund—F. L. Wells.
District Secretary, Christian Education—J. H. Bowdon.

LAKE CHARLES DISTRICT

J. W. Lee, Presiding Elder.

Abbeville—H. W. Rickéy.
Acadia Circuit—J. H. Hoffpauir (supply).
Crowley—C. K. Smith.
DeRidder—H. E. Pfost.
Gueydan Circuit—J. B. Shearer.
Hornbeck Circuit—L. E. Crooks.
Indian Bayou—J. T. Parsons.
Lafayette—H. N. Brown.
Lake Arthur—T. F. King.
Lake Charles—R. H. Harper.
Leesville—F. J. McCoy.
Many and Zwolle—J. E. Selve.
Merryville—J. F. Waltman.
New Iberia—A. M. Serex.
Rayne—J. R. Roy.
Sulphur—S. A. Seegers.
Vinton—A. M. Shaw.
District Secretary, Christian Education—R. H. Harper.
Conference Missionary Secretary—H. N. Brown.

MINDEN DISTRICT

W. R. Harvell, Presiding Elder.

Campti—C. B. Powell.
Cotton Valley—A. T. Law.
Coushatta—Briscoe Carter.
Ferriday—J. M. Alford.
Hah Summitt—J. L. Lay.
Haughton and Doyline—E. V. Duplantis.
Jena—E. C. Dufresne.
Jonesville—S. S. Holladay, Jr.
Minden—R. H. Wynn.
Minden Circuit—J. E. Hearne.
Plain Dealing—J. B. Williams.
Ringgold—P. B. McCullen.
Rochelle and Selma—W. W. Perry.
Sibley—Thurman Spinks.
Sicily Island—B. F. Roberts.
Springhill—A. S. J. Neill.
Standard—R. H. Bamberg.
Trout and Good Pine—J. J. Rasmussen.
Winnfield—C. C. Wier.
District Secretary, Christian Education—R. H. Wynn.

MONROE DISTRICT

E. C. Gunn, Presiding Elder.

Bastrop—Ellis Smith.
Bonita—E. W. Day.
Columbia—R. F. Harrell.
Delhi—G. W. Pomeroy.
Fairbanks—R. R. Branton.
Gilbert—J. W. Faulk.
Lake Providence—J. C. Rousseaux.
Mangham—C. M. Morris.
Mer Rouge—B. C. Taylor.
Monroe:
First Church—W. W. Drake.
Gordon Avenue—H. W. Jordan.
Newellton—Otis Spinks.
Oak Grove and Epps—R. A. Bozeman.
Oak Ridge—A. C. Lawton.
Pioneer Circuit—G. L. McNeese (supply).
Rayville—R. W. Tucker.
Sterlington—(to be supplied).
Tallulah—W. H. Giles.
Waterproof—J. C. Price.
West Monroe—Louis Hoffpauir.
Winnsboro—J. W. Booth.
Wisner—O. L. Tucker.
Student in Duke University—R. W. Faulk.
District Secretary, Christian Education—W. H. Giles.
Conference Evangelist—H. W. Cudd.

NEW ORLEANS DISTRICT

W. L. Doss, Jr., Presiding Elder.

Covington—J. W. Sudduth.
Delta Circuit and Chalmette Mission—David Tarver.
Franklin—J. A. McCormack.
Houma and French Mission—B. H. Andrews, A. M. Martin, A. D. Martin (supply).
Morgan City—D. E. Dulaney.
New Orleans:
Algiers—D. B. Raulins.
Carrollton Avenue—H. L. Johns.
Epworth—Martin Hebert.
Felicity—J. T. Harris.
First Church—J. B. Peters.
Louisiana Avenue—J. L. Williams (supply).
McDonoghville and Pointe-a-la-Hache—D. W. Poole.
Parker Memorial—M. S. Monk.
Rayne Memorial—O. W. Bradley.
St. Marks—J. A. Alford.

Second Church and Gentilly—Ira W. Flowers.
Patterson—H. N. Harrison.
St. Martinville—C. J. Thibodeaux.
Slidell—D. B. Watson.
Chaplain U. S. Army—A. F. Vaughan.
Dean Candler School of Theology—F. N. Parker.
Superintendent Memorial Home of Mercy—J. G. Snelling.
Editor of Epworth Era—F. S. Parker.
District Secretary Christian Education—D. B. Raulins.

RUSTON DISTRICT

R. M. Brown, Presiding Elder.

Arcadia—K. W. Dodson.
Athens—W. F. Henderson, Jr.
Bernice—L. P. Moreland.
Bienville—J. T. McVey.
Calhoun—F. P. Moss.
Choudrant—J. L. Cady.
Clay—R. V. Fulton.
Dubach—E. J. Buck.
Eros—W. W. Lantrip (supply).
Farmerville—A. W. Townsend.
Gibbsland—H. B. Hysell.
Haynesville—Cleanth Brooks.
Hodge—George Fox.
Homer—W. C. Childress.
Jonesboro—J. S. Henley.
Lapine—M. L. Lee (supply).
Marion and Downsville—R. H. Staples.
Ruston—H. M. Johnson.
Simsboro—W. E. Kain.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.
District Secretary Christian Education—J. S. Henley.

SHREVEPORT DISTRICT

H. T. Carley, Presiding Elder.

Belcher and Gillam—Alonso Early.
Bossier City—H. W. Ledbetter.
Grand Cane—J. M. Boykin.
Greenwood and Bethany—H. S. Johns.
Ida and Hosston—T. J. Holladay.
Logansport—J. D. Fomby.
Mansfield—Guy M. Hicks.
Mitchell—W. E. Anding (supply).
Mooringsport—W. F. Roberts.
Oil City—C. W. Lahey.
Pelican—L. W. Smart.
Shreveport:
Calborne—J. C. Sensintaffer (supply).
Cedar Grove—E. L. Cargill.
First Church—W. Angie Smith.
Mangam Memorial—G. A. Morgan.
Noel Memorial—T. M. Brownlee.
Park Avenue—R. T. Ware.
Vivian—W. D. Kleinschmidt.
Student Duke University—D. X. Lagrone.
Centenary College:
President—George S. Sexton.
Professor—R. E. Smith.
Personnel Secretary—R. L. Armstrong.
Director Louisiana Legislative Prohibition League—A. W. Turner.
District Secretary Christian Education—Guy M. Hicks.

Transferred Out

R. E. Goodrich to the North Alabama Conference.
Porter M. Carraway to the Mississippi Conference.

Transferred In

W. Angie Smith from the New Mexico Conference.
T. M. Brownlee from the Mississippi Conference.

FOR SALE

Furnished cottage, suitable for two apartments, 153 Seashore Camp Ground, Biloxi, Miss., \$500. Terms: cash. Apply to Mrs. Bishop, 134 Camp Ground, Biloxi, Miss.

A monocle is a pane of glass worn in one eye in order that its wearer may not see at one time any more than he is able to understand.—Dartmouth Jack o' Lantern.

Miss de Style—"So you were out riding with Titewadde. I suppose you passed everything on the road."

Miss Gunbusta—"Rather—including eight ice cream parlors and sixty soda fountains."—Judge.

Christian Advocate

NEW ORLEANS

Vol. 76—No. 51. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3951.

J. L. DECELL, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, DECEMBER 18, 1930.

C. MILTON CHALMERS, Manager.

METHODISM GIRDS HERSELF FOR SPIRITUAL ADVANCE

The Spiritual Life Commission is leading the way for a spiritual advance. A clarion call has been made! It is for a church-wide participation in a concert of prayer, penitence, loyalty, personal evangelism, and revival. Another crucial hour is upon the world which calls for spiritual daring.

It will be a significant epoch to behold all Southern Methodism simultaneously striving to put first things first and earnestly seeking the best gifts. Every church within our three Conferences is expected to unite in the following, which Bishop W. N. Ainsworth and Dr. R. L. Russell, acting as a committee of the General Conference Commission on Spiritual Life, suggest:

1. That every congregation in our wide connection be called into a watch-night service on December 31, in which due emphasis shall be laid upon the facts of our spiritual need and the call of God to renewed consecration.

2. That the first week in January be devoted to daily assemblies of our people for prayer in the churches wherever this is possible and in sparsely settled communities in neighborhood and family groups. Let all our pastors call the people to the ministry of intercession, which is the only and assured avenue of entrance into the covenanted mercies of our Heavenly Father. We would urge the formation during this week of prayer of continuing circles of prayerful souls, who will pledge themselves to remain steadfast in daily prayer, with periodic coming together, until God shall be pleased to bless our churches and people with revival power.

3. That the month of January shall be known as "Church Loyalty Month," during which time diligent effort shall be made to enlist in attendance and activity every member of the church. There are at least one million Southern Methodists, whose attendance upon the ordinances of the Church is very infrequent and whose support is a negligible factor in the activities of the kingdom. The genuine enlistment of this large number, already enrolled in the ranks of the Church, would go a long way toward the realization of a revival.

We may appropriately adopt as the rallying cry of this month "Make Membership Mean More." The cross and passion of Christ for us are meaningless unless they put the passion of Christ in us. The appeal should be made to every member. The rolls in every church should be carefully canvassed and the active membership organized for the systematic visitation of the lukewarm and indifferent, with prayerful solicitation that they come again to the house of the Lord and there pay their vows in the presence of all his people. The board of stewards, Woman's Missionary So-

(Continued on Page 8)

STRANGE PLEADERS FOR PUBLIC MORALS

The pronouncement of the Association Against the Prohibition Amendment upon the terrible lack of morals in our day is interesting. How these contenders for the equivalent of the old saloon days do long after better moral surroundings for American youth! They are even willing to pay the cost of bringing speakers from across the seas to enlighten the United States upon the excellent (?) conditions that prevail where the onerous of prohibition does not blight the land.

It is hard to understand how men of ability and large capacity could bring themselves to believe that to give the people of today freer access to that which breeds immorality could improve moral conditions. Their cure is worse than the cancer. The

SEND the New Orleans Christian Advocate (\$1.50 per year) to your loved ones and friends as a Christmas present—It will last all the year.

public cannot be so easily beguiled. The daily press reports that at least one of the millionaire contributors to the Against Association claims that a tax on light wine and beer would relieve his corporation of a ten-million-dollar tax. When it comes to millions or men the Church can make but one choice and that is for men. If the Rockefeller Foundation Trustees were to claim in order to rid the country of hookworms—give people more dirt, it would be no more illogical than the pleadings of these strange pleaders for better morals.

The liquor traffic is for profit only, there is no element of service in it. It is a dealer in death and a barterer of souls. The highest thinking people of this Republic have moved on. They have been consolidating their spiritual and material gains and learning to utilize the leisure time this new order has given. But the sound of musketry is heard in the rear. The liquor legions again parade their Goliaths and call for battle. Those who believe that in this mechanical and highly specialized age the safety of sobriety and the sense of sanity are better for the country than the danger of drink and the curse of corruption must turn again and battle this ancient foe of mankind. It is not to be a skirmish but a fight to the hilt.

A generation of young men and young

THE BLACK DEATH

Last week for seventy-two hours a dense fog hung over the Meuse valley in Belgium. This fog was laden with a deadly vapor, or gas, which caused the death of sixty-four people and many domestic animals. As the people groped their way along, a sudden and terrible death came to the sixty-four and many others became critically ill.

Some thought the deadly gas escaped from tanks of buried gas which were placed near the village of Enis during the world war; others, that it was caused by a combination of chemicals from nearby manufacturing plants; still others discounted the gas theory and attributed the plague to the return of the "Black Death," which scourged the continent of Europe during the fourteenth century.

These physical calamities astonish the world because of their being unusual, but the constant calamity of sin is the blackest of black deaths, and is far worse than deadly vapors in fogs. Sin is looked upon too lightly today. Truly it makes the race grope blindly in life and forces men to a horrible death—and a terrible hereafter. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "He came unto His own and His own received Him not."

For thousands of years God has been thundering the awfulness of sin through sacred Scripture, experience, and nature; and yet, man will not come unto Christ that he might have life. The forgiving grace of God will lift the plagues of black death in sin and flood the earth with light and love. Christ is the world's sufficient Saviour.

women are with us who never knew the horrors of the saloon days. Too many of them have been misled into believing that the old saloon days were better. For them and those who come after them the battle must be waged. The Temperance Victory will not be maintained so much by political strategy as by force of facts and the practice of persons whose lives are crowned with a symmetry of virtue. Mere abstinence from alcoholic beverages is not sufficient.

Those who speak for the Against Association have at least ventured into the right realm, for prohibition is essentially a moral movement and is best promoted by clean hands and pure hearts. The strange pleaders cannot pull the Lord's chariot with satan's traces.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or type-written. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

"THE WORLD IS WAITING FOR THE SONS OF GOD"

By Dr. Albert J. McCartney

For the earnest expectation of the creature waiting for the manifestation of the sons of God.

—Romans 8:19.

The letter of Paul to the Romans makes hard reading. It is quite a compliment to the intellectual and spiritual calibre of that group of Christians in Rome to whom the letter is addressed that they were expected to have the patience to read it through and to understand what it was all about. Have you ever attempted to read a substantial portion of it at a single sitting? The reader is likely to arrive at a state of mental exhaustion before he gets very far into the letter. In his effort to hold on to the trend of the argument. But there is merciful relief in the very style of the apostle itself. For every once in a while he reaches a kind of landing place and says something that we can all take hold upon. Suddenly we find ourselves saying, "Now there is something I can understand; I see what he is driving at. I know that is true from my own experience." Here is this particular instance he seems to say this, "There is in me a dual nature—two men, a bad man and a good man, a man of the flesh and a man of the spirit. These two are at logger-heads all the time. Sometimes the man of the flesh gets the upper hand, sometimes the man of the spirit. Today I am dominated by my earthly nature, tomorrow, please God, I shall be back under the sway of the spirit." And Paul makes it clear to me that MY BUSINESS AS A CHRISTIAN IS TO KEEP THE SPIRIT-SWAYED MAN ON TOP.

Well, we scarcely need St. Paul to tell us that. Every man of us who, in the midst of so much invidious circumstances today, is trying his best to overcome the urge of the flesh and to lead a decent life knows that to be his business as a Christian. He knows, yes, but Oh, how discouraged he becomes over the result of his efforts. Time and again he is tempted to say, "What's the use? There is no sense in keeping up this fight. The question of right and wrong is simply a point of view. The world is all at sixes and sevens so far as ethical standards are concerned. You can make neither head nor tail of it. No one seems to know what it is all about. Life has no sensible purpose. We might just as well do what we want to do." Thus we argue that it is not our fault that we cannot be good and so we leave the ethics of life at loose ends.

Such a mood is, however, an old story in life and literature. Paul felt the same discouragement over the fight, and time and again was depressed with a sense of futility in regard to noble living. He was feeling the pressure of this same sophistry when he was writing this letter and makes a bold effort to "snap out of it." He suddenly seems to challenge all his latent energy and resources on the side of goodness and hope in one desperate effort; like a drowning man fighting his

way up to the surface. He tells us that this thing of living to the flesh is sure death and will ultimately put God out of the picture entirely and we will find ourselves in a world where there is no head nor tail to human existence. But if we are sons of God and all that that means, "heirs of God and joint heirs of Jesus Christ," then there surely must be some sense to it all; there must be a meaning to life. God can never be the author of endless futility. The universe has a purpose and slowly but surely that purpose is going to be disclosed as something wonderful. All that the heart sighs for, freedom, health, happiness, love, service, shall make up the reward of the spirit-swayed life. Meantime, he goes on to say, if in our confusion, and in spite of it, we can only believe that, we can put up with a great deal for the present. Any man who believes not only that God is, but that he is God's son and claiming that relationship can look up to him and cry, "Abba, Father," can endure a lot of suffering and disenchantment in prospect of the glory that shall be. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Then he goes on to describe the whole creation, earnestly looking, straining the eyes, stretching the neck, eagerly longing, sighing inwardly for the manifestation of the sons of God. Paul never suspected the theory of evolution, but how astonishingly close he comes to the philosophy of modern science that all the forces of the universe are converging toward something worthwhile, that the cosmos has a meaning and a purpose about it. "For we know," he says, "That the whole creation groaneth and travaileth in pain together until now,"—thrashing about in the confusion of its efforts like a woman in the agonies of childbirth. Something new is coming into the world, a new birth is coming to humanity. It is a prophetic world in which we live. There is Divine Intention back of it all. It might just as well have been St. Paul, had he the poetic flare, who said, "Through the ages one increasing purpose rolls." He could have said it quite as well as Tennyson:

"One God, one law, one element—
And one far off divine event,
Toward which the whole creation moves."

Paul is simply saying this, "The meaning of life will be disclosed in the sons of God." Apart from that disclosure, life, death, humanity, right, wrong, the world, the universe have no meaning. That weather-beaten little Jew has gripped here a tremendous idea, THE WORLD IS WAITING FOR THE SONS OF GOD. The world was waiting for the coming of Christ for a long, long time. You can trace the scarlet thread of redemptive hope and expectation from the opening chapters of Genesis. During the long period of exile in Egypt the Israelites cherished the hope of returning to Canaan till at last Moses arrived on the stage of history. They had been earnestly looking and longing for the revelation of this son of God. The Christian world was waiting for the men of the Reformation period to loose great spiritual possibilities within the Christian Church. The institution of slavery was waiting for a long, long time for Wilberforce and Lincoln. The world was waiting for a long, long time for the men who laid the foundations of democracy in a new land. In short all the good points of our civilization can be traced to the fact that at that particular time and under those special circumstances some sons of God were manifested. They appeared on the stage of history and gave their brains and hearts and hands to the service of God and their fellow-men. "It is upon their forgotten shoulders that we stand today." In the light of history, therefore, and in the hope of the future, what our troubled world needs is just that—sons of God. Turn where you will, if things are wrong, if there is injustice, if there is suffering, if there is disease, if there is inhumanity to men, these conditions can be set right only by the coming of the sons of God. The

whole groaning, travailing, distraught, nerve-racked world is waiting for the coming of the sons of God.

Who are the sons of God and what is it to be a son of God? We need not wander far from our text to find an explicit answer. Paul gives us here a most satisfactory formula. "For as many as are led by the spirit of God these are the sons of God." There is a complementary verse in the gospel of John: "For as many as received him, to them gave he power to become the sons of God." THE WORLD IS WAITING FOR MEN AND WOMEN LIKE THAT; people who are actuated by the spirit of God and who are eager to work with him and for him. God's work cannot go on without them.

IT BECOMES PLAIN, THEREFORE, THAT GOD'S PURPOSES FAIL WHERE YOU AND I FAIL. God needs me, God needs you. The Almighty can't get along without you. Did you ever think of that? His work of redemption cannot be accomplished without man's help. God needs sons, men and women such as ourselves who are led by the spirit of God. To do his work God does not necessarily need great geniuses, nor great educators, nor great financiers, nor great statesmen; but he does need a great many who are led by the spirit of God, whom he can think of as his own sons. Man can do much with the help of nature and science and of education, but without the spirit of God man cannot come to the full flowering of his divine heritage. To make this world what God intended it to be and to convert this life into the magnificent adventure it may be God needs scientists, educators, artists, musicians, organizers, politicians, government clerks, fathers, mothers, sons, daughters, everyday people who are led, controlled, dominated, inspired by his spirit. As many as are led by the spirit of God these are the sons of God and the whole wide world is waiting for them.

On the 250th anniversary of the founding of Harvard University the students had a great torchlight procession in which they carried many original, amusing and significant banners. The Freshmen Class of that year which had but recently matriculated in the University, carried at the head of their procession this motto: "The University has been waiting 250 years for us." It created much amusement and became the butt of many a wisecrack. But for all the bantering it did convey a profound and solemn truth when you carry that motto over into the campus of the school of life. It is this perduring spirit of the freshman that is the hope of society. These newly arrived recruits at Harvard University, light-hearted boys that they were felt how the destinies of the future rested upon their conduct and believed that out of the wise use of their lives blessings were to rest upon their Alma Mater. That, my friends, is the only attitude for us to take toward life with its terrific problems and confusion and threatened disaster to society today. Society is waiting for you. Don't discount your influence. The world, the church, the community cannot get along without you. The earnest expectation of hundreds and thousands of years of Christian civilization is waiting for the revelation of what there is in you. The purpose of Almighty God and all the moving tides of his providence wait for the service which every son of God can render. Perhaps the work of God is halting now just because you withhold your service and are not living up to the great heritage that gathers back of you.

The world is waiting not only for you and me in our humble undramatic way to do our little bit in forwarding the Divine intentions of society, but it is constantly waiting for those who will show the Divine spark of leadership in special ways. In the moral progress of the race this has been true and will be true to the end of time. And let me speak this especially into the heart of youth. The world is waiting, longing, sighing inwardly for the appearance of leadership of the sons of God in many a vast area of life today.

I think, for one thing, the world is waiting just now for someone who will show himself a son of God so swayed by the spirit of God that he will challenge the right of the amusement industry, particularly through the movies to put the stamp of pagan approval upon life in a country that should boast a Christian heritage. Twenty million people witness daily the films in this country. Fifteen million of these are under twenty-four years of age. One-third of the films, it has been carefully estimated, are striking at the very basic cornerstone of American life, delivering their subtle and persistent blows at the sanctity of marriage, the integrity of the family relationship, and are certainly making light of personal purity. From billboard to box office they are subtly, insidiously, and intentionally sensual. Ten million children constitute the daily patronage of the screen houses where sooner or later they are sure to see emphasized, the vile and suggestive. The picture industry has become the fourth or fifth largest in the country and in spite of the hypocritical camouflage which it maintains through the triumvirate of a censorship composed of men who enjoy the confidence of the country this great industry is responsible for the willful distortion of life with which we are so constantly familiar. When I see men of vast wealth expending it either in their lifetime or after their death upon futile, innocuous philanthropies I wonder that some of them don't see the chance to do a great thing for society. For the man who will seek to control this industry in the interests of humanity must be a man rich enough and well informed enough and with political influence enough and who will be willing to take his millions and dedicate them through the purchase in the open market, if need be, of a controlling interest in this industry and save the most popular and influential amusement of all time from becoming the greatest moral foe of childhood.

Out in the advertising world we are waiting for the appearance of some son of God. Commercial advertising has become an open scandal throughout the length and breadth of the land. Not only are we marvelling America the Beautiful with ugly billboards that obscure the landscape and screech at us of their jazzy wares, but from the printed pages of every magazine and placarded in ten thousand shop windows we are obliged to gaze upon immoral innuendoes and suggestive insinuations. They are a discredit to the common decency of the country. I believe God is going to raise up some man in the advertising business who will call the American Association of Advertisers to clean house and lift the standard of business advertising out of the mud. It is high time for the voice of America to be lifted in protest not only against this violation of the beauty of the country, against the immolation of the girlhood and womanhood of the land upon the golden altar of advertising.

I think also how just now the world is waiting for people of position and influence in society to show what temperance can really do for a country. Politics and selfishness have got the country into a fearful muddle on this whole subject, but that is all the more reason why those of us who believe in it should rally to the cause of temperance. Science has already done a great deal for the cause in disclosing the evil repercussions of intemperance upon society. Human derelicts on every hand constitute an appalling warning. Education carried us far until we let it drop and it can carry us a long way farther. Agitation has had a conspicuous part to play in the past and will have a great part to play in the future. Legislation can accomplish certain things, but it will take more than all these put together. What the cause of temperance needs most of all is a lot of earnest minded, capable, responsible people to actuated by the spirit of Christ who are willing in season and out of season to make a personal sacrifice to show the world what temperance really means. In a day when the forces of intem-

perance have had the effrontery to organize under the name that is amongst the most sacred in the lexicon of Christian history, calling themselves crusaders and would use the sacred oriflamme of the cross as the emblem of their society it is high time for the friends of temperance who have fought and bled and died for a hundred years to rally to the cause and be amongst the sons of God for whom the world is waiting.

I think, too, that the world just now is waiting for some Sir Galahad whose character cannot be kicked over by some smart-alec writer of fiction who is more interested in publicity and royalties than in the sanctities of Anglo-Saxon life, someone who will replace womanhood upon her pedestal, crown her with new emancipation and call the manhood of the country to a crusade of chivalry. One looks in vain for the reflowering of Christian knight-hood, but one has a feeling that sooner or later it must come to pass. The popular compromising of American womanhood can surely not go on forever. When one sees so many aping the women of the sporting world and outraging in their public comportment the conventions even of the old red light district, it would certainly seem that such a crusade would be timely. I believe that the world just now is ripe for such a movement, anxiously waiting, inwardly longing for the leadership of someone who will find a world following. Maybe the leader will be a man, maybe a woman, but he or she must be young enough and strong enough with a heart pure enough and a life clean enough and a faith venturing enough and a voice challenging enough to reach from one end of the country to the other if this crusade would stem the tide of our modern moral abandonment. Someday, believe me, someone will do it, some flaming evangelist of chivalry will be given a world hook-up over the radio and the press of every country will back him up and they will call the youth of this and every country to a crusade and we shall see a new youth movement leading not to license, but to the reaffirmation of the great sanctities of life. The world is waiting, longing, earnestly expecting some such sons of God.

The world is also waiting for the manifestation of the sons of God, led by the spirit of Jesus Christ, who will sit down together and pray together and scheme together to bring forth some plan for the revitalization of the life of the church of Jesus Christ. That leadership will have at its disposal the vast membership of our churches, the wealth, the machinery, the childhood—all waiting to be used for the conquest of Jesus Christ. And when that leadership comes it will not only call for a revitalizing of the life of the church, but for a breakdown of all denominational barriers, the scrapping of all sectarian banners and the discarding of all traditional prejudices as the membership of the churches everywhere rally their forces under the common emblem of the cross and as they move forth to a new conquest of the world for Christ their battle hymn will be:

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

Let me sum this all up in some very plain and direct words. When Paul tells us that the world is waiting for the manifestation of the sons of God he is thinking of you. God needs you, my friend, in making this world what it ought to be. The program of redemption is halting now because you are not what you ought to be, a son of God. Beloved, now are we the sons of God; we are heirs of God, and joint heirs of Jesus Christ, inheritors of all of the benefits of Christian civilization. Do you want to be what you really are—a son of God? And are you going to count as a son of God or not? Remember that "as many as received him, to them gave he power to become

the sons of God." Open your heart to him, receive his spirit into your life for as many as are led by the spirit of God, these are the sons of God.

AN INFALLIBLE REMEDY FOR DIVORCE

By D. W. Hendelberg

There are more divorces being granted in the United States in proportion to population than in any other civilized country in the world. During the past twelve years there has been an increase of 75 per cent in the number of divorces in this country.

In almost all the cases where divorces were granted proper conduct of husband and wife towards each other would have resulted in their living together happily.

Husband and wife should be kind and gentle in their conduct towards each other. If in a fit of temper you should speak unkindly to your mate never fail to beg the other's forgiveness. Never censure each other or use words which imply a censure. They should never discontinue their expressions of admiration towards each other. We not only like to be loved but we like to be told that we are; and these expressions of admiration and love have a tendency to foster it.

The affectionate kiss so often indulged in in the early part of married life should never be neglected, even after the hair becomes white and the forehead furrowed from age and sacrifice. How unkind it is to indulge in this token of affection in our younger days and neglect it in our declining years when the body becomes feeble and less attractive, and when we nevertheless are appreciative of such tokens of love.

The personal appearance of husband and wife after marriage should not be neglected. Before they were married and when they were sweethearts how careful they were of their personal appearance. They recognized the fact that this was important to create and maintain an admiration for each other. For the same reason it is important after they become husband and wife, and it should never cease. It is inexcusable in the husband to go unshaven and to keep his working clothes on on the Sabbath, the only day which he is able to spend with his wife. He should never be slovenly in the home. A husband who does so makes it difficult for the wife to love and admire him. Nor should the wife neglect to adorn her person, even when she is not expecting company. She should do so on her husband's account if for no other reason. It is easy for the husband to admire and love the wife when she is tastily and neatly, even if plainly, attired. It is difficult for him to do so if she is untidy in her dress. A beautiful flower we all admire and love. It is impossible for us not to. It is its mission in life to look pretty. It is partly, though not exclusively, the mission of a woman to look attractive. It would be unnatural in her not to try to do so; and it is commendable in her to make reasonable effort to make herself attractive. By so doing she makes it easy for her husband to love her, without which it is impossible for her to be happy.

The wise husband will recognize the fact that upon his marriage he and his wife became equal partners with equal rights and privileges. The husband should furnish his wife with a monthly allowance proportionate to his means and ability. In order that he may make the amount sufficient, both should be economical and industrious. They should steer clear of debt, for in incurring debts they are selling themselves into voluntary servitude.

Has not the wise man said that the borrower is slave to the lender? The wife should have the right to spend her allowance as she pleases. It is humiliating to the wife and unjust in the husband to expect the wife to go to him for the

money which she must have to supply her needs. The money and other property accumulated by them during their married life is the result of their joint labors and she is as much entitled to it as he.

If husband and wife will heed the suggestions herein indicated, if they will be kind and gentle and uncomplaining in their association with each other, if they will be indulgent of each other's faults, and ask each other's forgiveness for any wrong or injury done by the one to the other, if they will give proper attention to their personal appearance, if they will practice those little attentions towards each other which they were scrupulous to observe when they began life together, if they will be faithful to their marriage vows, they will never cease to be happy, and there will be no danger of either wanting a divorce.

Shubuta, Miss.

APPOINTMENTS

The three Annual Conferences face a new year. Each session was a time of spiritual refreshing and renewed determination on the part of preachers and laymen to "go forward" in 1931. For the convenience of Advocate readers we publish the three lists of appointments in this issue.—Editor.

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT

A. S. Lutz, Presiding Elder.

Alexandria—W. W. Holmes.
Boyce—L. C. Wilson.
Bunkie—J. F. Foster.
Colfax and Montgomery—L. R. Nease, Jr.
Elizabeth—H. B. Hines.
Eunice—J. A. Knight.
Glenmora—S. S. Eogan.
Holloway—(to be supplied).
Lecompte—C. D. Atkinson.
Lottie—G. A. LaGrange.
Marksville—C. B. White.
Melville—R. T. Pickett.
Melder—H. B. Thomason.
Montrose and Alco—T. D. Lipscomb.
Natchitoches—N. E. Joyner.
Oakdale—J. D. Nesom.
Oberlin—R. A. Cross, Jr.
Opelousas—D. F. Anders.
Pineville and U. S. Veterans Hospital—D. B. Boddie.
Pleasant Hill—J. F. Dring.
Provencal—A. H. Baggett (supply).
Sunday School Extension Secretary—A. K. McLellan.
Executive Secretary, Board of Christian Education—W. W. Holmes.
District Secretary, Christian Education—D. B. Boddie.

BATON ROUGE DISTRICT

L. W. Cain, Presiding Elder.

Amite—R. S. Walton.
Baker—B. W. Waltman.
Baton Rouge:
First Church—F. L. Wells.
Istrouma—L. N. Hoffpauir.
Keener Memorial—C. E. McLean.
Bogalusa—W. C. Scott.
Clinton—C. F. Sheppard.
Denham Springs—E. G. Keatzell.
Donaldsonville—J. P. Bonnacarrere.
Franklinton—A. D. George.
Greensburg—W. D. Milton.
Hammond—J. B. Grambling.
Jackson—G. W. Dameron.
Kentwood and Tangipahoa—C. C. Miller.
Natalbany—A. R. Hoffpauir.
Pearl River—G. H. Corry.
Pine Grove—A. A. McKnight (supply).
Plaquemine—William Schuhle.
Ponchatoula—J. A. Bowdon.
St. Francisville—R. L. Clayton.
Springfield—H. W. Brown (supply).
Walker—G. D. Purcell.
Washington—M. W. Beadle.
Zachary and Slaughter—A. M. Wynne.
Conference Evangelist—A. J. Martin.
Chaplain, State Penitentiary—E. M. Mouser.
Student in Emory University—W. H. Royal.
Conference Director, Golden Cross—L. W. Cain.
Conference Director, Superannuate Endowment Fund—F. L. Wells.
District Secretary, Christian Education—J. H. Bowdon.

LAKE CHARLES DISTRICT

J. W. Lee, Presiding Elder.

Abbeville—H. W. Rickey.
Acadia Circuit—J. H. Hoffpauir (supply).
Crowley—C. K. Smith.
DeRidder—H. E. Pfost.
Gueydan Circuit—J. B. Shearer.
Hornbeck Circuit—L. E. Crooks.
Indian Bayou—J. T. Parsons.
Lafayette—H. N. Brown.
Lake Arthur—T. F. King.
Lake Charles—R. H. Harper.
Leesville—F. J. McCoy.
Many and Zwolle—J. E. Selfe.
Merryville—J. F. Waltman.
New Iberia—A. M. Serex.
Rayne—J. R. Roy.
Sulphur—S. A. Seegers.
Vinton—A. M. Shaw.
District Secretary, Christian Education—R. H. Harper.
Conference Missionary Secretary—H. N. Brown.

MINDEN DISTRICT

W. R. Harvell, Presiding Elder.

Campti—C. B. Powell.
Cotton Valley—A. T. Law.
Coushatta—Briscoe Carter.
Ferriday—J. M. Alford.
Hall Summit—J. L. Lay.
Haughton and Doyline—E. V. Duplantis.
Jena—E. C. Dufresne.
Jonesville—S. S. Holladay, Jr.
Minden—R. H. Wynn.
Minden Circuit—J. E. Hearne.
Plain Dealing—J. B. Williams.
Ringgold—P. B. McCullen.
Rochelle and Selma—W. W. Perry.
Sibley—Thurman Spinks.
Sicily Island—B. F. Roberts.
Springhill—A. S. J. Neill.
Standard—R. H. Bamburg.
Trout and Good Pine—J. J. Rasmussen.
Winnfield—C. C. Wier.
District Secretary, Christian Education—R. H. Wynn.

MONROE DISTRICT

E. C. Gunn, Presiding Elder.

Bastrop—Ellis Smith.
Bonita—E. W. Day.
Columbia—R. F. Hartell.
Delhi—G. W. Pomeroy.
Fairbanks—R. R. Branton.
Gilbert—J. W. Faulk.
Lake Providence—J. C. Rousseaux.
Mangham—C. M. Morris.
Mer Rouge—B. C. Taylor.
Monroe:
First Church—W. W. Drake.
Gordon Avenue—H. W. Jordan.
Newellton—Otis Spinks.
Oak Grove and Epps—R. A. Bozeman.
Oak Ridge—A. C. Lawton.
Pioneer Circuit—G. L. McNeese (supply).
Rayville—R. W. Tucker.
Sterlington—(to be supplied).
Tallulah—W. H. Giles.
Waterproof—J. C. Price.
West Monroe—Louis Hoffpauir.
Winnsboro—J. W. Booth.
Wisner—O. L. Tucker.
Student in Duke University—R. W. Faulk.
District Secretary, Christian Education—W. H. Giles.
Conference Evangelist—H. W. Cudd.

NEW ORLEANS DISTRICT

W. L. Doss, Jr., Presiding Elder.

Covington—J. W. Sudduth.
Delta Circuit and Chalmette Mission—David Tarver.
Franklin—J. A. McCormack.
Houma and French Mission—B. H. Andrews, A.
M. Martin, A. D. Martin (supply).
Morgan City—D. E. Dulaney.
New Orleans:
Algiers—D. B. Raulins.
Carrollton Avenue—H. L. Johns.
Epworth—Martin Hebert.
Felicity—J. T. Harris.
First Church—J. B. Peters.
Louisiana Avenue—J. L. Williams (supply).
McDonoghville and Pointe-a-la-Hache—D. W. Poole.
Parker Memorial—M. S. Monk.
Rayne Memorial—O. W. Bradley.
St. Marks—J. A. Alford.
Second Church and Gentilly—Ira W. Flowers.
Patterson—H. N. Harrison.
St. Martinville—C. J. Thibodeaux.
Slidell—D. B. Watson.
Chaplain, U. S. Army—A. F. Vaughan.

Dean Candler School of Theology—F. N. Parker.
Superintendent Memorial Home of Mercy—J. G. Snelling.
Editor of Epworth Era—F. S. Parker.
District Secretary Christian Education—D. B. Raulins.

RUSTON DISTRICT

R. M. Brown, Presiding Elder.

Arcadia—K. W. Dodson.
Athens—W. F. Henderson, Jr.
Bernice—L. P. Moreland.
Bienville—J. T. McVey.
Calhoun—F. P. Moss.
Choudrant—J. L. Cady.
Clay—R. V. Fulton.
Dubach—E. J. Buck.
Erqs—W. W. Lantrip (supply).
Farmerville—A. W. Townsend.
Gibbsland—H. B. Hysell.
Haynesville—Ceanth Brooks.
Hodge—George Fox.
Homer—W. C. Childress.
Jonesboro—J. S. Henley.
Lapine—M. L. Lee (supply).
Marion and Downs—R. H. Staples.
Ruston—H. M. Johnson.
Simsboro—W. E. Kain.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.
District Secretary Christian Education—J. S. Henley.

SHREVEPORT DISTRICT

H. T. Carley, Presiding Elder.

Belcher and Gilliam—Alonzo Early.
Bossier City—H. W. Ledbetter.
Grand Cane—J. M. Boykin.
Greenwood and Bethany—H. S. Johns.
Ida and Hosston—T. J. Holladay.
Logansport—J. D. Fomby.
Mansfield—Guy M. Hicks.
Mitchell—W. E. Anding (supply).
Mooringsport—W. F. Roberts.
Oil City—C. W. Lahey.
Pelican—L. W. Smart.
Shreveport:
Claiborne—J. C. Sensintaffer (supply).
Cedar Grove—E. L. Cargill.
First Church—W. Angie Smith.
Mangam Memorial—G. A. Morgan.
Noel Memorial—T. M. Brownlee.
Park Avenue—R. T. Ware.
Vivian—W. D. Kleinschmidt.
Student Duke University—D. X. Lagrone.
Centenary College:
President—George S. Sexton.
Professor—R. E. Smith.
Personnel Secretary—R. L. Armstrong.
Director Louisiana Legislative Prohibition League—A. W. Turner.
District Secretary Christian Education—Guy M. Hicks.

Transferred Out

R. E. Goodrich to the North Alabama Conference.
Porter M. Carraway to the Mississippi Conference.

Transferred In

W. Angie Smith from the New Mexico Conference.
T. M. Brownlee from the Mississippi Conference.

MISSISSIPPI CONFERENCE

BROOKHAVEN DISTRICT

J. L. Decell, Presiding Elder

Adams—L. P. Anders.
Barlow—W. P. George.
Bayou Pierre—D. W. Ulmer.
Bogue Chitto and Norfield—L. F. Alford.
Brookhaven—C. W. Crisler.
Crystal Springs—J. E. Gray.
Foxworth—E. D. Simpson.
Gallman—J. T. Weems.
Georgetown—B. W. Lewis.
Hazlehurst—Del Longgear.
Magnolia—P. D. Hardin.
McComb:
Centenary—B. M. Hunt.
LaBranch Street—J. H. Jolly.
Pearl River Avenue—L. M. Reeves.
Meadville and Bude—T. A. Ferguson.
Monticello and Pleasant Grove—R. L. Walton.
Osyka—B. H. Williams.
Scotland—Wesley Ezell.
Summit and Topisaw—M. K. Miller.
Tylertown—W. B. Aisworth.
Wesson—V. R. Landrum.

Associate President Whitworth College—G. F. Winfield.
 Chaplain U. S. Navy—W. N. Thomas.
 Conference Evangelist—W. T. Griffin.
 Editor New Orleans Christian Advocate—J. L. Decell.

HATTIESBURG DISTRICT

W. A. Hays, Presiding Elder

Bouhomie—F. N. Ladner.
 Collins—J. M. Corley.
 Ellisville—F. B. Ormoud.
 Eucutta—A. J. Beasley.
 Hattiesburg:
 Court Street—L. L. Roberts.
 Main Street—W. H. Lewis.
 Broad Street—R. H. Clegg.
 Heidelberg—T. H. King.
 Leakesville—J. W. Loudenslager.
 Lucedale—H. C. Castle.
 Magee—J. B. Holyfield.
 Mount Olive—M. M. Black.
 New Augusta—A. J. Boyles.
 Petal—R. A. Allums.
 Prentiss—A. S. Oliver.
 Purvis—J. D. Ellis.
 Richton and Plave—W. A. Terry.
 Silver Creek—D. E. Vickers.
 Sumrall—H. W. VanHook.
 Taylorsville—S. C. Moody.
 Williamsburg—J. C. Jackson.
 Sanatorium—W. M. Williams.

JACKSON DISTRICT

J. T. Leggett, Presiding Elder

Benton—G. E. Allan.
 Bolton and Raymond—F. L. Applewhite.
 Brandon and Pelahatchie—S. F. Harkey.
 Camden and Sharon—W. J. Walters.
 Canton—O. S. Lewis.
 Clinton—J. W. Leggett, Jr.
 Eden and Benton—M. H. McCormack, Jr.
 Edwards—H. L. Norton.
 Fannin—E. J. Coker.
 Flora—L. M. Sharp.
 Florence—M. L. White.
 Harrisville—E. A. Kelly.
 Jackson:
 Capitol Street—J. A. Smith.
 Galloway Memorial—L. L. Cowen.
 Glenale—A. B. Barry.
 Grace—C. A. Schulz.
 Millsaps Memorial—T. O. Prewitt.
 Madison and Pocahontas—P. H. Grice.
 Mendenhall and D'Lo—C. H. Stralt.
 Sartaria—T. M. Ainsworth.
 Terry—C. E. Downer.
 Vaughan—H. S. Westbrook.
 Yazoo Circuit—E. W. Ulmer.
 Yazoo City—G. H. Thompson.
 Secretary Editorial Department General Board
 Christian Education—C. A. Bowen.
 Executive Secretary Conference Board Chris-
 tian Education—J. C. Chambers.
 Manager Orphans' Home—B. F. Lewis.
 Financial Agent Orphans' Home—W. M. Sullivan.
 Home Missionary—Charles Assaf.
 Manager Home Finding Society—J. L. Sutton.
 Superintendent Industrial Work General Board
 of Missions—J. L. Ferguson.
 Professor Millsaps College—H. C. Blackwell.
 Professor Millsaps College—C. F. Nesbit.

MERIDIAN DISTRICT

T. J. O'Neil, Presiding Elder

Bucatanua—H. W. F. Vaughan.
 Cleveland—E. W. Wedgeworth.
 Daleville—J. F. McClellan.
 DeKalb—T. B. Winstead.
 DeSoto—M. R. Jones.
 Enterprise—O. H. Scott.
 Lauderdale and Electric Mills—J. T. Abney.
 Matherville—C. H. Herring.
 Meridian:
 Central—B. L. Sutherland.
 East End—P. M. Caraway.
 Fifth Street—J. F. Campbell.
 Hawkins Memorial—W. J. Dawson.
 Poplar Springs—H. J. Moore.
 Seventh Avenue—R. E. Rutledge.
 Pachuta—T. C. Cooper.
 Porterville—L. T. Nelson.
 Quitman—H. Mellard.
 Scooba—J. H. Moore.
 Shubuta—C. W. Wesley.
 Vimville—J. W. Ramer.
 Waynesboro—C. M. Ramsey.
 Waynesboro Circuit—C. M. Ramsey.
 Conference Director—C. M. Ramsey.
 Fund—B. L. Sullivan.

NEWTON DISTRICT

H. A. Gatlin, Presiding Elder

Bay Springs—J. W. Thompson.
 Burnside—D. P. Yeager.
 Carthage—L. H. Sells.
 Carthage Circuit—H. J. Oakley.
 Chunky—G. A. Broadus.
 Decatur and Hickory—A. J. Davis.
 Forest and Morton—J. B. Cain.
 Harpersville and Lena—H. E. Raley.
 Homewood—W. C. M. Baggett.
 Lake—L. J. Snelgrove.
 Laurel:
 First Church—W. J. Ferguson.
 Kingston—J. A. Wells.
 West Laurel—C. Y. Higginbotham.
 Montrose—G. H. Jones.
 Newton—H. A. Wood.
 Philadelphia—W. B. Jones.
 Philadelphia Circuit—T. E. Nicholson.
 Raleigh—B. W. Ware.
 Rose Hill—W. L. Blackwell.
 Shiloh—J. H. Grice.
 Trenton—N. S. Loftus.
 Union—J. L. Carter.
 Walnut Grove—E. M. Allen.

SEASHORE DISTRICT

Otto Porter, Presiding Elder

Americus—W. B. Hollingsworth.
 Bay St. Louis—C. C. Clark.
 Biloxi:
 Main Street—C. P. Jones.
 Wesley Memorial—Murray Cox.
 Brooklyn and Bond—R. S. Saucier.
 Carriere—W. W. Moore.
 Coalville—G. G. Yeager.
 Columbia and Mission—V. G. Clifford, E. B.
 Flurry, Junior Preacher, Supply.
 Escatawpa—A. J. Leggett.
 Gulfport:
 First Church—A. M. Broadfoot.
 Second Church—T. R. Holt.
 Handsboro and Nugent—Roy Wolfe.
 Kreole—L. D. Haughton.
 Logtown—J. W. Moore.
 Long Beach and Pass Christian—H. L. Daniels.
 Lumberton—M. L. McCormick.
 Mentor—S. E. Flurry.
 Moss Point—C. C. Evans.
 Ocean Springs—J. W. Sells.
 Pascagoula—E. L. Ledbetter.
 Picayune—W. H. Saunders.
 Poplarville—J. E. Williams.
 Saucier—S. N. Young.
 Vancleave—C. H. Gunn.
 Wiggins—W. H. Lane.
 Executive Secretary, Seashore Methodist As-
 sembly—J. W. Sells.

VICKSBURG DISTRICT

L. E. Alford, Presiding Elder

Anguilla—J. O. Ware.
 Centerville and Stephenson—J. E. J. Ferguson.
 Fayette—T. B. Cottrell.
 Gloster and Liberty—J. H. Morrow.
 Hermanville—M. W. Porter.
 Lorman—W. F. Baggett.
 Louise and Holly Bluff—J. M. Lewis.
 Mayersville—C. H. Williams.
 Natchez—H. G. Hawkins.
 Nebo—W. W. Murray.
 Oak Ridge—A. S. Byrd.
 Port Gibson—J. L. Sells.
 Rolling Fork—J. A. Moore.
 Roxie—Percy Vaughan.
 Rosetta and Mt. Vernon—S. W. Bryant.
 Silver City—S. B. Watkins.
 Utica—E. A. King.
 Vicksburg:
 Crawford Street—J. L. Neill.
 Gibson Memorial—J. L. Smith.
 Washington and Natchez Mission—F. J. Jones.
 Woodville—G. P. McKeown.
 Student Southern Methodist University—D. L.
 Blackwell.
 Student Emory University—Walter Cross.

Transferred In: P. M. Caraway, an elder, from
 the Louisiana Annual Conference.
 Transferred out: T. M. Brownlee, an elder, to
 the Louisiana Annual Conference.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

T. H. Dorsey, Presiding Elder

Aberdeen—S. L. Pope.
 Algoma—J. T. McKibben.
 Amory Circuit—L. B. Wimberly.
 Amory Station—C. A. Parks.
 Bellefontaine—C. M. Kinard.
 Buena Vista—H. N. McKibben.

Calhoun City—W. L. Atkins.
 Derma—T. L. Oakes.
 Eupora—W. C. Newman.
 Fulton—W. R. Gondelock.
 Greenwood Springs—J. A. Baffle.
 Houka—W. M. Hester.
 Houston—A. S. Raper.
 Mathiston and Maben—J. S. Maxey.
 Nettleton—R. T. Hollingsworth.
 Okolona—T. E. Gregory.
 Pittsboro and Bruce—G. W. Robertson.
 Pontotoc—W. N. Dodds.
 Prarie and Strong—W. C. Galeoran, Jr.
 Randolph—B. E. Crowson (supply).
 Salem and Friendship—B. D. Benson.
 Shannon—A. Y. Brown.
 Smithville—T. W. Smallwood.
 Toccopola—A. N. Gore.
 Tremont—G. B. Love.
 Tupelo—W. P. Burhman.
 Vardaman—J. V. Stewart.
 Verona—W. S. Selman.
 Woodland—A. F. Youngberg.
 Chaplain U. S. Navy—J. H. Brooks.
 Assistant Secretary, Board of Christian Educa-
 tion—W. R. Hammontree.
 Conference Evangelist—S. M. Butts.

Columbus District

W. N. Duncan, Presiding Elder.

Ackerman—T. B. Thrower.
 Artesia and Shaeffers—W. L. Pearson.
 Brooksville—J. E. Lawhon.
 Caledonia—A. J. Henry.
 Cedar Bluff—R. G. A. Carlisle (supply).
 Chester—John B. Burns.
 Columbus, Central—C. L. Rogers.
 Columbus, First—J. W. Ward.
 Crawford and Mayhew—W. M. Langley.
 Ethel—Knight E. Clark.
 High Point—E. P. Craddock.
 Kosciusko Circuit—Wade Heath.
 Kosciusko—J. T. McCafferty.
 Longview and Sessions—W. I. Henley.
 Louisville—W. L. Stormont.
 Macon Circuit—C. W. Avery.
 Macon—J. A. George.
 Mashulaville—R. B. Pearson.
 Noxapater—H. D. Suydam.
 Shuqualak—W. W. Milligan.
 Starkville—H. F. Brooks.
 Sturgis—E. B. Ellington.
 Welr and McCool—J. W. Gibson.
 West Point—W. R. Lott.

Corinth District

J. H. Felts, Presiding Elder.

Baldwyn and Wheeler—W. C. McCay.
 Belmont—W. J. Wood.
 Blue Mountain—H. E. Carter.
 Booneville Circuit—M. L. Ward (supply).
 Booneville Station—J. V. Bennett.
 Burnsville—(Supplied by T. F. Sartain).
 Chalybeate—L. C. Lawhon.
 Corinth Circuit—N. N. Maxey.
 Corinth, First—E. S. Lewis.
 Corinth, South Side—W. O. Hunt.
 Dumas—J. N. Humphrey.
 Guntown and Saltlilo—W. R. Crouch.
 Hickory Flat—R. M. Papasan (supply).
 Inka Circuit—J. C. Nelson (supply).
 Inka Station—E. M. Shaw.
 Kossuth—R. C. Nanney.
 Mantachle—L. P. Jumper.
 Marletta—J. T. Gullett (supply).
 Mooreville—Guy Ray.
 Myrtle—W. T. Phillips.
 New Albany—J. H. Holder.
 New Albany Circuit—K. S. L. Cooke.
 Potts Camp—L. M. James.
 Rlenzi—T. J. Hopper.
 Ripley—C. A. Northington.
 Sherman—A. M. West.
 Tishomingo—W. R. Liming.

Greenville District

E. Nash Broyles, Presiding Elder.

Arcola and Murphy—J. R. Murff.
 Boyle and Pace—H. R. McKee.
 Clarksdale—V. C. Curtis.
 Cleveland—Melville Johnson.
 Coahoma and Jonestown—R. H. B. Gladney.
 Duncan and Alligator—W. C. Galeoran, Sr.
 Evansville and Dubbs—C. L. Oakes.
 Friar Point and Lyon—E. E. McKelthen.
 Glen Allan—J. M. Gulnn.
 Greenville—T. M. Bradley.
 Gunnison and Hillhouse—J. J. Garner.
 Hollandale—J. E. Cunningham.
 Lake Cormorant—J. O. Dowdle.
 Leland—E. R. Smoot.
 Lula and Dundee—E. B. Sharp.
 Merigold and Sherard—W. W. Jones.
 Rosedale—H. P. Lewis.
 Shaw and Litton—J. J. Baird.

Shelby—W. W. Woollard.
Tunica—C. M. Chapman.
U. S. Navy—J. M. Moose.
Conference Evangelist—J. W. Robertson.

Greenwood District

L. P. Wasson, Presiding Elder.
Acona—D. R. McDougal.
Belzoni—S. H. Caffey.
Black Hawk—S. W. Hemphill.
Carrollton—J. W. York.
Cruger and Sidon—G. A. Baker.
Drew—J. T. Lewis.
Drew Mission—Kenneth I. Tucker.
Dublin and Battson—G. H. Boyles.
Greenwood, First—A. T. McIlwain.
Greenwood, Price Memorial—B. F. Bullard.
Indianola—R. G. Moore.
Inverness—W. S. Shipman.
Ittahena—W. B. Baker.
Lamhart and Crowder—E. C. Driskell.
Marks—J. C. Wasson.
Minter City—A. R. Reasley.
Moorhead—H. H. Wallace.
Ruleville—A. T. Clanton.
Schlater—L. A. McKeown.
Sunflower—G. C. Gregory.
Swiftown and Iscla—W. C. Mattox.
Tchula—Seaman Rhea.
Tutwiler—W. M. Campbell.
Wehh and Sumner—S. E. Ashmore.
Conference Missionary Secretary—R. G. Moore.
Conference Director Superannuate Endowment—A. T. McIlwain.

Grenada District

E. H. Cunningham, Presiding Elder.
Abbeville—C. W. Bailey.
Ashland—R. L. Ellis.
Coffeeville—W. L. Robinson.
Duck Hill—O. A. Clark.
Durant—S. A. Brown.
Ebenezer—S. B. Potts.
Grenada—L. M. Lipscomb.
Holcomb—J. L. Nabors.
Holly Springs—N. J. Golding.
Kilmichael—W. F. Rogers.
Lamar—G. R. Williams.
Lexington—J. E. Stephens.
Oxford—W. H. Mounger.
Junior Preacher—J. H. Blakemore.
Paris Circuit—J. W. Raper (supply).
Pickens and Goodman—M. E. Scott.
Sallis—A. W. Bailey.
Poplar Creek—A. A. Martin (supply).
Vaiden and West—W. W. Bruner.
Water Valley, First—J. D. Wroten.
Water Valley, Main—G. C. Schwartz.
Waterford—N. L. Threet.
Winona—A. C. McCorkle.
Winona Circuit—A. L. Brewster.
President of Grenada College—J. R. Countiss.
Extension Secretary Board of Education—E. G. Mohler.
Student Emory University—W. J. Cunningham.
Student Duke University—Roy Grisham.
Young People's Worker Board of Christian Education—W. L. Robinson.
Executive Secretary of Education—R. G. Lord.

Sardis District

J. M. Bradley, Presiding Elder.
Arkabutla—S. P. Ashmore.
Batesville—R. P. Neblett.
Byhalia—J. D. Simpson.
Charleston—J. T. Lockhart.
Cockrum—B. F. Hammond.
Coldwater—W. C. Beasley.
Como—W. W. Hartsfield.
Courtland—M. H. McCall.
Crenshaw and Sledge—W. D. Bennett.
Hernando—F. H. McGee.
Horn Lake—W. P. Bailey.
Longtown—E. G. Potts (supply).
Mount Pleasant—E. F. Tucker.
Oakland—E. L. Jernigan.
Olive Branch—J. B. Conner.
Pleasant Hill—J. A. Patterson.
Red Banks—W. I. White.
Sardis Circuit—W. M. Jones.
Sardis—C. T. Floyd.
Senatobia—P. F. Luter.
Shuford—R. C. Mayo.
Tyro—A. L. Davenport.

Dr. D. M. Key, president of Millsaps College, has received word from Dr. Charles B. Lipman, secretary of the Association of American Universities, that Millsaps was placed on the Association's approved list at the meeting recently held at the University of California, Berkeley, Cal.

College Corner

Nominees made by the Millsaps College Faculty committee on Rhodes Scholarships to the State Rhodes Committee have been announced by Dr. D. M. Key, president of the college.

They are Kenyon Hill, senior at Millsaps College; Clyde H. Graves, instructor at Penn State College, and A. K. Shields, instructor at the University of North Carolina.

The faculty committee is composed of Dr. B. E. Mitchell, dean of the college, Dr. A. P. Hamilton, and Prof. A. G. Sanders.

Three scholarships from the Charles Irwin Travelli fund, have been awarded students at Millsaps College, Jackson, for superiority in academic work.

Winners of the scholarships, which pay full tuition for the current session, are: L. B. Jones, Allan Lindsey, and Alexander Baines.

More money is earned by students at Millsaps College than by students of any other college in Mississippi, according to a government bulletin issued by the Department of Education dealing with part time employment of students.

During the year reported on, Millsaps' students earned \$37,000, several times as much per capita as the students in other colleges of the State.

In order that special attention may be given individual students, the student body of Millsaps College has been divided into three groups, with a member of the faculty to deal with each group as dean. This is a new feature of the administrative organization.

Dr. B. E. Mitchell, dean of the college, has supervision over upper classmen, and Miss Olivia Harmon, dean of women, over the women students. Dr. A. P. Hamilton is dean of freshmen.

With wide experience as a pastor, naturalist, and newspaper photographer, Dr. Wallace Rogers has a broad background to fit him for his new appointment as pastor of the Glenn Memorial church at Emory University, Atlanta.

Dr. Rogers was appointed by Bishop John M. Moore at a recent session of the North Georgia Conference of the Methodist Episcopal Church, South, to succeed the Rev. W. T. Watkins, who is now professor of church history in the Candler school of theology, Emory University.

For the past two years Dr. Rogers has been missionary secretary of the North Georgia Conference, and will continue in charge of that work in addition to duties as pastor of the university congregation.

Vice-President H. M. Whaling, Jr., attended the Louisiana Conference at Alexandria, representing S. M. U. and the School of Theology.

Registration of S. M. U.'s Correspondence School shows a 30 per cent increase this year over last year, according to Dr. H. K. Taylor, director. He attributes the increase to a campaign in which 11,000 teachers were reached by publicity material. Some sixty courses are offered to students scattered throughout the Southwest and even to Colorado.

Dean E. D. Jennings, of the Department of Arts and Sciences, S. M. U., will attend the meeting of bishops and the General Commission on Benevolences at Atlanta, Ga., beginning December 17. While there he will attend also the mid-year council meeting of the members of the General Board of Lay Activities, in his capacity as Lay Leader of the North Texas Conference.

Book Shelf

"WORSHIP IN THE SUNDAY SCHOOL" BY A. W. MARTIN, B.A., B.D.,

Cokesbury Press, Publishers; 164 pages. 75 cents

Reviewed by Geo. H. Jones, Montrose, Miss.

Probably the element which is most lacking in the Sunday school today is worship. Certainly a renewed emphasis upon and a deeper experience in worship will greatly increase the effectiveness of the Sunday school and will find its reward in an enrichment of the spiritual life. Here is a book that should be carefully digested by every pastor and superintendent and leader of worship in both large and small Sunday schools. Among other important things, the meaning of Christian worship, selection and use of worship materials, planning worship services, organizing the school for worship, leading the worship service, and worship in everyday living, are discussed helpfully by one who writes from experience.

THE CASE FOR PROHIBITION

by Clarence True Wilson and Deeds Pickett is a volume of two hundred and seventy-four pages on the past, present, and future of prohibition, beautifully bound, originally published by Funk & Wagnalls. It is now republished in the dollar library by Richard R. Smith, Inc.

It is thought that this is the time when informing books about the origin, purpose, and future plans of prohibition ought to be in demand, and we congratulate the authors in bringing out this book so beautifully bound and printed in large type to sell at such a reasonable figure.

The Home Quarterly for January, February and March, 1931, is an interesting number. The leading article by Charles D. Buila on, "Stonewall Jackson: Man, Warrior, Christian," is illustrated with reproductions of the General's best photograph, his last dispatch and the Chandler cottage in which he died: "What a Boy Has a Right to Expect of His Mother," by Nancy Smith Krusekopf; "Prayer," by L. A. Weigle, Dean of the Yale Divinity School; "Making a Christian Wife," by Richard L. Ownbey; "The Forgotten Hearthstone," by M. T. Plyler. Published by Lamar & Whitmore. 60 cents a year.

BLOOD AND FIRE

The life of General William Booth, founder of the Salvation Army, by William Hamilton Nelson.

A large well printed biography which reads like a romance and will thrill you and give you spiritual vision. Highly endorsed by Bishop Arthur J. Moore, Dr. F. N. Parker, Commander Evangeline Booth, daughter of Wm. Booth. Also the Christian Century, and was a selection of the Religious Book Club. Just the thing for a Christmas present. The price is \$2.50, postpaid. Order from the author, W. H. Nelson, 307 Pacific Building, San Francisco.

ATTENTION, MINISTERS LOUISIANA CONFERENCE

If you ordered a copy of Blood and Fire, General William Booth, by W. H. Nelson, and it has not reached you, drop me a line. The book has been sent to your new address.

With hearty Christmas greetings,
W. H. NELSON.
307 Pacific Bldg., San Francisco, Calif.

The Home Circle

BORROWED

They borrowed the bed to lay His head,
When Christ the Lord came down,
They borrowed the ass in the mountain pass,
For Him to ride to town,
But the crown He wore,
And the cross that He bore
Were His own.

They borrowed the bread when the crowd He fed,
On the grassy mountain side,
He borrowed the dish of broken fish,
With which He satisfied;
But the crown He wore,
And the cross He bore,
Were His own.

He borrowed the ship in which He sat
To teach the multitude,
He borrowed the nest in which to rest,
He had never a home so rude,
But the crown He wore,
And the cross He bore,
Were His own.

He borrowed the room on the way to the tomb
The passover lamb to eat.
They borrowed the winding sheet,
But the crown that He wore,
And the cross that He bore,
Were His own.

The thorns on His head were worn in my stead,
For me the Saviour died,
For guilt of my sin the nails drove in
When Him they crucified,
Though the crown that He wore,
And the cross that He bore,
Were His own.
They rightly were mine.

—Author Unknown.

POETICAL THOUGHTS

By Mrs. George S. Brown

The Lord hath done great things for us where-
of we are glad.—Psalms 126:3.

THE ROAD TO LAUGHTERTOWN

Oh, show me the road to Laughtertown,
For I have lost the way!
I wandered out of the path one day,
When my heart was broken, my hair turned gray,
And I can't remember how to play;
I've quite forgotten how to be gay,
It's all through sighing and weeping, they say.
Oh, show me the road to Laughtertown,
For I have lost the way.
Would you learn the way to Laughtertown,
Oh, ye who have lost the way?
Would ye have a young heart though your hair
be gray?
Go learn from a little child each day;
Go serve his wants and play his play,
And catch the lilt of his laughter gay,
And follow his dancing feet as they stray;
For he knows the road to Laughtertown,
Oh, ye who have lost the way.

—British Weekly.

We have been hearing quite a number of
grouchy speeches lately about hard times and
relative to Christmas, so we thought these verses
might be apropos. Surely above all times we
should not lose the way on the road to Laught-
ertown, for Christmas was made for happiness.
God sent into the world the very most wonderful
gift that could be found in heaven and ever
since that time everybody has been celebrating

the birthday of the Christ child by giving to
others. Truly, a beautiful custom, so why grumble
over it? We may not have great things to offer,
but when the wise men brought gold and frankin-
cense and myrrh, there was no distinction in
the appreciation of the gifts. Perhaps the
shepherds had no worldly treasures to give, but
the homage of the hearts was enough. And so
with us! Oh, it is not what we give but the
spirit in which we give. "The gift without the
giver is bare."

We see people wandering aimlessly to and fro
in the stores, handling everything on the counters,
sighing over the inability to choose, when no
doubt a little potted plant or some little prac-
tical thing used in the house would be accept-
able. Some say, "Oh, we have cut out giving ex-
cept to the immediate family." Poor creatures;
they have lost the road to Laughtertown. If you
haven't a kiddie of your own or if you have
kiddies that will be surfeited with toys, can't
you think of some who are looking wistfully in
the bright shop windows? Don't you know some
poor mother whose heart is breaking because she
can't fill the little stocking? Don't you know
someone who needs a warm robe or a pair of
slippers? If you do not, there are many charit-
able organizations that can put you in touch with
just such; and take our word for it, if you will
supply the want, you will remember the days
of your own youth and you will wander back to
Laughtertown. Your hair may be gray, but your
heart will be as gay as that of a little child if
you make someone else happy on this day of all
days. We don't believe, either, in being too prac-
tical and giving entirely on the outside, for there
are loved ones at your own fireside who need
cheer and who rejoice and are made happy by
loving thoughts and deeds. If we just don't have
too big ideas, there is generally enough for all
and we would that every human being would find
the way at this Christmas season to Laughtertown.

THE TWIN DOLLS

By Mary S. Stover

Nobody planned to have Lulu's and Nellene's
dolls alike. It just happened so. Both the dolls
came at Christmas time, and even the little moth-
ers could not have told them apart except for
their clothes.

Lulu's Marie wore a silk dress and had a gray
velvet coat and bonnet. Nellene's Clara was all
in white. Nellene's mother made doll Clara a
play dress of pink gingham, and Lulu's big sister
made doll Marie one of blue check.

Those were all the really made-up dresses these
dollies had for months and months. Of course
Lulu and Nellene dressed them in many different
ways, but they are only quite little girls and can-
not cut or sew doll clothes well. So both the chil-
dren got to looking rather shabby by summer.

Then there came a big box to Lulu's house. The
box was from her aunt. In it were lovely things
for them all, but mother and big sister would
have to make some of the dresses over a little.
In the box was one package all for Lulu.

She took that out in side yard to open it. "Oh,
oh, oh! What lovely things for my doll!" cried
Lulu. "I'll coax sister to make Marie a dress be-
fore she fixes mine. Then I'll go over and show
Nellene."

Lulu smoothed the pretty pieces of cloth and
embroidery and ribbon. She was thinking hard.

"There is plenty of everything to dress two
dollies. Nellene said that they haven't anything
nice to make Clara any more clothes. I guess I
don't want Marie to have such a lot of new things
if Clara can't have some."

In just another minute Lulu was running over
to Nellene's house. "See what I've come to divide
with you," she said.

There was a strange lady reading a book on

Nellene's porch. The girl did not think of her till
she asked if they would like to have her make
clothes for their dollies.

This lady was visiting at Nellene's house. She
did not have lots of work to do. She could make
the new dresses right away. The girls watched
her do it.

First each doll had a new play dress. Then the
lady chose the brightest colored pieces of cloth
and some embroidery. With those things she
made each doll a quaint peasant costume such as
girls wear in a land far, far away. The embroi-
dery was for two white caps they wore.

Oh how the little girls laughed to see Marie
and Clara dressed like that!

"They look more like twins than ever now,"
said Nellene.

"Let's take them to the doll exhibit!" cried
Nellene's cousin from the next block. "Haven't
you heard about the doll exhibit?"

"Yes, but we didn't suppose one could take
just any dollies."

"I wouldn't call these just any dollies now,"
said Nellene. "Let's see if we may take them."

They did take the dolls to the exhibit. Clara
and Marie stood side by side for hundreds of
people to look at. By and by there was a pretty
blue ribbon laid down like a rug in front of them.

"That means our dolls took the first prize,"
whispered Nellene.

"Oh, oh, oh!" laughed Lulu. She clapped her
hands. How glad she was that she had shared
with Nellene.—Exchange.

SALUTES

In the United States the characteristic saluta-
tion is "Hello!"

The Arabs say on meeting, "A fine morning to
you!"

The Turk says, with gravity, "God grant you
his blessings".

The Persian greeting is familiar to all by rea-
son of its quaintness: "May your shadow never
grow less!"

The Egyptian is a practical man. He has to
earn his taxes by toil under a burning sun. Ac-
cordingly he asks: "How do you perspire?"

The Chinese loves his dinner. Hence he asks,
"How are you digesting?"

The Greeks, who are keen men of business, ask
one another, "How are you getting on?"

The national salutation of Naples was former-
ly, "Grow in grace!" At present, in most parts of
Italy, a phrase equivalent to "How are you?"
is used.

The Spaniards say "How are you passing it?"

The French, "How do you carry yourself?"

The Germans, "How goes it?"

The Dutch, "How do you travel?"

The Swedes, "How can you?" this meaning,
"Are you in good vigor?"

The Russians, "Be well!"

The English speaking nations, in addition to
the telephonic, "Hello!" say, "How are you?"
and "How do you do?"

Caucasians take off their hats, shake hands,
embrace, bow and kiss, as in other parts of the
world people rub noses, touch foreheads and take
off their shoes.

The bow as a mark of respect is a custom used
by nearly all nations.—Judge.

JUST FOR FUN

Husband—"Hm! Funny pudding this!"

Wife—"Yes, dear! That's as far as I got with
the recipe when the radio broke down."

A grammar school boy handed in the following
composition on cats:

Cats that you can maul and tease is called
Maultese Cat. Some cats is reckernized by how
quelt their purs is and these is named Purslan
Cats. And the cats with deep feeling is called
Feline Cats.

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. B. Peters, D.D., Rev. W. W. Drake, D.D., Rev. B. H. Wynn, D.D.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Fells, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

METHODISM GIRDS HERSELF FOR SPIRITUAL ADVANCE

(Continued from Page 1)

ciety, Sunday school staff, Epworth League, and laymen's organizations may be utilized in a Church-wide, but individual, appeal to every Methodist to gird himself or herself for service in the Lord's cause. Our vows have been taken. They must be paid. To every Methodist membership must mean more.

4. That the month of February shall be known as Survey Month, during which each church shall carefully survey the field of its responsibility for the un-churched people that are accessible to it. Let a census be taken in each city, town and county by the local congregation therein or by the co-operation of the several contiguous congregations in a given territory, to the end that none be overlooked. Let this be followed up during this month or the next by sending forth the Church's membership in to make appeal to all such people for their recognition of the claims of Christ and his Church upon them. This should be done with such thoroughness of organization and earnestness of approach that none in all the field of our responsibility can say "no man careth for my soul."

5. That the months of March and April, or as near thereto as local conditions will permit, be devoted to special revival services in every church, in which repentance for sin, the indispensable and sufficient Saviorhood of Jesus Christ, and his adequacy for every personal and social need of men shall be presented. Such services wherever practicable should culminate on Easter in a great day of decision and enrollment for all that are on the Lord's side. Everywhere the plans for these meetings should be laid in prayer and carried forward by supporting circles of prayer in every congregation, remembering always that God alone is the source of his people's power and that God's power is available through prayer.

It is time for Methodism to reassert itself in the name of the Lord as an evangelistic agency. It is high time for the outbreak of a new passion. Our sole business is to seek the lost, spread scriptural holiness over the land and reform the continent by reliance upon the spiritual agencies of redeeming grace.

FALLEN ASLEEP

OBED BIRCH MATHENEY

Gloom was cast over the Mississippi Conference during its recent session at Vicksburg because of the death of Brother Matheney, which was announced at the Saturday morning session. Obed Birch Matheney was a quiet, modest, hard-working pastor. He had a great Saviour and preached a great gospel. He had closed his fourth year on the Waynesboro circuit, whose churches border on the bounds of the charge within which he was born. His wife was reared within the bounds of his last circuit. This is convincing that he was a good minister of Jesus Christ when his own people felt honored to have him as their pastor and would gladly have received him had he lived to return. His record is written on high and he waits in the City of God for his loved ones and fellow-preachers of the Mississippi Conference.

WALTER MONROE LAMPTON

On Thursday morning, December 11, at his home on the Mississippi Gulf Coast, near Beauvoir, Walter Monroe Lampton went to his eternal reward. He was born near Tylertown, Miss., in 1850. A noble son of the Old South and a philanthropic citizen of the New finished his course and entered upon rest.

Brother Lampton was married in 1874 to Miss Lucy E. Barton, and to this union there were born three sons—Leslie, Barton, H. Dudley, and Claude Lamar. His first wife died in 1881. In 1884 he was married to Miss Lucie Brumfield, of Magnolia, Miss., who through the years they have walked up life's climb together, loyally supported him in his business enterprise and his benevolent contributions.

W. M. Lampton was the oldest of five brothers, who for more than forty years have worked together in building the Lampton name into an institution in South Mississippi that has been synonymous with commercial integrity and high moral ideals. Early in life he united with the Methodist Church. He was for years a steward and a liberal supporter of his church at Magnolia. He found joy in his benefactions to Whitworth College, orphanages, Old Soldiers' Home, Boy Scouts, and other worthy causes. He built the gymnasium at Whitworth and shared with his four brothers in the erection of the beautiful Mary Jane Lampton Auditorium which adorns its campus.

Rev. Henry G. Hawkins, former president of Whitworth College, and Rev. J. G. Galloway, a former pastor, and Dr. G. F. Winnfield, president of Whitworth College, assisted Rev. P. D. Hardin, pastor, in the funeral services at the Magnolia Methodist Church last Friday.

His wife, three sons, and two brothers—W. E. and T. B., survive him. Little orphan children, Boy Scouts, college girls, old soldiers, poor people, and other friends, not a few, together with his loved ones, will feel the loss of so good and generous a man as was W. M. Lampton. His is the Christian's reward.

J. W. WELLMAN

J. W. Wellman, Sunday School Superintendent and Church Lay Leader of our church at Foxworth, Miss., was killed and robbed on Friday night, November 21. Brother Wellman was a merchant. He and his wife were walking home after the close of the day's business and was attacked and beaten unconscious while his distressed wife stood helplessly by. Brother Wellman was a Christian gentleman and a loyal worker in his church. He loved and supported his pastors and could always be counted upon. At the last quarterly conference held at his church on the first Sunday in November, he was present and gave testimony of his faith in Christ and his hope of eternal life. To his bereaved family and sorrowing loved ones the New Orleans Christian Advocate extends deepest sympathy.

MISS EURA CROSSLEY

Miss Eura Crossley, invalid daughter of Rev. and Mrs. C. M. Crossley, Waynesboro, Miss., passed to her reward on November 23, 1930. Miss Eura was a patient and courageous Christian. Her faith radiated a cheerfulness that brightened the hours for those around her. Characteristic of her unselfishness through the years, when it seemed evident that the heavenly Father would send for her to come home, she requested that her wicker rolling chair be given without price to someone who needed it. If any pastor knows of a person needing a rolling chair he will comply with the request of a voice that is hushed, but yet speaketh, if he will notify Rev. C. M. Crossley, Waynesboro, Miss.

Brother and Sister Crossley have the affectionate sympathy of the brethren of the Mississippi Conference and a wide circle of other friends.

PERSONAL AND OTHER NOTES

If any of our readers have copies of the Advocate for the year 1903 we would be heartily obliged if they would mail them to this office. We need 1903 Advocates for our file.

Rev. B. W. Lewis and family have been cordially received at Georgetown, Miss. Ladies of the church have repaired the parsonage and the work of the year starts encouragingly well.

Rev. W. L. Robinson, pastor at Coffeetown, Miss., starts the new year with encouraging prospects. Sunday evening, December 21, his church will present a Christmas pageant, "The Coming of the King," Mrs. H. H. Boswell, directing.

Mr. W. L. Powell, superintendent of the Sunday school at Muddy Springs, on the Osyka circuit, is one of the faithful laymen of his conference. He starts the year well by sending in his renewal for the Advocate.

The Istrouma (La.) Methodist Church has a live crowd of young people. Their Epworth League recently entertained the people of the town with a "trip around the world." They expect to purchase a piano for their Epworth League room.

In a letter to the editor, Rev. J. A. Wells, pastor of the Kingston Church, at Laurel, writes, "Giving the Lord all the credit and glory, we had the best beginning last night (December 2) of a new Conference year that I ever had! How the Lord is blessing and the people rallying!"

The people of Purvis, Miss., were delighted to have Rev. and Mrs. John D. Ellis return for another year. Brother Ellis ministers to the high schools of Lamar County as well as to his church and to others. A successful year is looked forward to by the pastor and people.

The poem, "Borrowed," which we are carrying on Home Circle, in this issue, was supplied by Rev. W. H. Saunders, pastor of the church at Picayune. Its sentiment is beautiful and its truth is compelling. We are indebted to Brother Saunders for sharing what delights his own soul.

The town of Woodville, Miss., was rejoiced at the return of Rev. and Mrs. G. P. McKeown for their seventh year. They presented the pastor and his wife with a new automobile and a deluge of groceries for the pantry. The seventh year bids fair to be the Hebrew "perfect year."

Mrs. Mary A. Gibson, ninety-one years of age, and a faithful member of the Methodist Church, died at the home of her son, Brother A. S. Gibson, Wednesday, November 26, at Mansfield, La. Rev. H. W. Rickey and Rev. James E. Seife, assisted by Rev. Mr. Palmer of the Mansfield Baptist Church, conducted the funeral service.

Rev. W. B. Jones, pastor at Philadelphia, Miss., writes that notwithstanding the stringency of the times his church begins the new year with a bright outlook. Brother Jones is the faithful secretary of his conference and always gives a good account of himself in the work to which he is assigned.

Dr. G. F. Winnfield, president of Whitworth College, was on the Resolutions Committee of the American Association of Colleges, which recently met in San Francisco, Calif. He attended the Southern Association of Colleges and Secondary Schools, which met in Atlanta, Ga., December 2-5. Dr. Winnfield is one of the outstanding Junior College men of the country.

Mrs. Louise Smith, wife of Brother Brook Smith, died at her home in Logansport, La., on Friday, December 5. Sister Smith was a devoted member of the Methodist Church, president of the Woman's Missionary Society and a teacher in the Sunday school. Rev. George Fox and Rev. L. S. Evans had charge of the last services. The Advocate extends sympathy.

On December 8, the Advocate office received a telegram from Dr. O. E. Goddard stating that the Autonomous Korean Methodist Church had been organized, and that Rev. J. S. Ryang of the Methodist Episcopal Church, South, was elected bishop. Bishop Ryang is favorably known to the church in America, having been a member of several General Conferences. We pray for him and the new Church the largest success.

In requesting a change in his address, Rev. John H. Morrow writes, "The good people of Gloster received us very kindly. We found a good supper and the pantry filled with a fine assortment of groceries. We are praying that this will be the best year of our ministry thus far." The Gloster and Liberty charge will go forward under the ministry of Brother Morrow.

Rev. Theodore Copeland, D.D., was a visitor at the recent session of the Louisiana Conference. The Doctor edified the Conference on Saturday morning with a strong sermon and also preached at the First Baptist Church, Sunday night. Dr. Copeland is one of our General Evangelists. Any pastor needing his services may address him at 3710 Euclid Avenue, Dallas, Texas.

Rev. W. Fred Long, for more than twenty years the faithful secretary of the International Sunday school work in Mississippi, presented to the Central High School at Jackson, Miss., a bronze tablet with the "American Creed" inscribed upon it. The tablet will be placed over the main entrance into the auditorium of the school building. In delivering the presentation address on Armistice Day Brother Long said to pupils and patrons of the school: "Be true to your God, your home and your country. This republic is the greatest nation on earth, but our country is no stronger than its citizens. You young ladies and gentlemen are to be congratulated upon the glorious opportunity that is yours. Be true and faithful and be doers and not hearers only."

WALTER M. LAMPTON

Dear Advocate: Brother Walter M. Lampton, eighty years and four months of age, died at his home near Biloxi on the morning of December 11, 1930. At 2 o'clock in the afternoon of the following day, in the presence of a great concourse of people, he was buried from the Methodist Church in Magnolia, Miss. Revs. H. G. Hawkins, James G. Galloway, Dr. Geo. F. Winnfield, and the pastor, officiated at the solemn obsequies. A good, useful and universally beloved man has passed to his eternal reward.

PAUL B. HARDIN, Pastor.

A PRAISEWORTHY RECORD

Personally I shall profit—and I believe many pastors may profit—by some items from the past year's record of Istrouma Church, Baton Rouge. Under the efficient leadership of that tireless pastor, Rev. Lestle N. Hoffpauir, an official count made by Brothers A. D. Doyle and E. Curtain, through fifty-one weeks, revealed an average attendance at mid-week prayer meeting of eighty-

three! All honor to pastor and congregation! Only energetic effort can bring out such numbers, and only profitable and spiritual services can keep them coming. Something in me says, "Go and do thou likewise."

The average attendance at the Sunday school of the same church, maintained throughout the year, was one hundred-sixty-six; and other activities of this church show like evidences of consecrated energy and vigorous spiritual life! God bless Istrouma!

A. M. SHAW.

THE GENERAL CONFERENCE COMMISSION ON INTERDENOMINATIONAL RELATIONS

The Commission on Intendenominational Relations created by the last General Conference of the Methodist Episcopal Church, South, met in the Board of Church Extension Building in Louisville, Ky., Tuesday, December 9, 1930, at 9:30 a. m.

The following members were present: Bishop W. F. McMurry, D.D., chairman; Rev. J. L. Decell, D.D., secretary; Rev. C. D. Bulla, D.D., Nashville, Tenn.; Rev. T. D. Ellis, D.D., Louisville, Ky.; Rev. F. P. Culver, D.D., Fort Worth, Texas; Rev. John F. Caskey, D.D., St. Louis, Mo.; Rev. W. A. Stanbury, D.D., Durham, N. C.; Rev. L. S. Barton, D.D., Tulsa, Okla.; Rev. A. R. Kasey, D.D., Louisville, Ky.; Rev. H. L. Clay, Ashland, Ky.; Dr. J. H. Reynolds, Conway, Ark.; Judge J. T. Ellison, Centerville, Ala.

Other members of the Commission consisting of Judge Nathan Newby, Los Angeles, Calif.; Dr. D. R. Anderson, Lynchburg, Va., and Mr. L. P. McCord, Jacksonville, Fla., who were unable to be present, wrote letters expressing regret at their inability to attend.

The temporary organization of the Commission, effected at the seat of the General Conference, was made permanent. Bishop W. F. McMurry, D.D., president; Rev. J. L. Decell, secretary; Rev. T. D. Ellis, D.D., vice-president.

The Commission discussed very thoroughly its responsibility under the action of the General Conference creating it, and adopted certain principles for its guidance in negotiations with representatives of other church bodies. The necessary committees were appointed and the Commission adjourned subject to the call of the chairman.

W. F. McMURRY, president;

J. L. DECCELL, secretary.

BROOKHAVEN DISTRICT STEWARDS' MEETING; PASTORS AND CHARGE LAY LEADERS' CONFERENCE

The Brookhaven District Stewards, Charge Lay Leaders and Pastors met in the First Methodist Church at Brookhaven, Miss., December 1, 1930. The devotions were conducted by the Presiding Elder, J. L. Decell.

S. E. Moreton, Sr., was elected secretary, and Rev. W. B. Alsworth, assistant secretary. Every charge was represented either by the pastor or district steward and charge lay leader.

Rev. J. E. Gray presided in the absence of the presiding elder and the salary and travelling expenses for the presiding elder were fixed at \$1,500, as it was last year.

The following addressed the conference: Curtis Youngblood, district lay leader; Dr. J. M. Sullivan, Conference lay leader; W. M. Sullivan, orphanage representative; B. L. Sutherland, commissioner of Superannuate Endowment; W. D. Hawkins, missionary secretary.

The chair presented Dr. C. W. Crisler, the new pastor at Brookhaven. It was announced that the ladies of the church had prepared lunch for all who would remain.

During the luncheon hour, Rev. J. E. Gray, member of the Advocate Publishing Committee, represented the New Orleans Advocate and presented the new editor.

Prof. E. F. Puckett, associate district lay leader, offered resolutions of thanks to the pastor and missionary society of the Brookhaven Church for the courtesies of the day.

The apportionments to the charges were cheerfully accepted and the district stewards, pastors and charge lay leaders left for their respective homes in the spirit of cheerfulness and with the determination to make this the best year in the district thus far.

W. B. ALSWORTH, Assistant Secretary.

THE LAST CALL FOR CENTENARY COLLEGE MATERIAL

I hope to complete the writing of the history of Centenary College of Louisiana by March 15, 1931. To do this in the time set will require work which will make the labors of Hercules seem like a picnic.

I have spent some time in the State of Louisiana, visiting the Louisiana Conference at Alexandria, went to Shreveport to dig up material, visited Jackson, Slaughter, Baton Rouge and New Orleans to see what I could find. I am now (December 12) deep in the Advocate files, and picking up bits of history also in the library.

But I need your help. If you have ANYTHING on Centenary, let me have it as soon as possible. THIS IS THE LAST CALL. SO DO IT NOW! PLEASE!

All material sent me will be promptly examined and promptly returned by registered mail. Thank you!

W. H. NELSON,

307 Pacific Building, San Francisco, Calif.

NEWTON DISTRICT STEWARDS, PASTORS AND LAY LEADERS' CONFERENCE

The district stewards met on Thursday, December 4, at Newton, with Rev. H. A. Gatlin presiding, and P. L. Blackwell serving as secretary. Sixteen district stewards, several charge lay leaders, and all of the pastors, except two, were present. A number of visitors were present and spoke interestingly and effectively on the various causes of the church as follows: W. M. Sullivan on the Building Fund of the Orphans' Home, B. L. Sutherland on Superannuate Endowment and the Maintenance Fund of the Home, Dr. J. M. Sullivan and W. D. Hawkins on Lay Activities, the Benevolences, and the Voluntary Kingdom Extension Offering. Rev. L. E. Alford, former presiding elder, was present as a visitor. At noon the ladies of the Newton Methodist Church served a turkey dinner that your reporter has never seen equaled at a district stewards' meeting. In the afternoon the district stewards adopted the report of a special committee distributing the apportionments for District Conference, and General Work, also the salary of the presiding elder to the various charges. Every charge received some reduction over the previous year. Earnest discussion of all the problems involved, conducted in a brotherly manner, continued throughout the day. Brothers Wells and Nelson delighted the group by singing "The Old Rugged Cross," at the opening of the afternoon session. It was a good day.

Brother Gatlin begins his fourth year on the District with his accustomed zeal and energy and with the confidence of the brethren. Only one pastor is serving his fourth year, W. L. Blackwell at Rose Hill. D. P. Yeager, H. J. Oakley, H. E. Raley, J. A. Wells, W. C. M. Baggett, C. Y. Hibbenbotham, G. H. Jones, H. A. Wood, W. B. Jones, T. E. Nicholson, N. S. Loftus, and J. L. Carter, are beginning their second or third years under favorable circumstances. J. H. Grice, E. M. Allen, and B. W. Ware are serving a different place in the district from last year, while of the new men only J. W. Thompson and W. J. Ferguson have been in the district before. I. H. Sells, G. A. Broadus, A. J. Davis, J. B. Cain, and L. J. Snellgrove appearing for the first time in the appointments of the Newton District.

J. B. CAIN, Reporter.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. SUE NANCE FISHER, daughter of Mr. and Mrs. William H. Nance, was born November 1, 1890, in Lewisburg, Tenn., where she spent her childhood. There, at a tender age, she united with the Methodist Church. She was educated in the public schools and the private school at Haynes and MacLean. It was there she met Elbert H. Fisher, to whom she was happily married April 6, 1902. To this union were born four children: Martha, Henry, James and George. She is survived by her immediate family and her mother. About 1906 she moved with her husband to North Louisiana, where her husband has been a prominent factor in educational circles ever since as principal of high schools and superintendent of public education. His work as an educator is notable and outstanding. He was enabled to give his undivided mind to his work because his companion kept the home secure. So his achievements were hers also. Their relationship was one of undivided honor. Mrs. Fisher was modest and unassuming. Her life was sacrificial. If she could not attend church and Sunday school she saw that her family went. She loved her home and ministered to her crippled mother with a tender devotion. In her home, Arcadia, La., October 7, 1930, this quiet and lovable character after a brief illness, passed to her reward. Those who knew her best loved her most. Rev. K. W. Dodson, Rev. G. A. Morgan, and the writer officiated at her funeral. Her funeral was one of the largest in attendance of representative citizens ever assembled in the spacious auditorium of the Methodist church. The abundant floral offerings attested her community standing. Her body was placed away in the Arcadia Cemetery. After fifty years of love and service this devoted soul returned to her Saviour. Her beloved companion left to walk alone, and her children bereft of her tender affections; yet the purity of her life will ever be a star of aspiration for holier living. May we all meet some day on the shore where partings will be no more.

H. W. LEDBETTER,
Former Pastor.

PELOUBET'S SELECT NOTES

for 1931
AMOS R. WELLS, Ltd., L.L.D.

100,000 yearly depend upon it

WHY?

BECAUSE—It gives the knowledge and inspiration required for successful teaching and is adapted for all grades.

Price, \$2.00 Postpaid. At All Bookstores
W. A. WILDE COMPANY
121 Clarendon Street, Boston, Mass.

In loving tribute of respect to our brother and friend, LUTHER ROBERTS, husband of Mrs. Zora Roberts. He has resisted his last temptation; fought his last battle, climbed his rugged hillside, endured his last pain and sorrow, for he has passed away to be with his blessed Christ, whom he served. While we bow in grief and wonder, lamenting our loss, we know the angels rejoice over their gain. Truly a blood washed saint has marched into their midst. Words cannot express our love for our devoted brother, for surely no other could have possessed a greater influence in their community. From the oldest to the youngest dearly loved brother and sister Roberts. While we feel our hearts sink into sorrow and grief when we no longer see his earnest face, and hear no sound of his voice, we feel like he will be an inspiration to all who new him. Everyone that crosses over makes the Father's family larger, and Heaven nearer; so we must try to be as faithful as our dear brother has been. How we reach out in sympathy for sister Roberts, who is left alone. Her home is broken up, her life darkened, to battle on for a while. She stands in loneliness with no companion to help her bear her burdens, but her sorrows are stepping stones to a higher life if she will only use them as such, praise the Lord; she can only say there will be no broken family ties, no sad hearts, no lonely lives in Heaven. Brother Roberts was only ill for a few days with pneumonia, when his Lord called him to his great reward. Bro. Roberts was born Jan. 23, 1884; died November 19, 1930. He joined the Church in 1910; he leaves a wife, one brother, one half-brother and a large relation and friends to mourn his loss. Oh, call it not death, 'tis life begun, for the waters are passed and home is won; the ransom spirit hath reached the shore where he will weep and sorrow and suffer no more.

EDWIN SANDERS.

The subject of this sketch, J. W. WELLMAN, was born in Copiah County, Miss., May 1, 1873, and died November 22, 1930, in the Columbia hospital, from the effects of a blow of an unknown assailant. Brother Wellman was on his way home from his place of business accompanied by his wife when the awful tragedy occurred. Foxworth, Columbia, and the whole of Marion County were saddened and shocked by the sudden taking away of this loyal citizen and Christian gentleman. Brother Wellman was married thirty years ago to Miss Mattie Lee Foxworth of Marion County. He is survived by his wife and four sons, Willard, Walter, Frank and Charles. He was a member of the Methodist Church, and for a number of years superintendent of the Sunday school. The two years that the writer was his pastor he put forth every effort to aid and assist in the upbuilding of the kingdom of God. In fact, he was the leading spirit that made it possible for us to succeed. His exposition of the Sunday school lesson every Sunday showed careful preparation for the task. A few minutes before the fatal blow was struck, he was talking with

his wife on the theme of the Sunday school lesson for the following day. He was a kind, loving, considerate husband and father. He was concerned not only about the material success of his family, but also their spiritual welfare. A host of people gathered at the church Sunday afternoon, where the last sad rites were performed by the writer, his pastor, assisted by Brother Victor Clifford, pastor of the Columbia church, and the Baptist pastor, Brother Edwin Wilkinson. "No words can thrill the icy hand of death. No voice of praise may lure a smile from the lips once chilled. The wreaths we lay, the flowers we plant and water with our hearts distill no fragrance for him who has entered into the last long sleep. They are but the voice of love which echoes back a sweet consolation to our stricken souls." Though dead—he yet speaketh, and his noble influence will be long remembered. As the sun was sinking in the west, we tenderly laid his body away in Columbia Cemetery. Alas! My Brother!

B. W. LEWIS.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Prairie and Strong, at Hamilton, December 19.
Nettleton, at Shiloh, Dec. 20-21.
Shannon, at Shannon, Dec. 22.
Verona, at Verona, Jan. 3-4.
Fulton, at Fulton, Jan. 5.
Fremont, at Fremont, Jan. 6.
Greenwood Springs, at Greenwood, January 7.
Houlka, at Concord, Jan. 9.
Algoma, at Algoma, Jan. 10-11.
Salem and Friendship, at Salem, January 12.
Tocopola, at Price Memorial, January 17-18.
Randolph, at Hunters Chapel, Jan. 19.
Pittsboro, at Bruce, Jan. 20.
Calhoun City, at Calhoun City, Jan. 21.
Derma, at Big Creek, Jan. 22.
Vardaman, at Rhodes Chapel, Jan. 23.
Bellefontaine, at Bellefontaine, Jan. 24.
Eupora, Jan. 25.
Mathiston and Maben, at Maben, January 26.
The district stewards will please meet at Tupelo, December 16, at 10 o'clock a. m.

T. H. DORSEY, P. E.

Columbus District—First Round

Kosciusko Ct., at Williamsville, preaching and Q. C., December 21, a. m.
Kosciusko Sta., preaching and Q. C., December 21, p. m.
Noxapater Ct., at Flower Ridge, preaching and Q. C., January 3, a. m.
High Point Ct., at Center Ridge, preaching and Q. C., January 4, a. m.
Louisville, preaching and Q. C., January 4, p. m.
Brooksville, preaching, November 30, p. m.; Q. C., January 7, p. m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., January 11, a. m.
Weir and McCool, at McCool, preaching and Q. C., January 11, p. m.
Macon Sta., preaching, December 28, p. m.; Q. C., January 14, p. m.
Ethel Ct., at Ethel, preaching and Q. C., January 18, a. m.
Starkville, preaching and Q. C., January 18, p. m.
Columbus, Central, preaching, November 16, a. m.; Q. C., January 21, p. m.
Chester Ct., at Chester, preaching and Q. C., January 24, a. m.
Sturgis Ct., at Sturgis, preaching and Q. C., January 25, a. m.



Longview Ct., at Longview, preaching and Q. C., January 25, p. m.
Columbus, First, preaching, December 28, a. m.; Q. C., January 28, p. m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., February 1, a. m.

W. N. DUNCAN, P. E.

Corinth District—First Round

Marietta, at Blythes Chapel, December 18, 11 a. m. and 1 p. m. Rev. J. V. Bennett will preach and hold this conference.
Mantachie, at Hebron, December 18, 11 a. m. and 1 p. m.
Kossuth, at Kossuth, December 19, 2 p. m.
Chalybeate, at Chalybeate, December 20, 11 a. m. and 1 p. m.
Rienzi, at Rienzi, December 21, 11 a. m. and 1 p. m.
New Albany, December 21, 7 p. m. Preaching and conference.
New Albany Circuit, at Mt. Olivet, December 22, 11 a. m. and 1 p. m. Rev. J. H. Holder will care for this meeting, preaching and conference.
Hickory Flat, at Hickory Flat, December 22, 10:30 a. m.
Potts Camp, at Potts Camp, December 22, 3 p. m.
Myrtle, at Myrtle, December 22, evening hour.
Burnsville, at Burnsville, December 23, 11 a. m. and 1 p. m. Rev. N. N. Maxey will preach and hold this conference.
Dumas, at Dumas, December 23, 10 a. m.
Blue Mountain, at Blue Mountain, December 23, 2 p. m.
Ripley, December 23, 7 p. m.
Sherman, at Belden, December 24, 11 a. m. and 1 p. m.
We will make no attempt to fix salaries this round unless brethren actually prefer so to do. This district made a new record last year, and a good one. We are just getting started. We have "spit on our hands," now let's show ourselves what we can do.
If we will let the Lord, our God, lead us this will be a year of revivals that will startle even the dry bones. Let prayer go before and follow every effort.

JAMES H. FEELTS, P. E.

Shop at

D. H. HOLMES CO.
LIMITED

For All Your Needs

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable,
General Invigorating Tonic.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Portfolios, School Books.

A ROMAN CATHOLIC SUGGESTS MORE REVERENCE IN METHODIST SERVICE

Having had the pleasure of hearing sermons in your churches, permit me to say that while your services are beautiful in their simplicity, it strikes me most forcibly the lack of decorum shown in your church (considered, as all churches are, a house of worship, the House of God) by your congregation, who talk loudly, engage in social conversations, even politics are discussed amongst the men.

Why is it that a proper conduct while in church before your services is not demanded by your minister from your congregation, having an injurious effect on those who are perhaps non-Methodists or visitors attending your services.

I also notice in your ritual you say "kneel". Have Protestants discarded kneeling? Pews are there, but nothing is provided for to kneel on.

This is not written in a spirit of malice, but hope that while the writer is not a Protestant, you will appreciate that sometime an outsider can help a great deal toward correcting certain irregularities by a just and

due criticism as lodged in this letter. I read your Advocate monthly, many articles therein interest me a great deal. Perhaps you will deign answer my letter through this medium.

One who wishes you well and also one who has the respect and correct appreciation of all creeds and churches.

A ROMAN CATHOLIC.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Summit, at Summit, Dec. 21, 11 a.m., and 2 p.m.
 Pearl River Ave., Dec. 21, 4 p.m., and 7 p.m.
 Osyka, at Osyka, Dec. 28, 11 a.m., and 1:45 p.m.
 Magnolia, Dec. 28, 4:30 p.m., and 7 p.m.
 Barlow, at Brandywine, Jan. 3-4, 11 a.m.
 Meadville, at Bude, Jan. 4, 3 p.m., and 7 p.m.
 Adams, at Adams, Jan. 11, 11 a.m., and 1:45 p.m.
 Bogue Chitto, at Norfield, Jan. 11, 4 p.m., and 7 p.m.
 Scotland, at New Hope, Jan. 17, 11 a.m.; Jan. 18, 7 p.m.
 Crystal Springs, Jan. 18, 11 a.m., and 2 p.m.
 Bayou Pierre, at Center Point, Jan. 25, 11 a.m., and 2 p.m.
 Hazlehurst, Jan. 25, 7 p.m.
 Georgetown, at Providence, Feb. 1, 1 a.m., and 2 p.m.
 Tylertown, at Tylertown, Feb. 8, 1 a.m.; Feb. 9, 10 a.m.
 Foxworth, at Sandy Hook, Feb. 8, 2:30 p.m., and 7 p.m.
 Centenary, Feb. 15, 11 a.m., and 2 p.m.
 La Branch Street, Feb. 15, 4 p.m., and 7 p.m.
 Gallman, at Bethesda, Feb. 22, 11 a.m., and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

Williamsburg, at Williamsburg, Dec. 21, 11 a.m. and 2 p.m.
 Magee, at Magee, Dec. 21, 7 p.m.; Dec. 22, 10 a.m.
 New Augusta, at Royce, January 4, 1 a.m. and 2 p.m.
 Purvis, at Purvis, January 4, 7 p.m.
 Eucutta, at Eucutta, January 11, 11 a.m. and 2 p.m.
 Leakesville, at Leakesville, Jan. 18, 11 a.m. and 2 p.m.
 Lucedale, at Lucedale, January 18, 7 p.m.
 Prentiss, at Prentiss, January 25, 1 a.m. and 2 p.m.
 Petal, at Petal, January 25, 7 p.m.
 Bonhomie, at Bonhomie, January 28, 7 p.m.
 Silver Creek, at Silver Creek, February 11 a.m.; 2 p.m.
 Sumrall, at Sumrall, February 1, 7 p.m.
 Hattiesburg, Main Street, February 2, 7 p.m.
 Mt. Olive, Feb. 4, 7 p.m.
 Richton and Plave, at Richton, February 8, 11 a.m. and 2 p.m.
 Heidelberg, at Heidelberg, February 8, 7 p.m.; February 9, 10 a.m.
 Hattiesburg, Court Street, February 10, 7 p.m.
 Hattiesburg, Broad Street, February 11, 7 p.m.

The district stewards' meeting will be held at Court Street Church, Hattiesburg, Tuesday, December 2, 10 a.m. All district stewards, pastors and lay leaders are urged to be present.

W. A. HAYS, P. E.

Jackson District—First Round

Fannin, at Fannin, December 21, 11 a.m. and 2 p.m.
 Glendale, at Glendale, December 21, 7 p.m.; December 22, 7 p.m.

Florence, at Star, December 28, 11 a.m. and 1:30 p.m.
 Mendenhall and D'Lo, at Mendenhall, December 28, 4 p.m. and 7 p.m.
 Camden and Sharon, at Camden, January 4, 11 a.m. and 2 p.m.
 Canton, at Canton, January 4, 7 p.m. and December 5, 7 p.m.
 Bolton and Raymond, at Raymond, January 11, 11 a.m. and 2 p.m.
 Jackson, at Grace, January 11, 7 p.m. and December 14, 7 p.m.
 Sattartia, at Sattartia, January 18, 11 a.m. and 2 p.m.
 Eden and Bentonla, at Bentonla, January 18, 4 p.m. and 7 p.m.
 Terry, at Forrest Hill, January 25, 11 a.m. and 2 p.m.
 Jackson, at Capitol Street, January 25, 7:30 p.m.; January 30, 7:30 p.m.
 Harrisville, at Mt. Pisgah, February 1, 11 a.m. and 2 p.m.
 Clinton, at Ridgeland, February 8, 11 a.m. and 2 p.m.
 Yazoo City, February 15, 11 a.m. and 4 p.m.
 Yazoo Circuit, at Lintonla, February 15, 2 p.m. and 7 p.m.
 Vaughan, at Vaughan, February 22, 11 a.m. and 1:30 p.m.
 Brandon and Pelahatchie, at Pelahatchie, March 1, 11 a.m. and 2 p.m.
 The district stewards and charge lay leaders are called to meet in Capitol Street Church, Jackson, Miss., on Monday, December 8, at 10 a.m. The pastors of the district are requested to be at this meeting.

J. T. LEGGETT, P. E.

Meridian District—First Round

Desoto, at Manassa, December 20 and 21, 11 a.m.
 Quitman, December 21, 7 p.m.
 Enterprise, at Enterprise, December 28, 11 a.m.
 Meridian, Hawkins Memorial, December 28, 7 p.m.
 DeKalb, at DeKalb, January 4, 11 a.m.
 Meridian, Fifth Street, January 4, 7 p.m.
 Porterville, at Porterville, January 11, 11 a.m.
 Meridian, Seventh Avenue, January 11, 7 p.m.
 Buckatunna, at Buckatunna, January 15, 11 a.m.
 Waynesboro Circuit, at Hlwanee, January 17 and 18, 11 a.m.
 Waynesboro Station, January 18, 7 p.m.
 Pachuta, at Pachuta, January 25, at 11 a.m.
 Meridian, Poplar Springs, January 25, 7 p.m.
 Cleveland, at Hopewell, January 31, February 1, 11 a.m.
 Vinville, at Toomsaba, February 8, 11 a.m.

T. J. ONEIL, F. E.

Newton Dist.—First Round

Harperville, at Harperville, December 21, 11 a.m.
 Walnut Grove, at Walnut Grove, Dec. 21, 3 p.m. and 7 p.m.
 Rose Hill, at Homewood, December 28, 11 a.m. and 2 p.m.
 Montrose, at Dushar, January 4, 11 a.m. and 2 p.m.
 Raleigh, at Raleigh, January 4, 7 p.m.; January 5, 9:30 a.m.
 Trenton, at Polkville, January 8, 1 a.m. and 1:30 p.m.
 Shiloh, at Shiloh, January 9, 11 a.m. and 1:30 p.m.
 Forest and Morton, at Morton, January 11, 11 a.m. and 2:30 p.m.
 Carthage Ct., at Goshen, January 18, 11 a.m. and 1:30 p.m.
 Carthage Sta., Jan. 18, 7 p.m.
 Homewood, at Homewood, January 25, 11 a.m. and 2 p.m.
 Lake, at Lake, January 25, 7 p.m.; January 30, 2:30 p.m.
 Chunky, at Chunky, February 1, 11 a.m. and 2 p.m.
 Philadelphia Station, February 6, 7 p.m.; February 8, 11 a.m.
 Philadelphia Ct., at Sandtown, February 7, 11 a.m. and 1:30 p.m.
 Burnside, at Loughuo, February 8, 2 p.m.
 Union, at Union, February 15, 11 a.m. and 1:30 p.m.



Decatur and Hickory, at Decatur, February 15, 3:30 p.m.
 Laurel, First Church, February 20, 7 p.m.
 Laurel, Kingston, February 22, 11 a.m. and 2:30 p.m.
 West Laurel, February 22, 7 p.m.
 District stewards will meet in the Methodist Church, at Newton, December 4, 10 a.m. Pastors and charge lay leaders are requested to meet with us.

H. A. GATLIN, P. E.

Seashore Dist.—First Round

Logtown, Dec. 21, 11 a.m.
 Pleayne, Dec. 21, 7:30 p.m.
 Coalville, at Coalville, Jan. 4, 11 a.m.
 Handsboro, Jan. 4, 7:30 p.m.
 Carriere, at Wesley Chapel, Jan. 10, 11 a.m.
 Poplarville, Jan. 11, 7:30 p.m.
 Biloxi, Main Street, Jan. 18, 11 a.m.
 Sancier, at Sancier, Jan. 18, 7:30 p.m.
 Americans, at Pleasant Hill, Jan. 24, 25, 11 a.m.
 Kreole, Jan. 25, 7:30 p.m.
 Mentorun, at Pine Grove, Jan. 31-Feb. 1, 11 a.m.
 Wiggins, at McHenry, Feb. 1, 7:30 p.m.
 Biloxi, Wesley Memorial, at Epworth, Feb. 4, 7:30 p.m.
 Brooklyn and Bond, at Brooklyn, Feb. 8, 11 a.m.
 Gulfport, Second Church, Feb. 8, 7:30 p.m.
 Columbia, Feb. 15, 11 a.m.
 Lumberton, Feb. 15, 7:30 p.m.
 Gulfport, First Church, Feb. 22, 11 a.m.
 Ocean Springs, Feb. 22, 7:30 p.m.
 The district stewards are called to meet at Gulfport, First Church, Dec. 9, 1930, at 10 a.m. The District Board of Lay Activities, composed of the district lay leader, associate district lay leaders, presiding elder, and the lay leader of each charge in the district, will meet with the board of district stewards for perfecting plans for the work of the year.
 The district missionary institute will be held at Biloxi, Main Street, Jan. 13, 1931, at 10 a.m.

OTTO PORTER, P. E.

Vicksburg District—First Round

Louise and Holly Bluff, at Holly Bluff, December 21, 11 a.m. and 2 p.m.
 Silver City, at Midnight, December 21, 7 p.m.
 Crawford Street, Vicksburg, December 28, 11 a.m.; Q. C., January 21.
 Gibson Memorial, Vicksburg, December 28, 7 p.m.; Q. C., January 23.
 Lorman, at Cane Ridge, January 4, 11 a.m.
 Port Gibson, January 4, 3 p.m. and 7 p.m.
 Hermanville, at Pattison, 11 a.m. and 2 p.m., January 11.
 Utica, at Carpenter, 3:30 p.m., January 11.
 Roxie, at Roxie, January 18, 11 a.m.
 Fayette, January 18, 3:30 p.m. and 7 p.m.
 Noho, at Oak Grove, Saturday, January 24, 11 a.m. and 1:30 p.m.
 Rosetta, at Mount Olive, Sunday, January 25, 11 a.m. and 1:30 p.m.
 Oak Ridge, at Bovina, February 1, 11 a.m. and 2 p.m.
 Angulla, at Delta City, 11 a.m. and p.m. February 8.
 Rolling Fork and Cary at Rolling Fork, February 8, 7 p.m.
 Mayerville, February 9, 2 p.m.
 Gloster, at Liberty, February 15, 11 a.m. and 2:30 p.m.

District stewards are called to meet in Vicksburg, Crawford Street, December 5, 10 a.m. The pastors and charge lay leaders, district and associate district lay leaders are all urged to meet with us.

L. E. ALFORD, P. E.

Mothers, Mix This at Home for a Bad Cough

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough or chest cold. It takes but a moment to mix and costs little, but it can be depended upon to give quick and lasting relief.

Get 2½ ounces of Pinex from any druggist. Pour this into a pint bottle; then fill it with plain granulated sugar syrup or strained honey. The full pint thus made costs no more than a small bottle of ready-made medicine, yet it is much more effective. It is pure, keeps perfectly and children love its pleasant taste.

This simple remedy has a remarkable three-fold action. It goes right to the seat of the trouble, loosens the germ-laden phlegm, and soothes away the inflammation. Part of the medicine is absorbed into the blood, where it acts directly upon the bronchial tubes and thus helps inwardly to throw off the whole trouble with surprising ease.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles. Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

666

Is a doctor's Prescription for COLDS and HEADACHES. It is the most speedy remedy known. 666 also in Tablets.



PARKER'S HAIR BALSAM
 Removes Dandruff, Stops Hair Falling, Restores Color and Beauty to Gray and Faded Hair.
 60c. and \$1.00 at Druggists.
 Hilsco Chem. Wks. Patchogue, N. Y.

CLEAN EYES ARE HEALTHY EYES

To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Greenwood, Mississippi.

MISSISSIPPI CONFERENCE

The motto for this Conference year for the Board of Christian Education is "Moving Forward Together." This ought to typify all our work in every respect. We should go forward together in every way. Both as individuals and as organizations.

Our hymn is "Lead On, Oh, King Eternal;" if we follow the leadership of the King Eternal we will go on together.

The scripture is 1 Cor. 1:10, "Brothers, for the sake of our Lord Jesus Christ, I beg of you all to drop these party cries. There must be no cliques among you. You must regain your common temper and attitude."

If we move forward together we will not have any cliques nor party cries. Would it not be a great thing if we could see things eye to eye and go forward as one? This will be the prayers and the efforts of your workers. This will be their hopes and their prayers. We are believing that at the end of the year we will be nearer being one than ever before.

Please allow the Board to aid you in your work.

Report of the Work for Month of November

Extension Secretary.—Organized one NEW SUNDAY SCHOOL, reorganized one Sunday School. Attended Annual Conference. Made three Thanksgiving Day addresses. Arranged for three Gokesbury Schools in July and August. Organized one Circuit Institute and held one Circuit Institute. Prepared an article for the New Orleans Christian Advocate. Held two workers' conferences. One Workers' Council organized. Visited four schools and reached five others. Attended six other meetings. Made fifteen addresses and thirteen speeches. Have written 103 letters and given out 47 leaflets. Have enjoyed the month's work.

Superintendent of Children's Division.—Churches visited, four. Other churches reached, ten. Workers' meetings attended, one. Conferences with workers, fifteen. Speeches, four. Story hours held, two. Letters written, seventy. Form letters, 300. Leaflets sent out, 350. News articles, three. Packages sent out, five. Have arranged for Conference Elementary Council. Miss Freddie Henry from Nashville is to be with us. Date, December 2. This is for the purpose of planning the work for children in the Conference. The Second Child Study Conference will be held at Union, Decembr 1. We expect five or six churches represented. Forty reports of Childhood and Youth Week observance have been received. This is an increase over last year. Arranged for a visit from Miss Skinner to our Conference. Am happy in the work and desire your prayers.

Executive Secretary's Report.—Visited five churches. Reached seven others. Visited two Leagues, reached seven other Leagues. Organized one League. Workers' Conferences held, two. Workers' Conferences organized, one. Leaflets given out, thirty-seven. Speeches made, seven. Addresses, twenty-one. Conferences, forty. One visit to College. Letters written, ninety-five. Articles written, 6. Held the first Young People's Conference, fifty-eight enrolled and fifty-one credits. Held twelve Conferences with Young People. Met the presiding elders and set dates for District Workers' meetings. Expect to attend as many of the District Stewards' meetings as possible.

Office Work.—Two-cent letters written, 581. One-cent letters written, 1,002. Packages sent out, nine. Leaflets sent out, 630.

You can see from the above that the field force is actively engaged. There will be during December a large amount of clerical work that will be necessary to clear up this work. This will take the most of our time and attention. Pray for your workers.

Pray for the work and your workers.

Your in Him,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

There are some sound principles of Christian education that we want to set forth now that should be the guide in all our plans in this work both in the local church and in the Conference.

In the first place, we should take into consideration the whole situation under which we are working. This means that we must make a study of just what is being done at the present, what methods and plans are being used and what results are being obtained. Following this, a thorough consideration of the needs should be made. This should take into account every sort of need that is involved in the situation. This naturally will lead to a study of the possibilities represented by the group of people involved. What resources in the way of the talent of the people, financial, physical and social, have you at hand to work with? This means that which is being used at the present and can be called into service.

When we have taken into consideration the whole situation just as it is we will then want to formulate the ideals for the situation. In this we will be looking to the future. This will involve the very careful making of plans for the carrying out of the work and the reaching of the ideal set before us. This plan must have its foundation in the things that are already being done. Begin where we are and let the plan be a continuous

one. When we have done the thing that we are doing it should lead naturally to the doing of something else, each such experience leading ever toward the goal. We should be warned that in taking things as they are we are not following the way of easiest resistance. It is the opposite. It will take much toil and prayer and study to carry out such principles as given above.

The question of the organization will come up here. Just apply the same principles to the building of the organization. Let it grow as the work grows. As there is a need for further organization, form such as is needed. I believe that the above principles are fundamental to a sound program of Christian education. There may be others, but these are at least some of them.

R. G. LORD.

CHRISTIAN EDUCATION—EPWORTH LEAGUES

North Mississippi Conference

Dear Leaguers—Last Friday evening a Senior Epworth League was organized at Main Street Church in Water Valley. About twenty young people were present and enjoyed a social hour together. The entertainment had been well planned and it was carried out in a splendid way. Rev. G. C. Schwartz is just beginning a pastorate at this church. He is very enthusiastic about the work for the new year, especially the work with the young people. The people of Water Valley have received Brother Schwartz and his family very cordially. Brother Schwartz is State Chaplain of the American Legion in Mississippi. He receives many invitations to speak in different cities over the State.

Rev. W. W. Woollard is planning to organize an Epworth Hi-League at Shelby, Miss. There are some fine young people at Shelby and we hope they get started off well in the League work. Brother Woollard is very much interested in the young people's work. Shelby is in the Greenville District. Rev. E. Nash Broyles is the new presiding elder of this District.

One thing Brother Woollard is doing before he organizes his League is to

get a Handbook. That is very essential. Each League should have its Handbook. This book will tell you how to run a League successfully. It is a guide. Many questions about methods will arise in the League work. The answers to these questions can be found in the Handbook. If you have not already done so, get one of these books for your League.

If there are others over the Conference who are organizing new Leagues we would be glad to hear from you. It is encouraging to hear about the organization of our young people for work in the church. They will feel more like they are a part of the church if they have an organization of their own. If you organize a League in your church you should report it to your district secretary.

There is still some confusion in the minds of some people about our League work. Some think that the League work has been done away with. This is not true. You will continue in your League work. Make your reports as you have been making them. Send your money to Rev. S. E. Ashmore, Webb, Miss. He is treasurer of our Conference. About the only change that we need to think about now is that we will be doing things in a bigger and better way, we hope. That is our purpose. The autonomy of the Epworth League is guaranteed by the Discipline.

We are planning to have our Assembly at Grenada next June. We hope you are making your plans to be there. We hope to have the best Assembly that we have ever had. If you have any suggestions about how we may improve the Assembly we will appreciate them.

We wish for all the Leaguers a merry Christmas. We hope this will be the happiest Christmas you have ever had. As we enjoy this occasion may we think about the one whose birth we commemorate at this season of the year.

WM. L. ROBINSON.

THE MASTER BIBLE STUDY

delivered at Half Price.

C. O. D. \$9.35

During December, 1930, only.

THE CO-OPERATIVE EDUCATIONAL

EXCHANGE.

Alexandria, La.

ABINGDON BOOKS

THE BLUE FLAME

By F. W. Borcham

Wholesome, optimistic religion, clothed in a veritable magic of style. \$1.75

THE PASTOR AND RELIGIOUS EDUCATION

By Harry C. Munro

Exceedingly practical and approaches all the questions from the level of the pastor's experience in his own church. \$2.00

TWO YEARS OF SUNDAY NIGHTS

By Roy L. Smith

Unique suggestions, practical methods and inspirational power for the minister who has a Sunday night problem. \$2.00

SPEECH MADE BEAUTIFUL

Practical Lessons in English Diction

By Helen Stockdell

Designed along simple lines, practical and easily applied in all its details, for the betterment of American speech. \$1.00

— At the Better Bookshops —

THE ABINGDON PRESS

New York Cincinnati Chicago
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

LOUISIANA CONFERENCE

Dear Epworth Leaguers: Not having written you in almost a month I have neglected to report some of the interesting activities of your conference work. The HI-League Week-end Institute held in Homer in November was the largest HI-League Institute we have ever held. We registered over one-hundred and issued eighty-five credits, eleven to Seniors and seventy-four to HI-Leaguers. The hospitality of the Homer people in entertaining our Leaguers was exceedingly fine. The faculty members, District and Union officers, and all committees are to be thanked for their part in this training program. Reverend W. C. Childress, pastor of the Homer church, stated that this institute was the most outstanding accomplishment of the two years that he has served there.

Since that Institute I have attended several union meetings in different sections of the Conference and am delighted with the growth of union organization being shown everywhere. I have also attended several socials and hikes and am glad to report that the social life of our Leaguers is being cared for also. A possum hunt with the Shreveport Leaguers is always exciting, even though we don't get a possum, and a box supper with the West Monroe Leaguers is great, even though we use paper money to purchase the delightful eats.

And then there was Annual Conference to attend. I know you are anxious to know what disposition was made of our work by the new Board of Christian Education. I am delighted to report this to you because you have such a big part in it. First of all, I am to represent you in the future as Young People's Secretary, and am responsible for all phases of young people's activities within the Conference. This work is to be financed largely by the young people themselves as before. You will hear more about this in the future. Our young people received the finest recognition by the Board and among its members are found two of our Conference officers, Charles White and Floyd James. Leaguers, we have a great program ahead of us. I count it an honor and a privilege to represent the youth of our great Church, and I challenge your co-operation and your prayers. As our new program is given to us may we be willing and anxious to make whatever changes are necessary for the enlargement of a greater and more co-operative growth together. The pastors have pledged their allegiance, the Board of Christian Education has given us every consideration, I have rededicated my life to your service and if you will accept my challenge of co-operation we can do all things through Christ who strengtheneth us.

I wish it were possible for you to all have heard Bishop Arthur J. Moore and Bishop Hoyt M. Dobbs. Their messages were inspiring and it was a privilege to sit at their feet and learn of them. Your pastor has returned to you for another year, or you have just welcomed a new pastor into your church. Will the young people be the first to welcome him and offer

every service to him? I trust that this has been done by all of you.

On the last of this month I leave for Nashville, with Doctors F. L. Wells, W. W. Holmes and Reverend A. K. McLellan to study our new program of Christian Education. On January 24-25 we are having our Annual Union Presidents' Meeting at Alexandria. At this meeting we expect to present the new program as we have learned it at Nashville. For this reason we are asking all young people, whether officers or not, who are interested, to attend. Programs and rates of expense will be sent the Union presidents at a later date. We are looking for a large attendance and the meeting is open to all interested.

I'm hoping that all chapters sent in their quarterly reports on time this last quarter.

Keep your Conference officers posted concerning your activities.

Your Young People's Secretary,
ELIZABETH LANGFORD.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—First Round

Rayne, Jan. 4, a.m.
Crowley, Jan. 4, p.m.
Merryville, Jan. 11, a.m.
DeRidder, Jan. 11, p.m.
Sulphur, Jan. 18, a.m.
Vinton, Jan. 18, p.m.
Indian Bayou, Jan. 25, a.m.
Lake Charles, Jan. 25, p.m.
Gueydan Ct., at Gueydan, Feb. 1, a.m.
Lake Arthur, Feb. 1, p.m.
Acadia Ct., at Estherwood, Feb. 8, a.m.
Lafayette, Feb. 8, p.m.
Many and Zwolle, at Many, Feb. 15, a.m. and p.m.
Hornbeck Ct., at Hornbeck, Feb. 22, a.m.
Leesville, Feb. 22, p.m.
Abbeville, Mar. 1, a.m.
New Iberia, Mar. 1 p.m.
J. W. LEE, P. E.

Monroe District—First Round

Gilbert, at Gilbert, Jan. 4, 11 a. m.; Q. C., 2:30 p. m.
Mangham, at Mangham, Jan. 4, 4 p. m.; preaching, 7:30 p. m.
Gordan Avenue, Jan. 7, 7:30 p. m.
Fairbanks, at Fairbanks, Jan. 9, 7:30 p. m.
Delhi, at Delhi, Jan. 11, 11 a. m.
Sterlington, at Sterlington, Jan. 11, 7:30 p. m.
Oak Ridge and Little Creek, at Oak Ridge, Jan. 16, 2:30 p. m.
Columbia, at Columbia, Jan. 18, 11 a. m.; Q. C., 2:30 p. m.
Rayville, Jan. 18, 7:30 p. m.
West Monroe, Jan. 21, 7:30 p. m.
Bonita, at Bonita, Jan. 25, 11 a. m.
Mer Rouge, at Mer Rouge, Jan. 25, 7:30 p. m.; Q. C., 4 p. m.
Tallulah, Feb. 1, 11 a. m.; Q. C., 2 p. m.



6 IMPORTED HAND PAINTED
CHINA CUPS and SAUCERS
VALUE \$1.50

for 3 LUZIANNE COUPONS and 69¢

LUZIANNE
COFFEE 100% 600000



Lake Providence, Feb. 1, 7:30 p. m.
Monroe, First Church, Feb. 4, 7:30 p. m.
Bastrop, Feb. 6, 7:30 p. m.
Wisner, at Wisner, Feb. 8, 11 a. m.; Q. C., 3 p. m.
Winnsboro, Feb. 8, 7:30 p. m.
Newellton, Feb. 15, 11 a. m.
Waterproof, at Waterproof, Feb. 15, 4 p. m.; preaching, 7:30 p. m.
Oak Grove and Epps, at Oak Grove, Feb. 22, 11 a. m.; Q. C., 2 p. m.
Pioneer, at Pioneer, Feb. 22, 4 p. m.; preaching, 7:30 p. m.

The District Stewards' meeting will be held in First Church, Monroe, January 7, beginning at 10 a. m. This meeting is of the greatest importance as the new organization ordered by our last General Conference will be set up at this time, and the work of the year for our District will depend largely on the success of the set-up. Please come and bring your Lay Leaders and District Stewards.

ELMER C. GUNN, P. E.

New Orleans District—First Round

Parker Memorial, Dec. 14; Jan. 7, p. m.

Houma and French Mission, at Houma, Dec. 21.

Patterson, at Patterson, Jan. 4.

Franklin, Jan. 5, p. m.; Jan. 18, p. m.

Morgan City, Jan. 11.

St. Martinville, at St. Martinville, Jan. 18, a. m.

Algiers, Jan. 25, a. m.; Feb. 18, p. m.

Delta Ct. and Chalmette, at Chalmette, Jan. 25, p. m.

St. Mark's Feb. 1, a. m.; Jan. 14, p. m.

Felicity, Feb. 1, p. m.; Jan. 21, p. m.

Carrollton, Feb. 8, a. m.; Jan. 15, p. m.

Epworth, Feb. 8, p. m.; Jan. 23, p. m.

Second Church, Feb. 15, a. m.; Jan. 28, p. m.

First Church, Jan. 15, a. m.; Feb. 4, p. m.

McDonoghville and Pointe-a-la-Hache, at McDonoghville, Feb. 15, p. m.; Feb. 2, p. m.

Rayne Memorial, Feb. 22, a. m.; Jan. 6, p. m.

Louisiana Avenue, Feb. 22, p. m.; Feb. 11, p. m.

Slidell, March 1, a. m.

Covington, at Covington, March 1, p. m.

W. L. DOSS, Jr., P. E.

Missionary Warded Off Colds By Using Vicks VapoRub Daily

Paul G. Dibble Found it "The One Thing" That Is Thus Effective in India's Treacherous Climate

Paul G. Dibble, while stationed at the Baraca, Kilpank, Madras Mission of the South India Conference of the Methodist Church, wrote interestingly and enthusiastically of his daily experience with Vicks VapoRub—the modern external treatment for colds.

"In my own particular case," said Mr. Dibble, "I find that Vicks is the one thing that wards off a cold. In Madras the climate is very moist and we perspire a good deal. Any little breeze or draft easily chills and brings on a cold. Before going to bed and once or twice during the day, every day, I insert Vicks up my nostrils. This keeps my nasal passages clean, and seems to drive out any germs that have taken up their home in my head. My wife and the two children use Vicks frequently, too."

Snuffing Vicks up the nose at the first sign of a cold is recommended to all of Vicks millions of friends. Another effective treatment is to melt a teaspoonful of Vicks in boiling water and inhale the steaming medicated vapors. This treatment has a most remarkable effect in relieving that "stuffed-up" feeling. If there is any discomfort of the throat, place some Vicks on the tongue and let it trickle down the throat as it slowly melts.



Jean and her jar of Vicks at a mission post in India—sent us by Rev. A. L. Grey.

Then, at bedtime, for any type of cold, rub Vicks on the throat and chest and get its long continued double effect during the night. For chest colds, after rubbing vigorously with Vicks, spread on a thick coating and cover with warm flannel. Vicks attacks the cold two ways at once for relief: (1) Through the skin, like a poultice or plaster, and (2) Its medicated vapors, released by body-heat, are breathed in direct to irritated air passages.

Woman's Missionary Society

All Communications for this Department should be addressed to

Mrs. T. B. Cottrell, Fayette, Miss.

NOTICE TO LAKE CHARLES DISTRICT

As you already know, the Conference appointments changed me from the Lake Charles District and virtually barred my continuance as district secretary. However, please send the fourth quarter's report as complete as possible to me at Amite, La., and I will finish the year's work and have the reports for your newly appointed district secretary ready for the annual meeting in Baton Rouge, March 25-27. Your hearty co-operation has been highly appreciated and it has been a real pleasure to have worked with you for three years, and I shall note with interest all future progress in the Lake Charles District.

MRS. R. S. WALTON.

WHAT THE MISSIONARY SOCIETY MEANS TO THE CHURCH AND THE PASTOR

The motive that actuates membership in the missionary society is the dominant factor in determining its usefulness to the church and the pastor. Very often the ruling motive is simply to satisfy the demands of an insistent friend. Many members are drafted in and take up their work chiefly as a matter of duty or necessity. This, while not an unworthy motive, is lacking in inspiration and power for vigorous and joyful service.

Sometimes there is along with this yielding to the convictions and persuasions of friends, a real desire to put forward the work of missions. These motives, and others which belong to the same level of thought, are far too low, and wherever we find them we find workers lacking in spirit and service. Obedience to the will of God and a holy desire to work together with Jesus Christ for his glory and the building of his kingdom should be our chief and highest motive. Loyalty to the Master and a desire to carry out his great commission should be a mighty moving power in the heart of every worker in every missionary society.

An active society, having as its goal, "Seeking the Kingdom of God" and its working motto, "Put First Things First," will prove a great blessing to any church.

David, hard pressed and weary, longed for a drink of water from the well at Bethlehem. Three men at the risk of their lives drew water out of the well of Bethlehem and took it and brought it to David. So moved was he by this manifestation of devotion he would not drink thereof but poured it out unto the Lord.

Centuries later, a woman, perceiving her Saviour's loneliness, and with woman's instinct, feeling that something tragic loomed before him, showed her sympathy and adoration by bathing his feet with the oil of spikenard. Our Lord, deeply moved, blessed her for her loving service.

Now, in our day, women are contributing lavishly to the cause of Christ in the world. There is much that the church might do if only Christ could have in our time what the water from Bethlehem meant to David, what the breaking of the alabaster box of ointment meant to Jesus of Nazareth in the days of his flesh. If we are to mean anything to the church and pastor we, too, must have that love for Christ that will make us willing to serve him at all times. The opportunities afforded each member of helping to carry on his work, grows with each new day. As an organization and as individuals we can help carry out the missionary program of the church by presenting missionary programs and pageants from time to time. This informs the people and tends to increase church loyalty. In our rural communities, where there is no organized welfare society, the responsibility of visiting the sick and feeding the hungry is a vital part of the program of the church and much of this work is carried on by our auxiliaries. To tell all that the W. M. S. means to the church and the pastor would be an impossible task. Workers for all departments have been discovered and trained. The social life has been magnified and blessed to the good of many. Information through study has been acquired which always brings inspiration. Again a worldwide vision has been gained by the women, which has meant much to the Church at home and abroad.

The Woman's Missionary Society is the right hand of the pastor. There is no organization of the church that lends itself so readily to the pastor as this part of his church machinery. It furnishes him with a potential force of workers for every sort of progressive movement in and out of the church. If there is any special effort needed to raise money for any specific enterprise the Woman's Missionary Society can be depended upon. Happy is the pastor who has this sort of backing; Women who are willing to co-operate in carrying on the work of the church. This paper was prepared by Mrs.

Guilliam of Norfield and given at a zone meeting, and published by request.

MRS. T. B. COTTRELL.

The W. M. S. zone meeting was held at Deasonville, Thursday, September 18.

The Vaughn and New Hope societies were hostesses.

Following the registration of delegates, the meeting was called to order by the charming zone leader, Mrs. Chas. Fisher of Yazoo City.

The day's program was as follows: Opening Song—"Let the Lower Lights Be Burning."

Prayer—Rev. Westbrook of Deasonville.

Introduction of visitors.

Recognition of new society "Union."

Welcome Address—Mrs. Luse.

Welcome Song—Vaughn and New Hope girls.

"There's within our hearts a welcome song,

Which we gladly sing to you,
May you find the joy in everything
That we find in greeting you.

Chorus

Welcome, welcome, welcome,
We are glad you came.

When the day is over
May you say the same.

To be hostess to these workers true
Is a joy we want to share

For we've always heard and so have you
The gift without the giver is bare."

Response—Mrs. Yandell Swayzee of Benton.

Roll Call—There was good attendance.

ance, Eden, Carter, Yazoo City, Benton, Union, Holly Bluff, Sartatia, and Phoenix being represented.

Several visitors were also present, among them Mesdames Scott and Gayton of Pickens.

Some of the W. M. U. ladies were with us.

After the roll call, a pageant, "The Voices of Praise," was given by seven girls of Deasonville.

Talk on Finances—Mrs. Hegman of Holly Bluff.

Duet—"Open My Eyes," Mesdames Swayzee and Luse.

Talk—"Pickens Auxiliary and Zone Meeting," Mrs. Scott of Pickens.

Talk—"What W. M. U. is Doing," by Mrs. B. C. Rush, member of Baptist Church.

A delightful lunch was enjoyed by all, served by the charming hostesses. Song—"Blessed Assurance."

Afternoon Devotional—Rev. G. E. Allan of Benton.

Prayer—Mrs. Hegman of Holly Bluff.

Playlet—"The First Church Missionary Society," by seven girls and matrons of Deasonville.

Talk—"President's Message," Mrs. Phillips of Belle Prairie.

Prayer and Benediction—Rev. Mr. Westbrook.

Eden, Miss., invited us to be with them our next meeting.

MRS. R. D. HINES, Secretary, Carter, Miss.

For Nervous Women



MRS. PORTER L. ARNOLD
1013 So. St. Andrews Street, Dothan, Ala.
"What a wonderful help Lydia E. Pinkham's Vegetable Compound has been to me. I was so nervous and rundown I couldn't be up half the time. When I had taken one bottle of Vegetable Compound I could tell I felt better, so I took seven bottles and I recommend it highly. It helped my nerves and keeps me strong to do my housework and wait on four little children. I hope some other suffering woman will try it."—Mrs. Porter L. Arnold.



MRS. JESSIE COOK
R. No. 2, Box 88A, Murphy, N. C.
"I was very weak and nervous and I took fainting spells. My side gave me a lot of trouble too. Someone recommended your medicine and I got me a bottle of Lydia E. Pinkham's Vegetable Compound and took it. I feel a lot better in every way. I sleep well because my nerves are better and I have a very good appetite. I will answer letters and recommend the Vegetable Compound to other women who suffer."—Mrs. Jessie Cook.

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Medicine Co., Lynn, Mass.



THE PERRY PICTURES

ONE CENT SIZE
3x3 1/2. For 50 or more.
TWO CENT SIZE
5 1/2 x 8. For 25 or more.
Send 50 cents for 25 on The Life of Christ or 25 Art Subjects or 25 for Children. 5 1/2 x 8. Or 50 for Children. 3 x 3 1/2.

LET your children make companions of world's most beautiful pictures. Culture, happiness and beauty will be added to their lives.

Use them in the Sunday School
Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 308, Malden, Mass

BIG PROFITS
For Your Church Organization

METAL SPONGE

"The Modern Dish Cloth"

METAL SPONGE SALES CORPORATION
DEPT. W LEHIGH AND MASCHER STREETS PHILA.

CHRISTINA ROSETTI

The name of Rosetti has an honored place in English art and literature, and it is a hundred years ago this month since Christina, the sister of Dante Gabriele and William Michael Rosetti, was born. The father was an Italian exile, compelled to escape for taking part in an agitation to give a constitution to Naples. He came to London in the year 1824, and presently married Marla Polidari, whose father was a teacher of Italian. They lived in a plain house in an old-fashioned part of London, and it was usually something of a struggle to make ends meet. Her brother described it as a home in which there was no luxury, no display, no extravagance, and no debts—a household of stern, continuous occupation, of serious thinking and many intellectual interests. The family friends were mainly Italian, and apparently the children always spoke in Italian to their father, who, by the way, never became naturalized. They saw little of English society, and though in London, grew up in an environment at least half Italian.

The education of Christina was entirely the mother's work, and the bond between them strengthened through the years. An outstanding feature of Christina's life is her filial devotion. She was scarcely absent from her mother during fifty-six years. Her first verses were addressed to her mother on her birthday, in 1842, when Christina was a girl of twelve. Her first book, and almost all succeeding books, were dedicated to her. In "Time Flies," one of her prose works, the dedication ran:

To My Beloved Example, Friend,
Mother.

"Her children rise up and call her
blessed."

The house where she lived for the last nineteen years of her life was once described by Katherine Tynan. "My memory," she wrote, "is always of dark and wet winter evenings; of the little oblong London Square, the lamp light shining on the dripping evergreens; of the darkness of the little house to which I was admitted where Santa Christina shone like a light. To a girl coming in from outside it seemed something of a death in life to be shut up in an ill-lit house, with two or three old ladies getting up to their centuries." She says it was all so something of a shock to find she wore thick boots and short, rough, gray skirts. "As far as they could they made her almost ugly, for the spiritual face, with the heavily-lidded eyes, had nothing to do with those garments fit for a ten-mile walk over ploughed fields."

Nor is it without significance that London, with its streets and crowds, does not come into her poetry. It was certainly not her surroundings that inspired her poetry. She wrote, we are told, many of the poems descriptive of nature in a small, upper back bedroom, whose only outlook was to the tall, dingy walls of adjacent houses. Her poetry was an escape from her surroundings, sometimes to the fields and woods that once for a

short time she had known as a little girl, and more often to the Elysian fields of mystic vision.

It was only through her own stern choice that she remained Christina Rosetti. She was little more than eighteen when one artist who moved in the early pre-Raphaelite circle told her of his love. He was a Roman Catholic, and Christina held that to be an inseparable barrier. She knew her own mind and was not to be moved. Collinson hardly seems to have known his. After long hesitation he decided to renounce his church, and Christina and he were engaged. The joy, however, was short lived, for Collinson discovered he had made a mistake, and decided to return to the Roman church. Christina broke off the engagement.

Some ten years later there was another refusal, also due to religious scruples. This time her lover was Charles Bagot Cayley. He was a man of quite unworldly spirit, a scholar, an able translator of Dante, and for him Christina had a high regard. The barrier, however, was a certain skepticism, an indefiniteness of religious conviction, which prevented him from sharing the faith, that was everything to Christina. So once again she refused, denying herself the earthly love for the sake of what seemed to her utterly loyalty to the heavenly love. But she lovingly treasured the memory, and often in her poetry wandered in those unforgotten fields.

Apart from those two affairs of the heart, her life was almost void of incident. It was indeed "In few things, external; in all its deeper currents, internal." Affection and religion, these were all her life. Her religion was far more a thing of heart than of mind. Faith with her, says her brother, was faith, pure and absolute. She did not discuss her faith. She had her own best evidence. In some ways she was oversensitive and scrupulous.

She dwelt much on her unworthiness and shortcomings. She spoke at times as though she were the greatest of sinners. There was a tinge of melancholy about her that she did not always keep out of her poetry. Yet she regarded cheerfulness as an essential Christian virtue; and one who knew her recalls a phrase of hers in which she spoke of a "blithe cheerfulness which one can put over one's sadness like a veil, a bright, shining veil."

Those who know her work have their own favorites among her poems. As one year presently ends and another begins, may we quote the poem that Swinburne called her "great New Year hymn, so much the noblest of sacred poems in our language that there is none which comes near it enough to stand second, a hymn touched as with the fire and bathed as in the light of sunbeams, tuned as to chords and cadences of refulgent sea music, beyond reach of harp and organ, large echoes of the serene and sonorous tides of heaven":

"Passing away, with the world, passing
away:

Chances, beauty, and youth, sapped
day by day:

Thy life never continueth in one stay.

Is the eye waxen dim, is the hair
changing to gray?

That hath won neither laurel nor bay?
I shall clothe myself in spring and bud
in May:

Thou, root-stricken, shalt not rebuild
thy decay,

On my bosom for aye,
Then I answered: Yea.

"Passing away, saith my soul, passing
away:

With its burden of fear and hope, of
labor and play,

Hearken what the past doth witness
and say:

Rust in thy gold, a moth is in thine
array,

A canker is in thy bud, thy leaf must
decay,

At midnight, at cockcrow, at morning,
one certain day,

Lo, the Bridegroom shall come and
shall not delay:

Watch, then, and pray.

Then I answered: Yea.

"Passing away, saith my God, passing
away:

Winter passeth after the long delay:
New grapes on the vine, new figs on
the tender spray,

Turtle calleth turtle in heaven's May.
Though I tarry, wait for me, trust me,
watch and pray:

Arise, come away, night is past and
lo, it is day,

My love, my sister, my spouse, thou
shalt hear me say.

Then I answered: Yea."

—F. G. Hoggarth, in The Western
Methodist.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—First Round

Minter City and Glendora, at Minter
City, 11 a. m. and 2:30 p. m., De-
cember 21.

Ruleville, at Doddsville, night, Decem-
ber 21.

Swiftown and Isola, at Isola, 11 a. m.
and 2:30 p. m., December 23.

Schlater, night, December 23.

Drew Station, 11 a. m. and 2:30 p. m.,
January 4.

Dublin and Mattson, at Dublin, night,
January 4.

Belzoni, 11 a. m. and 2:30 p. m., Jan-
uary 11.

Moorhead, night, January 11.

Greenwood, First Church, night, Jan-
uary 13.

La Bena, 11 a. m. and 2:30 p. m., Jan-
uary 13.

Inverness, preaching, night, January
13.

Webb, preaching, 11 a. m., January 25.
Indiana, night, January 25.

Brother, let us make this a year of
great revival, and count not our lives
dear unto us if by all means we may
save some.

L. P. WASSON, P. E.

Greenville District—First Round

Coahoma and Jonestown, at Coahoma,
Dec. 21, a. m.; Q. C., afternoon.

Clarksdale, preaching and Q. C., Dec.
21, p. m.

Boyle and Pace, at Boyle, preaching,
Jan. 4, a. m.; Q. C., afternoon.

Cleveland, preaching and Q. C., Jan. 4,
p. m.

Friars Point and Lyon, at Friars Point,
preaching, Jan. 11, a. m.; Q. C.,
afternoon.

Duncan and Alligator, at Duncan,
preaching and Q. C., Jan. 11, p. m.

Lake Cormorant and Robinsonville, at
Lake Cormorant, preaching, Jan.
18, a. m.; Q. C., afternoon.

Lula and Dundee, at Lula, preaching
and Q. C., Jan. 18, p. m.

Evansville and Dubbs, at Dubbs,
preaching, Jan. 25, a. m.; Q. C.,
afternoon.

Tunica, preaching and Q. C., Jan. 25,
p. m.

Gunnison and Hillhouse, at Gunnison,
preaching, Feb. 1, a. m.; Q. C.,
afternoon.

Rosedale and Benoit, at Rosedale,
preaching and Q. C., Feb. 1, p. m.

Merigold and Sherard, at Merigold,
preaching, Feb. 8, a. m.; Q. C.,
afternoon.

Shelby, preaching and Q. C., Feb. 8,
p. m.

Shaw and Ilton, at Shaw, preaching,
Feb. 15, a. m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Grenada District—First Round

Paris Circuit, at Taylor, December
13 and 14.

Coffeeville, at Coffeeville, Dec. 14
Grenada, preaching, December 14, p.
m.; Q. C., Dec. 17.

Kilmichael, at Kilmichael, Dec. 16.

Winona Circuit, at Bethlehem, Dec. 20.
Lexington, December 21 (morning and
afternoon).

Valden and West, at Valden, evening,
December 21.

Holcomb, at Holcomb, December 22.

Winona Station, December 23, a. m.
and p. m.

Duck Hill, at Duck Hill, December 23
and 29.

Abbeville, at Abbeville, Dec. 30.

Sallis, at Sallis, December 31.

Ebenezer, at Ebenezer, January 3.

Pickens and Goodman, at Goodman,
January 11.

Lamar, at Lamar, January 14.

Ashland, at Ashland, January 15.

Waterford, at Waterford, January 18.

Poplar Creek, at Friendship, Jan. 25.
E. H. CUNNINGHAM, P. E.

It is a mark of distinction to be a reader
of this paper. Don't fail to let our
advertisers know it. When an-
swering their ads, men-
tion this paper.

How Doctors Treat Colds and Coughs

Medical writers agree that the im-
portant point in the treatment of a
cold, or cough due to a cold, is to re-
lieve the congestion in the nose and
throat, thereby preventing serious
complications which may follow a
neglected cold. To stop this congestion
calomel was the accepted and standard
remedy until Calotabs, the improved
calomel compound tablet was intro-
duced.

Now that science has robbed calomel
of its nausea and danger, making it
pleasant to take and perfectly safe
for general use, over forty million
Calotabs are consumed in the U. S.
yearly with only the most pleasant
and satisfactory results. In millions

of homes Calotabs have proven their
superiority in the prompt relief of
colds and coughs due to colds.

One or two Calotabs at bed-time
with a glass of sweet milk or water.
No salts necessary. No nausea nor
the slightest interference with your
eating, work or pleasure. Next morn-
ing the congestion has subsided, your
cold or cough is relieved, your system
is thoroughly purified and you are
feeling fine with a hearty appetite for
breakfast. Eat what you wish,—no
danger.

Get a family package of Calotabs,
containing full directions, only thirty-
five cents. Trial size, ten cents. At
any drug store. (adv.)

DONALD, SON OF REV. H. P.
LEWIS, WRITES FROM
HONOLULU

Dearest Folks: Today is a beautiful day and the first Thanksgiving day I have experienced in the new land. It is quiet the same out here as in the main land. This morning we had a service in chapel led by the president, who is a very consecrated man and who leads mighty interesting services.

So, Rosedale is my new home. Well, I may never get to live there; but I hope to see it for a short while any way.

Several of the teachers are going over to the big island, Hawaii, to see the volcano that has recently become active. . . . The salary checks were given yesterday, so that the trip can be made this week-end.

This afternoon I will get to see two football games for 25 cents. Of course, they are two high-school games; but the first game I went to over here was a high school game, and there were 5,000 people in attendance, and that was the largest crowd I ever saw before at any game. They do not have much college football over here; so the whole city turns out for high school games. We even have night football; so you can see that the high schools are certainly backed in their athletics. The Orientals are good athletes—it is fun to watch them play barefooted. I have seen some of these boys pull off their shoes so that they could kick the ball. They can kick much better with their bare feet. They even have barefoot football games out here at times. I can't understand how they can kick so hard with their toes, but they certainly can kick.

The students in all the high schools go barefooted most of the time except in classes. The seniors, and even their mothers and dads go barefooted most of the time.

I went around the island again Sunday afternoon and saw many beautiful and interesting sights. We ate our supper around on the other side and watched the waves as they hit the coral out in the ocean, throwing the water about 200 feet in the air. It was a grand sight. We also saw what is known as "The Sacred Stone." Some of the ignorant people go there and worship. They think the stone will cure them of any ills. Some people even leave money there. A concrete trough has been built near it, where candles are brought and burned. It is nothing but an old stone sticking up out of the ground. There is another place known as "The Sacred Falls." People also believe that these falls will drive their ills away.

Sunday, as we started out, we passed a Japanese funeral and heard some queer sounds, and found that they were being made by hired mourners. They were throwing small pieces of paper behind them as they went along. Each piece of paper had a hole in it. The reason for this is to keep the evil spirits from catching up with the body and entering into it. The evil spirits have to jump through the holes in the paper and thus lose time, and this gives the people time to bury their dead before the evil spirits can

catch up. How would you like to live in a place where such things happen? It is very interesting to find out what these Orientals really do at times.

You should see me ride a surf board. There are five of us who own one, and I surely do get a kick out of riding it. Of course, I am not altogether an expert, but I have stood up on it two or three times. The way beginners ride is lying down, but I consider myself a good rider since I have had no lessons and have tried it only a few times.

I am going to be quite a brown-skin when I leave here if I go in swimming very much.

I bet none of you can guess what I am sending you for Christmas.

There is a boat in today, but we will have to wait until tomorrow to get our mail.

Aloha,

DONALD.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

FROM FRISCO, TEXAS

Dear Advocate: I noticed in last week's paper (November 20th issue) a statement from Brother John W. Ramsey, in which he denies the Fatherhood of God and the brotherhood of man, I do not know whether he believes in missions, or whether he is a Calvinist in his belief.

God created Adam, placed him in the garden and gave him the law before Eve was created and when they both ate of the forbidden fruit God called unto Adam and said, "Where art thou?" Adam replied, "I heard thy voice and was afraid because I was naked," God said, "Hast thou eaten of the forbidden fruit?" and Adam said, "The woman thou gavest me caused me to eat." An honest confession of his guilt, but note the difference when He addressed Eve. She said, "The serpent beguiled me." Paul says Adam was not deceived, but Eve being deceived was the transgressor. This sin in the garden was the ground upon which God

provided a world Redeemer and He promised, "That the seed of the woman should bruise the serpent's head." From then until Christ came every promise was made through the unborn Child and upon this basis I assume that there never was a child born into the world in an unsaved or unredeemed state; and that the Fatherhood of God extends to all of the Adamic family. It is true God never sends his children to hell; but that does not mean they may not send themselves there. A man goes to hell not because he is not one of God's children, but because he corrupts himself so that he cannot enter into the heavenly abode. A child may go wrong without the parent forcing him so to do. Our moral attitude determines our spiritual relation to God, not our natural relation. This is demonstrated by the fact that God has expressed Himself so often in so many ways that it is not His will that any should be lost but all should come unto Him and live.

S. W. MILLER.

AN IDEAL CHRISTMAS GIFT

